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CATHOLIC CHRONICLE.



VOL. VIII. MONTREAL, FRIDAY, AUGUST 14, 1857. No. 1.

THE KNIGHT OF THE SHEEP. By Gerald Griffin. CHAPTER I.

In the days of our ancestors it was the custom, when a "strong farmer" had arrived at a certain degree of independence by his agricultural pursuits, to confer upon him a title in the Irish language, which is literally translated, "The Knight of the Sheep." Though not commonly of noble origin, those persons often exercised a kind of patriarchal sway, scarce less extensive than that of many a feudal descendant of the Butlers or the Geraldines.

In one of the most fertile townlands in one of our inland counties, lived a person of this class, bearing the name of Bryan Taafe. No less than three spacious tenements acknowledged his sway, by the culture of which he had acquired, in the course of a long life, a quantity of wealth more than sufficient for any purpose to which he might wish to apply it.

Mr. Taafe had three sons, on whose education he had lavished all the care and expense which could have been expected from the most affectionate father in his walk of life. He had a great opinion of learning, and had frequently in his mouth, for the instruction of his children, such snatches of old wisdom as "Learning is better than houses or land," and

"A man without learning, and wearing fine clothes, is like a pig with a gold ring in his nose."

Accordingly, the best teachers that Kerry and Limerick could afford were employed to teach them the classics, mathematics, and such other branches of science and letters as were current in those parts. The two elder sons showed a remarkable quickness in all their studies; but the youngest, though his favorite, disappointed both him and his instructors. So heavy was he at his book, that neither threats nor caresses could have any effect in making him arrive at anything like proficiency. However, as it did not proceed from absolute indolence or obstinacy, his father was content to bear with his backwardness in this respect, although it in some degree diminished the especial affection with which he once regarded him.

One day as Mr. Taafe was walking in his garden, taking the air before breakfast in the morning, he called Jerry Fogarty, his steward, and told him he wanted to speak with him.

"Jerry," says Mr. Taafe, after they had taken two or three turns on the walk together, "I don't know in the world what'll I do with Garret."

"Why so, masher?"

"Ah, I'm kilt from him. You know yourself what a great opinion I always had o' the learning. A man, in fact, isn't considered worth spakin' to in these times that hasn't it. 'Tis for the same reason I went to so much cost and trouble to get schoolin' for them three boys; and to be sure as for Shamus and Guillaum, I haven't any cause to complain, but the world wouldn't get good o' Garret. It was only the other mornin' I asked him who it was discovered America, and the answer he made me was, that he believed it was Nebuchodonezzar."

"A? no?"

"'Tis as thrue as you're standin' there.—What's to be done with a man o' that kind? Sure, as I often represented to himself, it would be a disgrace to me if he was ever to go abroad in foreign parts, or any place o' the kind, and to make such an answer as that to any gentleman or lady, after all I lost by him. 'Tisn't so with Shamus and Guillaum. There isn't many goin' that could thrace history with them boys. I'd give a dale, out o' regard for the poor woman that's gone, if Garret could come any way near 'em."

"I'll tell you what it is, masher," said Jerry, "there's a dale, that's not over bright at the book, an' that would be very 'cute for all in their own minds.—May be Master Garret would be one o' them, an' we not to know it. I remember myself one Motry Hierlohee, that not hap'orth o' good could be got o' him goin' to school, an' he turned out one of the greatest januises in the parish after. There isn't his equals in Munster now at a lamentation or the likes. Their raal januises does be always so full of their own thoughts, they can't bring themselves as it were, to take notice of those of other people."

"Maybe, you're right, Jerry," answered Mr. Taafe. "I'll take an opportunity of trying."

He went no more, but in a few days after he gave an entertainment to all his acquaintances, and poor, that were within a morning's ride of his own house; taking particular care to have every one present that had any name at all for "the learning." Mr. Taafe was so rich and so popular amongst his neighbors, that his house was crowded on the day appointed with all the scholars in the country, and they had no reason to complain of the entertainment they received from Mr. Taafe. Everything good and wholesome that his sheep-walk, his paddock,

his orchard, his kitchen-garden, his pantry, and his cellar, could afford, was placed before them in abundance; and seldom did a merrier company assemble together to enjoy the hospitality of an Irish farmer.

When the dinner was over, and the guests busily occupied in conversation, the Knight of the Sheep, who sat at the head of the table, stood up with a grave air, as if he were about to address something of importance to the company. His venerable appearance, as he remained standing, a courteous smile shedding its light over his aged countenance, and his snowy hair descending almost to his shoulders, occasioned a respectful silence amongst the guests, while he addressed them in the following words:—

"In the first place, gentlemen, I have to return you all thanks for giving me the pleasure of your company here to-day, which I do with all my heart. And I feel the more honored and gratified because I take it for granted you have come here, not so much from any personal feeling towards myself, but because you know that I have always endeavored, so far as my poor means would enable me, to show my respect for men of parts and learning. Well, then, here you are all met, grammarians, geometricians, arithmeticians, geographers, astronomers, philosophers, Latinists, Grecians, and men of more sciences than perhaps I ever heard the names of. Now there's no doubt learning is a fine thing, but what good is all the learning in the world without what they call mother-wit to make use of it? An ounce o' mother-wit would buy an' sell a stone-weight of learning at any fair in Munster. Now there are you all scholars, an' here am I a poor country farmer that hardly ever got more teaching than to read and write, and maybe a course of Voster, and yet I'll be bound I'll lay down a problem that maybe some o' ye wouldn't find it easy to make out."

At this preamble, the curiosity of the company was raised to the highest degree, and the Knight of the Sheep resumed, after a brief pause:

"At a farm of mine, about a dozen miles from this, I have four fields of precisely the same soil; one square, another oblong, another partly round, and another triangular. Now, what is the reason that, while I have an excellent crop of white eyes this year out of the square, the oblong, and the round field, not a single stalk would grow in the triangular one?"

This problem produced a dead silence amongst the guests, and all exerted their understandings to discover the solution, but without avail, although many of their conjectures showed the deepest ingenuity. Some traced out a mysterious connection between the triangular boundary, and the lines of the celestial hemisphere; others said, probably from the shape of the field an equal portion of nutrition did not flow on all sides to the seed so as to favor its growth.—Others attributed the failure to the effect of the angular hedges upon the atmosphere, which, collecting the wind, as it were, into corners, caused such an obstruction to the warmth necessary to vegetation, that the seed perished in the earth. But all their theories were beside the mark.

"Gentlemen," said Mr. Taafe, "ye're all too clever—that's the only fault I have to find with ye'r answers. Shamus," he continued, addressing his eldest son, "can you tell the reason?"

"Why, then, father," said Shamus, "they didn't grow there, I suppose, because you didn't plant them there."

"You have it, Shamus," said the knight; "I declare you took the ball from all the philosophers. Well, gentlemen, can any o' ye tell me, now, if you wished to travel all over the world, from whom would you ask a passport?"

This question seemed as puzzling as the former. Some said the Great Mogul, others the Lord Grand Signior, others the Pope, others the Lord Lieutenant, and some the Emperor of Austria; but all were wrong.

"What do you say, Guillaum?" asked the knight, addressing his second son.

"From Civility, father," answered Guillaum; "for that's a gentleman that has acquaintances everywhere."

"You're right, Guillaum," replied the knight. "Well, I have one more question for the company. Can any one tell me in what country the women are the best housekeepers?"

Again the company exhausted all their efforts in conjecture, and the geographers showed their learning by naming all the countries in the world, one after another, but to no purpose. The Knight now turned with a fond look towards his youngest son.

"Garret," said he, "can you tell where the women are good housekeepers?"

Garret rubbed his forehead for a while, and smiled, and shook his head, but could get nothing out of it.

"Shamus, do answer," said the knight, in a disappointed tone.

"In the grave, father," answered Shamus, "for there they never gad abroad."

Mr. Taafe acknowledged that his eldest son had once more judged right; and the entertainments of the night proceeded without further interruption, until, wearied with feasting and music, such of the company as could not be accommodated with beds, took their departure, each in the direction of own home.

(To be continued.)

SUPERSTITION TESTED BY ITS OWN STATISTICS. (Continued.)

But a still better criterion of the small success which has attended the operations of the Society will be found in the actual statistics of conversion, which we shall accordingly proceed to collect and set before the reader. Yet even this evidence must not be taken without a certain qualification. The question still remains unanswered by anything in this Report, What are the recognized tests of a "Conversion?" We have strong reason for thinking that in the Protestant estimate they are extremely inadequate to the subject on which they are employed; in short, that many a so-called "conversion," which goes to swell the statistics of these proselytising societies would be found, upon closer examination, to be some act or other, which involves indeed a very grievous sin against faith, but which amounts at the worst to something far below positive apostasy. Some indeed of the criteria of missionary success given in the Report are insufficient to the extent of being simply ludicrous. We find the most confident hopes built upon such facts as that of a Catholic attending a controversial lecture or sermon, courteously receiving the visit of a missionary, accepting a bible, reading a handbill or placard, &c., &c. Sorry, indeed, are we to hear of Catholics giving any kind of countenance or quarter to persons who come to them as wolves in sheep's clothing, and against whom the apostle of charity himself, St. John the Evangelist, would have hidden them to close their doors, and withhold from them even the customary salutation of courtesy. But justice and truth alike demand of us to make a broad distinction between acts of this nature and that fatal and final sin which separates a Catholic from the blessings and the hopes of church-communion. Even such an act as that of attendance at the Protestant service, though a still more serious dereliction of duty in the same line, is of course no infallible token even of a wavering, still less of a shipwrecked faith. Many a poor Irish Catholic, goaded on to acts against conscience by the cravings of hunger, or, what to many would be a still more trying temptation, the cries of famishing children, is led to adopt some practice of outward conformity to an heretical sect, which is perfectly independent of any deliberate consent of the will to disbelief of his religion. Again, the Catholic Irish especially are disposed, both by nature and habit, to draw subtle distinctions between the character of different acts, very dangerous indeed to conscience, yet perhaps, in the judgment of charity, of a nature to exempt them from formal sin. The instance we are about to give is not meant as an illustration of the latter portion of this remark, but it bears intimately upon the former. An Irishman who had, alas, completed (at least for the time) his act of apostasy, by receiving the Protestant communion, was reproached by the priest, to whom he subsequently made recantation of his error, with the enormity of such a sin. "Sure," was the reply, "and it was a sin; but then I thought it could do me no harm, for I knew it was only bread and wine, and no Sacrament at all, at all." The peculiarly limited requirements of a Protestant "conversion" are greatly in our favor. No Catholic in his senses would think of calling that Protestant a "convert" who should be seen frequenting, even for years, a Catholic church, or be a diligent reader of Catholic controversial books. The reception of the Sacraments, of course, is the turning-point with us. But our antagonists set their standard of conversion far lower than this; and did we adopt their rule, what accounts might not we give, in published reports or otherwise, of the progress of the Catholic religion during these latter years! These gentlemen sit so exceedingly loose to the duties of external religion, and are, on the other hand, so extremely ready to catch at nominal conversions, that the poor Irish have rarely even any temptation (we speak always of adults) to complete their apostasy by a formal act of communication "in sacris," for, in truth, among the religionists who interest themselves in that kind of work, there are few enough "sacra" in which to communicate.

Again, it is notorious to all who have experience of the Irish, that, while some of them are tempted by bribes dexterously applied under circumstances of great temptation, to commit grievous sins against the Faith during their lives, the

number is extremely small of those who are not reconciled to the Church, even when they have formally apostatized from it, upon their deathbeds.

Taking therefore into account, 1, that many a "conversion" is in truth no conversion at all, and 2, that even a true "conversion" is no pledge of a final separation from the Catholic Church; and making from the statistics of the Society the deductions necessarily involved in these qualifying considerations, we think that the facts which, in the Report under review, lie embedded deep in a mass of superincumbent self-gratulation, or self-depreciation, or self-complacency, or whatever other sentiment has "dear number one" for its ruling motive, or the object of its reflex operation, will not be felt very damaging to the cause of religion, at least as regards the diminution of its hold upon the great mass of the adult population of Ireland.

We have perused the Report with some care in order to get at the precise number of "converts" actually claimed as such. We may be quite certain that this number will not fall below the truth of the case. On the contrary, without imputing even exaggeration to the framers of the Report, (and we must in justice to them say that the Report gives no tokens of it), we may easily believe that, for the reasons just stated, some of these "converts" are but half converts, and a still larger proportion will not continue such. But let us come to the statistics of proselytism. The following is a tabular view of the conversions in the year ending May 1856.

Dublin	0	Eristannou	0
Monkstown	0	Errismore	0
King's & Queen's Co.	0	Ballicoree	0
Kilkenny	0	Moyrus	0
Cork	0	Ballinakill	0
Bandon	0	Killery	0
Fermoy	0	Ballinacorney	0
Aughrim	0	West Sligo	1
Galway	0	Belfast	0
Tuam	0	Kingscourt	0
Headford	0	Loughmask	0
Spidal & Inverin	0	Achill	1
Killeen	0	Roscommon & Leitrim	1
Lough Corrib	0		
Castelkerke	0	Total conversions in	
Conemara	0	1856	21

Here are twenty-nine missions, some of them populous and extensive, yielding a return of but twenty-one even nominal converts in the course of a year. On the other side we have several confessions of loss. For instance, in Conemara:

"In estimating the effect of the works, we are forcibly reminded of the difficulty of judging by appearances. One, whom we for some time regarded as a convert, sent for a priest the day before he died; while another, a Roman Catholic tradesman, would have me attend him all through his illness, and though he never separated from Rome, and even allowed the priest to come to him, yet he declared that he had no confidence in any but Jesus alone."—p. 55.

The latter anecdote reminds us forcibly of the triumph exhibited at the Evangelical Tea-party in "Loss and Gain," on the fact of Pope Gregory XVI. having died "a true believer," because he was known to have expressed confidence in the merits of his Redeemer.

Again:—"Seven have returned to Popery, of whom three were young women who married Popish husbands, who most probably influenced them. Two others were the son and daughter of Romish parents who had not the moral courage to resist the priest's repeated denunciations, and another was a man who was never regarded as a decided convert."—p. 59.

Now see the "gains" by which these losses are counterbalanced. "Eighteen adult Romanists have attended from time to time our mission service who never attended before. Many others have promised to come, but have not as yet; while a very large number are under instruction and read the Bible and tracts given them, and acknowledge openly they believe everything in the Bible, and nothing else."—p. 64.

Ballinakill.—"I need scarcely say that the great mass of the people are fearfully ignorant and superstitious."—p. 63.

Killery.—"I feel I should not be discharging my duty should I merely show the cheering side of the picture, whilst I pass over in silence that which is not so. I must therefore mention two cases of relapse into Romanism."—p. 64.

Achill.—"The congregation has somewhat diminished. . . . Our schools have not been so well attended towards the close of the year as they were at the beginning. Every exertion has been made to induce the parents to take their children away from the schools. Dr. M'Hale visited the island some months ago, and urged the people to withdraw their children from the schools, to which, he said, they are sent as little angels, and returned little devils!"—p. 68.

Truly, these are the most candid of witnesses. The following little histories give more than an inkling of the way in which these "conversions" are brought about:—"A ———, of Lisnaskea, is, we hope, a truly pious convert from Popery; she attends church regularly, and is deeply acquainted with her

Bible, which is quite a curiosity to look at, from the way it is thumbed, and scored, and underlined. She is indeed a very interesting young woman! and a faithful witness for the truth.—She is a servant now in the house of a pious Protestant lady, and is a regular communicant."—p. 16.

"C ———, an intelligent, frank, fearless girl, gradually and completely gave way to the arguments of the readers, and what she heard at the inquiring class. . . . She came to me several times, and seemed to be earnestly seeking truth, and searching the Scriptures, at the same time quite resolved to leave home. I then took her in as a housemaid; and soon after her mother came and told her that the money was all ready for her emigration. She went home, but found that it was all false, and only a ruse to get her out of my house. I recommended her then to the Rev. ———, who reports of her most satisfactorily, that she is an excellent trustworthy servant."—pp. 16, 17. There is a strong smell of "soup" here.

On the whole, we cannot be far wrong in concluding that, as regards adult conversions, the operations of this Society are little less than a total failure. Allowing, indeed, for the admitted "relapses" or restorations to Catholic communion, and for the probable return to the Church of many who are described as having emigrated, enlisted, or otherwise removed themselves from the influences of Protestant bribery, there is good reason to hope that even the recorded gains of heresy during the year to which this Report applies, have been completely neutralized, and that the enormous expenditure of £36,444 15s 4d (a sum which in Catholic hands would have sufficed for missionary operations all over the world,) has not produced the accession of a single adult Catholic throughout the length and breadth of Ireland to the ranks of apostasy.

With the children, we fear, the case is otherwise. The statistics of this Society undoubtedly exhibit an amount of success in the educational department of its operations, which gives us very considerable pain. We much fear that in Ireland, as in England, many poor Catholics, who would rather suffer martyrdom than themselves be guilty of any final act against the Faith, are seduced, partly bribes, partly by false professions, and partly by the most mistaken notion that the minds of children under eight or ten years of age are incapable of receiving any indelible impressions of false doctrine and false morality, into committing these little ones to the care of heretical teachers, who do their best to corrupt them. For the faith of the adult Irish (at least in their own country) we have no fears. But the prospect is, we confess, anxious if not alarming, as regards the rising generation. The utmost vigilance on the part of the priests, joined with an essentially Catholic system of education, can alone, under God, prevent the otherwise almost certain inroads, both of actual heresy, and what is even a more fatal, because less assailable foe, that carelessness and indifference about the grand distinguishing features of the Catholic religion, which must result from a counteracting power applied with the most indefatigable pertinacity, the most dexterous ingenuity, and the most unscrupulous disregard of principle in the means by which it effects its objects. Sincerity of purpose, however grievously misdirected, shall always meet with forbearance at our hands; and we desire that what we are about to say may be understood with an allowance for all which, in the sight of God, is truly the effect of invincible ignorance in this movement. But, speaking of it materially, and in the abstract, we must say unhesitatingly, that a more exact counterparty of the Tempter's work in the first Paradise we can hardly picture to ourselves, even in imagination, than is to be found in the systematic endeavor to rob a religious and united people of that Faith which is no less the cementing bond of the nation, than the foundation of the hope and the pledge of the peace of the individuals composing it.

To prevent mistakes, we close with two observations. While we have felt it our duty, at all hazards, to set before our readers the true state of the case with regard to the actual success of one Protestant engine for the destruction of the Faith in Ireland, neither they, nor we must forget, that this engine is but one of many, and may not, for what we know, be a fair specimen of its class.—Let nothing, therefore, which we have said, be taken as an encouragement to over-confidence and false security. "Legion" is the name of the evil spirit who stalks abroad in the specious form of a friend of liberty and a messenger of peace to Ireland; and the revelations of failure to which this particular Report bears witness, must not be allowed to throw us off our guard in a contest where, although vigilance be not victory, indifference would be certain ruin.

Again, the confidence we have expressed in the "tenacity of Irish faith," must not be understood to extend in all its fulness to the case of

The Irish in England.—Torn from the associations of a strictly and pre-eminently Catholic country...

"Atas parentum, peior avis, tult Nos nequiores, mox daturus Progeniem vitiosorem."

In the mean time, if any one desire to know the kind of teaching employed by the agents of Proselytizing Societies, we commend them to this Report.

"Two lads, of respectable appearance, entered the Townsend Street class, which your Missionary was conducting, and entered into a discussion on the merits of the Apocryphal books."

The other specimen which we shall exhibit, relates to a great article of the Catholic Faith, but one which many Protestants receive, at least with qualifications...

"A boy, in answer to a Romanist, said: You worship a Saviour made of flour and water; but we worship the Saviour who created the flour and water."

It will be some compensation to us for the pain of even transcribing this atrocious piece of blasphemy, if it should lead candid Protestants to denounce a system so fatal to religion and morality of every kind...

REV. DR. CAHILL.

ON THE MUTINY IN INDIA.—THE OLD TYRANNY OF ENGLAND OVER HER CONQUERED SUBJECTS—PROSELYTISM, BRIBERY, AND INTOLERANCE.

In treating of the present mutiny amongst the native regiments of India it is useful to understand the character, the political and religious feelings of the classes which compose our Eastern army.

About one thousand years before Christianity, the twelve tribes of Israel, through the wickedness of the people, and the proficiency of their leaders, were divided into two kingdoms...

About the beginning of the ninth century of the Christian era, the Mahomedans having overrun Africa, and the western part of Asia, began to penetrate India, and make some settlements there...

seized on to carry out their plans—the simultaneous defection of forty thousand men proves that the mutiny had been well matured...

Having thus cursorily glanced at the two races that compose the population of our Indian empire, it may not be amiss also to state that an unquenchable animosity, hostility, hatred and fury, exists between these two peoples...

With this long preliminary, I now come to the conduct of the English military authorities in reference to these two peoples—I cannot say, indeed, "the English Government," but I can positively say the local English civil and military officers.

"A strange suspicion has infected the native army about attempts to cheat them out of their caste, by artifices connected with cartridges and mixtures in flour. These apprehensions will soon be dispersed.

"The outline of the sad events at Meerut and Delhi is this:—On Saturday, the 9th, eighty-five men of the 3rd Cavalry were ironed on parade, and sentenced to ten and five years imprisonment, and put into jail, for refusing to use the old cartridges, by tearing instead of biting them.

In the extract just quoted the colonels of the native regiments compelled the Sepoys to put the greased cartridges in their mouths: and in case of refusal, which they did, they imprison them in transit for five years!

The second extract states that—"Lord Ellenborough when governor of India used cowhide leather for the peaks of the caps and for the cross belts of the Sepoys; and the result was, that two hundred thousand declared they would rather die than submit to this denial of their religious discipline."

"It is not an uncommon thing for young officers come from England to seize a native, and to force pork or beef into his mouth, amidst the laughter of the bystanders. But this piece of English wanton insult to even one individual offends tens of thousands, and the whole people would resent it if they had the power to take revenge."

"If any of the military are guilty of an outrage (which often happens) on any of the natives, by ill-treating women, or by calling men by the name of 'pigs,' the law sometimes punishes the offender; but in most cases their complaints are not attended to, no more than if they were the herd cattle, the beasts of the field."

Extract the fifth points out the ferocious irony which the native cavalry uttered at Delhi, as one by one they murdered forty-eight Europeans in the Palace of the King. The reader will see what a melancholy result has followed the military whim of forcing the soldiers to put hog's lard in their mouths—

"Several Europeans (said to number 48) were taken to the palace, or, perhaps, went there for protection. These were taken care of by the King of Delhi; but the Sowers of the 3rd Cavalry, whose thirst for European blood had not been quenched, rested not till they were all given up to them, and murdered one by one in cool blood."

"The troops are said to have pointed to their legs before they murdered their victims, calling attention to the marks of the manacles, and asking whether they were not justified in what they had done. It is certain that the severe sentences on the mutineers of the 3rd Cavalry was the immediate cause of the Meerut massacre."

Lastly—Amongst the causes which have precipitated the mutiny, the principal one is to be found in the organized proselytism carried on under the patronage and the pecuniary support of Lord Canning, the Governor of India. In the year 1855 a band of English missionaries arrived in Calcutta, and spread themselves throughout all available points of the Bengal Presidency.

In fact, the proselytising mania being now extinguished in the Catholic part of the Continent of Europe; being expelled in every part of Ireland where it had been attempted, these Missionaries have been despatched to India, to retrieve their lost character in Europe.

One hundred thousand converts in the three Presbyteries on the last Sabbath, two thousand nine hundred converts were made in Madras, within the space of only two years; the Souper Missionaries, by their lies, slander, and conduct, have madened the natives, drove thousands of heretofore loyal subjects into rebellion, mutiny, and treason; and, perhaps, in the end, the principal cause of having the Peninsula wrested amidst rivers of blood, and heaps of gold, from the dominion of England.

If our government will not promptly reduce the Protestant church within the limits of Christian toleration; if England will not immediately check the infidel crusade which this establishment has been carrying without success during the last forty years; if the Parliament will not take the prudential course of withdrawing for national purposes, those enormous sums which are employed for producing social animosity and revolutions, the throne of Great Britain will be imperilled by universal discontent at home and abroad.

IRISH INTELLIGENCE.

His Grace the Archbishop of Tuam returned home on Friday. He was accompanied to Athenry by G. H. Moore, Esq. They were entertained at dinner by the Rev. P. Moore, R. C. A. We are gratified to learn that his Grace enjoys his usual excellent health.—Tuam Herald.

CONVERSATIONS.—On Sunday, the 12th of July, at Belmullet, John Lenaghan, late of Ballina, was received into the Catholic Church by the Rev. Patrick Malone, P.P. Also on Sunday, the 19th, at the same place, Miss Maria Crampton, Miss Celia Crampton, Miss Jane Crampton, and Miss Matilda Crampton, of Belmullet, abjured the errors of Protestantism, and were received into the Catholic Church by the hands of the same Clergyman.

REPRESENTATION OF MAYO.—The Mayo papers, as well as the Freeman, Mail and other Dublin journals, announce, on authority, that it is the intention of Lord John Browne to offer himself to the electors.—His Lordship passed through this town a few days since on his way from London to canvass the county. He attended the Mayo Grand Jury on Wednesday, and we understand, his address will be issued immediately. It is also stated that Col. Higgins will positively contest the county with any candidate that may be put in nomination.—Tuam Herald.

It is rumoured that Tristram Kennedy, Esq., who lately represented Louth county so nobly and so well in the election of Mayo. All success to him, for Mayo could not make a better choice.—Ibid.

Mr. Moore, Sir Thomas Redington, and Mr. A. O'Flaherty, are in the field for the representation of Galway town.

A meeting of the leading members of the Dublin election committee was held on Tuesday to consider the most effectual means of promoting the process of the petition against the return of the sitting members for the city of Dublin. As the meeting was strictly private, we refrain from entering into the details of the business transacted at it.

The demands on Lord Francis Conyngham for the late election for Clare exceeded £20,000.—Limerick Chronicle.

STATE OF TIPPERARY.—The present condition of the county Tipperary, whether as regards the peaceable state of the county, or the prosperity of the people, is most satisfactory. The murders that disgraced its annals are now happily of rare occurrence, and the only dim cloud in the distance arises from the circumstance of men being canvassed very eagerly to enlist themselves in the ranks of some of the unmeaning factions, such for instance as the "Three-year-olds" or "Five-year-olds," that, when they meet at fairs, fight for a name and not for any personal hostility. The harvest promises to be unusually productive and early, and fields of bere and barley are already out. There is no sign of the potato blight, and on every side the eye rests on fields waving with golden plenty, and a peasantry comfortable in appearance, and respectable in dress and general bearing.—Saunders.

We understand that the barracks at Dunmore, Ballinrobe and other Government stations, are to be immediately occupied with troops.—Tuam Herald.

The Limerick Reporter records a remarkable event in Limerick, last week, as illustrative of the mutations of time, and of the irresistible growth of Catholicity. This event was the presence of two Catholic Judges, two Catholic High Sheriffs—brothers—a Catholic Mayor, &c., opening the commission for the county and city on Monday. Two Catholic members of parliament, Sergeant O'Brien and Mr. Deasy, were present also on the occasion. Remarkable as the matter is, and proof that evil legislation cannot fetter down a nation's faith, it is also gratifying to notice that the commission just opened in county and city has been one of congratulation not on the lightness of the calendar, but on the fact that the judge in the city had no criminal business whatever to adjudicate on; and as in the county the business has been exceedingly light, a pair of white gloves was presented to Chief Baron Pigot by Captain Gavin, City High Sheriff.

THE ORANGE RIOTS.—For a whole week, from Sunday the twelfth to Sunday the nineteenth, the Orangemen of Belfast have kept that town in a state bordering on civil war. Every evening during that time the Orange party came out into the streets in force, armed with guns and other weapons, shouting, firing shot, and in every possible way insulting and defying all who did not belong to their ruffian organization. This conduct, of course, brought out the opposing party; shots were interchanged, stones were flung in showers, houses were wrecked, and many persons were dangerously wounded. The police were present, but not in sufficient numbers to check the rioters, even were they properly directed; but it was only too plain to all parties that they were not sent to act impartially among the belligerents. The military were called out several times, and employed to clear the streets at the point of the bayonet. A large number of the rioters were hurt, and many of both parties were made prisoners. Let the Orangemen who originated these disgraceful scenes now ask themselves what have they gained by their insults and attacks. They have been chased and ridden over by the troops, they have been collared and pulled into prison by the police, and fined by the magistrates; and though it may be a very agreeable occupation on the twelfth of July to curse the Pope hat the big drum, play the fife, and take a pot shot at a Catholic now and again,

we ask them whether, after all, this is not paying dearly for very dear nothing. It was a very well-remembered day for the Orangemen, and while the deeds of Purpurn and Orangemen were sure to be winked at, if not openly applauded by the Government, but those times are gone by; the late events in Belfast show that impunity for Orange ruffianism is at an end, and prove what is still better, that the Catholics in that quarter are now numerous enough, and well able to defend themselves. They will not commence hostilities with any party; it is the duty of the Government to protect them, to see that they are not at any time, but particularly on the blood-marked festival days of Orangeism, left open to the sorties of armed lodges of Orangemen, with no other safeguard than the intervention of a few Orange magistrates, except in their own right arms.—Nation.

As a specimen of the fiendish spirit of the Orangemen at Belfast, we give the following instance on one of many—which, we find in the Ulsterman:—"When the bell announced the hour for departure in the several mills in the vicinity of the riot ground the different workers rushed to the battle-grounds, eager for the fray. Here and there scattered in distances, were groups of men, women, and children talking in an excited state, and evidently bent on mischief. Each house in Sandy-row seemed to have doubled and trebled its population—the male preponderating—and the whole line of street, from the railway crossing to the constabulary station, one pre-arranged organized band of ruffians, gathered together solely for the purpose of murder and destruction of Catholic property. The first essay to begin the riot was pelting with stones any individual they perceived, going in the direction of the Catholic locality, and occasionally firing a shot now and again into the houses belonging to Mr. Watson, to the great danger of life and limb of the occupants: Emboldened by the want of opposition, the cowardly assassins, with the most diabolical coolness, perceiving two lads—one about fourteen and the other twelve years old—off in the fields, actually bulking marbles, and apparently belonging to the Catholic party, deliberately, and in the most blood-thirsty manner, aimed at, and shot down the two youths like dogs; mind you this was not done in the heat of a skirmish, in the excitement of an engagement between the factions, but the boys were deliberately aimed at when there was no collision, deliberately shot, and deliberately murdered should they die; and recollect they were not boys who fired the shots, but men grown to the years of discretion, and one of them grey with age and iniquity—the aiming was seen, the shots were seen, and the parties who thus deliberately attempted to murder the youths were seen, and, if possible, please God, will be identified. Such an open attempt at murder in daylight has seldom been witnessed; and the fact of it having been committed before hundreds of people, who have taken no steps, and will take no steps to arraign the cowardly miscreants, sufficiently stamps Orangeism as an abettor of murder; shows it to be an institution upheld, not to uphold the government, as it pretends to be, but solely for the destruction of Catholic and Catholic property; an institution illegal, yet openly tolerated in Belfast, owing to our Orange magistrates, our Orange corporation, and our Orange town police.

ORANGE RIOTS AT NEWRY.—Sunday week, the 12th of July, being a great Orange anniversary, an immense muster of Orangemen took place in the parish "church" of Newry, and a good deal of drunkenness and rioting took place during the evening of the sacred day of rest. On Monday, a public meeting was held in the great Orange Hall of the town from whence the "brethren" issued, filled with zeal and fury, and the town soon became seriously disturbed. That day thirty persons were apprehended, and lodged in prison. On Tuesday the disturbances continued, and twenty-four more persons were committed to prison. A man was stabbed with a pitchfork. The Catholics were everywhere insulted with blasphemous cries. At Crossgar an unarmed man was stabbed by an Orangeman. At Belfast an incredible number of windows have been broken, and it required all the energy of the authorities to prevent worse acts of violence to person and property. During the week things got worse and on Friday, the 17th, it became necessary to call out the constabulary. Four companies of infantry and a troop of cavalry were also in requisition. Numerous volleys of ball cartridges and several charges of bayonets had to be delivered by the troops before the mob would disperse, but though a number of persons were wounded, no fatal consequences appear to have ensued. The soldiers were not permitted at first to act with vigour, and several of the constabulary have in consequence received severe injuries from the Orange mob. The Northern Whig attributes these deplorable occurrences to the conduct of Protestant magistrates in showing favour to Orange partisans, and their illegal societies. Mr. Justice Jackson, himself at one time a fiery Orangeman, has felt himself bound to read a sharp lecture on the subject to the gang of Downshire, in which county also serious and fatal riots have occurred.

The Banner of Ulster, a Presbyterian organ, published in Belfast, has the following sensible article on the Orangeism of the North of Ireland:—

"The reports which have reached us from various disturbed districts are substantially such as we gave in our last. We need not occupy our space in repeating them. They consist generally of sermons, bibles, arches, and Orange lilies in the morning, with 'mountain dew' broken bread and a little bloodshed in the evening—not the very best way, one would think, of keeping the Sabbath, or advancing genuine Protestantism. When the history of the Orange Society shall have been fully given, and when the vile uses which certain demagogues have made of it shall have been fully revealed, posterity will stand amazed that the institution was permitted for a single day in a well-regulated Christian community. It is high time that the attention of government was directed again to this matter, with a view of either suppressing the society altogether, or of so circumscribing and modifying its operations as to preserve the peace of the country, and remove a foul blot from our common Protestantism. One way, perhaps, of accomplishing this would be, that the Presbyterian Churches should take action on the subject, and by enlightening their people on the evil of illegal institutions, and the un-Protestant objects which they aim at, put it beyond the power of ignored ecclesiastics or politicians to deceive them. Why should not the ministers of the General Assembly give lectures and disseminate tracts on the subject, till there would not be a young man of our communion in connection with the system? All our people want is information. Once that is given—once they see King William's true character, as a liberal reformer of the first water—once they see the foul purposes which they are made to serve as underlings of the Prelacy which persecuted their Scottish forefathers—these things being shown us, we say, the institution, at least in Ulster, fails, and our people become too good Presbyterians to be tools of the Prelatic Establishment and too good Protestants to be Orangemen.—We would designate, very sincerely a Committee of the Assembly to examine and report on the subject. The morals of many young men are undermined, the peace of the whole neighborhood disturbed, and the entire Protestantism of the country misrepresented.—We humbly submit that this makes out a case for ecclesiastical examination and discipline. Another way of reaching the evil might be the punishment by legal process of all who were found aiding and abetting illegal assemblies. The arrest of a few ringleaders, who are really guilty ones, would be a wholesome lesson to that class of clergymen and adde-headed gentry who cannot see the difference betwixt Spiritual Protestantism and wretched party work. We have had no Dolly's braisism since the Executive made a few of the brethren in the county Down to

feel the weight of its vengeance, and we see no way of reaching the moral and political ends against the peace and tranquillity of the country except by another such demonstration of authority. Why should the community be involved in such serious expense, and an ignorant populace set at each other in an annual mortal feud, because a few Squires and Doctors of Divinity cannot be taught common sense? How is it possible that the public peace can be preserved, or any interest of the people advanced, if political persons are allowed to desecrate the Sabbath and inflame the multitudes by the unseemly harangues which have been listened to on the 12th instant? Justice demands that the Orange clergy of the North, who have lately decorated their churches with party banners, and ministered to the excitement of a poor deluded people, should not escape punishment.

THE LANDLORDS AND THE ORANGE PROCESSIONISTS.—Mr. Justice Moore read a sensible lecture to the county Antrim grand jury last Friday, on the subject of Orangeism. His lordship plainly intimated that the Orange processions, which have kept so many parts of Ulster in a state of angry excitement, and fast, are due to the neglect of these same grand jurors, magistrates, and landlords; for, if they exercised honourably and patriotically, each in his own district, the influence they possess, these processions (open avowed) would never take place with their sanguinary consequences. If Judge Moore knew as well as we do how Orange landlords and magistrates, and Orange state-paid Parsons, promote these disgraceful exhibitions with their countenance and favour, he would have probably thought sterner language necessary. Something stronger than judicial remonstrance is needed to put down this fanatic nuisance, which is the shame of Ulster.—Ulsterman.

The Orange system and spirit are sustained in Ulster mainly by the Protestant Clergy and some of the Protestant gentry, actuated either by an insane and stupid bigotry or by interested and sordid motives. The Parsons are the chief supporters of the system, whether acting underhand or above board, and as a body, they are morally accountable for its results.—Their object, of course, is the maintenance of that religious ascendancy which still practically exists in Ireland, though it is popularly supposed to have been ended by the Relief Act of 1829. Such disgraceful and homicidal outrages are a part of the price we pay for the Protestant Establishment, and, doubtless, the innocent blood shed on these occasions must still further endear the Law Church to the Irish people.—Tablet.

PENAL LAWS AGAINST RELIGION STILL IN IRELAND.—Notwithstanding the boasted Emancipation Act, which is the greatest sham that was ever palmed off on a gullible people, penal laws against Catholics and their clergy still exist in Ireland. For instance, it is a penal offence for a Catholic priest to marry a Protestant and a Catholic, but it is no penal offence for a Protestant minister to marry not only a Protestant and a Catholic, but even two Catholics.

Lord Duncannon is next week to present a petition from the poor oppressed Protestants of Dublin. They implore, it seems, for "their ministers, scripture-readers, and school children, the protection of British law." Those who have ever resided in Dublin need no comment upon this complaint. Indian idolatry is treated with deference, but the insults daily and hourly permitted to the religion of the Irish people in the metropolis of Ireland surpass all that can be conceived by those who have not witnessed them. They are exceeded only by the marvellous patience with which they are endured. Let us mention one instance out of many. Mr. Currie, jun., a Dublin bookseller, is agent for the National Board of Education. All school teachers, managers, and scholars who want books and other school materials have to frequent his shop. The National Board is professedly impartial in religious matters, and many of its schools are held in convents and taught by Religious. Under these circumstances Mr. Currie was allowed to placard the door of his shop for many months, three years ago, with a notice, in immense letters, of a book "clearly demonstrating the abominations of the Confessional, and that, generally speaking, Convents and Nunneries are mere nurseries of debauchery and crime." No insult of this sort could possibly be offered to the members of the Establishment, because there are none whom they regard with that reverence which Catholics feel for their Religion. Yet, if the Committee of Council on Education were to post before their doors, in conspicuous letters, a statement that Church of England Schools for girls are, generally speaking, mere nurseries of debauchery and crime, we question whether it would tend to the peaceful working of the system. We have not heard of the facts of which Lord Duncannon now complains, perhaps some of the ruffian agents in these insults have been well kicked. Why does not Lord Duncannon look at home? At this moment the streets of Belfast are night by night rendered unsafe by the violence of an Orange mob, by which blood has already been shed in several instances, and which reminds us of the outrages used to provoke the rebellion of 1798. The facts detailed in the Life of Grattan by his son leave no doubt that it was the deliberate object of those outrages to drive the Catholics into an outbreak, which ended as it was intended to end, disastrously for them; but which might very easily have been far more fatal to their oppressors. Almost every night for months before the rebellion, the sky round the Protestant town of Belfast was reddened by the flames of the burning houses of unarmed and unresisting Catholics. Even in the neighbourhood of the Catholic city of Waterford, things were little better. That the same spirit still exists, is shown by the clamour raised this week by the Protestant press of Dublin, because two or three of the most distinguished citizens who have already served the office of Chief Magistrate of Dublin, and whose character is as much beyond question as their wealth and social position, have been appointed to the Commission of the Peace. The objection is that they are "Papists." The fact is, that long ascendancy has taught the Protestants of Ireland to believe that they are oppressed whenever any degree of equality is conceded to Catholics. There is little chance that things will be otherwise as long as the Church Establishment is maintained as a brand of conquest upon the nation and a mark of superiority and pre-eminence to the conquerors. In truth men who see such an institution deliberately maintained for their dignity and profit, may almost be excused for forgetting that after all they are not the Irish nation.—Weekly Register.

THE POTATO CROP.—The following apparently careful review of the state and prospects of the potato crop in the counties of Cork and Kerry is taken from the Examiner of last night. It may also be noticed that during the present week new potatoes slightly affected by the old blight have made their way into the Dublin markets.—"The state of the potato crop at present gives rise to much speculation and discussion. From the best information we can collect, it appears to be certain that the crop has suffered much damage in particular districts of this county. This remark applies especially to the line of the coast, where the potato is rather extensively disengaged; though we may observe that the quality of those brought to market in the early part of the season affords no criterion at all of the extent of the blight, in consequence of the desire of persons to get rid at once of the part of the crop which was infected. We have a letter from the neighborhood of Kinsale, written by a gentleman of much intelligence and observation, which gives rather a bad account. From inquiries, he says, as well as from his personal observation made in an extensive excursion from Bandon westward, he ascertained that the potato crop is extremely diseased all through the West Riding. Our correspondent is also of opinion that it will exhibit a great deficiency in the yield of food as compared with the crop of 1856. To the

east of this city, as well as in the immediate vicinity, much injury has been done; at least in particular spots, while other places are free from the disease. On the other hand, we have spoken to a gentleman of great judgment and very large opportunities of information, and he assures us that in the county of Kerry, the crop was never finer; and a similar account is given of other counties. So far as our information goes at present, the disease seems generally to follow the coast, and not to have appeared to the same extent in more inland districts. Where the blight has appeared a large proportion of the crop is found to be affected, and the heavy, moist weather tends to accelerate the progress of the disease.

**THE ASSIZES.**—In every part of the country, except the counties of Down and Antrim where the Orangemen have been busy, the calendars of crime are light, and the judges and lawyers have more time to admire the beauties of nature than on any former circuit. There is a sprinkling of cases springing out of the late elections, but these are quickly disposed of, and seldom call for any great exercise of legal eloquence or ingenuity. In Mayo the cases of assault against the witnesses of Col. Higgins, which were reported so quickly to the election committee which was then sitting, have been brought to trial, and necessarily stripped of the monstrous exaggerations with which they were set before the House of Commons. The witness Gannon who was represented as having suffered very nearly martyrdom at the hands of an infuriated mob, has prosecuted his assailants to conviction. They are two little boys, one of them poked up through the loft of a forge a bar of iron, which struck Gannon in the eye and blinded him. Gannon chanced to be stooping at the time, to see who was below, and it is evident the wound he received was partly the result of accident; but the Higgins' faction represented the matter very differently in London, for the purpose of creating a bad impression against G. H. Moore, who was then on his trial, and the falsehood served its turn. In the city of Kilkenny there were no criminal cases to be tried, and the judge was presented with a pair of white gloves. A similar present was made in Carlow.—*Nation*.

A bill of indictment was found by the grand jury against Mr. John McGowan, mayor; Messrs. Hugh Conlan and Joseph Foley, the mayor's deputies, and Wm. Ward and John Bruen, poll clerks at the late election. The offence charged is a conspiracy to procure, by corrupt and fraudulent means, a fictitious majority of votes for Mr. John P. Somers at the late election. The indictment comprises seven counts, the first of which contains twenty five overt acts, alleged to have been committed in pursuance of the conspiracy. The remaining six counts are variations of the first. The indictment is of very considerable length, containing twenty two calf skins of parchment.—*Sligo Chronicle*.

A scandalous case of jury-packing has recently happened in Sligo. At the assizes there, July 14, before Mr. Justice Perrin, a Mr. E. Day, J. P., prosecuted Michael Cosgrave for an assault during the recent election excitement. Mr. Day, it appeared, had been assaulted by some persons unknown whilst he was conveying voters to the poll. He struck right and left in self-defence; and the prisoner, it was deposed, had assaulted Mr. Day; but three witnesses were examined for the defence, each of whom swore that the prisoner had been struck by Mr. Day before the latter was struck by him. It was stated in court by the prisoner's counsel, Mr. Dillon, that the jury which had been empanelled to try a case in which no small amount of political feeling was involved, consisted exclusively of Protestants; and that considering that amongst the juries of this county there are more Catholics than Protestants, it is difficult to arrive at the conclusion that the exclusive character of the jury in the present case was not the result of design; and very difficult for the prisoner in the dock to believe that, under the circumstances, he has had a fair trial. The jury found the prisoner Cosgrave guilty of the assault, with a recommendation to mercy. We have not yet learnt what sentence has been pronounced on him.

At Castlebar Summer assizes on Monday evening, the prisoners John Murphy and Michael Carney were convicted of a riot and assault upon John Gannon, one of Colonel Higgins's witnesses on the Mayo election petition. The other prisoners were acquitted.

We understand that Mr. Moore, of Ballymoney, engaged in the flour milling trade, has stopped payment. His liabilities are stated to be between £15,000 and £20,000 and the assets, comparatively small.—*Northern Whig*.

**MOVEMENT OF TROOPS FOR INDIA.**—In compliance with orders received, all the available men of the 16th Depot in Limerick garrison left barracks yesterday morning for Dublin en route to India. Over 80 men from the 9th Depot proceeded with the 16th, to Dublin, on the same duty. The movement is general throughout the country, of troops demanded by the exigency of the crisis in India.

We subjoin a full report of the discussion on Wednesday in the House of Commons on the Tenant Right Bill.

#### TENANT RIGHT (IRELAND) BILL.

Mr. Maguire said he rose to move that the order for the second reading of this bill be discharged, and in doing so he thought it only just to say that an hon. friend of his no longer a member of that house, but who recently sat for the county of Mayo, had done everything in his power to bring forward this question at an early period of the session in order to have it considered by the house, but that he had been unsuccessful in the ballot. He (Mr. Maguire) himself and many other Irish members with whom he acted were deeply interested in the success of the bill, and they firmly believed that this question could only be settled by the government.—(Cries of "Hear, hear.")—and that no private member, whatever his influence or his following might be, could deal with it so as to bring it to a final and successful issue. He contended that it was the duty of the government to bring a question of this great importance forward, and not allow the hopes of the Irish people to be tantalized and disappointed year after year. He would respectfully appeal to the Secretary for Ireland to take up the subject. That hon. gentleman had a prosperous and happy tenantry—(hear, hear)—and from what he (Mr. Maguire) knew of him, he could say that his dealings with them were fair and equitable; but the honorable gentleman knew that there were many landlords in Ireland who did not act with equal fairness towards their tenants, and who were animated besides with the insane desire of taking the land out of their hands and sending them abroad in the world. (Hear, hear.) That was a course of dealing fatal to the prospects of Ireland, and detrimental to the stability of the whole empire. According to the census of 1851 there were 6,552,000 human beings in Ireland; now there were not 6,000,000—(hear, hear)—and in two or three years hence they might be further reduced by another million. That did not augur well for the strength of the country. It was an undoubted fact that it was from Ireland that the army of this country must always be recruited, but by an act of impolicy they drove the people from the country, and so withered the right arm which was ready to save her in the hour of danger. (Hear, hear.) He would earnestly call on the hon. gentleman, the Secretary for Ireland, to take this matter into his serious consideration during the recess, and to place a bill on the table next session which, after full discussion by the house, might be passed for the great benefit of the people of Ireland.

Mr. Bagwell said it was a truism that the great strength of England lay in her manufactures, but those manufactures could not be carried on in the face of a competition with the whole world without cheap labor, and if the supply of labor went on decreasing as it had done for some years past in Ire-

land our manufacturers would find themselves driven out of more markets than they had already been by the competition with which they had to contend. The population of Ireland, according to the census of 1851, was 6,552,285, and down to the present year it had been reduced by 754,334. (Hear, hear.) If that had been the case in the years immediately preceding 1851 his argument would have gone for nothing, but the decrease had taken place in years of undoubted prosperity in Ireland, and especially agricultural prosperity; and what were they to expect if the present system of emigration from Ireland was allowed to go on? It was true that of late there had been a general decrease of crime among the Irish people, and in some districts it had disappeared altogether; but if a question of this kind was allowed to remain from year to year unsettled, the bad feelings of the people, which were sleeping but not dead, might be roused at any moment under a bad harvest or the pressure of some other form of distress. A large majority of the Irish members had been returned on the solemn pledge to their constituents that that they would support a measure of this kind, and he called upon the government to give them, at the beginning of next session, a practical opportunity of fulfilling that pledge.

Mr. Graer expressed his regret that the bill was to be withdrawn, and that the government had not themselves taken up the subject. It was a very serious grievance, which had been pressing on Ireland for a great number of years, and until it was removed, he did not think the people could go forward in that career of prosperity which was now opening before them. It was desirable that the question should be settled to the satisfaction of all parties, and when the matter was brought forward again, he hoped the government would defer considerably to the feelings and wishes of the Irish people and of their representatives in that house.

The O'Donoghue said the character of the deputation which recently waited upon the First Lord of the Treasury on this subject was such that it could no longer be said that, among the advocates of tenant right, there were to be found few persons possessing a large stake in Ireland. He hoped the Secretary for Ireland would find it convenient to make some statement as to the future intentions of the government in reference to this matter. (Hear.) He would say, but in no threatening spirit, that, so long as this question remained unsettled, so long would it be a source of agitation in Ireland; and the Irish members had the example of the House of Commons to justify them in resorting to agitation in carrying such a measure. (Hear.)

Mr. Hatchell said he could confirm the opinion which prevailed in Ireland that the only way of bringing this question to a satisfactory conclusion was by its being taken up and dealt with by the government of the day, and that it would never be advanced one step so long as it was pressed upon by the house by any private member, whatever might be his weight or the number of his followers. When the deputation waited upon the noble lord at the head of the government there was no dissenting voice among the gentlemen composing it with respect to the principle of the bill brought in by Mr. Moore; and, though there were some observations made at the interview in which he (Mr. Hatchell) could not concur, the principle of affording some certainty of tenure to the occupier of the soil and some security with regard to improvements was recognized and adopted by every one present. When that was the state of feeling on the subject he could not understand why the government should hesitate to bring forward a measure based on that principle.

Mr. H. Herbert declined to give any distinct pledge on the part of the government. He recommended Irish members to be moderate in their demands on behalf of the tenants, and assured them that the government would give that serious consideration to the subject which its importance required.

Mr. Stafford said that this was the only subject upon which the government had not promised to bring forward a bill next session. If he inferred they had no intention to bring forward any measure at all, and it was admitted that it was impossible for a private member to introduce a measure with any chance of success. He hoped Irish members, in the present prosperous and tranquil state of that country, would seriously consider whether they might not be mistaken in some of the principles upon which they had attempted to legislate, and abandon a cause which, by the concurrent testimony of the government and of those who advocated it, was utterly hopeless. (Hear.)

#### GREAT BRITAIN.

**PROROGATION OF PARLIAMENT.**—It is rumored in the government circles that, owing to the business before the House of Commons, and the debate which in all probability, will arise on Indian affairs, that parliament will not be prorogued before the 20 of August.—*Morning Advertiser*.

The question is no longer as to whether or no a Jew shall be admitted to vote in the Lower House of Parliament, but what is to be the result of a collision between the two Houses. There can be no doubt that the strength is with those who would sweep away the last rag of religious intolerance from our Parliamentary system. The advantage of time, perhaps, is on the side of their opponents. With all the despatch that can be used it will be difficult to send Lord John Russell's Bill to the Upper House in time for discussion, most probably for rejection. Still less will there be time for the Commons to arrive at any decisive resolution in case the Bill is rejected, unless the greatest unanimity and resolution prevail. The two Houses of Parliament are already in collision.—As matters stand at present it is the Commons who are baffled, foiled, and defeated; it remains to be seen if the tables can be turned in the course of the next three weeks, and if the Peers in their turn can be forced to surrender.—*Times*.

**THE ARMY.**—When the troops ordered for India have left we shall have in England but eighteen infantry regiments to do the duty, for which, upon the organization of the peace establishment, forty were considered the proper complement. We are about to increase this number by four regiments from the Mediterranean. We have drawn upon the colonial garrisons as far as we can do. Twelve regiments are little enough to garrison Gibraltar, Malta, and the Ionian Islands. We believe the commander-in-chief at the Cape does not feel warranted in giving us one of the ten regiments under his command. The six regiments in North America cannot be considered more than an adequate establishment. The Australian and West Indian garrisons are too small to permit of our drawing upon them. We shall, therefore, have for the garrison duty of the United Kingdom but twenty-two infantry battalions, or eighteen under the proper establishment. This deficiency will be made up by raising the regiments from 840 to 1,000 men each, and then, in all probability, by adding twelve battalions of 1000 men. We send 16,000 men to India, and raise 10,000 to replace them, but this causes no additional expense, as the first 10,000 men will in future be paid by the East India Company. Unless some further grave disaster occurs neither parliament nor the tax-payers need be appealed to.—*Globe*.

The authorities at the Horse Guards have determined that no women or children are to accompany the regiments now under orders to leave this country for India.

The twenty-third report of the Select Committee on Public Petitions, printed on Wednesday morning, shows that up to the 10th of July no less than 202 petitions with 48,273 signatures, were presented to the House of Commons against the Divorce Bill, being very nearly double the number of signatures obtained on any other subject on which the new house has been petitioned upon, for or against. They are still pouring in.

The poll for the City of Oxford has resulted in the return of Mr. Cardwell. The official state of the poll is as follows:—Cardwell, 1,085; Thackeray, 1,018; majority for Mr. Cardwell, 67. Thackeray is taking leave of the electors, attributed his defeat in a great measure to the prejudices against him on the Sunday question. The same thing had operated against him at Edinburgh, where he was asked to offer himself, but finding they differed so much from him on that question, he had refused to stand rather than compromise his character and his opinions.

A Parliamentary paper, giving an account of the public income and expenditure of the United Kingdom for the year ended June, 1857, has been published this week. The income was £72,067,821 13s 5d, against an expenditure of £71,756,710 12s 10d. Excess of income over expenditure, £311,111 6s 7d.

Since it has become known that a remarkable intelligence exists overland, by which, as in the Crimea war, certain houses having Russian and Eastern connections in Russia are made acquainted with what transpires in India at least five days earlier than it is brought to the shores of England by the most rapid arrangement of steamers and telegraphs, we should not be doing our duty were we to conceal the fact, that a rumour was prevalent last night, in certain circles which should be well informed on all matters relating to warlike preparations, that the whole of the Bombay army had revolted, and united itself in the almost universal disaffection of the Bengal army. We repeat that this dismal intelligence reaches us only a rumour.—*Morning Chronicle*.

**EMIGRATION FROM LIVERPOOL.**—Liverpool, July 18th.—The increase in the number of emigrants, who are now leaving Great Britain, as compared with last year, is astounding. If the outpouring of the sons of labor from this port continues with the same force to the end of the year, there will have sailed from Liverpool alone nearly 17,000 more persons than took their departure in the year 1856 from all the ports in the United Kingdom put together.

**EVANGELICAL CONVICTS.**—On Monday notice was given at Lloyd's that her Majesty's government required a ship immediately to carry four hundred male convicts from England to Fremantle, Western Australia. Perhaps a more remarkable set of convicts never left the country at one time than will go out in this ship. Amongst the four hundred will be found Sir John Dean Paul, Strahan and Bates, the evangelical fraudulent bankers; Robson, the Chrysal Palace forger; Redpath, who committed the forgeries on the Great Northern Railway Company; and Agar, the Railway Guard, who committed the great gold robbery on the South-Eastern Railway. The notorious bank forger, Barrister Savard, alias Jem the Penman, the putter-up of all the great robberies in the metropolis for the last twenty years, also goes out in this ship, which will leave England on the 25th proximo, embarking the convicts at Deptford, the Little Nore, Portsmouth, Portland, and Plymouth.

In an article in the *London Morning Post*, opposing the Divorce Bill on account of the permission accorded by it to the guilty parties to marry one another, that journal forcibly urges.—The first effect of allowing the adulterer and adulteress to marry each other will be to act as a premium upon the very offences that make divorce necessary. It will beget more and more adultery. Instead of checking an acknowledged evil, it will multiply it a hundredfold. A man covets his neighbor's wife. As the law stands there is no possible means by which she can become his wife except by the death of the husband. But when this bill shall have passed, he will only have to undermine her allegiance to her husband, and persuade her to commit adultery with him; the divorce by a "cheap and easy" process will be sued out; and they will then have only to apply to the nearest church and be married with all the security of the law and the benedictions of the Church. Under such encouragement, and with such facilities, who will say that a very large increase in the number of cases of adultery will not ensue? In the next place, it will lower the respectability of marriage altogether. It will desecrate that sacred institution. It will make every married couple open to suspicion, especially every married woman. As a necessary consequence, it will generate jealousies, promote distrust, and multiply occasions of wrong-doing. A woman who knows that if she sins, and is divorced, she must be ruined, will have every prudent inducement to fly from temptation—to die rather than yield. But let her know that the worst that can happen her is that she will be transferred from the arms of her husband to those of her seducer—that the law will recognize her in that position—and the Church will pronounce God's blessing upon her; and the law, so far from becoming a check upon her, actually holds out an inducement to a woman who does not happen to love her husband, throws around her a shield of protection as strong as any that it accords to the virtuous wife. We entreat attention to these probabilities. We ask the House of Commons to look at the matter, not in the light of any mere theory, but as a question of morals, of practical working, and of social expediency. Let divorces a vinculo be granted—it is, unhappily, too late to argue against that now—the divorced parties have leave to marry again if it must be so; but, in the name of all that is dear about our hearts and homes, let not this bill for simplifying divorce be turned into a premium upon the commission of adultery.

An old maid recently died, who left property to the amount of nearly £8,000. She was all her lifetime getting ready to be married, and had stored up 132 sheets, 63 coverlets, 50 blankets, 27 beds with 1,120 lbs. of feathers, 54 pillows, 52 handkerchiefs, and numerous other articles.

The following specimen of cathedral grammar may be seen in the cloisters of Worcester Cathedral.—This public notice is hereby given. That if any damage is done to the walls, either by writing, or otherwise defacing them, or any other nuisance, committed in the cloisters, they will be immediately locked up, by order of the Dean and Chapter.

Our popular frenzies invariably bring on their own retribution. Thus, for the railway mania we had the railway panic; for anti-papal mania we had the ridiculous Titles' Act—a lasting record on our statute book of the impotence of bigotry. So, in retribution for our bullying of Naples—for the infamies of our newspaper warfare against her and against the Papal Government—we are already sharing with unconstituted Sardinia the hatred of the baffled democrats, whom we have first encouraged and then disappointed; and we are not unlikely, after all our bluster, to eat the leak of compliance in some points with the demands of Austria and France. Englishmen, we say, have deserved this, for in this business of Italian intervention they thrust to the top of their bent. It may be said John Bull is not to blame, for his trusted guides have deceived him, and truly never was there a more complete case of popular obfuscation than he has exhibited in his Italian predilections and antipathies. These columns have, indeed, shown undeniably enough that neither Sardinia the earthly paradise, nor Rome and Naples the dens of tyranny, misery, and disaffection, were represented. But John Bull does not inquire deeply or calmly where he feels strongly; he seldom changes his conventional ideas. Still, he knows of the skeleton in his own house; and here is his blame that he grows indignant at the presumed misgovernment of Italy, when he knows the reality of his own misgovernment of India. And has not that far exceeded all the fictions of Italian tyranny? In India tyranny was no fiction, torture was no fiction, nor the maintenance of imbecile tyrants on their tottering thrones by mercenary bayonets; nor the enforced barrenness of a land the most blessed by nature, nor its pitiless exhaustion by the never-sated greed of the foreigner. The following sentences are not translated from the *Univers*, they are from the pen of

one of our most popular writers, and they are familiar as "household words" to most educated Englishmen. They may be taken as describing not one event or period, but the history of a century, from the "annexation" of Bengal to that of Oude:—

"The object of the Rohilla war [prosecuted by English mercenaries] was to deprive a large population who had never done us the least harm, of a good Government, and to place them against their will under an execrably bad one."

And again:—

"On one side was a band of English functionaries, daring, intelligent, eager to be rich. On the other side was a great native population, helpless, bruised, accustomed to crouch under oppression. The master caste, as was usual, broke loose from all restraint, and then was to be seen what we believe to be the most frightful of all spectacles, the strength of combination without its mercy. . . . Against misgovernment such as then afflicted Bengal it was impossible to struggle. The superior intelligence and energy of the dominant class made their power irresistible. A war of Bengalees against Englishmen was like a war of sheep against wolves, of men against demons. English power came amongst them unaccompanied by English morality. The business of a servant of the Company was simply to wring out of the natives a hundred or two hundred thousand pounds as speedily as possible, that he might return home before his constitution had suffered from the heat, to marry a peer's daughter, to buy rotten boroughs in Cornwall, and to give balls in St. James's-square."

We are not denouncers of our own country. All nations have these dark pages in their history; but when we give loose to our virtuous indignation, on pretences the most ill-grounded, against others, it is not amiss if we are reminded of the "beam" that obstructs our mental vision.—*Weekly Register*.

In an article on "The Catholic Missions" of England, in the *Dublin Tablet*, we find some very interesting details upon the Progress of Popery during the last century; and since the repeal of the Protestant code of the "Penal Laws" wherewith the friends of "civil and religious liberty" sought to oppress the Church.

"Happily," says the *Tablet*, "the times are long since gone by when the small hand of the 'Faithful,' in fear of spies and Priest-hunters, the rack and the dungeon, and the other accessories of the Penal Laws, used to meet in upper chambers or stable lofts in the suburbs of London for the purpose of celebrating the mysteries of the Church. Happily, in the place of those times we have now large and splendid churches, which, though sadly deficient in endowments, afford to all Catholics the means of practising their religion, at all events within their sacred walls, without let or hindrance, and conduct the ceremonies of the Catholic faith in something like pomp and magnificence, and in ritual order."

It was not until the close of the last century that these various districts, by the gradual progress of house-building, became completely joined together, and formed into part of that densely-peopled area which now constitutes the southern half of London and reaches from Deptford and Greenwich in the east to Wandsworth in the west. More especially between Southwark and Lambeth lay Lambeth Marsh and St. George's Fields—the latter being within less than eighty years ago an open space, on which large bodies of the Londoners used to meet to discuss their real or imaginary grievances, and to get up 'demonstrations' accordingly.

It was in these fields, and as nearly as possible on the very spot where the Cathedral Church of St. George's Southwark, now stands that some hundred thousand Protestant rioters and lawless infidels assembled on the 2nd day of June, 1780, with Lord George Gordon at their head. It is recorded that they were drawn up by him here in martial array, with music, and with flags and streamers, on which were emblazoned the fiercest denunciations of the Catholic Faith. Their foolish and senseless object was to destroy that faith by force of arms, and to reduce to ashes alike the chapels and the private dwellings of every Catholic in the metropolis. Lord George Gordon harangued the mob with inflammatory language, and painted the doctrines and practices of the Catholic Church in the very foulest colors that a diseased imagination or insanity could devise in order to exasperate to madness the passions of his hearers, and then sallied forth on his impious crusade to commence the work of pillage and conflagration. It is by a just and holy retribution that on the very spot where the downfall and annihilation of the Catholic faith was vainly imagined, we should now behold a Catholic cathedral, erected in the style of ante-Reformation times, and that in that cathedral church a Catholic Archbishop of Westminster should have been formally enthroned as the head of a new Catholic Hierarchy.

Owing to the beneficial influence of the Penal Laws, the existing records of Catholicity in the metropolis are scanty in the extreme. It is probable that at the time of the 'Gordon riots' every Catholic Mass-house in London on the southern side of the Thames had been 'suppressed.' At all events we hear of no chapel-burning on that side of the water in 1780; and on referring to the *Universal Magazine* for 1767 we find the following entries, which imply that the work done by the Priest-hunters was done effectually:—

February 7th.—Another private Mass-house has this week been suppressed in Kent-street.

February 17th, Friday.—John Baptist Molony, a Popish Priest, was taken up for exercising his function in Kent-street several Sundays contrary to the law. He is bound over in £400. penalty to appear at the next Kingston assizes.

March 20th.—A private Popish Mass-house in the Park, Southwark, where four young couple had assembled to be married, was visited by the peace officers, on which the parties got off, and the apartments were padlocked and shut up. The Priest was dressed like an officer.

April 22nd.—A Popish Mass-house [query, the same as the above-mentioned?] in the Park, Southwark, was suppressed, but the officiating Priest escaped by a back door.

We may be pardoned for reminding our readers that in the following year (1768) the Rev. James Webb was tried for the offence of 'Priesthood' in the Court of King's Bench, and that as recently as 1769, within the lifetime of many of our own friends and acquaintances, though probably within the memory of none living, at this day, the Hon. and Rev. Thomas Talbot, brother of the fourteenth Earl of Shrewsbury, was tried for his life at the Old Bailey for saying Mass, and was only acquitted for want of sufficient evidence. But we are digressing.

#### UNITED STATES.

**BANCAST IN THE PRESENT.**—In the few anniversary meetings which we attended we saw some tokens of the exaggerated, convulsive, bombastic style of speaking, which many clergymen think is eloquent. Our platform declaimers are peculiarly prone to sin in this manner. One orator, having occasion to say that in a few years an entire generation would be gone, poured out such words as these—"The waves of time will soon dash them all away by its irresistible spray"—accompanied by a violent swing of both arms; while by others very common and simple thoughts were illustrated by fiery comets, mighty earthquakes and roaring cataracts. One preacher treated us to a figure of a mighty railroad to heaven, the cars of which had run off the track, and men and women are making the awful plunge—duly illustrated by the arm thrust down below the pulpit.—We hope we shall sometime learn to utter simple thoughts in simple words. An idea is not magnified by the great swelling terms in which it is set forth. Some of our fashionable rhetors have much to an-

swer for in corrupting the public taste. When a love for this tinsel and theatrical machinery and strut gets into the pulpit and on the platforms of religious anniversaries, truth and sincerity are not the things sought for, but excitement and effect, and the most solemn things of life become shams.—*Boston Courier*.

**DISINGENUOUS WOMEN.**—Rev. Antoinette Brown Blackwell, with her husband, is at present residing at Newark, N. J. So far from having retired from public life, as is currently reported, we understand that she intends to return to it at the earliest possible moment. She is no longer alone in her title.—Mrs. Lydia Jenkins, of Port Byron, N. Y., has commenced preaching, after a regular course of study, and is now fully entitled to the appellation of "Reverend."

**A NEW CRIME.**—A Mr. Wilkes has been ordered by Judge Lynch, holding his Circuit in Holmes County, Miss., to leave,—convicted of "general meanness," to the satisfaction of the Court.

**A MODEL DUN.**—An editor "out west" thus talks to his non-paying subscribers and patrons:—"Friends, Patrons, Subscribers and Advertisers: Hear us for our debts, and get ready that you may pay; trust us we are in need, for we have been long trusted; acknowledge your indebtedness, and dive into your pockets, that we may promptly fork over. If there be any among you, one single patron, that does not owe us something, then to him we say—step aside; consider yourself a gentleman. If the rest wish to know why we dun them, this our answer:—Not that we care about cash ourselves, but our creditors do. Would you rather that we go to jail, and you go free, than you pay our debts and we all keep moving? As we agreed, we have worked for you; as we contracted, we have furnished our paper to you; as we promised, we have waited upon you; but as you don't pay, we dun you. Here are our arrangements for job work; contracts for subscription; promises for long credit; and duns for deferred payment. Who is there so mean that don't take a paper? If any, he needn't speak, we don't mean him. Who is there so green that he don't advertise? If any, let him slide—he ain't the chap either. Who is there so bad that he don't pay the printer? If any let him shout, for he's the man we're after. His name is Legion, and he's been owing us for one, two, three, four, five, six, seven and eight years—long enough to make us poor and himself rich at our expense. If the above appeal to his conscience don't awaken him to a sense of justice, we shall have to try the law, and see what virtue there is in writs and constables."

When a fellow is too lazy to work, says Sam Slick, "he paints his name over the door, and calls it a tavern, and makes the whole neighbourhood as lazy as himself."

#### THE MODEL REPUBLIC.

We (*Herald*) clip a few of the examples of the urbanities of life from our American exchanges:—

#### HANING BY WHOLESALE IN TEXAS.

The *Texas Indianian* of the 11th inst., has the subjoined picture of the lawlessness prevalent in that State. A row occurred a few days since on the San Antonio road near Victoria, between the Mexican and American teamsters, in which three or four of the Mexicans were badly shot. The American teamsters having determined to drive off the Mexicans, whom they most cordially hate, because they had goods from the bay at extremely low prices.

The Vigilance Committee are making the country fore-and-aft, and swinging every horse-thief and murderer they can find. A gentleman who came down the road a few days since, states that he saw a dozen bodies suspended on one tree, and on another five. A great many of the desperadoes have passed this town on their way to New-Orleans. If the Committee continue, the country will soon get rid of the scoundrels.

#### A SCHOOL-TEACHER CUT TO PIECES IN TEXAS.

A terrible affair took place about eight miles east of Greenville, Hunt Co., on the 3d inst., where a school-teacher by the name of Moore, and a man by the name of Jesse Howard and his four sons. Moore undertook to chastise Howard's son, about twelve years old, for writing indecent language in a young lady's copy-book. He had struck the boy but four or five blows with a switch when the boy's brothers came into the school-house with clubs, and one of them struck the teacher on the forehead and felled him to the floor. The other struck the teacher several times while down, but the teacher recovered himself and got out his pocket knife and drove them out of the house. But at this juncture the old man, two other sons and two sons-in-law arrived, and the old man rushed into the house with a large dirk pocket-knife. Moore begged Howard to spare his life. But Howard rushed upon him and plunged his long knife into him twice on his right side. Moore broke from him, when Howard cut him on the right shoulder, making a frightful gash four inches long and to the bone. With all his wounds, Moore broke from the house and ran twenty rods. The boys outside threw clubs at him as he ran, one or two of which hit him.

Moore was a young man, of slight make, and in poor health, who had lately come to this State. He was a man of unexceptionable character, and a successful teacher. He will probably die of his wounds. The antecedents of Howard and his family are in keeping with this act. Moore had a difficulty with the same child before, and had requested Howard to take him out of school. The old woman replied she meant to send the boy to devil him, and that if Moore whipped the boy she would make Howard cut his d-d heart out. It is generally supposed that the boy was urged to provoke Moore to chastise him, and no doubt they expected it that morning.

The old man's bail bond was fixed at \$4,000; the eldest sons at \$2,000, and the other three sons at \$200 each. But they have not yet, and probably cannot give bail. The public feeling is against them which induces me to hope they will get their deserts.

#### A MOST FEINDISH CASE OF MOB VIOLENCE.

A special term of the District Court was to be held at Montezuma, for the purpose of trying Mr. Wm. B. Thomas, charged with the murder of Mr. and Mrs. Casteel, some time last fall.—The prisoner was taken to Montezuma at the spring term of Court, and it was with difficulty that he was permitted to return to jail to await his trial on the 14th instant. At the opening of Court on Tuesday morning, the counsel for the defendant demanded a charge of venue, on the ground that the prisoner could not receive an impartial trial in Poweshiek county. Judge Stone granted the charge. No sooner was the decision given, than an organized mob, of about two hundred men, proceeded to the Old Court House, and by force took Thomas from the custody of the Sheriff, and amid the most terrifying shrieks of the prisoner, and his hellish revellings of the mob, carried him away to a tree, in the suburbs. Here, without even adhering to the customs of lynch law, they placed the rope around the prisoner's neck, and demanded a confession. The rope was drawn over a limb, and the prisoner swung into the air—after a few struggles he was let down again and demanded to make a confession.—Again he pleaded innocent. Again he was hung up, and a fire kindled beneath his feet. The mob threatened to burn him if he did not confess. Again he was let down. The prisoner persisted that he was innocent. Again he was hung up when he remained until he was dead.

Perhaps never, since the history of our country, has a more cruel, heart-rending, cold-blooded murder been committed by any populace.

As to the guilt of Thomas, all remains in clouded mystery, and if a man is believed to be honest in the hour of his death, we must believe him to be innocent. Two witnesses were present who could testify to having seen Thomas at Indianola on the day the murder was probably committed.

We also understand that our District Judge, and the Prosecuting Attorney, were threatened with mob violence.—*Oskaloosa (Iowa) Herald*.

THE TRUE WITNESS

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY J. OILLIES FOR GEORGE E. CLERE, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes. TERMS: Town Subscribers, \$3 per annum. Country do, 2 1/2. Payable Half-Yearly in Advance. Single Copies, 3d.

The True Witness.

MONTREAL, FRIDAY, AUG. 14, 1857.

NEWS OF THE WEEK.

THE Canada brings dates from Liverpool to the 1st inst. The vessels composing the expedition, for laying down the submarine telegraph, were at Cork, ready for a start, and there seems to be perfect confidence in the success of the gigantic undertaking. The Parliamentary news is of little interest.

A report of the capture of Delhi, not fully confirmed, but which may be traced to a Madras letter dated June 27th, was in circulation at the time of the Canada's sailing. What is authentic is, that several sorties of the besieged mutineers had been repulsed, but that the mutiny was spreading, and that the entire Bengal army was tainted with disaffection. Other revolts amongst the Sepoy troops, and attributed to the same cause as that in which the present is supposed to have originated—a suspicion on the part of the natives that the British government had a design of interfering with their peculiar religious and social organization—have occurred before now, but none so general or so serious as this. In 1806, the Sepoys at Vellore rose and massacred the European troops then in garrison at that place, committing horrid barbarities; but that and similar outbreaks, was, and have always hitherto been suppressed with signal punishment inflicted on the mutineers. In the present instance it is to be supposed that the valour of British soldiers and British officers will again triumph over every obstacle; but the mutiny put down, the serious question will still present itself—how is India to be governed, or rather garrisoned for the future? In the opinion of many, the British Empire in the East is doomed. From China the news is favorable; the enemy's fleet has been destroyed, with slight loss on our part.

From Paris we learn that the trial of the Italian conspirators had been fixed for the 6th and 8th inst. The harvest prospects throughout the Continent were most excellent.

THE "HEADSHIP OF THE ANGLICAN CHURCH."

OUR controversy with the Montreal Herald embraces two points—1.—Did Henry VIII. claim the right of "Headship" over the Church of England, and exercise the "Royal Supremacy" in virtue of an Act of Parliament—26th Henry VIII; or as a right held immediately from God, and inseparably attached to the crown of the realm? 2.—What was the extent of power claimed by the king in virtue of his assumed right of "Headship"—and wherein did it differ from the power acknowledged by all Catholics to be inherent in, and inseparable from the See of Peter? We contend that Henry VIII. claimed his spiritual authority as a divine right, held immediately from God—and that, if Cranmer may in any sense be accepted as the exponent of the principles of Anglicanism, the King of England is, in theory, invested with greater power than the warmest defender of the Papal prerogatives ever assigned to the Sovereign Pontiff. Cranmer—the Archbishop of Canterbury—the Primate of the Church of England—Henry's confidential adviser—and, according to Hallam, "the most conspicuous in moulding the faith and discipline of the English Church, which has not been very materially altered since his time"—is the witness to whom we appeal, and whom we quote in support of our position. Now what are the express words of Cranmer as to the origin and extent of the Royal Supremacy? Here we have them:—

"All Christian Princes have committed unto them, immediately from God"—(not in virtue of any particular Act of the Legislature)—"the whole cure of all their subjects, as well concerning the administration of God's word for the cure of souls, as concerning the administration of things political and civil government; and in both these ministrations they must have sundry ministers under them to supply that which is appointed to their several offices—as for example, the Lord Chancellor, Lord Treasurer, Lord Great Master, and the Sheriffs for Civil Ministries; and the Bishops, Parsons, Vicars, and such other priests, as be appointed by His Highness in the ministration of the word—as for example, the Bishop of Winchester, the Parson of Winwick. All the said officers and ministers, as well of that sort as the other, must be appointed, assigned, and elected, and in every place by the laws and orders of the Kings and Princes, with divers solemnities, which be not of necessity, but only for good and seemly fashion."

Here then, in plain unambiguous language, we have before us the claims of the King as to the origin and extent of his supremacy; and it matters not in so far as our argument is concerned, whether these powers were formally recognised by the other estates of the realm as inherent in the sovereign. But, the Montreal Herald notwithstanding, we assert that these powers were recognised as attached to the Crown, and were by the King exercised to their full extent.

The Act 26th Henry VIII, to which the Herald appeals in support of his argument, that the "Headship" of the Church was conferred on the King by Act of Parliament, is an Act simply declaratory, in so far as the Royal Supremacy is concerned. That "Headship," or supremacy, had, in fact, been recognised by Parliament as already existing, two years before, in "an Act for regulating the succession to vacant bishoprics—Hallam's Const. Hist. c. 2; and could not therefore have been conferred by the statute to which our cotemporary refers us. That famous statute was never appealed to by the Sovereign, or by Anglicans, as the source or origin of the Royal Supremacy; which, on the contrary, it was always asserted, was, as laid down by Cranmer, an inherent indefeasible portion of the Royal prerogative. Indeed, we have little doubt that, had the editor of the Herald dared to enunciate his views as to the origin of the said supremacy in the days of the "bluff King Harry," he would have been quickly accommodated with a very unpleasant ride on a hurdle to Smithfield, alongside of, perhaps a Catholic priest, and a puritanical repudiator of the doctrine of transubstantiation.

Our cotemporary will, we trust, pardon us if we differ from him upon another point. The Articles of the Church of England, as originally drawn up by Cranmer, Bucer, and others, were imposed upon all the clergy and universities, without having been assented to, either by Convocation or Parliament; though, in consequence of the King's sudden death, it would appear that the subscription did not actually take place.—Hallam's Const. Hist. c. 2. From this it is evident,—the Herald notwithstanding,—that the King, acting by the advice of his most intimate councillors, and of the leaders of the reformation, did suppose that, in virtue of his Royal supremacy, "he could settle the doctrines of the church without the consent of any of its members, lay or clerical, through their representatives." In the days of Elizabeth, indeed, when the voice of the Puritans first began to make itself heard in Parliament, this assumption of power was openly called in question; but in the days of Henry VIII, and his son, no one, unless a Papist, dared to hint that the King could not, proprio motu, declare and define the doctrines of the Church upon all disputed points; or that he was not the sole and absolute judge in all causes, spiritual as well as temporal.

Had we time and space we might easily multiply instances, illustrative of our thesis, that the "Headship" of the Church of England was claimed by Henry VIII, as a right held, not by consent of people, Convocation, or Parliament, but, immediately of God; that in virtue of that pretended "Headship," he claimed a power equal in extent to that assigned to the Pope by Catholics; and that in these claims he was supported by the leaders of the Reformation movement, and by the Anglican church. It will however be sufficient for our purpose to cite the following from the Protestant historian Macaulay, which we commend to the notice of our cotemporary. Speaking of Henry, ("who chose to be his own Pope") Cranmer, Somerset, and Elizabeth, "the four great authors of the Reformation," Macaulay says:—

"Three of them had a direct interest in the extension of the royal prerogative. The fourth (Cranmer) was the ready tool of any who could frighten him. It is not difficult to see from what motives, and on what plan, such persons would be inclined to remodel the Church. The scheme was merely to rob the Babylonian enchantment of her ornaments, to transfer the full cup of her sorceries to other hands, spilling as little as possible by the way. The Catholic doctrines and rites were to be retained in the Church of England. But the King was to exercise the control which formerly belonged to the Roman Pontiff. In this Henry for a time succeeded."

How far the Protestant Church of England herself acquiesced in this scheme, the same Protestant writer informs us in the following passage:—"She continued to be, for more than a hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of Kings, and the duty of passively obeying all their commands, were her favorite tenets. Once, and but once—for a moment and but for a moment—when her own dignity and property were touched, she forgot to practise the submission which she had taught."

The Globe complains bitterly of the "proselytising" practices in the Catholic colleges of Lower Canada. "The Canadian public"—he says—have "been assured that, in the Roman Catholic educational institutions of Lower Canada 'no proselytism,' direct, or indirect, is permitted;" and upon the strength of this statement, "not a few credulous Protestant parents have been led to entrust their children to Roman nunneries and monasteries." The Globe then proceeds with his charge against the said "nunneries and monasteries," of which the following is a resume.

A "correspondent"—name not given of course—has written to the Globe, informing the editor that he—the correspondent aforesaid—had sent his son to a "monastery in the Lower Province"—name of monastery of course not given—upon the distinct understanding that no tampering with the boy's religion should be allowed, and that he should not be compelled to join in Catholic, or hindered in the exercise of Pro-

testant, acts of devotion. "Hardly" continues the complainant, "has the young man become an inmate of the cloister ere he discovered that the orthodox maxim that faith ought not to be kept with heretics was religiously acted upon in the 'Diocese of Quebec.' Protestant children were required to attend mass; 'physical force was occasionally resorted to' in order to procure a compliance with the ceremonies of the Catholic Church, and the reading of the Bible was prohibited to them by the 'son of Ignatius Loyola;' who upon one occasion, the Globe adds, was knocked down by a refractory Protestant from whom it had been attempted to snatch the Bible.

This is the story of the Globe; but as with the ordinary prudence of Protestants when bringing their accusations against Papists, the writer purposely abstains from giving the name of his informant, the name of the "monastery" where the pretended outrage occurred, or indeed any circumstances whereby the actors in the transaction may be identified, we do not think that it requires any serious notice from the Catholic. An anonymous accuser is invariably either a liar or a coward, probably both; and were there any the slightest grounds for the charge brought in the Globe against our Catholic educational institutions in Lower Canada—were not the editor of the Globe fully persuaded that the story as told by him would not bear investigation—he would have given us the name of his informant, or at least of the "monastery" in which the outrage is said to have occurred.

We would remind the Globe, however, and his friends, that the directors of our Catholic colleges and convents are not very anxious to receive Protestant pupils within their walls; that the reception of such pupils is a great favor, a great act of condescension and charity on the part of our Sisters and Catholic professors towards their Protestant fellow-citizens; and that it would be in better taste were the latter to show themselves grateful for favors received, instead of calumniating their benefactors. If Protestants like the course of training adopted in our Catholic institutions, the remedy is in their own hands; and all they have to do is to refrain for the future, from sending their children to Popish "nunneries and monasteries."

THE political, and politico-religious controversies of the French Canadian press are, we see, beginning to attract the attention of the English speaking portion of the community; and the Montreal Herald devotes nearly a column of its issue of Tuesday last to a translation of an article from the Pays—the organ of the Anti-Catholic, or Protesting section of the French Canadians. As the subject of these controversies is one which deeply concerns us all, and as the theories of the Pays are susceptible of an application fatal to our best interests as citizens, and as Catholics—we avail ourselves of the Herald's translation, to call our readers' attention to the fact, that they have as much to dread from Lower Canadian "Orangeism," as from "Orangeism," and "Clear-Gruism," in the Upper Province. Under different standards, and with diverse battle cries, our enemies have still one common object, and are inspired by one sentiment. That sentiment is hostility to the Catholic Church: that object is the subversion of all personal liberty, or individual freedom of action.

The Pays says:—"We must not dissimulate; the strife here is not between whig and tory, liberal and conservative, reformer and non-reformer, within the framework of the institutions which it is attempted to work; but between the past and the future: between the authority of divine right and popular sovereignty: between despotism and liberty." The Italics are our own.

Here, as elsewhere, now, as in times past, society and liberty are menaced, and seriously menaced; the sole question at issue betwixt us and the Pays is—"From whom, and from what quarter, does the danger proceed?" That there is here, as elsewhere, strife betwixt "despotism and liberty," we admit; but the question arises—"Who are the friends of liberty, who are the upholders of despotism?"

Liberty, as understood by the Catholic, consists in submission to legitimate authority, and exemption from all other control. "Legitimate" authority, as defined by the Catholic, is that authority alone, which is from God, or of "divine right;" for all power—i.e., legitimate power—is from God, and that which is not from God is not legitimate, or entitled to our respect. The Pays, as the organ of democracy, places "divine right," or authority of divine origin, in opposition to "popular sovereignty;" and, in this sense, "popular sovereignty," must be odious to the Catholic, and the symbol of absolute despotism.

Despotism, as defined by the Catholic, is the Government of mere human will; nor does it matter whether that will, be the will of one, as in a monarchy—of a few, as in an aristocracy—or of an immense majority, as in a democracy. In other words, despotism is the ascendancy of "might" over "right;" of "human will" over "human reason;" and is equally odious whether it be asserted and exercised by a minority over a majority, or by a majority over a minority.—But all exercise of authority not from God, is the Government of mere human will.

That all men are naturally equal, that conse-

quently no man has any inherent or natural right, to exercise any control or authority over his equal, we suppose the Pays will admit; but if, of himself, no one man has any such rightful authority over his brother, no number of men can, of themselves, have any right to control or exercise authority over any one individual of their number—for every multiple of nothing must still be nothing. From man, therefore, as the sole factor in the social problem, it is impossible to deduce the "right" of civil Government, or of human sovereignty in any form. But any Government, or sovereignty, of which "might" only, and not "right," can be predicated, is a despotism, call it by what name you will—no matter by whom, or in what manner, its functions are exercised. Now, by placing "divine right," the only absolute "right," in antagonism to "popular sovereignty"—by eliminating the divine element from the problem which he attempts to solve—the Pays leaves us no alternative betwixt anarchy and despotism. God alone can impose a duty; to man, speaking in his own name alone, his equal man has always the right to reply, "Non serviam"—"I will not obey;" and if therefore in popular sovereignty there be nothing but the human element, there can be no obligation upon the individual to yield obedience to it—no sin in his treating it with contempt.—If the Pays wants a "reason" why man should yield obedience to civil government, he must needs have recourse to God, and to the "divine right" of that government. But from this recourse he has cut himself off; and his theories, if logically carried out, would terminate, as all such theories have always terminated, in the establishment of pure unmitigated despotism—the substitution of "might" for "right," and the subjection of human reason to brute will—as the only refuge against the still greater evils of anarchy.

Strange, and except upon the hypothesis of diabolical agency, inexplicable, is the policy of those French Canadians, who, like the Pays, consent to play the game of Upper Canada radicalism, and who are doing their best to lay the country which they profess to love, prostrate at the feet of its bitter and irreconcilable enemies. Poor silly creatures! Can they not see that, even whilst applauding them as fine spirited fellows, and patting them on their backs, their Anglo-Saxon allies can scarce conceal the contempt which they feel for them—which every man of common sense and ordinary penetration, must feel for them. The preservation of a distinctive Canadian nationality amongst the hostile races by which it is surrounded and outnumbered, is possible, but upon one condition only—that Canadians remain truly and frankly Catholics. It is their Church, and their Church alone, that has, in spite of so many adverse chances, in spite of the strenuous efforts of the Anglo-Saxon race, hitherto maintained that nationality intact; and to her alone, do Canadians owe the miraculous preservation of their laws, and their language, as well as their religion. Her priests, her Bishops, have been, and are the true, the best of, Canadian patriots; and if ever the day arrives when their influence over their flocks shall have been lost, and their counsels disregarded, the last, the fatal day for a distinctive Canadian nationality will have arrived likewise. The Church, and the Church alone, we repeat, is, in Lower Canada, the guardian of the national liberties of the French Canadian people; she is the sole barrier betwixt them, and their Protestant Anglo-Saxon neighbors, seeking to extirpate them; the day that sees that Church curtailed of her power, and her children forsaking her maternal shelter, will also see the unhappy Canadians "improved off the face of the earth"—as it is written in the book of Brother Jonathan.

"Since our last article on the Fete Dieu, the True Witness has not had a single word to prove the legality of that procession."—Montreal Witness 8th inst.

"Another subject on which the True Witness seems it wise to maintain a profound silence, is the incendiary fire in Griffintown on the night of the Orange Ball, and the attacks of the Protestant Fire Companies, together with the sacking of the St. Charles Saloon on that night. Our zealous upholder of supposed law in the case of the Fete Dieu calls for no investigation into these intolerable crimes."—B.

Our saintly cotemporary has contracted such an inveterate habit of "evil speaking, lying, and slandering," that it is scarce worth the while of any respectable person to notice his attacks. Yet our readers will we trust pardon us, if we pay the creature the unmerited compliment of a passing notice.

We have not attempted to "prove the legality" of the Fete Dieu processions—because, upon every principle of law and logic, the onus probandi rests with him who asserts their illegality: the presumption being, until the contrary can be shown, and the words of the Statute to that effect cited, that they are legal. They were legal before the British ever got possession of Canada; they have been in existence ever since, without a word of protest against their legality, from either the Imperial or Colonial authorities, though the attention of both has been drawn to them; their legality has been, not created, but recognised as an existing fact, by the presence of British troops; and with these strong presumptions of the legality of the Fete Dieu processions in our favor, we cannot—as any one acquainted with the laws of evidence will inform the editor of the Montreal Witness—be called upon to prove their legality. It is for our opponent to prove their illegality if he can. But this he knows he cannot do; for,

such is his horror of Popery, that we may be sure, that—if he fancied he had the remotest chance of success—i.e., of proving the said processions "illegal"—he would long ago have incited legal proceedings against the Bishop of Montreal and the other members of the Catholic Church, who on Sunday the 14th of June last must have openly violated the laws of the land if the procession of the Fete Dieu be illegal. It is in the Courts of Law, and there only, that the question of the legality or illegality of the said procession can be authoritatively decided, and to them we leave the decision.

That everything connected with the practise of the Catholic religion, and "contrary to the laws of Britain" was, as our cotemporary pretends, prohibited by the treaty of Paris, is false. At the date of that treaty the sanguinary Protestant penal laws, making the exercise of the Catholic religion a felony, were still in force in Great Britain; whilst from the terms of the treaty it is clear that the intention of its framers was to secure—(except where expressly stipulated to the contrary)—to the French Canadians, upon their becoming British subjects, the full and unmolested enjoyment of all the religious rights and privileges which they had enjoyed under the dominion of the French Kings. We the less wonder however, at the erroneous interpretation put by the Montreal Witness on that treaty, seeing that he is so ill-informed upon cotemporary events, as to inform his readers that the Fete Dieu processions are no longer allowed in France; the fact being, that at the very time he perpetrated this egregious blunder, the Univers and other French journals were giving full accounts of the great splendour with which the processions of the Fete Dieu had been celebrated throughout the Empire.

Passing on to his personal attacks upon us, and the course pursued by the TRUE WITNESS with reference to the riots on the 12th and 13th ult., we think that the best mode of answering him is, simply to publish, side by side, the following extracts from the TRUE WITNESS and the other Witness—leaving our readers to form their own conclusions thereupon.

Montreal Witness, (EVANGELICAL,) August 8th. "Another subject on which the True Witness sees it wise to maintain a profound silence is the incendiary fire in Griffintown, and the attacks on the Protestant Fire Companies," &c.

True Witness, (POPISH,) July 24th. "We should be well pleased to see a sound punishment inflicted in due course of law upon the cowardly fellows who ill-treated the men of the Union Fire Company."

July 31st. "The line of policy to be adopted by the Corporation is very clear.—First, to use every means within their power to detect and bring to punishment the assailants of the Fire Companies on the night of the 13th; secondly, to take every precaution within their power to prevent the recurrence of a similar outrage."

August 7th. "Mr. Coursol has been conducting an investigation into the cause of the origin of the fire at Douglas's Saw Mills on the night of the 13th ult. The result has not yet transpired; but we hope that the investigation will be a searching one, and that, if it should appear that the fire was the work of an incendiary, the utmost vigilance may be employed by the authorities to detect and bring to punishment the guilty parties."

July 17th. "We cannot terminate our notice of these melancholy and disgraceful proceedings without, as Catholics, heartily expressing our condemnation of the violence of which, we fear, it is but too true, that several of the party opposed to the Orange-tiremen were guilty..... These men should be given plainly to understand that, by calling themselves Catholics, they give scandal to religion; that if Irishmen, they are a disgrace to their country; and that, no matter what their creed or nation they are a curse to society, and abhorred by all honest citizens."

August 8th. "But by his silence shows, either that he is intimidated, or that he approves of the deeds in question."

If to speak in the terms given above, be "to maintain a profound silence"—if the language of the TRUE WITNESS be that of one who is "intimidated" or who "approves of the deeds in question"—if to condemn be to "approve"—and if to call for a "searching investigation" be precisely the same thing as to "call for no investigation"—then indeed we will acknowledge the editor of the Montreal Witness to be an honest man. But as it is not our intention to call our cotemporary hard names, we shall leave it to our readers to form their own opinions as to the honesty and credibility of the Montreal Witness.

The Toronto Mirror has—as from his antecedents we expected—struck out of his columns the most objectionable part of Amos' filthy advertisement—which he inserted in ignorance of its contents, and after a positive assurance that the book it recommended to the youth of both

sexes—contained nothing offensive to public decency. This should be a warning to the Mirror, and to all editors, never again to listen to any of those dirty Yankee quacks who, as lecturers, sometimes on Phrenology, sometimes on "Physiology" and "Marriage," infest our cities, and gather a rich harvest out of the pockets of the gulls, who are foolish enough to go and listen to them.

As medical men these fellows are beneath contempt—lower even than the Jack-Puddings and quack-salers of a bygone age; and it is just because they cannot make an honest livelihood by the practise of their profession, that they lend themselves to the circulation of obscene books. These are got up as medical treatises; addressed however, not to the members of the profession, but to the young of both sexes, whom they profess to enlighten upon numerous subjects, with which doctors indeed must concern themselves—but with which non-professionals have nothing to do.

It is a pity that these scoundrels can rarely be reached by the strong arm of the law; but we see with pleasure that Lord Campbell has introduced a Bill against Obscene Books and Pictures, which it is to be hoped will have some effect in abating the nuisance at home. We hope too that a similar Bill may shortly be adopted in Canada, and that its provisions may be made applicable to the advertisers, as well as to the vendors of immoral books.

The result of the investigation into the fire at Douglas' Saw Mills, on the night of the 13th ult., has not been published. But what seems most probable is—1st. That there are no grounds for suspecting ever, that the fire was the work of an incendiary. 2nd. That there are strong reasons for suspecting that it originated through the culpable negligence and drunkenness of some of the men attached to the premises, who, it is said, were Orangemen, and had been celebrating their orgies in the customary manner.

THE TORONTO BANK ROBBERY.—On Thursday the 30th ult., the premises occupied by the Bank of Upper Canada, in a wing of the Parliament buildings, were robbed of a sum in Upper Canada bills amounting to about £4,000. It was at first supposed that the robbery had been effected from without; but upon a closer examination it turned out that the perpetrator must have removed the pane of glass from within, in order to divert suspicion from the real criminal.

ANOTHER "NO-POPERY" LECTURER.—The Buffalo papers announce the appearance of a rather formidable opponent to Popery in the person of the notorious Lola Montez. We congratulate Protestants upon their new champion, as one well worthy of them and their cause. We may however be permitted to express our opinion that the ramparts of the Catholic Church, which have successfully resisted for nigh two thousand years the assaults of heathens and heretics, and braved the fury of emperors and of mobs, will still survive the light artillery of a ballet dancer.

We would direct the attention of our readers to the advertisements in another column of Messrs. Anderson's and Doran's excellent schools—the one situated in Cote, the other in St. Charles Borromeo Street. Both these schools have been long and favorably known to the public; and parents desirous of securing for their children the benefits of a sound education have thanks to these excellent institutions, to the great abilities, and the high moral characters of their respective Principals—the assurance that their fond hopes will not be disappointed.

To OUR SUBSCRIBERS.—We would avail ourselves of the occasion of presenting our readers with the first number of the eighth volume of the TRUE WITNESS, to return our thanks to our many kind friends throughout the Province, who have exerted themselves to furnish our list with fresh names, and to collect outstanding accounts. We would also beg of any of our subscribers, whose papers are delayed, or whose remittances are not punctually acknowledged, to write at once to this office, where their complaints shall be immediately attended to.

Mr. Monagan, our collector is about to visit our city friends, and we hope that he may be favorably received. He is authorised to receive, and to give receipts for, all sums due to this office.

Anonymous communications can never be attended to, no matter what their subject. The writer must in all cases, forward his name as a pledge of his good faith, and the accuracy of his information.

On Sunday last, we had the very great pleasure of witnessing the distribution of prizes for Catechism in St. Patrick's church. A very large number of children were in attendance—the girls, we noticed, being much more numerous than the boys. Prizes were first given for the Catechism of Perseverance—the Catechism used for the higher classes who have already made their first Communion, and received Confirmation;—then for the long and short Catechisms respectively; and so on down to the Prayer classes—both male and female. The latter consist of, we may say, infant children, who can but just master the first prayers, these even being quite sufficient burthen for their memory.

We have much pleasure in inserting the annexed communication, as a well merited tribute to the St. Patrick's Society for its steady and successful exertions in the cause of religion and charity.

DEAR MR. PRESIDENT.—The return of the annual Pic-Nic affords me once more the pleasing opportunity of thinking, in the most cordial manner, the St. Patrick's Society for their charitable care of our poor orphans; and, at the same time, of renewing the expression of my admiration of the excellent spirit that continues to animate the Society, and which is the principle of its success—so remarkable on this, as on every other occasion of its coming before the public.

The St. Patrick's is a truly National Society; exercising the influence, and doing the work of a National Society. It is the centre round which our whole people are happily united: when it moves, all move with it. You could have attained to this proud position only by fostering a spirit of cordial union within your own body. Were the Society a divided body, whose members did not act together in perfect harmony, it could not engage the sympathy, nor command the co-operation of all, as it does at present. It is true, the honorable place now occupied by the St. Patrick's Society has not been gained without much persevering labor and self-sacrifice on the part of those who have had hitherto the management of its affairs; but their reward is now before their eyes in the complete success that crowns their efforts.

Dear Mr. President, thank your excellent Committee individually, and the members of the Society collectively, and that in the warmest manner, for their liberal donation to our dear children; and assure them that the orphans are taught to ask daily their Heavenly Father to send His richest blessings on their benefactors; amongst whom they count the St. Patrick's Society the first. I need not say, that the poor Director of the orphans does not, and shall not, forget you all.

We would remind our friends that the Pic-Nic of Captains Devlin and Bartley's Volunteer Rifle Companies—No. 4 & 5—takes place on Monday next at Guilbault's Gardens. There will be music, and dancing, and all kinds of innocent amusements.

ORANGISM IN IRELAND.—We would recommend to the notice of those who contend for the propriety of Orange processions in Canada, the following extract from the address of Mr. Justice Jackson to the Grand Jury, wherein he alludes to the late deplorable Orange outrages in the North of Ireland on the 12 of July last:— "There are no fewer than 40 serious cases on this book now before me, and among these are several party processions. Notwithstanding the number of prosecutions that have hitherto taken place under the Act prohibiting these processions, they are persevered in, and always lead to grievous results in various ways. An Act was passed in the 13th year of the present

Queen's reign, reciting most truly that the practice of having processions of this description through the country was calculated to disturb the public peace and to produce animosity among the people, and might—indeed, often did—lead to the sacrifice of human life. Now, it is a grievous thing that, after all these prosecutions have taken place, and after all exertions have been tried to induce the people to give up their processions, all these things have been abortive, and they still persevere. I regret to hear that recently, on the anniversary of the 12th of July, there have been these processions in many parts of the country, and that in some instances they have been followed by loss of life. Now, in the present instances, these party processions are on the part of persons calling themselves Protestants, and who are proud to be so considered. I hope that being a Protestant means being a Christian man; and unquestionably, it is one of the first duties of a Christian man to obey the law of the land. It might have been right, perhaps, at least innocent, in former times to have had these processions if they were not attended by breaches of the peace, and if they were not attended by the consequences that have latterly occurred; but once the Legislature has pronounced that they ought to be discontinued, it would be the duty of every man calling himself a Protestant and a Christian man to obey the law of the land, and to abstain from these processions which have such consequences."

TO THE EDITOR OF THE TRUE WITNESS. Sir—You are of course aware that the symptoms of those dreadful and malignant distempers of which the canine race and Orangemen are periodically the unhappy victims, have already shown themselves this year in several localities, accompanied by more or less violent—convulsions. Though Orangism, from the time of its introduction in a visible shape by infernal emissaries with the aim of extending the Kingdom of Satan in the midst of a Catholic nation, has copiously drunk the blood of its avowed victims, it must appear to all reflecting and impartial observers that the monster has by no means exhausted its malice, and that so far from being satiated, the beast pants for a favorable opportunity in order to quench its thirst with human blood, to renew its former atrocities, and excite and keep up social discord, and bitter religious animosities among those who have the misfortune to be afflicted with the curse of its presence.

It is all very fine to talk of the respectability and wealth of some of its friends, in order to conceal the hideous deformity of the monster; but he must be wilfully blind who pretends not to see that no amount of respectability, i.e., money, can render perjury less criminal and less fatal to the best interests of man, both temporal and spiritual: now if the decisions of the Church are correct, and we conscientiously believe they are, every sworn Orangeman must stand guilty of the crime of perjury in the face of heaven. Its respectable and wealthy members prove the goodness of the system indeed! Dives was a rich man, yet when he died he opened his eyes in hell.

Let its partizans say what they please, I think all friends of peace and order, and upholders of the laws of the Country are pretty well convinced that Orangism is a mischievous system, bad in itself always and everywhere, insolently provocative and foremost in disloyalty. We know what its extravagant professions to loyalty amount to—and no one need be deceived by these ostentatious and hypocritical displays; for history shows that its unfortunate dupes, are ever ready to renounce their allegiance on every slight political emergency, either through morbid peevishness, wounded vanity, or an inordinate desire for gain. Certainly, they are mighty valiant when overheated with adulterated gin, and when the ghosts of departed rebels disturb their imagination; they are ready to rush out and slay defenceless men, women and children, at their own doors, in order to save the British Constitution, and the British Lion from danger! yet, they are the most contemptible cowardly hounds, so far as foreign and distant affairs are concerned. There is not a single historical record, that Orangemen ever faced a foreign foe; and when they do succeed in fomenting a rebellion, they leave it to the regular troops, with the help of all good loyal men, to put it down. If Orangemen are so anxious to strike down the enemies of the British Constitution, let them go to India: the British Lion is now struggling there, and if the intelligence may be relied upon, he is in a most dangerous position.—Here is now a splendid opportunity for Orangemen to go and fight the enemies of the Queen. But did they offer their services when the British Government was obliged to smuggle recruits from the United States during the Russian war? And where were they when the British flag was grossly insulted, and the British Consul's residence burnt to ashes in Greytown a few years ago by Yankee seamen? Will the potential and blustering bullock go and suppress the rebellion now raging in India? We shall see. As regards the past, we search in vain to find that anything has ever been accomplished by Orangemen, either for the advantage of the State, or for the benefit of mankind.

It behoves all well disposed and patriotic men to discountenance Orangism. And it is to be regretted that some individuals, who call themselves gentlemen, and others who style themselves Christian ministers, should allow themselves to be inoculated with this moral infection and fatal disease. I admit that there is no great wonder that the profane ranting and everlastingly lying Puritan should throw open his pandemonium, and surfeit therein his younger brothers, the favorites and the flower of the flock of their common ancestor, singing—"He was a jolly good fellow" but that self-styled reverend gentlemen, especially of the Anglican sect, should so far forget their position and self-respect, as to associate with rabid fanatics and fellows of the Dinwoodie stamp, is not easy to understand. That they should degrade the noble and sublime religion of the Gospel, by encouraging a slavish, soul-destroying, and brutal superstition, appears to be altogether at variance with their duties as ministers of peace and good will to all men, and as teachers of morality.

A word for Catholics. We are not likely to gain much, or excite respect and compassion in our opponents, by disgraceful and humiliating compromises, by a cringing and chicken-hearted policy; half principles should not be resorted to, unless in cases of absolute necessity. If we show a disposition to sell our principles for a few shillings, our opponents have a perfect right to exult and sneer at us, and point at us with the finger of scorn as a set of mercenary poltroons.

I remain, dear Mr. President, Your devoted servant, P. Down, Priest.

Dr. Howard, President of the St. Patrick's Society. I am, Sir, yours truly, N.

THE RICHMOND CATHOLIC CHURCH BURNED DOWN.—We regret to have to announce another of those shameful acts of incendiarism which have disgraced this section of Canada, this being the third Catholic Church destroyed by incendiaries within the last two years. The evidence elicited at an investigation, goes to show it was clearly a willful act of destruction. It appears a moving bed took place on Friday last at the house of a person in Richmond at which liquor was freely given. Some time towards morning a man whose name we forget, residing about one hundred and fifty yards from the Church, was disturbed by parties throwing stones at his windows; he got up and saw two men retreating whom he recognized,—they went around the square, to the immediate vicinity of the Catholic Church, where he lost sight of them. The man opened his window and leaned out smoking, when some time after he observed one of the men running down the street from the Church in the direction of his house; about twenty yards from the house the person evidently observed the window open, and that he was watched turned off and retreated up a creek which led off in another direction. The fire broke out soon afterward, and amongst those arriving first were the men McGuire and Keays, their clothes splashed with mud. We understand they

could give no account of where they were during the interval between their being observed first and the breaking out of the fire: 'One of the men is known to have said, immediately after the fire, that he would not leave one of them, meaning Catholic Churches, in the country. No carpenter was employed about the church, a gratuitous fabrication of the Railway Times to the contrary no fire was burning in the vicinity, the nearest house was the Episcopal Church, at least seventy yards off. The church stands about twenty yards in from the road. The Rev. Mr. O'Connell said Mass at eight o'clock the morning before, and put the candles away carefully in a large box, which also contained the matches; this box was thrown out of the church after the fire was discovered, which was built upon the altar. These are the facts. Warrants were issued for McGuire and Keays; the former cleared, but is now pursued by constables. The magistrates dealt with this case in a different spirit from that which they dealt with the murderers of Tierney. Keays is now in jail committed to await his trial for the offence. One thing we have before advised as a cure for church burning, is to insure them. It is a simple, safe, grand, and the only effectual one, because when the amusement of such scoundrels is not at the direct expense of the "Papists," it will not be indulged in.—Ottawa Tribune, 8th inst.

ATLANTIC SUBMARINE TELEGRAPH.—All the details—says the Times of the 26th ult.—"connected with the manufacture and stowage of the cable are now completed," and the Agamemnon was to leave Greenwich on the same day on her way to Queenstown, where she will be joined by the other vessels composing the squadron. The Times gives the following details:—

"During the trip from Sheerness to Queenstown experiments will be made by laying down about 20 miles of cable, in order to ascertain that everything is in good working condition. By this means the stiffness of the paying out gear, of which considerable distrust is entertained, will be accurately tested, and the amount of risk known which the scheme will have to encounter in mid-ocean. These trials, however, are to be strictly private, and none but those actually connected with the operations about to be undertaken will be allowed on board. After taking in coals at Queenstown the four vessels will start together for Valentia Bay. It has been thought advisable to alter the arrangement by which the cable was to have been joined in mid-sea, and the Agamemnon and Niagara then make the best of their way to shore—the former to America and the latter to Ireland. Now the plan is, to submerge the whole cable in a continuous line from Valentia Bay to Newfoundland. The Niagara will lay the first half from Ireland to the middle of the Atlantic; the end will then be joined to the other half on board the Agamemnon, which takes it on to the coast of Newfoundland. During the whole process the four vessels will remain together and give whatever assistance is required. While it is being laid down messages will be sent back to the coast of Ireland reporting each day's progress, and, if necessary, of course, each hour's. Scientific men look forward to the result of the undertaking with the deepest interest, as some wonderful electrical phenomena are certain to be observed during the process of submerging. Those most nearly interested in the plan are sanguine as to all being successfully completed within a month, and the state of the markets at New York known every morning throughout England. Most earnestly do we hope that their fullest expectations may be realised, though it is useless attempting to conceal that the risks of failure to the present plan are many and most serious."

The following dangers to which the cable is exposed are pointed out by the Times:—

While looking at the ponderous mass on board the Agamemnon, one cannot fail to be struck by the heat of the place in which it is stowed away, a heat which might excite well founded fears as to its influence on the gutta serena. If we are not misinformed, the heat of the sun destroyed many miles of the wire by melting out the gutta serena while the cable was lying in Glasse and Elliot's yard. Proper precautions should be taken to avert risk from this point. We have already explained to our readers how the cable is coated with closely woven spiral wires, to prevent damage to the core in paying out; but in consequence of the two halves having been made at different places—one at Birkenhead, by Messrs. Newall, and the other at Greenwich, by Glasse and Elliot, a most egregious blunder has been committed. It will scarcely be credited, but it is nevertheless true, that the twist of the spiral wires of the Birkenhead half is in exactly the opposite direction to the twist of the wires in the half made at Greenwich. Thus, when joined in the centre of the Atlantic they will form a right hand and a left hand screw, and the tendency of each will be to assist the other to untwist, and expose the core. By attaching a solid weight to the centre joining it is hoped this difficulty and danger may be overcome, but none attempt to conceal that the mistake is much to be regretted. We are informed that Messrs. Glasse and Elliot had nearly 100 miles of their portion of the cable completed before Messrs. Newall commenced theirs, and that therefore the fault rests with the firm which began last.

The apparatus to be used in paying out the cable is also looked upon by engineers as very ill adapted to its purpose. With a cable of such extreme lightness and no great strength, and attached to a vessel like the Agamemnon, the slightest possible check or hitch occurring would part it like a thread. The friction drums should therefore have been of the slightest kind consistent with preventing a "rush," and in fact only sufficient to ease it over gently.—Yet it is no exaggeration to say that the machinery to be used is the very reverse of all this, and its massive aspect strikes dismay into every well-wisher to the scheme. Some of the first engineers of the day consider it too heavy, and have expressed most unfavourable opinions concerning it and its probable effects upon the cable; and even those intimately connected with the plan and its details do not disguise their regret that such a machinery should be resorted to. Of the auxiliary engine for hauling in we need say nothing except that we sincerely hope its services may never be required. After passing off the wheels the cable runs in a protected groove along the quarterdeck over a large wheel at the stern of the vessel. This wheel has a very deep trumpet-shaped groove, and all around it is carefully finished off, and woodwork placed so that not an angle is in the way. The screw of the Agamemnon is also engaged in to prevent any chance of the wire fouling it. In case of a strong stern wind before which the vessel would pitch too heavily, or a gale blowing, a simple but very ingenious apparatus is provided to suspend the process of submerging till more favourable opportunities occur. Two wheels, similar to that at the stern, are fixed one on each side of the bows of the vessel. In case of a strong wind only a powerful wire rope of great length, and capable of bearing a strain of 10 tons, will be fastened to the coil, which can be severed and allowed to sink as near the bottom of the ocean as the length of the wire mooring-rope will permit. The Agamemnon will then turn head to wind, and, steaming against it, take off any undue strain upon the electric cable itself, and so remain until moderate weather allows the operation to be continued. The wire rope, with the cable attached, can then be hauled in, the cable carefully re-joined, and the submerging gone on with as before.—Should the squadron meet with very severe weather, and it not be considered prudent to retain the cable end on board at all, the wire rope will be attached as before, and the end of that secured again to an immense buoy. The whole can then be let drift, to bob about as the winds and waves may choose, the vessels remaining as near to the buoy as possible.

With many thanks we acknowledge the receipt of a remittance of £21 18s 6d from Mr. Doyle, our Aylmer agent. M. J. Bonfield will also please to accept our best thanks for his kind services in our behalf.

Have you chapped hands or face, freckles, eruptions or pimples? Purchase a bottle of Blodgett's "Persian Balm." It is a luxury.

MONTREAL MARKET PRICES. August 11, 1857.

Table of market prices for various commodities including Flour, Oatmeal, Wheat, Oats, Barley, Buckwheat, Peas, Beans, Potatoes, Mutton, Lamb, Veal, Beef, Pork, Cheese, Butter, Honey, Eggs, Fresh Pork, Ashes, and Pearls.

Births.

In this city, on Sunday morning, the 9th inst., the wife of Mr. Bernard Maguire, of a daughter. In this city, on the 11th instant, the wife of Mr. John Patton, clothier, McGill Street, of a daughter. In this city, on the 7th instant, Mrs. Jacques Lemoine DeMartigny, daughter of Charles S. Rodier, Esq., Advocate, of a son. At Brooklyn, New York, on the 6th instant, the wife of Thos. D'Arcy McGee, Esq., Editor and Proprietor of the New Era, Montreal, of a daughter. In Toronto on Wednesday, the 5th instant, the wife of Geo. Futvoye, Esq., of a son.

Died.

In Quebec, on the 5th instant, Jane McDonald, aged 24 years, wife of Mr. A. A. McGillis, and eldest daughter of the late Donald J. McDonald, formerly Merchant of St. Andrews, C. W. Her remains were taken to St. Andrews, C. W. for interment. At Quebec on Saturday, the 8th inst., John Eugene, youngest son of Mr. Thomas Murphy, Culler. On the 17th ult., at Cacouna, William Downes, Esq., High Constable for the District of Quebec, after a protracted illness.—Requiescat in pace.

GRAND MILITARY PIC-NIC.

CAPTAINS DEVLIN AND BARTLEY'S VOLUNTEER M. RIFLE COMPANIES, Nos. 4 and 5, WILL HAVE A PIC-NIC AT GUILBAULT'S GARDEN, ON MONDAY NEXT, THE 17th INSTANT, UPON which occasion the MEMBERS will be happy to meet all their friends. TRENTS will be erected, and every arrangement made that can contribute to the pleasure and amusement of visitors. REFRESHMENTS of the best description will be furnished at very moderate prices. The SANSFIELD BAND and QUADRILLE BANDS will be in attendance. The two Companies will march from the Champ-de-Mars at TEN o'clock A. M. TICKETS:—Gentlemen's 1s 3d; Ladies' and Children's, 7d. Can be had at Sadler's Book Store, and at the Gate of the Gardens on the day of the Picnic.

EDUCATION.

MR. ANDERSON begs to inform the citizens of Montreal, that his AFTERNOON CLASSES are now open for the reception of Medical, Law, and Commercial Students. A special hour is set apart for the instruction of young gentlemen desirous of entering the Army. In testimony of his zeal and abilities as a Classical, Commercial, and Mathematical Teacher, Mr. A. is permitted to refer to Rev. Canon Leach, McGill College; Rev. Mr. Rogers, Chaplain to the Forces; Col. Pritchard; Captain Galway; the Rev. the Clergy, St. Patrick's Church; the Hon. John Molson; Dr. Hingston, and Rector Howe, High School. Hours of attendance, &c., made known at the Class room, No. 50, St. Charles Borromeo Street. N. B.—Mr. A.'s NIGHT SCHOOL will be re-opened First Week in September next. August 13.

MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street.

THE DUTIES of the above establishment will be RESUMED on THURSDAY, 13th instant, at nine o'clock, a. m. A thorough course of instruction is imparted in this institution in English, French, Commercial and Mathematical Education, on very Moderate Terms. Persons wishing to see the Principal are requested to call between 4 and 5 o'clock, p. m. W. DORAN, Principal. August 13. TO TEACHERS. WANTED—By the Catholic School Trustees of the Town of Perth—A FEMALE TEACHER, well qualified to give instruction in English and Arithmetic. She will also be required to give instruction on, and play the Organ. Salary £50 per annum. Apply to JAMES STANLEY, Secretary. Perth, C. W., 6th August, 1857.

A LUXURY FOR "HOME."

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champoning, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury." S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montre

Acknowledgments in our next.

FOREIGN INTELLIGENCE

FRANCE. The following is the letter from the Times Paris correspondent, dated 23rd ult. An absurd report has circulated for the last few days to the effect that General Cavaignac had been arrested, and that he is now confined in some mysterious dungeon. It is hardly necessary to say that there is not a word of truth in this rumor. General Cavaignac has not been in Paris for many weeks; he was not here even during the elections. He is residing on a small property near Chateau du Loir, in the department of the Sarthe, with his family, and concerns himself very little with public affairs. He is, in fact, living in the utmost tranquillity. Without being very opulent he is in possession of an ample income, which has been increased by the death of his uncle, and in other respects he is to all appearance among the most contented of men. He took no part in the late elections beyond placing his name at the disposal of his political friends. For the present his chief occupation seems to be in superintending the building of a small pavilion on his grounds. The house he occupies is small, and General Cavaignac wishes to have a spare room or two for the accommodation of a few friends who may happen to visit him. This is the only durance to which he is reduced. Three agents attached to the Secret Police of Paris left yesterday for Genoa, whence they proceeded to Leghorn and Naples. Their mission is said to be connected with the late insurrection in Italy. The Ministerial journal, Le Pays, gives the following explanation of the alleged conflict between the French soldiers at Rome and the Pontifical troops:—On learning the events of Genoa and Naples, some obscure demagogues, seeing that they were unable to do anything at Rome, attempted to excite the Pontifical troops against our soldiers, who have been always remarkable for their blameless conduct and their excellent discipline. Colonel Yanni, who commands the Pontifical army since the death of General Farina, took the most energetic measures to maintain order, and, with the exception of three or four isolated cases without importance, but repressed with determination, and in which it was proved that the aggression did not emanate from our men, no further disorder occurred. All was promptly terminated, and the Roman people on this as on former occasions testified to the merits and the good spirit of our troops.

THE CONSPIRACY AGAINST THE EMPEROR OF THE FRENCH.—The report of the attempt on the life of the Emperor at Plombieres originated on the faith of information having been given to the directors of the Strasburg Railway that it was intended to take up the rails on one part of the line when the Emperor was on his journey. Before his departure every precaution was taken against accident. The *Moniteur* contains the following:—"For more than a month the police had had proof that a plot had been formed in London to make an attempt on the life of the Emperor. Three Italians, charged with the execution of this horrible project, were at Paris, and arrested. The arms also which were to have been used for the perpetration of the crime had been seized; they consist of poinards, revolvers, &c. Brought to justice, the prisoners had already confessed their crime and revealed the name of their accomplices. The government notwithstanding suspended the proceedings against them, in order that the *clat* of the process might not be regarded as a means of influencing the result of the elections which were about to take place.—The proceedings are now resumed, and an ordinance of the Judge of Instruction has sent before the Chamber of Accusation all the prisoners arrested, with their accomplices. Their names are Thibaldi, Bartoletti, Grilli (otherwise Saro), Mazzini, Ledru Rollin, Mazarenti and Campanella."

The Catholic world, which whilst admiring the talents, could not but deplore the irreligion of the deceased Beranger, will be glad to learn that shortly before his death the poet was reconciled to the Catholic Church. "He owed"—says a writer in the *Tablet*—"this inestimable grace, probably, to his great and unostentatious charity, and the prayers that were daily offered for him at the Archconfrerie for months past. Only fancy his friends mounting guard by him night and day since the commencement of his illness (liver complaint) and declaring 'que le bon Dieu n'entrerait pas chez lui que par la police.'—Was not this a pretty state of things? It seems that a Dame de Charite living in the same house had for months and months, unconsciously to him, been disposing his mind to good and pious thoughts; she brought him in contact with the Cure, to whom he took a fancy. She obtained his consent to see a Priest, and at midnight the Cure was introduced by a private door into his alcove, while one of his friends was sleeping on a sofa drawn across outside the other door. Beranger was perfectly calm and self-possessed.—He went to confession, and received absolution with much contrition. The next day he somewhat startled his friends by his pious ejaculations—'Mon Dieu que vous etes grand et misericordieux et que je suis petit et miserable ayez pieté de moi.' One of those present immediately exclaimed, 'The Priest has been here,' but was reassured by his sleeping friend. Beranger kept his secret, fearful, perhaps, of the expulsion of his good angel, the Dame de Charite. Masses were said for him this morning all over Paris.—Some months ago he retracted the worst songs in his works, and the poor of his quarter bear touching testimony of his charity.

SPAIN.

The complete destruction of the revolutionist bands has restored the country to confidence.—Every incident confirms the opinion that the insurrection of Andalusia was in connection with others which were to have taken place simultaneously in several parts of Spain, had not the vigilance of the Government defeated the combination; also that Spain was intended to act with Italy and France in one general conspiracy against Imperial and Royal authority, the Priest-

hood, and the laws of these countries. Carlo has suffered the sentence of martial law. Other conspirators have also been shot; to the number of forty-five; amongst them Estilave at Seville, and at Rondo, Pedro Alonso, and Jose Esposito, who formed part of a band which was going through the province. The number of prisoners taken since the late events amounts to 1,549. Their declarations make known that the plot was of immense extent. They had counted on raising many bands, and of exerting the garrisons in order to raise many towns at the same time.

ITALY.

The *Debats* contains the following details respecting the late insurrectionary movements in Italy:—"The plot was conceived on a large scale, and was skillfully organised; the most experienced conspirators, not only of Italy, but of France and Germany, were privy to the arrangements. The leaders of the movement had considerable sums of money at their disposal, the origin of which remains a mystery. The supreme direction of the conspiracy was entrusted, according to all accounts, to Mazzini. He visited Genoa, it is said, at the commencement of the month of April, after having run through Germany, France, Switzerland, and even the Italian provinces of Austria, defying, with rare presence of mind, the vigilance of the Austrian police, which is nevertheless so clever in discovering those who are obnoxious to it. We are now acquainted by the declaration of M. Ratazzi that the merit of the discovery of the plot at Genoa is due to the French administration, which at once placed itself in communication with the courts of Rome, Naples, Turin, and Florence. Two circumstances then arose: the Italian courts were enabled to take precautionary measures, and the conspirators saw themselves detected and threatened. It is said that confusion and hesitation entered their ranks; that the majority desired an adjournment of the enterprise, but that the minority insisted on an immediate appeal to arms. The explosion of the plot was the work of this obstinate minority. This criminal and absurd enterprise has occasioned great evils, and caused many victims. The conspirators have lost many of their men; but, as generally happens, the leaders have taken care of themselves. Mazzini was, it is said, in favor of the adjournment, and the movement broke out in spite of his exertions."

The Mazzinian invaders of Naples landed in Calabria some four or five hundred strong. They expected an enthusiastic welcome from an oppressed people exasperated by tyranny, and yearning for the advent of their liberators. What they found was a loyal and contented population, who rose against them, bent on exterminating them like noxious vermin. From Sunday till Wednesday they seem to have fought every inch of their way, after which such as were not slaughtered or taken prisoners dispersed. One hundred and fifty of them are lying in prison in Salerno awaiting their trial by the ordinary criminal tribunals. How does the *Times* bear this "heavy blow and great discouragement?" Admirably well. Old Fagin never listened more coolly to the account of a pupil's trial and sentence than the *Times* (a very Fagin of Continental revolutionists) to the tragic story of these men's crime and death. On Friday last they were "heroic men," "for, despite their imprudence and their crime, in sacrificing so uselessly the lives of such a number of persons, they are heroes, and will live in history." On Wednesday they are treated to such expressions as "abominable murder," "atrocities," "desperate conspirators," and the "frenzy of filibusters."—But one sentence of the *Times*' article is the worst, unkindest cut of all, and betrays a callousness which even old Fagin never attained.—"The adventurers," says the *Times*, "appear to have acted on the supposition that the train was laid, and that their presence would supply the spark." And they are reproached for that!—And by whom? By one of the very journals which for twelve months has been preaching to the whole world that the train was laid and needed but a spark to fire it. Why this old figure of the train and spark has been stereotyped in the offices of the *Times*, the *Daily News*, and the *Morning Post*. We have seen it and laughed at it a hundred times. And if these miserable men were at last duped, as the *Times* says, into believing in this train and spark, on whose head should their blood cry for vengeance but on that guilty press which for so many months labored to propagate and confirm the delusion that has proved fatal to its victims? The *Times* has now to tell us that "Te Deums are sung at Naples for the victory of Padua, and the grateful Monarch has returned thanks to his loyal Calabrians for their attachment to his person, and their devotion to his throne." Meanwhile, the diplomatic rupture still continues, and the great powers of France and England refuse to hold intercourse with the King of the Two Sicilies, because he will not take their advice as to the proper mode of governing his subjects.—*Tablet*.

RUSSIA.

The Emperor has addressed the following autograph letter to Cardinal Antonelli:—"Your zealous efforts at consolidating the good relations between us and His Holiness the Pope, as well as your incessant co-operation in bringing about a happy agreement of the two Governments upon questions relative to the spiritual necessities of our faithful subjects of the Roman Catholic religion, have acquired for you a right to our gratitude and our sincere esteem. To manifest this towards you, we name you Chevalier of the Order of St. Andrew, the first Apostle, and we send you adorned the insignia of the Order, in remaining affectionately yours,"

ALEXANDER.

St. Petersburg, 9th June (21), 1857. The ships which were sunk in Sebastopol in the autumn of 1854 in the harbor have been taken up. Many are sent to Nicolaieff for repairs, and will shortly be put to sea. As to the town, it is a real arsenal of constructions of all sorts (writes an eyewitness). More than ten thousand workmen, carpenters, masons, &c., are being employed, without counting the legions of military occupied with the new fortifications. Only three-quarters of the south town are preserved, and here the enlargement of the streets dislodges many of the inhabitants, who will be obliged to go to reside at Odessa or elsewhere. The new quarters are very handsome, with parallel streets and large squares; as much as can be the gardens are restored, and plantations of orch-

ards are made in the environs of the town. The labors have been carried on with so great an activity, that many of the houses were habitable by May. The walls being of granite, and very little mortar necessary in the construction, the masonry work dries quickly. As a measure of precaution against deleterious exhalations, a fresh layer of lime and clay has been added over the land, which served as a burning-ground to the English, French, Russians, and Turks. The palisades are replaced by walls nine feet high.

In the year 1862 Russia will have arrived at the thousandth year of its existence as a separate Power. In commemoration of that anniversary the Emperor has ordered that a national monument shall be erected at Novogorod, where the first Russian Sovereign resided. To defray the expenses of the national monument a general subscription has been opened throughout the empire, in conformity with a circular addressed to the different governments by the Minister of the Interior. The Director-General of the Works and Ways has been entrusted by the Emperor with the erection of the monument.

INDIA.

The doings in India are a social or a servile war, according to the light in which we view the Sepoys who have rebelled. It is the most arduous and the most discouraging kind of war, for in it neither glory nor territory is to be gained, nor increase of influence, nor increase of wealth. India, the conquest of the century which ends this year, has now to undergo a second and final subjugation. The nation will do well to consider it as new ground on which everything has to be done over again. And, indeed, where can it be said that the British influence has not been shaken? Do we know enough of Mahomedans and Hindoos and their ways to say that in any station, from the Indus to Rangoon, the belief in our weakness and our imminent fall has not penetrated? The Mutiny has broken out without suspicion on the part of hundreds of officers whose whole lives have been devoted to the superintendence of Asiatics. As the rulers of India have been so completely surprised by the late events, why should not others happen for which they are unprepared? They believed in the greased cartridges of Barrackpore up to the moment when the whole Army for 1,500 miles was in a flame. The same limitation of view, the same undue security, may be found again. Ought Parliament and the people of England to measure their exertions by the reports of Indian officials, when it has been proven that there exists among Asiatics an understanding and a power of co-operation which years of service do not enable an European to detect?—*Times*.

BERANGER.

(From the *Moniteur*.)

For years Beranger has not sung, but France has learnt by his loss to what a degree he was ever dear and present to her—how the soul of his songs was part of her own soul, of her own immortal genius, whether he be considered as a race or as a people. The Emperor, by taking upon himself the charge of his funeral, and by wishing, as it were, to preside over them in thought, has shown how in this, as in everything else, his sentiments are those of France. Beranger, when he died, had nearly completed his 77th year. Even his age was engraven on every memory, and the date of his birth, when it became the subject of inquiry, always recurred in the shape of a song:—

"Dans ce Paris plein d'or et de misere, En l'an du Christ mil sept cent quatre-vingt, Chez un tailleur, mon pauvre et vieux grand-pere, Mon nouveau nez, sachez ce qui m'advint. His life was simple, and by his good sense, his probity, and the moderation of his tastes, he rendered it consistent and dignified. When he was young and in poverty, notwithstanding the temptation of the age, he contrived by a secret and obstinate toil to prepare a talent superior to the light and already charming ebullitions on which he tried his hand. A humble situation in a public office was sufficient for his wants, and he held it till he found it was likely to compromise his independence. Then he became thoroughly free, and, taking his grand flight as a minstrel—acknowledged by the young and by his native, doating on the glories, and sympathizing with the sorrows of France, whom he consoled by his reminiscences and his hopes, he desired no other vocation. In his old age, when he saw more events come to pass than doubtless he had expected, when he found himself a better prophet than he had supposed himself to be, he had the wisdom still to remain the great and simple poet he had always been, without repudiating the prodigious public results to which he had contributed to the best of his power.

Beranger had naturally that patriotic soul that cannot be communicated. He was susceptible of joys and sorrows which have never been felt by many literary gentlemen who have applauded him, but which are felt at once by a people. Hence that long intimacy between the people and Beranger, notwithstanding these *fausses* which popular works do not absolutely require. The invasions of 1814 and 1815, the fall of the "Grand Empire," the degradation of the "braves" and the insolent triumph of the "incapables"—the Myrmidons vaunting themselves on the car of Achilles—these were to him sources of grief, indignation, and derision—occasions for vengeful reprisals. No one understood better than Beranger how much the genius of Napoleon was, at a certain period, identified with that of France, how much the national pride and the pride of the hero were, in fact the same, and how one defeat was common to both. No one has better shown how the day of reparation for both these glories—the glory of France and that of the name of Napoleon—belonged to one and the same cause. He saw this as a poet, but the poet saw further than many a politician, and when the dream was realized Beranger the honest man had the good sense not to belie Beranger the poet.

It is necessary to remind those generations of his immortal songs who from the age of 20 to the age of 60 knew them all by heart? Such, for instance, as that which is the first of its class, but is still gay and lively, because victory still (January, 1814) shows the prospect of a brilliant change—

Gai! gai! sermons nos rangs, Esperance De la France; Gai! gai! sermons nos rangs; En avant, Gantois et Francs!"

and indeed, all those in which, after so many humiliations and defeats, he begins, as a sympathetic poet, to probe and dress the wounds of brave hearts? In 1812 the allies had at last quitted the soil of France, which they occupied, and Beranger exclaims:—

Reine du monde, o France, o ma patrie! Sonneuse enfin ton front cicatrise!"

With Beranger it is sufficient to give the key-note, every one follows in his train. What finer hymns than *Le Ching Mai*, *Le vieux Sergent*, *Le vieux Drapier*, *Le Chant de Cosaque*, *Waltz*, ever emanated from a national and warlike soul? Beranger, more than any other, has kept alive in France the worship of glory and the noble symbols with which it is connected in the heroic annals of the age—

Quand secourrai-je la poussiere Qui ternit ses nobles couleurs?"

The tri-colored flag was the banner of Beranger. Once it re-appeared, but without the eagle; and hence it was not complete. Beranger saw this day, in which all his friends took some part in affairs, and all were more or less ministers; but nevertheless he never sang in honour of the half-triumph. Was this because he loved always to be the poet of the vanquished, never the poet of the conquerors? We cannot believe anything of the kind. A victory gallantly achieved is to a genuine poet as much a source of inspiration as a noble defeat. In 1830, and the years that immediately followed, Beranger sang but

little, or not at all, because his feelings as a patriot were but half satisfied. 1839, when all that could be said by the wise and the prudent, and even said to himself, on the political part of his nature felt a regret; and when gradually and successively military days honorable to that politic Government, which he assisted actually arrived, he did not—patriotic poet as he was—feel an unmixed and inspiring joy. There was, not then to be found an ample compensation for that mournful day on which he had said:—

"Son nom jamais n'attirera mes vers. As yet there was nothing to silence the insulting song of the savage victor, whom he had represented as exclaiming, in the drunkenness of his joy:—

"Retourne boire à la Seine rebelle, Ou tout sanglant tu t'es lavé deux fois; Hennis d'orgueil, o mon coursier fidele, Et foule aux pieds les peuples et les rois."

However, Beranger lived to see the days of ample reparation—the days of victorious struggle, and, doubtless, if his muse had been 20 years younger, he would have found notes for their celebration. "Le retour de l'armée de Crinée et son entrée dans Paris,"—what a theme for a song by Beranger!

His last songs, which have not yet been published, and which have only been communicated to some of his friend-in-confidence, are, we are informed, in the style of the *Souvenirs du Peuple*:—

"On parlera de sa gloire Sous le chaume bien longtemps.

Parlez-nous de lui, grand mere, Parlez-nous de lui!"

These are epic songs in their way, finished and severe in point of form, and intended to mark certain moments in that grand destiny of Napoleon which occupied Beranger to the last, jealous as he was to identify more and more his own popularity with the glory of the Emperor.

Beranger, during the latter years of his life, before he was confined to his room by the malady to which he at last fell a victim, was remarkable for a rare quality that denoted the excellence of his disposition. He was the most actively obliging and serviceable of mankind. Honoured by all, finding none but friends and admirers, and desiring nothing for himself, he still ventured to ask for others; few persons ever applied to him without deriving some advantage from the application. He excelled in giving practical and appropriate advice. His letters, naturally but carefully written, have assuredly been treasured up by all who have received them, and a charming collection could be made of them, as a moral treasure, in the style of Franklin. Such a collection would offer a new but not unforeseen aspect of his moral character. There will be frequent opportunities to direct public attention towards a fame that has long been an universal patrimony. At present it will be sufficient to point out that superior power of talent by which a poet so light and often so brilliant in his gaiety has dexterously and successfully continued to engrave his name upon the most indestructible marbles of history.

THE CITY OF DELHI.

Delhi is a celebrated city in the Bengal presidency of India, and was anciently the metropolis of the Patan and Mogul empires. Its population is some 200,000. That Delhi, in its period of splendour, was a city of vast extent and magnificence is sufficiently evinced by its ruins, which are supposed to cover nearly as large a surface as London, Westminster, and Southwark. The present inhabited city, E. and N. the ruins, built by the Emperor Shah Jehan, and called by him Shahjehanabad, about seven miles in circuit, is situated on a rocky range of hills, and is surrounded by an embattled wall, with many bastions and intervening martial towers, faced along its whole extent with substantial masonry; and recently strengthened with a moat and glacis by the British government. It has many good houses, chiefly of brick. The streets are in general narrow, but the principal are wide, handsome, and, for an Asiatic city, remarkably clean; the bazaars have a good appearance. There were formerly two very noble streets; but houses have been built down their centre and across, so as to spoil them; along one of these, running from the palace S., to the aggregate is the aqueduct of Ali Merdan Khan, re-opened by Capt. Blane in 1820. The principal public buildings are, the palace, the Jamma Masjid, or chief mosque, many other mosques, the tombs of the Emperor Humayoon and Sedar Jung, &c.; and within the new city the remains of many splendid palaces belonging formerly to the great dignitaries of the Mogul empire.—Almost all these structures are of red granite, inlaid in some of the ornamental parts with white marble. The general style of building is simple, yet elegant; those of Patan architecture are never overdone with ornaments so as to interfere with their general severe and solemn character. The palace, as seen from a distance, is a very high and extensive cluster of Gothic towers and battlements, towering above the other buildings. It was built by Shah Jehan, is surrounded by a moat and embattled wall, which towards the street in which it stands is 60 feet high, and has several small round towers and two noble gateways.—Heber states that as a princely residence it far surpasses the Kremlin at Moscow; but, except in the durability of its materials, it is inferior to Windsor Castle.

The soil in the neighbourhood of Delhi is singularly destitute of vegetation; the Jumna annually overflows its banks during the rains, but its waters in this part of its course are so much impregnated with natron that the ground is thereby rendered barren rather than fertile. In order to supply water to the royal gardens, the aqueduct of Ali Merdan Khan was constructed, by which the waters of the Jumna, white pure and wholesome, are conducted for 120 miles to Delhi, immediately after the river leaves the mountains. During the troubles that followed the decline of the Mogul power the channel was neglected, and when the English took possession of this city it was found choked up in most parts with rubbish. It is the sole source of vegetation to the gardens of Delhi, and of drinkable water to its inhabitants, and when re-opened in 1820 the whole population went in jubilee to meet the stream as it flowed slowly onwards, throwing flowers, ghee, sweetsmeats, and other offerings in the water, and calling down all manner of blessings on the British government. The deficiency of water is the great drawback upon the city and its province, since Delhi is otherwise well fitted to become a great inland mart for the interchange of commodities between India and the countries to the north and west. Cotton cloths and indigo are manufactured, and a shawl factory, with weavers from Cashmere, has of late been established here.—Shawls, prints, horses are brought from Cashmere and Cabul; precious stones and jewellery are good and plentiful; and there are perhaps few, if any, of the ancient cities of Hindostan which at the present time will be found to rival modern Delhi in the wealth of its bazaars or the activity of its population.

At the S.W. extremity of the city stands the famous observatory, built, like that of Benares, by Jye Singh, Rajah of Jyepoor, and formerly containing similar astronomical instruments, but which, together with the building itself, have been since partially destroyed. Near the Ajmeer gate is the Medressa, or College of Ghanselud-Deon Khan, an edifice of great beauty, for the repair of which, and the revival of its functions, the government has very liberally contributed. The Delhi College is now divided into the Oriental and the English departments, astronomy and mathematics are taught on European principles, and in 1830 there were 287 students. According to Abel Fazel, no less than 7 successive cities have stood on the ground occupied by Delhi and its ruins. Indraprastha or Indrapur was the first, and the residence of the Hindoo rajahs before 1103, when the Afghans or Patans conquered it; it was the seat also of the first eight sovereigns of that dynasty. Sultan Baluen built another fortified palace—Moor-ud-deen;

another on the banks of the Jumna; and others were built in different parts by succeeding sovereigns, one of which was near Oostub; and lastly, Shah Jehan, towards the middle of the 17th century, chose the present spot for its site, which is certainly more advantageous than that of any of the preceding cities. In 1011 Delhi was taken and plundered by Mahmood of Ghaznee; in 1393 by Timur; in 1525 by Babbar, who overthrew the Patan dynasty, and commenced that of the Moguls; and in 1796 the Maharattas burned the suburbs; and in 1799 Delhi was entered and pillaged by Sadee Shah, who did not retain possession of it. Since 1803, together with its territory, it has virtually belonged to the British, and is the seat of the resident who has exclusive charge of the Emperor and Royal Family; conducts all the ordinary negotiations with States in the N.W. of India; in the judicial and revenue departments, possesses all the powers of the Sudder Court, and also of the revenue board within the five divisions of the Delhi territory. The annual stipend of the Delhi Emperor and family amounts to £150,000.

OHEATING A COUNSELLOR;

OR,

HOW KEDAGH GEOGHAGAN GOT HIS WILL DRAWN FOR NOTHING.

A few miles from Barnestown, the residence of the famous Anthony Malone, and contemporaneous with that worthy, there lived a jolly old squire of the regular Irish school, named Kedagh Geoghagan. This old gentleman, together with a great deal of Irish virtues, contained in himself a great deal of what his enemies would call downright Irish vices and infamies. Among them he was exceedingly litigious, to which disposition, the propinquity of such a convenience as the prime squire, was, perhaps, in some degree an encouragement; be that as it may, the assistance of Malone was often given to extricate his unlucky neighbor out of those scrapes which his infatuation was daily hurling him into; but his patience and good will were at length exhausted, when after years of such hard service, he had to declare himself absolutely ignorant of the color of Kedagh's gold.

This unlucky consumption of his imprudence came about at the very moment when the Counsellor's aid was most required. Poor Kedagh had got himself into a dreadful hobble. Some sharp attorney had taken under his protection, one of his numerous victims, and law and equity were together, hurling their thunders on his now defenceless head. He knew that Malone would, in a few days, be going to town to attend Term, and that unless his anger was previously deprecatd, it would be idle to expect assistance from him. To pay him would be an abandonment of those principles on which, through good report and evil report, he had acted for nigh half a century; and pay him he would not—and yet, to get free of the dilemma, without doing so, was a puzzle. He, however, at last, hit on the expedient which will be seen in the sequel.

The day for Malone's departure had arrived, and he was already in his carriage driving out of his avenue gate, when his progress was stopped by a fine herd of cattle turning down in that direction.

"Hallo, my man," shouted the Counsellor to the herdsmen, "whose bullocks are those?"

"Mr. Geoghagan's, your honor," replied the fellow, touching his hat;—"that is, they were, sir, but he sent them to your honor, with his compliments, and this bit of a note,—at the same time fumbling the misshapen epistle from the recesses of his breeches pocket, and handing it to the great man.

"Hum—aye—unforeseen troubles—hope to be excused—request a continuation of my services—oh, very well, my good man, all's right—present my compliments to your master, and tell him I shall feel happy in using my utmost exertions in his business—drive them on, and deliver them to the herd—one, two, three—ten, I believe, are in it—pon my word, a very fine lot of bullocks, and do credit to the feeder, and you may tell your master I said so—stay there—half-a-crown for you to drink my health, since I'll not be below myself—drive on, John.

Next valentine Malone returned home, full of complacent delight at the good news he had to tell his generous client, for whom his splendid talents had procured an unequivocal victory. The morning after his arrival, when taking his usual walk through his concerns he met his herd, and after receiving his congratulations on his safe return, began making the natural enquiries, regarding his stock.

"Fine weather you had while I was away, Thady."

"Yine indeed, 'twas delightful, your honor."

"Pon my word, I never knew it so soft at this time of year before—an old parliament gentleman of my acquaintance, that was laid up in his bed-room ever since winter, was able to go down all the way to the Cove of Cork last week, it was so mild."

"Dith! dith! think of that now."

"Yes, indeed—and how is the grass coming on, Thady?"

"I never seen the like your honor, if you'd only jiststep down an' look at it you'd see, yourself, sure."

"You didn't find Mr. Geoghagan's bullocks too great an addition, I hope?"

"Sir—"

"Old Kedagh's bullocks; those that he sent here the day I went to Dublin; pon my word, Thady, they shamed you they were so superior to any you ever sent off my pastures."

"Och, he's a very judgmatical feeder, your honor, but for all that, I'd show my head with his any day—but as to the bullocks—bedad, your honor, myself don't rightly know what you're talking about at all, at all."

"Why—the bullocks lie sent here the day I went

Anthony Malone (referred to above) was born on the 6th of December, 1700. He was the son of Richard Malone, one of the most distinguished lawyers of his time, who died about the years 1744 or '45; his son Anthony was said to be the only one who at all equalled him in his profession. Anthony was admitted to the Irish Bar in 1738, and continued to practice for fifty years with eminent ability and success. The year after his admission he was returned to Parliament by the County of Westmeath, which he subsequently represented, with only a short interruption until the time of his death. In 1740 he was made Prime Sergeant—at that period the highest office in the profession—and held it till 1754, when he was deprived of it for advocating the right of the Commons to dispose of the unappropriated surplus of revenue raised by act of Parliament, without the consent of the crown. In 1757 he was appointed Chancellor of the Exchequer in Ireland by the Bedford Ministry, and administered the office for over two years with such consummate ability and satisfaction to all parties, that there was not a single appeal from any of his decisions. In 1760 he was again removed from office for his resistance to the encroachments of the crown. He maintained the principle of the House of Commons to originate the supplies, which act of integrity, although not falling within the limit of his judicial functions, was made the pretext for his removal; so that it was said of him that "as he was raised to office for his capacity so he was dismissed of it for his virtue." He resumed his barrister's gown, and was soon after made a Privy Counsellor, and was honored with precedence at the bar before all the crown lawyers—of which it was aptly said that having been endowed by nature with this precedence already, the King could neither add to nor take it from him. He died on the 8th of May, 1776, having been actively engaged in the exercise of his profession up to the week immediately preceding his decease. Had he been more pliant or less honest he might have achieved more permanent advancement; but he lived at a period of his country's history when distinguished talents united with integrity and honor were regarded by those in power with jealousy and fear, and rather as a bar than a claim to the promotion of their possessor.

to Dublin—the ten fat bullocks by his own man, Kelly, I think is his name.

And so he did. The herd had been waiting an hour at the head of the avenue to intercept him, as we have related, and no sooner was the carriage out of sight by an angle of the road—than, according to his master's directions, he turned the bullocks' heads, and before evening they were browsing quietly in their native pastures, whence they had been called that morning to effect the deception.

It was little wonder that Malone should be deeply exasperated at the trick, so humiliating to him, and successful to his outwitted, and just as little that honest Kedagh should take credit to himself for so neat a piece of chicanery; it was, in fact, a subject of merit to him for a long time after, until some dilemma, similar to that which gave rise to the expedient we have related occurred, and compelled him to try and make his peace with his incensed advocate. The hopeless task was undertaken in the same spirit that characterized his former proceedings; Kedagh took to his bed—was ill—very ill—going to die, in fact. It was not long until an account of his illness reached Barnestown, and fast on the heels of report followed a messenger from the invalid, requesting to see his dear friend—the Counsellor.

"Confound the rascal," exclaimed Malone, "his impudence is insufferable—what can he want with me?"

"Oh, your honor," said the afflicted messenger, "he's stretched for death, and won't die a day if he doesn't see you and the priest."

"Well, now for curiosity's sake," said Malone, "I will go over and hear what he has to say—I would really be a pity not to hear Kedagh repenting."

The Counsellor arrived, and was shown into the darkened room, where poor Kedagh was waiting his final call.

"You wished to see me, Mr. Geoghegan, I believe," said Malone, in the coldest tone of voice he could assume.

"Counsellor, dear, is that you?" whined the invalid from the middle of the bed in the corner.

"Upon my word, Mr. Geoghegan, you may well ask the question with doubt, after the manner you treated me and used my name."

"Oh, Counsellor, dear, sure you wouldn't be ripping up old stories on a dying man—God forgive me my sins, but I've a great deal to answer for—forget and forgive, avick—that was your father's way, rest his soul; I know him well, and many, and many's the time I saw him sitting in his arm-chair, and stroking your head, and saying—'Anthony, my boy, you'll never be your father's son if you desert your friend in distress.' It's my will I'd be talking of, avick. I'm afraid the boys 'll be quarrelling among one another, about the money when I'm gone, and I want a will that'll hinder them; and who would I get to draw it but yourself—the first lawyer in the three kingdoms, and more betoken, my old friend's son?"

"Really, Mr. Geoghegan, I must try to be excused—my interference with your affairs already—"

"Ah, now, avick maichre, why would you be talking about that, and cutting short a dying man's breath—let me tell you all first, and then sure, if you're for leaving me, I can't help you. I'm going—Counsellor, dear—going quick—but I'd like to do justice first, so just put in a legacy of £500 now to my dear and valued friend, meaning yourself, avick, and make it so that it can't be broke now."

"Kedagh—my dear Kedagh—this is so good, so generous—really I must forget and forgive now, though to tell the truth, Kedagh, I was angry."

"Ah, Anthony, my darling, this is just like your father—rest his soul—but 'deed I was wrong."

"Kedagh—now—my dear friend—this generosity—"

"Counsellor, dear, I always intended it."

"My dear friend, this is a melancholy duty, and trust me, that all my talents can do shall be done for you, to secure your little property."

"Ah Anthony, my darling, give me your hand—where are you avick?—I knew it was in your father's son to be generous—so now sit down, Counsellor, dear, and let us to business, and don't forget the five hundred."

The bill was drawn and approved, not forgetting the five hundred; and Kedagh, after uttering a profusion of thanks, for what Malone assured was a will that all the lawyers in Ireland couldn't break; requested it should be left with him to get copied, after which when completed, it should be left with himself. Malone, of course, acceded, and a day was appointed when he should receive the sacred trust from the hands of the dying man. The day came, and with it the punctual Counsellor—who was no little surprised to find Kedagh out of bed, and much improved in personal appearance. "I am better, avick," said he, "thank Godness—a deal better, and able to sit up; but sure, who knows how long I will last with all the trouble I'm in. May be now, Counsellor, dear, you could advise me a bit—where the will avick—put it up in your breast pocket now, for a deal depends on that bit of a parcel—but I was talking about the law—its this way, avick." And Kedagh proceeded with a long explanation of all the ins and outs of his new troubles, and received from his kind-hearted friend such assurances of assistance as completely satisfied him. From this time forward, Kedagh became better and better by beautiful gradations of convalescence, until at last he was reported quite well to his disappointed expectants. His cause was undertaken spiritedly by Malone, and it is needless to say, that it succeeded—the friendship of the Counsellor became now as conspicuous as the contrary feelings were formerly, and excited the surprise of all who knew both, which was still more heightened, when Kedagh was called to his people at last—by Malone attending his corpse to the grave as one of the chief mourners, and conducting all the affairs of the funeral. No sooner was our poor hero safely deposited, than Malone announced to the relatives that the will was lodged with him, and collected all of them in his parlor, for the purpose of reading the important instrument to them.

All preliminaries being arranged—the parties seated—sentiments of condolence expressed on all sides, and Kedagh's honesty and goodness boldly asserted by every one, and a defiance hurled at all gossayers, the will was produced—acknowledged—and handed to Mr. Matthews, Malone's clerk, for perusal. He began, and according as he proceeded and settled with each devise or legate, as the case was, "My poor father," blubbered one of the fortunates, and another, in due succession as they ascertained their luck, until the clerk's voice could scarcely be heard amid the general din. Malone was, however, listening all the time with that quiet sort of satisfaction which we feel, when we know that hope and certainty are to shake hands; until the clerk had dispatched the sentence immediately preceding his part of the will, and continued on, as it were, skipping the important sentence.

"Now, now, Matthews, my good fellow," said the Counsellor, interrupting him, "do not be so precipitate, pray—go on—in such serious matters as these, it is very unbecoming to be so giddy—go on, if you please—and to my dear and valued friend—go on, pray—don't you see it?"

"Faith, sir," said the puzzled clerk, looking over the whole document, "I don't see a dear and valued friend in it from top to bottom."

"Mr. Matthews, you are insufferably stupid, and really this will not do at all—give me the will, sir, and seizing it from the hands of the terrified clerk, he looked over and over it, but in vain—the litter could no longer be suppressed—it was too bad.

"Kedagh! Kedagh! you lived a rogue and you died a rogue," shouted the outwitted lawyer, and bolted out of the room, amid the ill-suppressed laughter of the company.

Kedagh, true to the last, copied every line of the well drawn instrument, but the part containing the legacy—and gained all his ends—and Chested a Counsellor.

SHOOTING.—In Baltimore two men were deliberately shot by their respective enemies on the street on Sunday night.

M'LANE'S CELEBRATED LIVER PILLS. PREPARED BY FLEMING BROS., PITTSBURGH, PA. Are ranked among the most popular remedies of the day. That it will cure liver complaint, sick head-ache, and dyspepsia, is now beyond a doubt.—Read the following testimony from a well known lady and gentleman of our own city:

New York, August 3, 1851. Mr. and Mrs. Williams, No. 248 Seventh street, testify that they have both been suffering with the liver complaint for about five years, during which time they have spent a large amount of money and tried many remedies, but to no purpose. Finally, hearing of Dr. M'Lane's Pills, prepared by Fleming Bros., they purchased four boxes, which they took according to the directions accompanying each box, and now pronounce themselves perfectly cured of that distressing disease.

Purchasers will be careful to ask for DR. M'LANE'S CELEBRATED LIVER PILLS, manufactured by FLEMING BROS. of PITTSBURGH, PA. There are other Pills purporting to be Liver Pills, now before the public. Dr. M'Lane's genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

LOCAL COMMITTEE OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

THE LOCAL COMMITTEE, desirous of exhibiting to those who may visit Canada on the occasion of the Meeting of the Association (which will be held in Montreal on the 13th of August next) as large a Collection of SPECIMENS of the NATURAL HISTORY of the COUNTRY, INDIAN CURIOSITIES, ANTIQUITIES, &c., as circumstances permit—most respectfully solicit the Contributions of those who may have such in their possession, in aid of that purpose. The greatest care will be taken of the Specimens thus contributed, and they will be returned about the 21st August, free of expense. Communications to be addressed, without delay, to either of the Secretaries, DR. HINGSTON, or L. A. H. LATOUR, Esq., or to the undersigned, P. J. O. CHAUBEAU, Chairman of Public Institutions Committee. Montreal, July 29, 1857.



THE CHARITABLE RELIEF COMMITTEE of the ST. PATRICK'S SOCIETY will meet every THURSDAY from 7 to 9 o'clock in the ST. PATRICK'S HALL, Place d'Armes, for the purpose of affording relief to all worthy applicants for the same. August 6.

WANTED, IN School District No. 3, in the Parish of St. Patrick, Sherrington, a MALE TEACHER, competent to Teach French and English. A liberal Salary will be given. Apply to Mr. MICHAEL FLEMING, School Commissioner, District No. 3, St. Patrick, Sherrington, Co. of Naperville, C.E. St. Patrick, Sherrington, August 3, 1857.

TEACHER WANTED, FOR the ELEMENTARY SCHOOL, in District No. 4 of the Municipality of Lacorne, County of Terrebonne. Applications—addressed to the School Commissioners of Lacorne, New Glasgow; or to the undersigned—will be punctually attended to. WILLIAM CAMPBELL, Sec. Treasurer. New Glasgow, 27th July, 1857.

TO LET, A FARM of 130 ACRES, in superficies, adjoining the Village of VARENNES. Apply to the undersigned on the premises. JOSEPH ST. GEORGES. Varennes, July 29th, 1857.

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANN'S 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, Wholesale and Retail, No. 50 M'GILL STREET.

BEG leave to inform their Friends and the Public generally, that they have Removed to No. 50 M'GILL Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING for the SPRING and SUMMER TRADE, consisting of—CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, and VESTINGS, of English, French, and German Manufacture; all of which they will dispose of at the lowest rates for CASH.

All Orders from the Country punctually attended to. As their Stock is all new, and having been got up under first class Cutters, and in the best style, they would respectfully invite the public generally, and Country Merchants in particular, to give them a call before purchasing elsewhere. May 4, 1857.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL. Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger do, Raspberry Vinegar, and all other articles of the Best Quality, and at the Lowest Prices. JOHN PHELAN, Dalhousie Square. Montreal, January 21, 1857.

FOR SALE, FRENCH AND LATIN BOOKS. J. B. ROLLAND. KEEPS constantly on hand the largest and best selected Assortment of FRENCH and LATIN BOOKS in the City, at very moderate prices. No 8, St. Vincent Street, Montreal.

NEW BOOKS AND NEW EDITIONS. Received by the Subscribers. Gerald Griffin's Works. Vols. 1, 2, 3 and 4. 8. 11. now ready, 5s vol. The Life of Christ; or, Jesus Revealed to Youth. Translated from the French of Abbe La Grange, by Mrs. J. Sadlier. 12mo. cloth. 2 6 The Creator and the Creature; or, The Wonders of Divine Love. By F. W. Faber. 3 9 A Life of the Rt. Rev. Edward Maginn, Co-Adjutor Bishop of Derry; with Selections from his Correspondence. By T. D. M'Gee. 3 9 Life of Mary, Queen of Scots. By Donald M'Leod. 5 0 The Life of St. Elizabeth of Hungary. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition. 5 0 The Prophecies of St. Columbkille, Benعان, Malachi, Aiton, &c., &c.; with Literal Translations and Notes. By Nicholas O'Keamey. 1 10 1/2 The Life of Thomas Moore; with selections from his Poetry, &c. By Jas. Burke, A.B. 3 9 D. & J. SADLIER, Cor. Notre Dame and St. Francis Streets. Montreal, July 2.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS. Cornelius à Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 30 vols., half bound in Morocco. 15 The Catholic Church in the United States. s. d. By Henry De Courcy. Translated by John G. Shea. 7 6 Ailey Moore. By Father Baptist (London ed.) 3 9 The Beaugarcure Hearth. A Novel. " 6 3 Hughes and Breckeneidge's Oral Discussion, Life of Father Ephraim and His Sister Mother Mary, of the Order of La Trappe. 3 9 Edma and Marguerite. Translated from the French of Madame Woelliez, Author of the Orphan of Moscow, 2 vols. 3 9 MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes. 5 0 Napier's History of the Peninsular War; 5 vols, with maps and plates. 35 0 Do do do do do 1 vol. 12 6 Las Cases' Life of Napoleon; 4 vols. 20 0 Buffon's Natural History; with 150 plates, 12 6 Adventures of Don Quixotte, with 1000 plates, 12 6 Nicholson's Builder and Workman's New Director, with 150 copper plates, and numerous diagrams; 4to. 50 0 Nicholson's Operative Mechanic and Machinist's Guide; 150 engravings. 25 0 Froissart's Chronicles of the Middle Ages; 115 plates. 12 6 Bancroft's History of the United States; 5 vols. 18 9 Collier's large Dictionary—in French and English and English and French; 8vo, of 1324 pages; price only 15 0 Spier and Surenne's French and English Dictionary. 15 0 Webster's Dictionary; 8vo (containing all the words in the quarto); price only 17 6 Adler's German and English Dictionary; 8vo, 25 0 Waverly Novels; by Sir Walter Scott; 12 vols 65 0 Lippincott's Pronouncing Gazetteer of the World; 2200 pages. 30 0 Wilson's Tales of the Borders; 4 vols; 8vo. 50 0 Brown's History of the Highland Clans; 4 vols 35 0 Chamber's Information for the People; 2 vols 21 3 Do Cyclopedia of English Literature; 2 vols. 21 3 Do Miscellany; 10 vols; muslin, 30 0 Do Papers for the People; 6 vols; 25 0 Do Pocket Miscellany; 12 vols; muslin 25 0 Scotland Illustrated in a series of 80 views. 25 0 Miss Strickland's Lives of the Queens of Scotland. (English edition) illustrated; 5 vols. 60 0 American Edit. of same, without plates, 5 vols. 25 0 Mr. and Mrs. Hall's Ireland, illustrated with several hundred plates, 3 vols., extra Mor., £5 0 0 Albums at from 6s. to 25s., according to size and binding.

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