

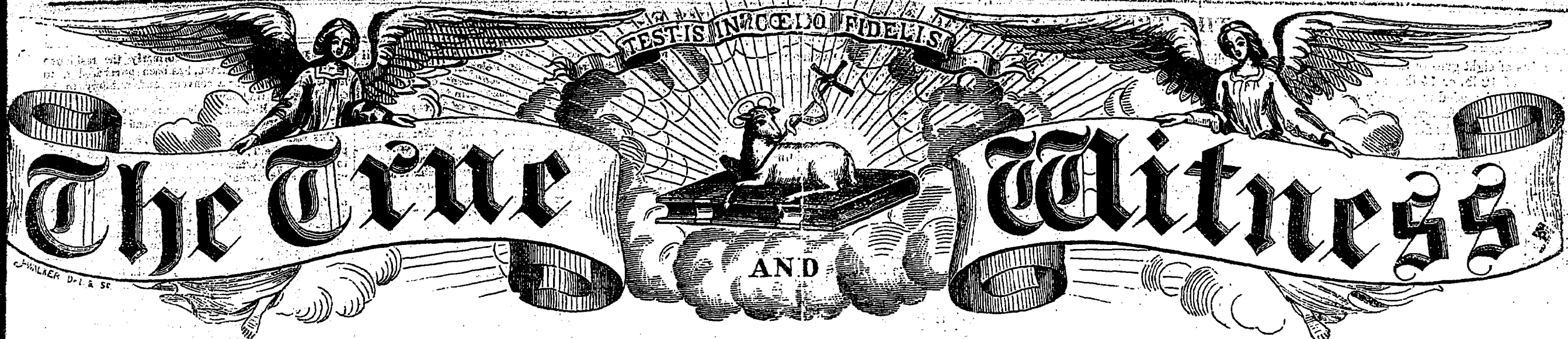
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# CATHOLIC CHRONICLE.

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REV. DR. CAHILL

ON THE GENIUS AND PRACTICES OF PROTESTANTISM.

Tamlaght O'Crilly, Co. Derry, September 3, 1856.

Like "the essentially evil principle," Protestantism has ever been the same iniquity since its first institution, and must ever continue to exhibit the same infamy to its final extinction. The letter of the Rev. Mr. O'Connor, written to a magistrate and Deputy Lieutenant, will convince any reasonable man, except the Irish Chancellor, of the class of men appointed in Ireland to sit on the magisterial bench of our country. This guardian of the peace will produce more discord, in his district, by the lies and malignity of his Bible readers; and by his own deliberate insult to the faithful conscience of his poor laborers, than can be calmed or allayed in a whole life of retraction. The public will peruse with pride and with pleasure the fearless production of a talented young priest of the Diocese of Elphin; and neither the spirited Catholics of Croghan, nor their incomparable Bishop, Dr. Brown, nor the honor of the Blessed Virgin, have anything to fear from the Souper magistrate, and the persecuting Deputy Lieutenant, as long as Father O'Connor commands the lightning of his flashing, consuming pen. The Catholics of Croghan should, in the meantime, forward a memorial to the Lord Lieutenant, proving the facts stated in the letter; and if he be not dismissed, they will at all events have the satisfaction of branding him before the world as a vile Souper, and an aggressor of the conscientious convictions of his honest poor Catholic workmen. This letter exposes with triumphant precision, the mean artifices of the Irish Chancellor's magistrates to prop up the falling, rotten fabric of Protestantism.

It has been the same tyranny, the same cruelty, the same blasphemy from the year 1833 to the present time—commenced in lust, rapine, confiscation, torture, murder, death; it has run its flagitious course through upwards of three centuries; and its waters, red with the blood of hundreds of thousands of Irishmen, are now introduced to the children of their martyred ancestors, our fathers, as the pure stream of life, emanating from beneath the throne of God, and carrying life and sanctification to the unborn generations. This is the greatest blasphemy of all, ascribing the works of the devil to God; and endeavoring, by bribery and threats, to palm on the innocent, persecuted, orphaned poor, the most thrilling crimes of England's red history for the eternal Gospel of Christ. Such men as the magistrate of Croghan keep alive the bleeding recollections of the past; such Deputy Lieutenants, by their bigotry, will call into active retaliation all the religious acrimony of former forgotten hostile party spirit; and if the Queen's Government will not, by a fixed principle, supersede such men in the commission of the peace, Ireland will always exhibit a scene of riot, or of smothered revenge, which will end in murders, martial law, transportation, and the rope. And I firmly believe that in almost all cases of weighty outrage, agrarian disturbances, secret societies, and savage retaliating crimes, the Government, by their bigoted subordinates, their clerical slanderers, and their anti-Catholic, exterminating landlords are more culpable before God for these Irish crimes, than the maddened, persecuted, and down-trodden wretches who suffer the last penalties of the law. If even-handed justice were administered, it is the cruel, anti-Catholic aristocrat, who goads the houseless, starved peasant into outrage, who should atone on the scaffold for the crime which his sectarian animosity towards the peasant has cruelly fomented, and demonically urged to a fatal and final execution.

Although a system of National Education has conferred manifold advantages on Ireland, yet the fact of the Irish children being educated without a knowledge of the history of their country is an evil of much magnitude. The Irish people would anxiously forget the past grievances of their political and religious persecutions; but the slanders of the Protestant church ever recall the past, and force the memory back to trace the undying malignity with which, since the beginning of her infamous career, she has persecuted our fathers, plundered our properties, and belied our creed. And when she thus employs her old weapons of slander and extermination, our children must have recourse to the history of the last three centuries to trace the origin of the robber's den; and to visit the gibbet where their ancestors suffered, and to stand on the crimsoned graves in the ired church-yard where their martyred remains lie in forgotten dust. This is the triumphant weapon in the hands of the Irish Catholic child against the bloodstained gospel of Protestantism; and hence I repeat with perfect confidence in my statement, that the British Government, through a bigoted magistracy, and through a malignant church, are covering Ireland with a net-work of irremediable discord and laying the foundation of a future crisis which may end, if not in ruin, at least in the weakness of England. And what

advantage does the Crown derive from this eternal bigotry; the reply is, that it maintains a church without a fixed creed, without a consistent discipline; without unity, without faith, without a name: a church from which the most eminent men are every day flying as from a plague, and in which the thinned ranks are now sought to be recruited in Ireland by the agency of the vilest miscreants of society, and by an open bribery and an unblushing perjury hitherto unknown and unheard of in the most blasphemous records of either ancient or modern history.

Every plan which human fancy could invent, and human wickedness execute, has been adopted, during the last three hundred years, in order to establish, strengthen and perpetuate Protestantism; and yet with all additional aid of money, power, name, learning, station, nobility and law, it has failed everywhere, or has changed into some cognate creed, and disappeared in its original form of belief. While Catholicity, plundered three times by a national spoliation, its professors banished, martyred; its ministers proclaimed by law outcasts; a price set on their heads; their churches demolished by cannon shot; still this Catholicity lives, thrives, grows strong; yes and it will survive the malignity of the Lloyds of Croghan, the Keanes of Carrigaholt, the Jacksons and Cramptons of the Four Courts, and the D'Arcys, and the Clancarthys of the West; and will be followed in Ireland and Boyle as long as there are Father O'Connors to defend it against the vituperative slime of the Soupers.

Henry attempted to uproot it (himself a nominal Catholic) by spoliation, confiscation and banishment.

Edward tried to abolish it by proscribing the ancient creed and by inventing a new faith sanctioned by Parliament.

Elizabeth spent forty-five years endeavoring to uproot it; employed the knife, the sword, the rack to extinguish it, and banished seventy-five thousand Irish during her calamitous reign. The levelled churches, the old ruins in the grey Irish church-yards, still stand as witnesses of the fate of the mouldering dead, who fell victims of tyranny in those terrible days. It is here the Irish priest should preach to the present generation: it is here a spirit would rise from the whitened martyred remains of our brave fathers to inspire with a renewed and warm energy against the Anglican iniquities of our own times; it is on the green waving grass of these forgotten Irish graves the child should be taught his catechism, and to swear on these tombless records of his country, never to yield to the oppression of England, and never to endure the creedless Gospel of the odious, the opprobrious, the blasphemous Reformation.

Elizabeth swept away all Catholic property in her time. Cromwell, in 1649, by a second spoliation, seized the savings of the few who had retrieved their circumstances after the death of Elizabeth: and William, in 1688, made a third spoliation, and cleared out the last farthing of the poor Catholic, in his perfidious reign. And when, in the reigns of George the First and Second and Third, the sword was laid aside, then came the slow oppression of exclusion and insult; and in those days, too, came founding houses, and charter schools, and Erasmus Smith's schools, in order to increase the number of professing Protestants; and still all this stratagem failed; even the mothers of the illegitimate children of Ireland would die sooner than give their offspring to the persecuting Anglican creed.

Next came the grinding exactions of the Tithes, and in their train appeared all the secret societies of Ireland—namely, "The Hearts of Oak," "The Peep of Day Boys," "The Terryalts," "The White Feet," "The Black Feet," "The Ribbonmen."

Next the English Government, through Castlereagh, and others, inaugurated the Orange lodges of Ireland, and planned and fomented the rebellion of '98; and then burning villages, the gibbet, the rope, marked the track of the Irish Reformation, and renewed for a time the old history of Elizabeth.

After this the Kildare Street Society renewed their attacks on the religion of Ireland, and all have signally failed.

Lastly, England established not less than fifty-two Bible Societies, with the annual revenue of five millions sterling; and this sum being added to eight millions and a half, the annual income of the Protestant church, it was supposed this vast machinery would accomplish what past ages had failed to execute!! In the train of this conspiracy we behold the Soupers of the present time, with the Lloyds at their head, and still the poor Irish, in imitation of their fathers, retain their faith and are multiplied in the land, in spite of all the power, learning, gold, and station of England. The poor Irish Catholics read the past history of their iniquitous church; and seeing the amount of her plunder, her perjuries, her blasphemies, her infidelities; and remembering the cruel persecutions and martyred death of their fathers, they never have, they never will, they never can, unite with the plunderers of their

property, the tyrants of their nation, the oppressors of their race, and the executioners of their fathers.

The Protestant church is now on her last legs; Mr. Miall, at the next general election will form a party of two hundred "Voluntaries" in the House of Commons; and the interests of the Crown, the prosperity of England, the peace of society, and the maintenance of Christianity, all loudly demand the extinction of an establishment which has corrupted mankind by its crimes, and whose infidelities have nearly extirpated the Gospel of Christ in every nation subject to her control.

D. W. C.

## CORONATION OF THE EMPEROR OF RUSSIA.

(From the Times special correspondent.)

Moscow, Sept. 1.

Yesterday there was little to be seen or done—the Emperor being still in retirement at Count Cheremetieff's chateau, close to the city. At 2 o'clock there was a procession of the clergy through the streets, but for what purpose it was intended I could not discover. It was obvious enough, however, in its course, that the population of Russia consists religiously of two classes believers and unbelievers, and that these classes are continuous with poor and rich. Every man who had a bad hat, a beard, or a dirty coat seemed suddenly convulsed as the procession passed, and began to bow like a supplejack—not one of your formal stiff inclinations of the dorsal column, but a smart movement of the whole body, from the base of the spine to the head till it is at right angle with the legs, as though the person were going to throw himself prostrate, and then a quick jerk back at an upright position. The man all the while he rapidly repeats this performance holds his head-covering in one hand and with the other keeps crossing himself, his long locks of hair flying over his face and back again at every bob. The well dressed people do not make a pretence even of noticing the ceremonial, which is, however, supported by all the force of the administration, inasmuch as the gendarmes and police prevent any carriages or horses passing its course till the very last priest and relic has gone by. The procession to-day consisted of an infinity of large glaring banners, carried by citizens of the lower orders, who were clad in some rather seedy church clothing, of pictures of saints and angels, whose faces and hands alone were visible in the coats of silver and gold in which they were clad, of crosses and sacred emblems, and then of an infinite number of Greek priests, walking two and two, each in a long robe of white silk or satin, covered all over with gold, which reached from his neck to his heels. A variety of head dress is visible among these reverend gentlemen, but they all wear their hair long, like a woman's, and combed behind their ears in great flocks of fuzzy and not very clean looking texture. There was a great religious ceremonial at the Donkoi Monastery, and also a fair near it, of both of which I shall have something to say on a future occasion, and had the time permitted I could have wished to attempt a description of Moscow as seen from Sparrow-hill, an elevation some miles distant, from which Napoleon is said to have got his first view of the Kremlin, but one's day is spent in running after tickets.

## MILITARY DISPLAY.

The great event of the day was a review of all the Guard and of some regiments of the Corps of Grenadiers by the Emperor, which certainly was the grandest military spectacle I ever saw in times of peace. About three miles to the north-west of the town an immense plain, sparsely covered with grass, extends for a great distance in front of the Palace of Petrofsky. It is quite level—a strip of veritable steppe—and as there is not even a shrub upon it there can be no better parade ground. Thither the whole population of Moscow, gentle and simple, began to flock soon after 10 o'clock, and by 11 an immense crowd of persons, which at a little distance suggested thoughts of distant Epsom or Remotest Phoenix were assembled in front of the prodigious masses of troops which stood like blocks of granite on the plain. The Infantry were drawn up in columns of companies in four divisions, their front extending over a space of a mile and a-half, their depth being half-a-mile. The Cavalry were on the right flank, the Artillery on the right and centre. They took up their ground at 10.30, and many of the regiments had to march a considerable distance in order to reach the field, but the greater number of the troops came from the vast camp close at hand, of which I shall have more to say hereafter in a future letter. The day was rather unfavorable, inasmuch as the wind was high and rather cold, and clouds of dust were driven all day over the dusty steppe; nor was it always that the sun could force his beams through the gray dull clouds which menaced us with rain all day. There were several hundred carriages and droskies on the field, and of course the ladies, who dearly love such sights, and who are not at

all averse even to their little bit of bloodshedding, were in great force. A large green marquee, lined with red and open in front, was erected for the use of the Empress and of the Imperial family, and a space was kept clear before and behind it by a line of very obliging and civil gendarmes. This was the favorite spot for the crowd of nobles and mujiks, and all day it was a perfect coruscation of uniforms and Paris bonnets. It was near 1 o'clock ere the Emperor made his appearance on the right of the line. He was followed by a very large staff of General officers, by a numerous Etat-Major, and by a suite of foreign officers and strangers who were invited to be present, and who were mounted on horses from the imperial stables. The Emperor wore the uniform of a general officer—a helmet with plumes of cocks' feathers, white, yellow, and black; a dark green frock-coat, with gold lace collar and cuffs, shoulder-straps, the red riband (of St. George?), and a star and cross on his breast, and scarlet pantaloons with gold stripe. He rode a horse of great symmetry and grace, which moved with paces as regular as those of a veteran soldier. As His Majesty approached the line he quickened his pace into a gallop and rode from the proper left to right at full speed, followed by a way cloud of plumes, flashing steel, gold and silver, and hazy dust, all down the line, the troops presenting arms, the standards and eagles being lowered, and each regiment cheering as the Emperor passed. Turning up to the left again the brilliant staff rode at an equally rapid pace along the second line, and in like manner passed the front of all the divisions. The cheers were measured, and the sound of so many voices crying out "Long live the Czar," mingled with the strains of the national anthem had a very fine effect. The Emperor then rode to the front of the marquee, and dropping his sword, saluted the Empress; his staff, Aides-de-Camp, Generals, Aides-de-Camp, and the foreign officers placed themselves on the left of the marquee, and the march past began from the right of the line. First there came a squadron of Gendarmes a Cheval in light blue, with white facings and helmets, mounted on very fine horses. Then came the Circassian escort of the Emperor, the same showy handsome cavaliers, with surcoats of fine chain armour, of whom I spoke in a former letter. The art of manufacturing this very flexible armour is said to be extinct, and most of the head and breast pieces worn by these wild horsemen are of great antiquity. Nor are reasons wanting for the belief that some of them belong to the time of the Crusades. The corps of cadets, three battalions strong, next passed, and it was interesting to observe how these young soldiers, consisting for the most part of the sons of the noblest families in Russia, seemed emulous of the bearing and sternness of hardened warriors. Every one is armed and clad and carries his pack like a common soldier; and in their ranks marched two of the Imperial Princes. The anxiety of the crowd to see the review was so great that the gendarmes had difficulty in keeping the line, and old generals might be seen struggling to get to the front with as much eagerness as if they had never seen a regiment in their lives. On arriving before the Emperor and the marquee in which the Empress was placed, each company of infantry cheered loudly, and the Circassians, with wild hurrahs, suddenly put their horses into a gallop and dashed past at full speed, checking them as quickly at the other side. The eagles and standards were carried on the right flank of each battalion by non-commissioned officers and a guard, and as they passed every officer and soldier in the crowd saluted them. The Emperor also dropped his sword and raised his hand to his helmet when they came before him. With pointed toes, depressed at a sharp angle to the ground, and measured tread, the Guard began to march past amid the admiring attention of the vast assembly of spectators. As well as I could ascertain, the companies were 65 file in front, but the order was so close it was difficult to count them with accuracy. The Preobrajenski regiment is the senior regiment of the Russian army, and owes its origin to a band of the youthful companions of Peter the Great, while he was as yet a little boy at the village of Preobrajenski (or of the Assumption), in the neighborhood of Moscow. They played at mock soldiers together, and as the future Emperor grew up the boyards sent their sons to join this military confraternity, which was known by the name of the village at which Peter lived. From 30 or 40 their numbers increased to hundreds, and the Emperor, even then intent on making Russia great, gave the young warriors such privileges that it soon became an object of ambition to join them. At length they were formally embodied, and enlarged by enlistment and conscription, and the idea of forming regular regiments having once been popularized, the disorderly Strelitzes were broken up, and the Preobrajenski Regiment was made the unit of that huge military notation which has so long puzzled and dismayed the astutest political arithmeticians of Europe. It so happened, that

on the 18th of last August the Preobrajenski Regiment was, for the first time since its original formation, stationed in the neighborhood of the village from which it derives its name, and the inhabitants seized on the occasion to give the men a grand feast: and much military rejoicing at night and great civic repentance in the morning were the natural results. The men are on an average six feet and half-an-inch in height, but the effect of their stature is increased by a high casque of black patent leather, with brass plaque-plate and spike, from which waves a flowing crest of black horse hair; they wear a tunic of dark green with red facings and double breast, white side belts, and white trousers, and they carry a cowhair knapsack, patent leather cartridge-box and brass mountings, and tin canteen. Each man is armed with a short thick sword in addition to his bayonet. The band is richly and fantastically dressed, and in front of them there marches a giant of a drum-major, upwards of seven feet high. Many of the soldiers are 6 feet 3, and they are nearly all stout, well-proportioned, and athletic men. One of the few English officers on the ground was of opinion that they did not march as well as the Guards, the corps to which he belongs.

## A SINGULAR CORPS.

The Pavlofsky, or the Regiment of Paul, presents an appearance which would be grotesque if it were not imposing. All the men—pray do not laugh—have cocked noses. Every soldier with a *nez retroussé*, who is of the proper height, is sent to this regiment, which was formed by Paul in one of his eccentric freaks, and a very determined pug is eligible if it be accompanied by sunken eyes and high cheek bones. But more than this. The men, clean shaven, like all Russian soldiers, except on the lip, wear their moustaches brushed upwards towards the ears, which gives them a strange and savage aspect. This bizarre and ferocious appearance is increased by the shape of their head-dress, which is like a sugar-loaf with one side cut away—an angular section of a cone, with the round side to the front. On this side the shako, or whatever it is, consists of a brass plate; at the back it is of bright-red cloth. From the top there is a curious tuft, or pompon, sticking out horizontally, so as to be parallel with the lower part of the wearer's nose. The brass front is religiously preserved should it have been pierced by a ball, and is worn only by deserving soldiers. Some of them have been perforated in two, three, or four places in the days of Catherine II., and in Suwaroff's campaign, where the regiment greatly distinguished itself, and on the under part of each plate is engraved the name of the soldier who wore it when the ball of the enemy came in such unpleasant proximity to him. Should one of these plates be worn out with age its form is scrupulously imitated, and the holes renewed with the greatest care. The regiment when at the march past always carries bayonet at the charge. Altogether the look of these four thousand and odd men, all of whom are over six feet, is very novel and striking, and if they are half as ugly in the fight as they are on parade, they must prove most formidable antagonists. They are dressed like the other regiments of the Guards with the exception of the helmet. The Marines of the Guard were much admired, but the greatest amount of interest was excited by the battalions of the Militia of the Imperial family, which are raised entirely from the serfs on the Romanoff estates. They are all sharpshooters, and are armed with excellent rifles. Their dress consists of a dark green frock, cut in the old Russian fashion, loose trousers, and boots coming up to the knees, into which the trousers are tucked.

Wonderful stories are told of the skill of some of these men in the use of their arms, and of their excellent shooting, which is accounted for by the circumstance of their being generally from districts where the pursuits of the chase are still common, and where animals of fine fur are sought by the hunter. The Finland Regiment, which lost very heavily from sickness while it was quartered in Poland, has now recovered its strength, and the men, shorter but more squarely built than the Russians, exhibit a marked difference in face and expression from their conquerors; they are ruddy and bright-eyed, and look very cheerful and contented. Their officers are Finns, and the words of command are given in the Swedish tongue. The stream of men which poured past was so continuous and so dense that one might think all the armies of the world were present. After the Guard came the splendid regiments of the corps of Grenadiers. It should be mentioned that among the finest battalions of the former are the newly-organised Chasseurs, armed with a new rifle, and the Sapeurs, who are a well equipped useful-looking body. The march past of the Guard lasted one hour and seven minutes—that of the Regiments of the Grenadier Corps occupied nearly half an hour. Each corps was followed by its field batteries, all brass guns mounted on the well-known green carriages. Each



EMIGRATION.—An official return has been published of the emigration, permanent and temporary, from the port of Cork, from June to the last day of August, 1855, and for the corresponding periods of the years 1854 and 1853. The gross figures are these:—In 1855, 10,539; in 1854, 8,379; in 1853, 7,292. In 1855, 3,898.

EXTINCTION OF CRIME IN IRELAND.—The London Times says:—Speaking of the state of Ireland: "We have now in Ireland, education growing, crime diminishing—the criminal report of 1855 showing a reduction of nearly three thousand criminals as compared with the number of the year before." It is a pity that the same cannot be said of England and Scotland.

THE INSH CHIEFS FOR 1851.—The Census Commission of 1851 has just completed its task, and the sixth part and tenth volume of the series of publications, which began with the record of the population, presented to the Lord Lieutenant in 1851 and 1852, has been laid before the Earl of Carlisle. The Evening Packet supplies the following abstract of the contents of the general report:—"The commissioners were directed by the act 13th and 14th of Victoria, chap. 44, to procure, in fact, all possible information respecting the numerical strength and social condition of the Irish population, one important exception being made—namely, the exclusion of inquiries having reference to religious belief. From time to time we have had occasion to notice the valuable compilations in which Mr. Donnelly and Mr. Wilde have embodied the figures handed to them by the enumerators. These documents, indeed, form part of the history of the country, and are useful, also, in a legislative aspect. The ability displayed in the arrangement of their multifarious and intricate contents has been likewise acknowledged in these columns, and especially the skill and research manifested in Part III. of the Census Reports. The 'Status of Diseases' has been recognized on both sides of the Channel as an excellent contribution to the statistics of the British empire, and as constituting a step in advance in the science of census-taking. The report on 'Ages and Education,' which followed it, exhibited the care characteristic of its precursor, and it, of course, was chiefly, if not wholly, the performance of Mr. Wilde. Another of the interesting fruits of the Commission is a table contained in Part V., embracing a large variety of curious antiquarian information respecting cosmical phenomena, epizootics, famines, and pestilences in Ireland, compiled by Dr. Wilde, Dr. O'Donovan, and Mr. Eugene Curry. It is superfluous to say that these various records will form an important portion of our national archives, the full value of which will only appear when, on a repetition of the labors of the Census Commission in 1861, we shall be enabled to contrast the complete picture of our condition then furnished with the careful daguerreotype of a past period now spread before us. In this concluding section of the series the commission have given a 'General Report,' containing a vast diversity of statistical information, which, though it refers to a period six years gone, affords a remarkable view of the Ireland of 1841 and 1851 respectively. No future census report, we may hope, will tell the tale that gives so melancholy a cast to this statement. In reference to the famine and emigration of 1845 and the following disastrous years, the commissioners set down the total decrease of our rural population from that double cause at 19 85 per cent., or exactly at 1,623,739; but of course this enormous figure does not truly represent the havoc then made by death and voluntary exile.—There being no general measure for the registration of births, marriages, and deaths in Ireland, the commissioners had no data whereby to ascertain what should have been the normal increase of the population between 1841 and 1851. A petty jealousy, which surely should not be permitted much longer to stand in the way of the obtaining of a useful public return, precluded them from discovering this important statistical fact in connexion with their labors; but, taking the English registration as their basis, the Irish Commission reach the conclusion that the total loss of population from 1841 to 1851 was not less than 2,466,414.—There is here much that is speculative, but it seems to show how great a crisis this country has passed through.—If should, however, be stated that the rapidly with Ireland rebounded from her prostrate condition in the years 1849, 1850, and 1851, is one of the most singular and instructive plans of our social history. A curious feature of this 'general report' has regard to house accommodation. It appears that in 1851 there was a net decrease of 271,006 houses below 1841.—When we examine the tables minutely we perceive that this decline occurred in the dwellings of one room—classified the fourth—the mud cabins of a few quarters in each province; while there was an increase in buildings of its better class, notwithstanding the pressure of the times. But in some civic districts a large number of the meaner huts were thrown down, as in Kilkenny city, where 613 out of a total of 690 were levelled with the declivity. In Limerick and Cork a like result was shown. The greatest decrease took place in Connaught, and the greatest Connaught decrease in Mayo.

THE BULLINISTOS STAR, in its agricultural report, says:—"As regards cereal crops, of every variety, there can be no second opinion.—Such an abundant return has not occurred for more than a quarter of a century. Perhaps never has the farmer had such reason to rejoice. In every direction, and on almost every description of soil, are to be seen heavy crops of golden grain—in many instances so luxuriant as to have become lodged.—Some of the oldest farmers in the district have declared that they never remember to have witnessed such a crop of oats and wheat. Of course there must be some exceptions to every rule; out of fifty replies, however, at least there was but one in a grumbling tone, complaining that his crop of oats was inferior to that of last year." As regards the potato crop we have been able to form a pretty correct opinion.—The blight has certainly spread itself over the face of the entire country—withering the stalks and blackening the leaves.—So whimsical is the disease that in one part of the country it is hardly felt, while in others its effects have been very severe.—At all events, it is to be understood that whether the disease affects the tubers or not they cease growing so soon as the stalks have been injured. The stalks have been withered in every direction, so that the yield of potatoes will not be so great as if there had been no blight, and at the same time there must be considerable loss to the roots by the disease. It is considered, however, from the unusually large breadth under potatoes this season that, taking everything into account, the return will be considerably over that of last year.

SUPERSTITION IN ARLOW.—On last Thursday Ety Dunne appeared at the petty sessions, in Arlow, on the summons of the Rev. W. G. Ormsby, Protestant Rector, for having defaced "religious placards;" and Daniel Bevan appeared in the same, on the summons of a person named Hart, for having torn down a "religious placard" before his face last Sunday morning at the church gate. The magistrates, not being decided as to the law of the case, postponed it to that day fortnight. The greatest excitement prevails among the people, who declare they will not allow any persons to insult their religion with placards any longer.—Evening Post.

THE SADDLERS.—The Carlow Sentinel states that the directors of the Bank of Ireland have taken legal proceedings against several persons in that town whose bills were given as security by the Tipperary Bank for advances to that unfortunate concern by the Bank of Ireland, and by way of the beginning of the end, it is added that the effects of an extensive farmer residing near Ballyhenry were seized under execution for 2700 due to the bank. It appears that the farmer was security for a trader in the town, and of course is held responsible for the amount. The Carlow paper thus moralises upon the effects of banking upon a political system, carried on for so many years by Saddle and his confederates in fraud.—The Saddlers aimed at ascendancy. They risked all to gain

it and a position suddenly from humble life.—They bribed and labored with indefatigable industry to attain the object of their ambition, and we do regret to find so many victims of their vulgar ambition. They found Carlow comparatively speaking, prosperous in the department of shopkeeping; and after an unexampled career of strife to secure their political power, we leave it to the fancy of our readers to depict the state in which they left their friends, after the exercise of the greatest kindness and leniency towards them both by the Bank of Ireland and the official manager of the Tipperary Bank. With respect to the whereabouts of James Saddle, the Carlow paper says that the police are on the wrong scent, and that there is every reason to believe that the fugitive is far on his way to South America, "where there appears to be little doubt that he will be afforded the opportunity of embracing his brother John." With regard to this latter prospect, it may be mentioned, as an instance of that second sight said to be the peculiar property of our northern fellow-subjects, that a respectable professional man, recently returned to Dublin from New Orleans, is ready to aver an oath, if called upon, that during his residence at the latter place he had seen John Saddle bodily striding through the streets of New Orleans. There could be, he insists, no mistake, as he had been for many years familiar with the marked features of that never-to-be-forgotten countenance.—Times Dublin Correspondent.

ENGLAND VERSUS IRELAND.—A very extraordinary speech was lately made in London by the Rev. Dr. Krummacher, the 'John Wesley' of a large portion of evangelical Christians, on the Continent, in England, and America. "The voice of one crying in the wilderness, make straight a way in the wilderness," of reigning imbecility and "wizard astrology" and fraud.—Dr. Krummacher, who is considered the most learned biblical scholar in Germany, said, that the late Crimean war was that plainly foretold in Ezekiel, and that a junction between France and Russia, these foretold, and not dreamt about in England, had taken place. He said great regret was felt in the religious world at the state of education in England—her murders—poisonings—witchcraft—"all nations have drunk of the wine of the great Babylon, the merchants are waxed rich through the abundance of her delicacies." "I sit a Queen," says England, "and shall see no sorrow;" but the truths of the 18th of Revelations were hanging overhead. The late war was a political blunder—Russia and France have joined before their time. The King of Prussia and his family, into whose circle the Princes Royal was about to be hurried, are the most exemplary and proverbially temperate family in Germany, he said, but it had served some wise purpose of Providence, that like the King of Naples, or the King of Oude, he should be lampooned in the low British gin shops, where Punch was written, and amongst the night soil evens of the Times, and other mercantile speculations. The King of Prussia, "King Cliquot" as he was called, was an instance of the reigning sadness, that God in these latter times will make men believe a lie, through the persecutions of those who wish to speak the truth.—King Cliquot was in fact the Father Matthew of Germany. King Cliquot and the Czar, would mourn in dust and ashes for the folly of the late war; but because he tried to save the noble British and Irish army—the money-lenders, Jews, and shipowners, the ship-masters and all the company in ships and sailors, and as many as trade by sea—these merchants, the great men of the earth, by whose agents all nations were deceived," had fallen foul of the King of Prussia.—Emerson, the American writer, so well known, has brought out a new work on "England." He describes England as improving in material and wealth, but in the same ratio, declining in a moral and religious position. Some points are remarkable—he calls Blackwood's Magazine the Sand Magazine, as it filters all the filth of the press; Fraser's, the mud Magazine, all mud and no brightness; the booksellers, he says, are all bankrupt, as fortunes are wasted bribing the Magazines!

If the Times had its own correspondent in a country under a Catholic government, inhabited by a native population of mixed Catholics and Protestants, but where, the immense majority being Protestants, the property in the soil was principally vested in a small Catholic minority; if, in this country, a case occurred of a Catholic landlord turning out of his employment, and depriving of their bread and means of livelihood a number of Protestant labourers for the simple reason that they had declined, at his behest, to violate some binding prescription of their religion, how small an effort of the imagination would enable us to anticipate the letters that would be written, or the mighty leaders in which the great Thunderer would denounce Popish bigotry and tyranny, and the blighting influences of the Popish creed upon the hearts and minds of its besotted adherents? Well, in our third edition of last week we gave an instance, and by no means an uncommon one, of a similar abuse of power by a Protestant member of a small landlord minority over a number of individuals of the vast Catholic majority of this country, which rejoices in a Protestant government. The statement is authenticated by the letter of the Parish Priest, and the Lord Bishop of Elphin. Now, we call attention to it not for the sake of any effect, that may be produced in Ireland. One party here are accustomed to inflict, and the other to suffer, these degradations. It would seem that the natural leaders of the Catholic population, the Catholic aristocracy and gentry, have no feeling to which it were of any use to appeal; the idea of independent action as a Catholic party is, we are told, distasteful to them; the idea that such treatment of their poorer Catholic fellow-countrymen is an idea that has never occurred to them. But we appeal to any Englishman who reads these lines, and who has been accustomed to hear of the organised conspiracy of the Irish peasants against Protestant landlords, of Ribbonmen, denunciations, and violence, if there is any part of England in which such a thing could occur as the turning out of employment of a body of Protestant labourers by a Catholic squire because they would not forsake their religion and break the law of their Church by working, say upon a Sunday, at the mere bidding of their master, without a storm of popular indignation being roused before which no man could remain erect? Does not the mere fact that such things can take place in Ireland, without exciting any particular sensation, bespeak a state of things to which the Austrian and the Neapolitan may fairly point when challenged by the Protestant press upon occurrences in his own country?—Tablet.

GREAT BRITAIN.

Her Grace the Duchess Dowager of Argyll, who has lately renounced the errors of Protestantism, received the Holy Sacrament of Confirmation on Saturday, 6th September, at seven o'clock, a.m., at the Cathedral of St. Andrew's, in this city. Her Grace subsequently heard Mass, and participated in the Holy Communion. The celebrant on the occasion was his Lordship the Right Rev. Bishop Murdoch, V.A.E.D.—Glasgow Free Press.

As an indication, it may be presumed, of pacific intentions, a Horse Guards order has been issued during the week directing the immediate reduction of the British army. The reduction is by no means, however, considerable, and the reduced strength of the army will still be far above the usual force in time of peace.—Weekly Register.

A melancholy proof of the great distance a Minie rifle will carry a ball has been given at Magdeburg. Some soldiers were firing at a target at 1,000 paces; labourers were at work 700 paces beyond—that was thought to be a safe distance; but one of the poor fellows was mortally wounded by a bullet. The Spectator says a sheep has been accidentally killed in England with the Enfield rifle from a distance of 1,600 yards.

CATHOLIC CUSTOM AT LAMBETH PALACE.—A remnant of the olden charity of the Catholic Church still lingers, strange to say, about the palace of the Protestant Arch-bishop of Canterbury at Lambeth. It is, however, the outside, not the inside, of the palace, that is the scene of action. Once every week a number of aged women and widows receive a dole at the outer gates. "Dole bread," says a writer in the Pictorial Times for 1843, "was anciently gathered on All Saints' Day; and in Wales the custom is not yet forgotten." Speaking of this subject, Mr. Britton observes, in his interesting work on the "Cathedral Antiquities of England and Wales," that many old Catholic "superstitions" are still visible throughout the principality of Wales. More particularly in the county of Monmouth, for example, "a custom prevails" (he writes) "among the lower classes, both Catholics and Protestants, of begging bread for the souls of the departed on the 1st of November, or All Saints' Day; and the bread thus distributed among them is still called 'Dole Bread'." The record and memory of these ancient customs, we venture to think, cannot be too carefully kept up in the hope of a return of better days to Protestant England.

Historical coincidences are curious. Three centuries ago an unscrupulous man—the servile minion of an English tyrant—was in Italy on a secret mission. His name was John Russell. It is said he was present at the sack of Rome by the Lutheran troops. It is very likely. Certainly it followed quickly on his mission. And he was fitted for it. He had come fresh from robbing monasteries and hanging Abbots. And he would be at home if any foul work was to be done at Rome. Well, a few years ago another John Russell was in Italy. And after that he sent his father-in-law, Lord Minto, there, who held conferences with Lord Palmerston's brother, at Naples, and the revolutionists. And after Lord Minto's mission closed, all Italy burst into revolution. And now the English Government are going to send a minister to Naples—whom, it is demanded, shall be a man of Sir W. Temple's stamp—a man resembling Lord Palmerston, who approved publicly and solemnly the murderous rule of the Roman revolutionists, and declared that Rome was never better governed! Never better governed than by a set of men who murdered their sovereign's Prime Minister, bore the bloody dagger about in triumph, with yells of savage rage, shed the blood of their countrymen like water, made their very names sound terror to scare them, committed slaughter and sacrilege without scruple, and made Italy a hell!—Northern Times.

An outcry has arisen against Sir B. Hall for stopping that horrible nuisance, open air preaching in the parks; and one of the journals which fosters the outcry exclaims against robbing the people of the "imperishable words of Socrates, Luther, and Christ."—We only bring ourselves to print the profanity in the hope of making our readers see what blasphemy proceeds from heresy. There is a highly respectable Protestant journal coupling together our Divine Lord with the heathen philosopher and the human reformer, just as a celebrated English writer, who receives a pension from our Christian Government, has published a work in which he couples together our Lord and Mahomet! And, a century ago, the Protestant Bishop Warburton drew a similar parallel. All these are proofs that the Protestant people of these realms do not really believe—or, at all events, deeply realise—the divinity of our Adorable and Blessed Lord. Otherwise, these things would strike them as they do us—as most horrible blasphemies. Unitarianism and Deism are most widely prevalent under the mask of Protestantism, and these have a secret sympathy with Mahomedanism. Hence Mr. Carlyle makes Mahomet and John Knox two of his heroes!—We may easily imagine the kind of preaching which Sir B. Hall has suppressed. He deserves our gratitude for suppressing such detestable and appalling profanity. Upon this subject we may as well mention that Exeter Hall, the great citadel of ultra Protestantism, is every Saturday the scene of popular preaching of such a character, that one of our leading journals—not over nice—declares it indecent and revolting. The preacher is an ultra Calvinist, and the style in which he suffers himself to speak of, and to, and in the name of our Creator and Redeemer, is described to be impious and profane. The paper, at the same time, informs us that the ultra Protestants—the very men who listen to all these ravings as gospel—are guiding up their loins for another onset, "in the name of the Lord," against the "national sin of idolatry," in the form of "Popery," the "oh, hypocrisy of bigotry!" Do these people think nothing of the "national sin" of blasphemy?—Northern Times.

The Freeman's Journal has the following remarks in reference to the Denison case:—"Archdeacon Denison, a learned and devout Clergyman of the Established Church of England, has been prosecuted in the Ecclesiastical Court, on a charge of having, in the year 1853, preached certain sermons alleged to contain doctrine at variance with the authorised creed of his Church. The Archdeacon avows the sermons and the doctrine which he had taught on a principal subject of Christian faith, and undertakes to prove that he has not therein advanced anything contrary to true Church of Englandism. He proposes to adduce evidences from Holy Scripture, from ancient Liturgies, from the Fathers, both Greek and Latin, from the decrees of General Councils, and from the works of various Prelates and other eminent Divines of the English Established Church. Without all at all presuming to meddle with the questions of theology which were involved, we may observe that such defence might not unreasonably have been expected to be triumphant. No one could have supposed that an appeal to the Holy Scripture on a theological question would have been in vain made before an English Archbishop. That appeal was, however, rejected, and the Archdeacon was informed that his proposed defence was inadmissible, as the matter at issue was to be decided entirely by the Thirty-nine Articles and by two Acts of Parliament, one of Queen Elizabeth's reign, the other of her present Majesty's. No testimony of prophet, evangelist, apostle, father, or council of the Church would be allowed to contravene the Thirty-nine Articles, 'approved and allowed to be holden by the assent and consent of her famous Majesty Queen Elizabeth. Such is the humiliated position of the English Established Church, which, being the creature of the State, must continue to be its slave, and in return for its endowments, must be willing to surrender any or every article of its faith, if required so to do by Parliamentary enactment. The same authority that imposed the Thirty-nine Articles could have imposed a greater or a less number; or, in the mere wantonness of power, might now formally rescind them all. Archdeacon Denison not having been permitted to make his intended theological and historical defence, has caused it to be printed and published, and he will probably disdain the offer which has been made him of preserving his Church emoluments at the cost of his religious convictions.—

For Satan, now grown wiser than of yore, Tempts men by making rich, not making poor! We believe the Archdeacon is too honest a man to make such an unworthy choice, and when the court, which has been adjourned to the 21st of October, again meets, it will have no course to take but to proceed to the sentence of deprivation.

THE IRISH SOLDIERS WHO FOUGHT AND THE GERMANS WHO DIED.—The German Legion is at last to be disposed of. Enlisted now for nearly two years, they have been found to robust men; add to this an agreeable trip to Constantinople and back, and it must be admitted that they have cost the country a tolerable sum. They are going as military colonists to the Cape of Good Hope. A party of engineers, and artificers will precede them to the settled frontiers to erect the necessary villages and buildings. Every soldier on arrival will be granted, not many acres of land. For the first year, of settlement they are to be supplied with stores and provisions, and the gratuity to which the non-commissioned officers and privates

are entitled to be computed, with sixpence a day for three years. One is apt to ask the awkward question, if the Germans who have neither bled nor suffered, but have been rather petted, pampered, and stuffed with beef and beer during the whole war, are worthy of such reward, what must our men deserve? At least they should have had the refusal of it: offer. This handsome treatment of a Foreign Legion contrasts well with the credit of Lord Panmure with the beggarly meanness with which Government have met our men's claims on dismissal. There is some difference between the treatment the Tipperary and the Land Transport men met with at the War-office, and the consideration granted to the Germans. Our men were stripped of their clothes, cheated of their bounty, and turned adrift to get their living—some with sixpence, few with half a sovereign in their pockets. The Germans, in the first place given a premium four times the amount given in Ireland, are now given a grant of land in a fine colony, given a free passage thither with their wives, or sweethearts, and families, fed and clothed for a whole year, and their full bounty commuted for sixpence a day for three years. What they, on the other hand, have done to deserve such excellent terms, which our men on the other must have failed to do to be treated so curiously, is at present a mystery. Perhaps Mr. Frederick Peel or Lord Panmure would enlighten us. Meanwhile, so far as the Legion is concerned, as Mr. Baron Bramwell said the other day in a breach of promise case, "A very good riddance to very!" &c.—Punch.

A question which touches the Established Church of England nearly—so nearly, indeed, as to involve the very principle of its existence, its money and its lands—is being agitated by the Times with a perseverance which forbodes evil to the Establishment. The principle of paying fixed incomes to the Bishops and Chapters of the Anglican Church has been adopted for many years, although, as is notorious, their Lordships the Bishops have in many instances contrived to derive incomes from their sees far larger than those fixed by Parliament. This happened thus: The Ecclesiastical Commission, proceeding on an estimate of the future incomes of the see, bargained with the Bishop that he should pay them a fixed sum annually, representing the excess of the estimated revenues of his see over the sum fixed by Parliament. Under this arrangement no one was surprised to learn that the actual revenues had in many cases largely exceeded the estimated revenues, and the excess had been pocketed by the Bishop. The practical remedy for this evil is to let the Ecclesiastical Commission take the lands and collect the revenues, and pay the Bishops their fixed incomes. But this is inappropriate. The Ecclesiastical Commission is a nominated body, some of whom are laymen. It is a corporation and without a soul. The proposal is a plan for the confiscation of Church property, and the substitution of a salary from the State for the revenues of the Church. This would be a great step in a right direction—in the direction, viz., of reducing the Anglican Establishment to its true position, a department of the State. It would also deprive it of one of those external appliances of which it avails itself to pass in the minds of the ignorant as a branch of the Church Catholic. The tyranny of the State, the cowardice of some Catholics, and the perversity of others, have in some Catholic countries, already led to the plunder of the Church, and the sacrilegious resumption by the State of Church lands. It is too bad that a principle should be scrupulously regarded in favour of an heretical Establishment which has been impudently broken against the rights of the Church Catholic. So the Times seems to think, and not without reason.—Tablet.

Mr. Prince is the leader of a new Protestant sect known as "Agapeonists" or Free Lovists. His disciples look upon him as almost a second Luther—a veritable man of God. A Mr. Starkey, one of the champions of this sect thus state Mr. Prince's claims to the respect of the Christian world—"I tell you most plainly and unequivocally, that neither Mr. Prince, nor any one connected with him, regards him as God, as Jesus Christ, or as the Holy Ghost. Thus Mr. Prince regards himself, and thus do I regard him. If any of you carry a lantern do you mistake the light within for the lantern itself? If any of you have got a candle, do you confound the candle with the jewels within it? Do you hold in your hand a goblet, and not perceive the difference between the goblet and the wine therein? Look at a ship, do you not perceive a difference between the ship and the merchandise it conveys? Look at a house, do you confound it with him who dwells within the house? Most assuredly you do not. So likewise I and you. Now hear me, if you are willing, and you may see with respect to Mr. Prince, what relation he bears to God. Brother Prince is the lantern, God is the light. Brother Prince is the candle, Jesus Christ is the one pearl of great price within it. Brother Prince is the goblet, the Holy Ghost is the new wine that fills it. He is the ship, mercy is the merchandise. Brother Prince is the house, God is he who dwells within it. What says St. Paul—"Know ye not that your body is the temple of God, and that the spirit of God dwelleth in you?" Again know ye not that Jesus Christ dwells in your body, and expects you to be satisfied. Again, ye are the temple of the Holy Ghost. If the lantern be not made of horn, it may be made of glass, and transparent as glass. If it be made of horn, the light partakes of its color and dimness. If it be transparent as glass, the light shines forth without darkness, and the bearer becomes unconscious of the lantern, and only sees the light. Of that he is conscious. So "Brother Prince" is made by the Holy Ghost a transparent vessel, that the light of the Spirit of God may appear only, and the body in which it pleases him to dwell, this have I known; this have I seen. Mr. Thomas followed, and spoke strongly in support of the assertion that Prince is a medium through which God expresses his mind.

UNITED STATES.

SAVING THEM COUNTRY.—There is a vast amount of individuals engaged at the present time saving their country, to the entire neglect of their business and families. These men would be much better employed in taking care of themselves and those immediately dependent upon them, and leave their country to recover from any imminent danger by its good, sound Constitution. The demagogues of the day call upon every man to devote his time to his country, but when he makes a pauper of himself by such folly these demagogues will be the very first to laugh at the credulity which could be so easily led astray. It is some people's business to save the country every four years; they make a living out of it.—Phil. Ledger.

SUSPENSION OF THE PORTUGUESE CONSULS.—It is said that in consequence of representations made by Mr. John O'Sullivan, United States Minister at Lisbon, the Portuguese Consuls at New York and Baltimore have been notified that their functions are, for the present, suspended. The slave traffic carried on so extensively in both cities is said to be the immediate cause of this movement.

TROUBLES AHEAD.—The Washington correspondent of the New York Times says that there is trouble ahead in regard to Central America. "The special Commissioner, Mr. A. B. Corwine, sent out to investigate the circumstances of the Panama massacre of April last, has sent in a voluminous report on the subject, accompanied by an urgent recommendation that the United States should take forcible possession of the Isthmus, from ocean to ocean, as the only means of securing a safe transit for American passengers and property, and of obtaining indemnity for the wrong already sustained at the hands of the Government of New Grenada." It is not to be supposed that Mr. Corwine would recommend so bold a project if he had not previously received his cue from Government. It is curious that this development should be made by our Government while our Minister to England is

negotiating a treaty for a settlement of these difficulties, but this is a strange Administration, and we may expect new developments of inquiry while it continues in power.—Boston Atlas.

POLITICAL CLEVERNESS.—The New Haven Register states that Rev. J. Holmer, a political clergyman of the black republican party, and one of the 3,000 who signed the blasphemous protest to Congress, has recently seduced and absconded with a girl of sixteen, the only daughter of a poor widow, leaving his own wife and two small children in destitute circumstances. This is the twelfth case of seduction and ruin of young girls, or of running away with other men's wives by political priests who signed that protest.

PROTESTANT SCHEMISMS AND DELUSIONS.—Every system, however absurd and mischievous, has its advocates. And some there are in almost every community, who are easily made the dupes and victims of the lowest forms of human degradation. The established relations of society—the laws ordained by God and adopted by all civilized nations, are boldly assailed by men professing themselves to be wise.—Even the sacredness of the family circle has not escaped the polluting touch of so called modern reformers. The purest, and the most inviolable of all earthly ties is stigmatized as an insufferable bondage, and those whom God and nature have bound together, are taught to believe that separation is a duty whenever inclination leads them to desire a new connection. As might be expected, all such endeavors to set aside divine authority, and bid defiance to common decency, soon bring shame and reproach on their abettors. It has been well said "Evil men and seducers shall wax worse and worse." In proof of this, we give the two following specimens of Free Love development which have recently been witnessed in the vicinity of Cincinnati, and which, for the sake of distinction, we may call the high and the low. Some months ago, a famous Dr. H., the high priest of the order in this part of the country—the oracle, who gives forth the law and the doctrine to the uninitiated, simple, frail sons and daughters of flesh, took up his residence near the city. Being somewhat of a literary man, his time seemed to be mainly occupied in reading, writing, lecturing, and maintaining an extensive correspondence with persons at a distance. So far as is known, he signally failed in making any converts, or to produce any impression but that of disgust. Finding, therefore, that his code of morals, and heathenish notions of the marriage relation, found no favor he and his associates, male and female, soon decamped. This was the first, and altogether least objectionable specimen. The second company shortly after made their appearance—a motley group of human beings of both sexes, whose looks and conduct beggar all description—squalid, brazen faced, profane, living in common like their rational beings around them—the wools their shelter by day and by night, and their food the precarious plunder of nightly adventures. I question if ever a spectacle more revolting could be witnessed this side the bottomless pit. Yet they claimed to be of the order of Free Lovers, having respectable family connections, and seemed insulted when an indignant community drove the vile herd from their midst. Should the learned Doctor, in his comfortable abode, perchance cast his eye on these lines, doubtless his bowels of compassion will be moved toward his brethren and sisters in the common faith, if not according to the flesh. Will he not visit them? They are not yet many miles from Cincinnati. He will find them greatly in need of the water cure—true Dardanians, of whom history says that they were washed only three times—when they were born, when they married, and when they died.—Presbyterian of the West.

A PROTESTANT CREED.—The creed of the Rev. Theodore Parker, as expressed in a recent discourse; "I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or of the Christian Church, nor of the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church, nor even Jesus of Nazareth for my master. He is my best historical dial of human greatness, not without errors, not without the stain of his times, and I presume, of course, not without sins; for men without sins exist in the dreams of girls."

WHO WANTS A PRESBYTERIAN PARSON?—A NEW WAY OF GETTING A "CALL."—A Presbyterian Minister, without charge, desires to obtain a congregation, in a healthy locality. He has had considerable pastoral experience, both in town and country, and thinks it probable his services would be acceptable to a majority of vacant congregations, provided they be not too hard to please. He may be addressed for a month or six weeks, stating particulars, as Rev. William Anderson, Uniontown, Fayette County, Pa.—Presbyterian of the West. We have seen nothing yet in the way of humbug and impudence in the advertisement of quack doctors and other impostors, that can be compared to the above specimen of Parsonic tactics in securing "a call" from the Spirit to preach the Gospel. We hope this Apostolic man, this self-sacrificing, self-denying, godly Parson will not fail in the attainment of his exalted aims. Surely some "healthy locality" can be found for a minister so disinterested and ready to make any sacrifice to gain those souls for whom Christ died, and his Apostles suffered and labored unto torments and death in every locality on earth. But the souls to whose spiritual weal and wants this good Presbyterian sample of the Gospel ministry offers his services, must be residing in a healthy locality. Keep away! All ye sinners from every locality where the cholera, the yellow fever, or any other fever or sickness might prevail, for this devoted Protestant Parson will never go near you, to give you any ghostly aid or Gospel comfort. You will be suffered to die like "the beast of the field;" for this good Presbyterian shepherd will receive "a call" only from a "healthy locality." Whoever may employ him has this encouragement held to them, viz.—"He thinks his services would be acceptable to a majority of vacant congregations, provided they be not too hard to please." This proviso seems perfectly unnecessary in the present instance. Fastidious, indeed, must be "the majority of vacant congregations" if they could refuse to be pleased with the performances of so highly accomplished a Gospel minister.—Christ said to his Apostles, "Go ye into the whole world, and preach the Gospel to every living creature." (Mark xvi.) "Yes," says the Presbyterian Parson, "if they be in healthy localities, and provided they are not too hard to please."

If a political party, if a Candidate for Congress in the United States was to avow that the ultimatum of its political creed was the dissolution of the Union, and the Annexation of the Republic to the crown of Great Britain, to the empire of France, or to the dominion of Spain, one universal cry of execration would arise, and overwhelm it. There is no nation in the world so degraded, so lost to all sense of national honor, so sunk in its own estimation, so unutterably base, as to tolerate a proposition for the annihilation of its political existence, and to invite a voluntary slavery under a foreign power. It has been reserved for Canada to inaugurate and to encourage a depth of infamy from which all others have recoiled; to make the crime of Judas; the imitative excellence of a party without the expectation of his retribution.—Commercial Advertiser.

A PENAL SENTENCE.—Small crimes deserve death, said Draco, "and I have no further punishment for great ones." So he put every body to death. The Americans feel the same inconvenience. United States law has just awaited for not being breaker who killed the waiter for not bringing breakfast, and our cousins are puzzled to know what you will kill a monster for delaying your breakfast, you do to a miscreant who is late with your dinner. We fear we cannot help them, unless we suggest that they should elect such a wretch to the Senate. Under existing circumstances that seems the worst punishment that can be inflicted upon a civilised being.—Punch.

REMITTANCES

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

The True Witness.

MONTREAL, FRIDAY, OCT. 3, 1856.

NEWS OF THE WEEK.

The Baltic brings news from Great Britain up to the 17th ult. The harvest prospects were good, and every thing was quiet at home and abroad. The Italian question alone seems to menace the peace of Europe; and even this seems to be forgotten amidst the splendors of the coronation of a Russian Czar. The little disturbance at Neuchâtel has entirely subsided.

On the 5th ult., we stated, in the words of their Lordships, the Bishops of Toronto and of Hamilton, the grievances complained of by the Clergy and laity of Upper Canada, with regard to the provisions of the existing School Acts for that section of the Province. We shewed also, by comparing the different clauses of those Acts with the corresponding clauses of the Lower Canada School laws, that the Catholic minority of the Upper Province are hampered with many restrictions from which the Protestant minority of Lower Canada are exempt: we proved that the law exacts from the former, a number of tedious, harassing formalities, which are not required of the latter, and the neglect of any of which invalidates the whole proceedings taken by the dissentient Catholic minority, with the object of establishing separate schools; lastly, we concluded, from these premises—1st—that the statement put forward by M. Cauchon's organ, the Journal de Quebec—to the effect that the Catholic minority of Upper Canada were better treated by the law, in the matter of separate schools, than the Protestant minority in the Lower Province—was untrue; 2nd—that the grievances complained of by the venerated Prelates whom we quoted, were well founded; and 3rd—that the Ministry which had obstinately refused to apply a remedy to the clearly established evils of the existing School system of the Upper Province, thereby arraying themselves in open opposition to the legitimate rulers of the Church, and upon a question vitally affecting the faith and morals of the rising generation, were no longer entitled to the respect or confidence of the Catholic public. We believe also that, if M. Cauchon and his friends will give themselves the trouble to consult a document published by an eminent Canadian Prelate shortly before his departure for Europe, they will find therein a similar opinion, only a little more strongly expressed by His Lordship. Now, the "respect and veneration" that the above named gentry entertain for the Church and her Pastors, is proverbial and admired of all men: they cannot therefore condemn the TRUE WITNESS because it thinks as meanly of them, as does the Bishop of Toronto.

The Journal de Quebec also must bear in mind that, in treating the grievances alluded to above, as trivial or unfounded, he condemns, not the TRUE WITNESS—who does but reproduce, and in their very words, the complaints of the Catholic Bishops of Upper Canada—but those Prelates themselves. They are the complainants; and the TRUE WITNESS is but the humble channel through which, in company with the Mirror of Toronto, those grievances, or complaints, have been made public. There is, it must be confessed, a striking contrast betwixt the professions of "respect and veneration" towards the Episcopacy, of which the Journal delights to make display, and the insolence with which, to please his masters, he treats the members of that distinguished body, when the latter find themselves compelled to condemn the treachery of which they have been made the victims. We will now proceed to notice and expose the sophistries, perversions, and suppressions of truth, of which the Journal de Quebec, in his issue of the 25th ult., has been guilty.

Our cotemporary attempts to show that, of the grievances complained of by the Catholic Bishops of Upper Canada on the school question, most are without foundation—and that the Protestant minority of the Lower Province are subject to as many restrictions, in the way of establishing and supporting their dissentient schools, as are the Catholic minority of Upper Canada. At the risk of trespassing upon the patience of our readers, we will examine each one of the Journal's statements in detail; citing at length, when necessary, the words of the different School Laws of the Lower Province; and not, like our cotemporary, giving merely garbled extracts therefrom.

In Lower Canada, as we showed, "any number whatsoever" of inhabitants professing a faith different from the majority, may, without more ado, establish one or more separate schools; and name whom they please as Trustees, who are thereupon invested with all the powers and obligations of the common school commissioners. In the Upper Province, the law exacts first, that a public meeting must be convened by at least five heads of families—then that the meeting having been convened, a majority of the persons present, not less than ten in number, being freeholders or householders, may elect three British subjects as Trustees;—lastly, that a separate school must be established within two months from the date of such meeting; otherwise the whole of the previous proceedings are null and void.

Now, the Journal cannot deny that these restrictions, and tedious formalities—from all of which the Protestant minority of Lower Canada are exempt—are imposed upon the Catholics of the Upper Province. But as a set off, he pretends that the former are subject to restrictions from which the latter are free; and that thus perfect equality betwixt the Protestants of one section of the Province, and the Catholics of the other section, is maintained. He asserts, for instance, that whereas the Catholics of Upper Canada can establish a separate school without regard to the number of Catholic children resident in their school district, the law requires in Lower Canada, that there shall be 20 children from five to sixteen years of age in each school district. Here, triumphantly exclaims the Journal de Quebec, is one restriction imposed upon the Protestant minority of Lower Canada, from which the Catholics of the Upper Province are exempt.

To this it would be sufficient to reply, that, in Lower Canada, in virtue of the 18th section of the Act of 1849, the Trustees of the Protestant separate schools "have the right to constitute their own School Districts independently of the School Districts established by the Commissioner" of the common schools; and have it therefore always in their power so to circumscribe, or limit, their School Districts as to comprise the required number of children; whilst, in Upper Canada, no such "right to constitute their own School Districts" is accorded to the Trustees of Catholic separate schools. But besides this, the Lower Canada School Law authorises the Commissioners of common schools to dispense with the condition of 20 children of a certain age to each School District—9th Vict., c. 27, sect. xix.;—and therefore, as the Trustees of separate schools have, in all respects, the same powers as have the Commissioners of common schools, the former also may dispense with this condition, and establish one separate School District in each Municipality, containing less than the prescribed number of 20 children. The restrictions, therefore, upon the power of the Protestant minority to establish separate schools amounts to nothing, for it may be dispensed with at the pleasure of their own Trustees. Give, however, to the Trustees of Catholic separate schools in Upper Canada, "the right to constitute their own School Districts" as they please—the right which the Protestant minority in Lower Canada freely enjoy—and the former will be but too willing to accept the unimportant, and, in Lower Canada, not indispensable, restriction imposed by the Lower Canada School Law of 1846. The only restriction imposed upon the supporters of separate schools in Lower Canada, from which the supporters of Catholic schools in the Upper Province are free, is this—that, to entitle them to their share of the general, or Local School Fund, their school must have been in actual operation eight calendar months; but this unimportant restriction applies to the schools of the Catholic majority, as well as of the Protestant minority; and therefore imposes no special disadvantage or obligation upon the latter.

Again, the Journal pretends that the Catholics of Upper Canada are on a footing of perfect equality with the Protestants of Lower Canada, as respects their separate schools—because—the law exacts equally from both, that, to entitle them to a share in the School Funds, their schools must have "been attended by at least fifteen children (periods of epidemic or contagious diseases excepted)."—Act of 1849. Our cotemporary, however, has the prudence to refrain from telling his readers that, in virtue of the Lower Canada School Law of 1849, this condition for receiving a share of the School Fund, is not imperative upon the supporters of Protestant separate schools, because it may be dispensed with. We quote the words of the clause:—

"And be it enacted—That notwithstanding the provisions contained in the twenty-seventh section of the above cited Act—9th Vict., c. 27—the school allowance may be granted in every School Municipality, in respect of every school in the school district whereof the number of children of the age required for attending such school shall amount to at least fifteen, although it shall not have been actually attended by that number throughout the scholastic year, whenever the School Commissioners shall have endeavored in good faith to carry out the law."—12th Vict., c. 50, sect. XLIX.

Our honest cotemporary purposely forgets to quote this liberal exception in favor of Lower Canada schools, though, no doubt, well aware of its existence, for the following reasons. Because it proves:—

Firstly—that 20 children of school age are not required in every School District; and that the residence, without the school attendance of children, is sufficient to give a claim to share in the School Fund.

And secondly—that the law exempts the common schools under the control of the Commissioners—and therefore the separate schools under the control of Trustees—from the obligation imposed by 9th Vict., c. 27, sect. XXVII., of being "attended by at least fifteen children (periods of epidemic and contagious diseases excepted)."

Again, therefore, we tell the Journal de Quebec, that it is not true that the Catholic minority of Upper Canada are as well treated by the law as are the Protestant minority of the Lower Province.

The Journal pretends also, that equal obligations are imposed upon the Trustees of separate schools in Lower and Upper Canada respectively, because in both sections of the Province, the said Trustees are required to make certain periodic statements upon oath. This again we brand as an error; because, in virtue of a clause in the Lower Canada School Act of 1856—a clause previously cited by the Journal de Quebec—the Trustees of separate schools in Lower Canada are expressly exempted from this obligation, which is imperative upon the Trustees of separate schools in Upper Canada only. We again quote the words of the Act:—

"After the first day of July 1856 the Trustees of Dissident Schools—shall be exempt from attesting upon oath the statement required of them by the eighteenth section of the said Act of 1849."—14th Vict., c. 14, Sect. V.

We do not accuse the Journal de Quebec of the intentional uttering of falsehood; but we must say that he is mighty economical of truth. For instance, when he tells his readers that the law in Lower Canada exacts 20 children of a certain age, for each school district, in virtue of a clause in the Act of 1846—he does not tell them that that clause has been entirely modified by the provisions of a subsequent Act; when he dwells upon the obligation of 15 children to each school, imposed by the 27th section of the former Act, he takes good care not to let his readers know that that obligation has been dispensed with by the 19th section of the Act of 1849; and when he gravely informs them that the Catholics of Upper Canada are as well treated by the law as are the Protestants of the Lower Province, he certainly manifests a marvellous reliance upon their ignorance of the provisions of the School Acts for the two sections of the Province.

The Journal admits the validity of the complaint urged by the Catholics of Upper Canada against that clause in the School law which imposes upon every supporter of Catholic Schools the burden of notifying the Clerk of the Municipality of the fact, under penalty of being taxed for the support of the Protestant School of the district; but he asks, where is the hardship of compelling the Trustees of Catholic schools in Upper Canada to furnish the Chief Superintendent, semi-annually, with the names of the children attending their schools? We reply—the formality is unnecessary, because it is dispensed with in Lower Canada—it gives additional and unnecessary trouble to the Catholic Trustees, from which the Trustees of separate schools in Lower Canada are exempt; and it gives to a partial and very dishonest Protestant Chief Superintendent, another chance of defrauding the supporters of Catholic Separate Schools, out of a portion of the funds to which they are legally entitled.

Upon the injustice of compelling Catholics, under any circumstances, to pay for the support of mixed schools, or schools which are altogether dangerous to faith and morals—or for the building of Protestant school houses—we have already expressed our opinions. The Journal pretends however, that a Protestant majority can impose an obligation upon a Catholic minority—and that the latter "contract a debt" by the resolutions of the former to build Protestant school houses, or to found libraries. Here is where we are at issue with the Journal. No act of a Protestant majority can, under any circumstances, impose any obligation upon Catholics to discharge any portion of a debt contracted by the former. To avoid however the semblance of wrong, we would have no objection to see Mr. Bowes' Bill so worded as to have no retrospective action; and couched in such terms as to exempt all supporters of Catholic separate schools from all taxation for Non-Catholic School purposes, imposed subsequently to the passing of the Act only, and not from the first of January, 1856, as originally proposed. Catholics in Upper Canada, as the Journal himself admits, are often too poor to be able to support separate schools, however ardently they may desire to establish them, and however strongly they may be opposed to the unjust and demoralising system of Non-Catholic education. It is then a "legal fiction"—a quibble which every honest man should scorn—to pretend that, because these poor Catholics have not done that which they wished to do, but that which they were unable to do because of their poverty, they have therefore assented to the acts of the Protestant majority, and have become responsible for the payment of a portion of the debts by the latter contracted. The Journal assumes that they have, because that they have not signified their dissent, by establishing a separate school. But this mode of signifying their dissent, as he himself admits, is often impossible to the said Catholic minority, because of their poverty. Is it just then, that

they should be still further burthened, that their poverty should be made a pretext for imposing on them additional taxation? and that their efforts to realise the desires of their hearts, and to fulfil their duties as loyal children of the Church by establishing separate schools, should be rendered abortive by the rapacity of their wealthy Protestant neighbors? To these questions but one answer will be given by the honest man, whose intellect is undimmed, and heart unpolluted, by the quibblings of the Old Bailey pettifogger. It was a wrong, in the first instance, to allow the rich Protestant to tax his poor Catholic neighbor for the support of schools to which the latter was conscientiously opposed, and which his Church has condemned as altogether dangerous to faith and morals; and as no right can be based upon a wrong, so the Protestant majority have not now, never had, and never can acquire, any right to compel a single Catholic to pay for the building of Non-Catholic school houses, or the support of Non-Catholic schools and libraries, to the erection or establishing of which he did not explicitly give his assent.

The Journal will thus see, that, with our principles, we have no difficulty in answering the following question which he proposes to us:—

"Suppose that the majority in a school district were Catholic, and that it decided upon building a school house. Would it be just that Protestants, to rid themselves of the burden should declare some months after that they were, not Catholics, and were going to establish a Free school? The TRUE WITNESS would say that justice required that the Protestants should discharge the debt by them contracted before separation, and he would be right."

The TRUE WITNESS would first ascertain whether the said Protestant minority did or did not consent to the building of the school house. If they did, they did contract a debt or obligation, and should therefore be bound to pay it. If however they did not consent, we hold that—as no Catholic majority has any moral right to contract a debt for Protestants, or any power to impose any moral obligation upon them whatsoever—they, the Protestant minority, had contracted no debt, and were therefore bound to pay none.

In our next we shall continue, and we trust bring to a conclusion, this unprofitable controversy with our ministerial adversary. We may in the meantime assure him that we accept his expressions of disapprobation with our conduct as the highest compliment that he can pay us—indeed as the only one that a gentleman or a Catholic would condescend to accept from the servile back of a thoroughly corrupt and contemptible gang of place-hunters, and greedy officials.

PROTESTANT MISSIONS.

We have seen what are the means at the disposal of Protestantism for missionary purposes, and what its organisation for carrying the blessings of Christian civilization to the heathen. We would next inquire, what have been the results of these gigantic means?—what, the products of the complicated organisation which Protestantism has at its command? These questions we find fully answered by the Westminster Reviewer—on this point an unexceptionable, because a Protestant witness, testifying against Protestantism. We still quote from the article on "Christian Missions" to which we alluded in our last.

First, then, it would appear that Protestant missionaries have done a good deal for themselves, in the way of multiplying their possessions, and increasing their own creature comforts; but that for the heathen they have done little or nothing beyond making them tenfold more the children of Satan than they were before the arrival of the missionaries. Upon both of these points, the testimony of modern travellers, as cited by the Westminster Reviewer, is clear and explicit.

That Protestant missionaries have made an excellent investment for themselves in the proselytising line—and that the Gospel business as practised by them, is lucrative beyond example—are facts well illustrated by the "Published Report" of the New Zealand Land Commissioners for 1843. From this official document it would appear, "that nineteen church missionaries at that time claimed 192,371 acres; and that to thirteen of them had been actually awarded 20,688 acres."

"This is something"—remarks the Reviewer—"very unlike the lot of the missionary of old. It is not easy to fancy Xavier (even if we could conceive of him as a family man) laying field to field for his own behoof." Yes; it must be confessed that the modern Protestant missionary has but few points of resemblance with the old "Romish" and Jesuit preachers of the word of God; and that, if the former has taken up his cross to follow Christ, he has also learnt how to make the transaction profitable for this world, as well as for the next. Self denial and humility are by no means characteristics of the Protestant Missionary.

"Our Protestant Missionaries"—says our authority—"are bound by no vows of poverty and humility; and accordingly we find them possessing lands and houses, managing public and private affairs, and bringing their social position into a wonderful likeness to heathen slave-holding." If the old Catholic missionary was, somewhat like the Pope in other matters, he was like him also

in being servus servorum; and there was no helpful office too humble for the Jesuit or the Dominican bent on saving souls. Among Protestant sectaries, the state of things is different. Here is a picture from the life—a view of the mode of life of "Servants of Christ" in our time.—When "enlightened individuals" come into the Polynesian Islands, and have broken the idols, and overturned the customs of the inhabitants:—

"Neat villages, trim gardens, shaven lawns, spires, and cupolas arise, while the poor savage soon finds himself an interloper in the country of his fathers; and that, too, on the very site of the hut where he was born. The spontaneous fruits of the earth, which God in his wisdom had ordained for the support of the indolent natives, remorselessly seized upon and appropriated by the stranger, are devoured before the eyes of the starving inhabitants, or sent on board the numerous vessels which now touch at their shores.—When the famished wretches are cut off in this manner from their natural supplies, they are told by their benefactors to work, and earn their support by the sweat of their brows."

"Not until I visited Honolulu was I aware of the fact that the small remnant of the natives had been civilized into draught-horses, and evangelized into beasts of burden. But so it is. They have been literally broken into the traces, and are harnessed to the wheels of their spiritual instructors like so many dumb brutes."

"Among a multitude of similar exhibitions that I saw, I shall never forget a robust, red-faced, and very lady-like personage, a missionary's spouse, who day after day, for months together, took her regular airings in a little go-cart, drawn by two of the islanders, one an old grey-headed man, and the other a roguish stripling, both being, with the exception of the fig-leaf, as naked as when they were born. Over a level piece of ground this pair of draught bipeds would go with a shambling, unsightly trot, the youngster hanging back all the time like a knowing horse, while the old back plodded on and did all the work."

"Rattling along through the streets of the town in this stylish equipage, the lady looks about her as magnificently as any queen driven in state to her coronation. A sudden elevation and a sandy road, however, soon disturb her serenity. The small wheels become imbedded in the loose soil, and the old stager stands tugging and sweating, while the young one frisks about and does nothing; not an inch does the chariot budge. Will the tender-hearted lady—who has left friends and home for the good of the souls of the poor heathen—will she think a little about their bodies, and get out, and ease the wretched old man until the ascent is mounted? Not she; she could not dream of it. To be sure, she used to think nothing of driving the cows to pasture on the old farm in New England; but times have changed since then. So she retains her seat, and bawls out, 'Hookee! hookee!' (pull, pull). The old gentleman, frightened at the sound, labors away harder than ever; and the younger one makes a great show of straining himself, but takes care to keep one eye upon his mistress, in order to know when to dodge out of arm's way. At last the good lady loses all patience; 'Hookee! hookee!' and rap goes the heavy handle of her huge fan over the naked skull of the old savage, while the young one shies to one side, and keeps beyond its range. 'Hookee! hookee!' again she cries. 'Hookee! hookee! hookee!' (pull strong, men). But all in vain, and she is obliged in the end to dismount, and, sad necessity! actually to walk to the top of the hill!"

"At the town where this paragon of humility resides, is a spacious and elegant American chapel, where divine service is regularly performed. Twice every Sabbath, towards the close of the exercises, may be seen a score or two of little wagons ranged along the railing in front of the edifice, with two squalid native footmen in the livery of nakedness standing by each, and waiting for the dismissal of the congregation to draw their superiors home."—Melville's "Residence in the Marquesas."

But whilst such is the condition of the "missionaries" and the "missionaries' spouses" living as the Reviewer says—"in handsome dwellings of coral rocks, amidst groves and lawns, closing the luxurious day with singing hymns about endurance from the heathen for the Gospel's sake"—how fares it with the missionaries' converts? in what state are the simple muttons of the flock, the shepherds and shepherdeses of which live thus sumptuously? "An American voyager," says the Reviewer, testifies as follows to the present condition of the Sandwich Islands:—

"Readers of reports," he says, "are led to infer that the arts and customs of civilised life are rapidly refining the natives of the Sandwich Islands. But let no one be deceived by these accounts. The chiefs swagger about in gold lace and broadcloth, while the great mass of the common people are nearly as primitive in their appearance as in the days of Cook. In the progress of events at these islands, the two classes are receding from each other; the chiefs are daily becoming more luxurious and extravagant in their style of living, and the common people, more and more destitute of the necessities and decencies of life. But the end to which both will arrive at last will be the same. The one are fast destroying themselves by sensual indulgences, and the other are fast being destroyed by a complication of disorders, and the want of wholesome food. The resources of the domineering chiefs are wrung from the starving serfs, and every additional bumble with which they bedeck themselves is purchased by the sufferings of their bondmen; so that the measure of gow-gaw refinement attained by the chiefs is only an index to the actual state of degradation in which the greater part of the population lie grovelling."—Id.

In the above picture, we have all the peculiar and unmistakable features of Protestant civilisation—the want of sympathy betwixt rich and poor—the sensuality and selfishness of the former—the degradation and brutality of the other. The Reviewer gives us, moreover, some statistics whereby to judge of the results of Protestant missions, on the moral and physical condition of the races subjected to them:—

"As for the results" says the Reviewer "on human morals and happiness, we will recur to the great show case, put forth as the best."—p. 17.

"In 1777, Captain Cook found 200,000 people inhabiting Tahiti. He declared his estimate to be rather under than over the mark. Those were the days of wars, human sacrifices, infanticide, and that ordinary recklessness of life which the missionaries profess to have, generally speaking, cured. Aged natives at that time remembered the high-priest Teemoo, who uttered the prophecy which the people caught up for its strangeness at first, and repeat now for its dread pathos. It is at this day sung in the depths of retreats, where the missionaries cannot overhear:—

"A harree ta fow, — "The palm-tree shall grow;  
A toro ta farraro, — "The coral shall spread,  
A now ta tarara, — "But man shall cease."

A census taken just before the American Exploring Expedition was there, showed the indigenous population to be 9,000. The missionaries called it 8,000. In the Sandwich Islands, the decline of the population is such as history can scarcely parallel, and every hearer at an Exeter Hall May meeting should be informed of. We are told, not only by native tra-

dition, but by the early navigators of the Pacific, that there were once human abodes wherever there was good soil and water, and that the population of this group was not less than 400,000. Now it is under 65,000. Twenty-five years ago—within the period of strenuous missionary efforts—it was double this. If Tahiti had its ancient high-priest, with his doleful prophecy, the Sandwich Islands have their historian, with his equally mournful comment on his own times. "On account of the woful events which have happened, the kingdom is sick; it is a skeleton, and near death. Yes—the whole Hawaiian nation is near its end." These facts may appear to need no comment; but it is of importance to ascertain what relation the presence of missionaries bears to the broad and clear fact of the unchecked depopulation of the islands which they have settled. According to the missionaries themselves, an unbounded licentiousness prevailed before any European had set foot anywhere in the Pacific; and it continued after foreigners had begun to resort to the islands, and before the missionaries arrived. During the first period there were the wars and barbarous heathen customs which tend to depopulation, and a truly heathen licentiousness. During the second period, there was the addition of physical and moral mischiefs—diseases and intemperance,—and local acting upon the established licentiousness, which, acting upon a depopulation as it is regarded. But now, when the missionaries declare the people to be pure, in comparison with their former condition, and cured of their tendency to war, infanticide, and recklessness of life, the depopulation is found to have proceeded faster than ever,—even to the extent of half the total number in five-and-twenty years. The natives themselves charge the missionaries with no small portion of it; and a good many visitors are of the same opinion. The people say that the missionaries promised them life, but they brought them only death; and that it is not a future life that they want, but to live long where they are, and as happily as they used to do before all their customs were changed, and their pleasures taken away. There can be no question of the injurious effects upon health and life of the forcible change of habits imposed by the missionaries, nor of the fatal results of some of their over-legislation. Even the least important change of all—that of dress—has rendered the people liable in a much increased degree to consumption and related maladies. Far worse is the effect of the suppression of the old sports and festivals. The people cannot receive hymn-singing and prayer-meetings as a substitute; and they relapse into an indolence and sensuality which leaves nothing to be wondered at in the shortening of their lives. Of the deepening of the poverty of the poor, with the growth of the aristocratic spirit under the missionaries, and of the deterioration of the health of whole settlements by a chronic hunger which their forefathers never knew, recent accounts from the most various quarters leave no room for doubt. And when the dulness of their lives has aggravated their licentiousness, how do the missionaries deal with it? How do they treat the milder forms of license which they have not succeeded in extirpating? They put upon tropical lovers the screw of puritanical laws too strict for Old England, and New England two centuries ago. It is very well understood that infanticide is most frequent in societies where public shame awaits the unmarried mother, and that sensual vices are most gross where they are most harshly dealt with; and, as might be expected, the Pacific Islands are no exception to this rule. The girls of those islands are as proud of having white husbands (knowing them to be local husbands only) as the women of Cape Coast now, and the Indian women of the western hemisphere in the early days of its discovery; but the South Sea Islanders, having learned the consequence of the appearance of half-caste children, resort to practices which render the decline of population no wonderful matter at all. Like the grim old Pilgrim Elders, the missionaries inflict imprisonment and public shame where young mothers are not married in their Church. If, in New England, such culprits suffered in heart-broken silence, or were hardened, or rendered hypocrites, the effect on a people whose ancestors practised infanticide as a duty, is easily conceivable. The children of the tropics suffer under the missionary method more bitterly than their childish hearts can bear. On the one hand, they are accessible to new temptations, and perpetrate frolics which their spiritual masters are the last to know of; and, on the other, they escape punishment by those very forms of crime which Exeter Hall orators hold up to public horror as the most monstrous features of heathenism. Under every imaginable incentive to abortion and infanticide, and to licentiousness aggravated by the necessity of secrecy, it is no wonder if depopulation advances, and if the natives consider the missionaries accountable for it.

And again:— "Commander Wilkes, of the United States Exploring Expedition, was surprised to find in 1839 that there was scarcely a native, even of the elderly generation, who could not read and write. To a careless eye no trace of Paganism was apparent. The Sunday was observed with a strictness worthy of New England; yet the missionaries complained to Commander Wilkes that it was difficult to meet with a case of sincere piety. In 1840, when the American visitors were present at a religious service—a missionary who had lived forty years in the island being in the pulpit—there was a fray among the natives present which threatened to deluge the church with blood, and compelled the ladies and children of the mission to fly. The queen and her consort both drank outrageously, and were not seldom seen boxing one another's ears, and grappling and growling in the dust, like fighting-dogs. The good Quaker Wheeler, who went out in a ship of his own to ascertain the real state of things in the South Sea Islands, said of Tahiti in 1834, after a long and careful investigation of its state, 'Certainly, appearances are unpromising; and, however unwilling to adopt such a conclusion, there is reason to apprehend that Christian principle is a great rarity.' Since that time, the difficulties with the French have wrought to lessen the church gatherings, and empty the schools. The people have the Bible in their own tongue, and they turn over its pages in a listless sort of way. The old notion of the *taboo* is concentrated upon the Sunday; so that Sabbatharian observances are genuine; yet their spiritual state is one so painful and disagreeable that, as it must be indicated, we would rather do it by extract than in language of our own, observing that the missionaries themselves, while the most superficially informed people in the island as to the real condition of its morals, mournfully admit that the great problem which they have hitherto failed to solve is, bringing the new faith to bear on the purification of works. They take care that their children shall not learn one word of the native language; they permit no intercourse between their families and the inhabitants; and, when a playground is wanted for the European pupils of a school, a wall of great height is built all round it—a curious illustration, however necessary, of the equal brotherhood of men theoretically introduced by Christianity."

One thing however it must be admitted, the Missionaries have done for the honor of their Creator and Redeemer. They have banished flowers and garlands; and have introduced the wearing of *poke bonnets*—the religious bonnet of England—amongst the swarthy daughters of the Pacific.

plants most admired in their own country, as exotics, are almost spontaneous growth." Well may the *Reviewer* exclaim:— "Alas! thus it is. Coalscuttle bonnets for the garland and palm-leaf! The Old Hundred for the national ballad! Levitical law for heroic tradition! A taboo-Sunday every week, and no harvest-home once a year! Idleness, breeding slander and dissoluteness, for the easy but willing occupation of former days! All distinctive character covered over with hypocrisy, and native prattle absorbed by cant! The palm-tree growing, the coral spreading, and man dwindling and perishing! If such are the best and choicest fruits of English Protestant missions, with what grace can Protestants scoff at Romish failures?" These then are the most favorable results of Protestant missions—"Poke bonnets" and infanticide—*syphilis* and the Puritan Sabbath—for the natives;—snug houses, large tracts of land, and sensual indulgences for the "missionary." Such at least is the report of the latest *Bulletin* of the "Annals of the Propagation of the Protestant Faith."

PROPER SPIRIT.—We clip the subjoined paragraph from the *Commercial Advertiser* of Saturday last, as a flattering testimonial to the French Canadians ("la race inferieure") residing in the Ottawa district:— "At a meeting of the French Canadian inhabitants of Ottawa, it was resolved not to join the demonstration on occasion of the visit of the Governor General. The reason assigned is the Hamilton speech, last year, and the imputation of inferiority of French Canadians as an improving people."

All honor to the French Canadians. It is thus, and thus only, by showing that they can respect themselves, that they will make others respect them. We trust also, that the Irish Catholics of Canada generally, but of Montreal, especially, will take a lesson from their Ottawa fellow-citizens of French extraction. Sir E. Head, by the open countenance by him given on the 12th of July last, to the avowed enemies of their race and religion, has committed an offence against Irish Catholics, which, if they have any respect for themselves, for their country, or their religion, they will never forget, never forgive. True—the Governor acted, no doubt, with the advice of his ministers—of the Cauchons, Lemieux, &c., who have so often betrayed us. But this does not exonerate the Governor; for had he possessed the feelings of a gentleman, he would have known that he had no right to avail himself of his official position, to insult a large portion of Her Majesty's loyal subjects, by taking an active and prominent part in an offensive sectarian and political demonstration. He would, without asking advice from any one on such a question, have felt that, as Her Majesty's Representative in Canada, it was his duty to observe a strict impartiality towards all classes of our mixed population; and, above all, to avoid giving any particular marks of vice regal approbation to an infamous secret society, which most assuredly would not have been allowed to pollute with its filthy presence the precincts of the Court of his Royal mistress at home; and which therefore should not have been tolerated in the presence of the Queen's Representative abroad.

We trust therefore, that on his visit to Montreal next week, the Irish Catholics of this city will behave like the French Canadians of Ottawa; and will show their respect for themselves, by carefully abstaining from giving any, the slightest mark of respect or of welcome to the Governor General, during his stay in town. Some miserable hirelings, some contemptible "lick-spittles" there may, and very likely will be. These creatures, fed upon ministerial garbage, fattened upon offal thrown to them by the unclean hands of Cauchon & Co., and true to their vile nature, will very likely make a display of their servility upon the occasion of the Governor's visit. But we trust, for the honor of the Irish name, that none but "government hacks" will so degrade themselves, or give occasion to their enemies to repeat their boast—that Irish Catholics will always put up tamely with any amount of insult and ill usage; and that at the worst, they can always be bought up cheap, like a lot of damaged goods. This at least we may be pretty sure of—that the man who volunteers any mark of respect to an "Orange" Governor, is a false Irishman, and a disgrace to his country.

POISONING IN ENGLAND.—A writer in the *Times* directs the attention of the public to the rapid progress that this fearful crime is making in England; and calls upon the Legislature to devise, if possible, some means to check its further advance amongst the model Protestant people of Europe. The writer publishes the following statistics, which indeed require no comment:— "The following analysis of deaths from poison in England alone, taken from the Registrar-General's Reports for six years past, shows some of the results arising from the present system:—

	Males.	Females.	Total.
1848	308	261	569
1849	290	236	526
1850	304	249	553
1851	275	253	528
1852	253	300	553
1853	270	219	489
Total deaths, 6 yrs.	1700	1518	3218

"Here, then, the startling fact appears that 536 persons upon an average are annually poisoned—ten in every week, or one in every 16 hours, irrespective of those who die from the same means (whose true cause of death is only known to those who possess the dreadful secret of murder), and are registered with those who die from 'cause unknown,' 'sudden death,' or by 'the visitation of God.'" And with these awful figures staring them in the face, the people of England lift up their hands in horror—not at the wide-spread, deep-seated corruption in their midst—but at the immorality of Catholic countries, where the people walk in the public gardens, and dance, or listen to music on Sundays. They thank God that they are not as other men are—Sabbath-breakers, or Papists;—and that, on one day of the week, all innocent and rational amusements are banished from the land. It would, we suppose, be called a Romish calumny were it insinuated that the social condition of Protestant England is aptly delineated in Our Lord's terrible denunciation of "whited sepulchres, beautiful outwardly, but within full of dead men's bones, and all uncleanness."

A FANATIC.—People are often at a loss to know what is the strict meaning of this commonly used, more frequently abused, phrase. From the following paragraph, which we clip from the *London Times*, it will be seen that the epithet "Fanatic," when applied by Protestants to a Catholic, means one who gives his goods to the poor, devotes himself from love of God to the service of his fellow-creatures, who mortifies his body with the lusts thereof, and takes up his cross daily to follow Christ:— "A FANATIC.—A letter from Rome announces the death of Prince Charles Doria, who every year was accustomed to distribute a sum of 40,000*l.* in alms. He was a *saccone*, and not content with what he gave himself, used to go, barefooted, dressed in coarse sackcloth, with a thick cord round his waist, about the streets, imploring charity from the passers by for the poor."—*London Times*.

We remember to have read somewhere about a certain Person, Who, when a young man, very rich, inquired of Him what he should do to inherit eternal life—made answer, "sell all that thou hast, and distribute unto the poor." He, of course, was a "Fanatic" according to the Protestant evangel of the XIX. century.

The highly esteemed pastor of the Irish congregation at Quebec, left on Tuesday last for St. Joseph—Beauce. His late congregation feel deeply the loss of their beloved priest, and not without good cause; for no one could have done more to advance both their spiritual and temporal interests than the Rev. Mr. Nelligan. It was chiefly through his exertions that the parochial rights of the St. Patrick's Church were obtained—a Catholic Institute founded—and a splendid presbytery erected. The Rev. Bernard McGaurin is his successor, but only for a season, as arrangements have, it is said, been entered into with the Redemptorist Fathers—to take charge of the congregation in two years from this.

GOOD NEWS FOR THE "ANNEXATIONISTS."—It is clear that, whatever may be the case with the "inferior race" of the Lower Province, Yankee principles are making rapid progress in Western or British Canada. The following, which we clip from the *Toronto Colonist*, would seem to show that already, the people of Upper Canada are more than half Yankees in practice; and, in a short time, we may expect to find our bustings and polling booths degraded by the brutality and ridoality which so peculiarly characterize the Senate and House of Representatives of the United States. The following paragraph, for instance, might have come from Washington instead of Toronto:— "Hardly a paper arrives from the Districts which are fortunate, or unfortunate enough, to be privileged to elect members to the Legislative Council, which is not marked by bitter and coarse personalities. From the Western District we hear that 'the Holy Moses' candidate is ready either to fight or to speak, as may best suit his audiences. His opponent, Mr. Rankin, has already been struck on the platform at a public meeting; and if blows were as plentiful as brutal and disgusting epithets, it is doubtful where the contest would end. Fortunately Billingsdale falls harmless upon the audiences. They either understand it too well to notice it, or they are happily ignorant of the meaning of the slang and bullying which once proved useful in the House of Assembly. If Colonel Prince should be elected, the Legislative Council will require a sort of supplementary dictionary to its ordinary parliamentary phrases. Its motions will have to be headed 'by the Holy Moses,' and its orders of the day will chronicle pistols for two, and coffee for one, or a challenge to a 'free fight,' rough and tumble, or any other way, as may best suit the tastes of the combatants. The *Saugeen* canvass has been characterized by the same sort of coarseness, although we have not as yet heard of any personal collisions. What may occur, it is hard to tell; but we have certainly seldom or ever heard of the same amount of coarse and violent abuse, crimination and recrimination, without a collision of some kind or other."—*Toronto Colonist*.

STATE SCHOOLISM.—The *American Celt*, under the caption—"The Lost Second Generation," points out the natural and inevitable effects of "mixed schools" upon the "faith and morals" of the children of Catholic parents in the United States. Do the Catholics of Upper Canada wish to save their little ones from the fate that menaces them, and that has already befallen the children of their fellow countrymen in the neighboring republic? Do our citizens of Irish origin wish to rescue the glorious name of Irishman from the disgrace that has been too often brought upon it, by their brethren, demoralised, because Protestantised in the Yankee "Common Schools." If so let them unite as one man; and neglecting all else, band themselves together for the overthrow of the same accursed and ungodly system in Canada:— "THE LOST SECOND GENERATION.—We have concluded to transfer to our fifth page, the particulars of the late abominable prize fight, or manslaughter, in the neighborhood of this city. We do so with feelings of deep disgust and humiliation. The names of nearly all the actors in that brutal conflict suggest only too plainly their paternity. In New York, as in San Francisco, Ireland, where sheriffs of counties are this year wearing white gloves, to commemorate calendarists without criminals—this same Ireland has here and on the Pacific, the discredit of swarming the great cities with a horde of hardy, vulgar ruffians, unmatched in any former state of society. Most of these wretches are young men born here, or in the English manufacturing towns, of Irish parents. Such was the notorious Sullivan, such was the Kelly in this last tragedy. Surely, surely, some one has a terrible account to give of our neglected first, and lost second generation, in the English and American cities."

The *Toronto Globe* publishes an anonymous, and most ingeniously misspelt, "Incendiary Letter," addressed to, and threatening the life of a Mr. T. Holland of that city; and, of course, endeavors to attribute its authorship to a Popish writer. The more probable hypothesis however, is—that it is a forgery concocted in the *Globe* office, by some of Mr. G. Brown's friends, if not by G. Brown himself, with the view of making a little Protestant capital against Catholics. Our evangelical friends are fully capable of such rascality; and though we do not assert it to be so, it is more than likely that such is the history of the dreadful "Incendiary Letter."

STEAMBOAT ACCIDENT.—The American Steamer *Niagara*, of the Collingwood line, on her way to Chicago with above a hundred passengers, many of whom were women and children, on board, was destroyed by fire on Monday the 22nd ult. Of the passengers the greater number perished, the Captain and almost all the crew were saved. This speaks volumes for the chivalry of the officers and crew of the American boat.—Two women only it is reported were saved. It is insinuated that the fire was the work of an incendiary.

RESPONSIBLE GOVERNMENT.—The *Montreal Pilot*, lamenting the general political corruption in Canada, remarks that:— "There is no denying the fact that there is a large under stratum of corruption—we can give it no milder name—prevailing, influencing, and leaving the constituencies of the Province. There is scarcely a constituency that has not been debauched by candidates, whether through the direct offers of money, or the more insidious temptations of collateral benefits. The people unfortunately have been educated, drilled into this venality, by candidates who sought election as the mere agency to their advantage."

A correspondent writes to us, to ask—"If Mr. G. L. Allan of Toronto, the Grand Master of the Secret Society of Orangemen, and signer of an electioneering address to his brother Orangemen, is not a public official, holding a situation under Government, connected with the Gaol? and if there be not a standing order in our public departments prohibiting all Government officials from taking a public or prominent part in political movements?"

"If"—continues our querist—"my conjectures are well founded, how comes it that these instructions are not put in force against Mr. Allan?—or would an avowed 'Ribbonman' be allowed to hold a Government situation, and to take such an active part in electioneering politics, as does the Grand Master of the Toronto Orangemen?"

These questions we refer to the *Journal de Quebec*, a Ministerial organ. He, as the mouth-piece of M. Cauchon, will, no doubt, inform our correspondent, how, and why it is, that a person holding a public office connected with our Provincial Gaols, is allowed by the Government to dictate to the electors of Upper Canada, and to prescribe to them how, and in whose favor, they shall exercise their political privileges at the next election. Our correspondent need not expect however that justice will be done in the premises, seeing that our present Government is itself an "Orange" Government.

We beg to call the attention of our readers to Mrs. Unsworth's advertisement on our seventh page. That lady's talents as an accomplished vocalist and an experienced teacher of her art, are too well known to require any recommendation from us. We hope this next season will bring her many new pupils, and assuredly they cannot be in better hands.

FIRST ELECTION FOR MEMBERS OF THE LEGISLATIVE COUNCIL.—Mr. Duchesnay was declared duly elected, at the nomination for the Laurzon Division (at St. Mary's) on Monday last, there being no opposing candidate.—*Herald*.

DE SALABERRY DIVISION.—The polling for the election of a member of the Legislative Council commenced on Wednesday, and was continued yesterday. Up to the time of going to press, the result was not known in Montreal.

Biographie de Mme. Anna La Grange, par M. H. E. Chevalier, Montreal. M. Chevalier has undertaken the task of giving us some details of the lives of the celebrities of the present day; making his *debut* with an interesting biography of the well known *artiste* Mme. Anna La Grange, whom many of our Montreal citizens must have had the pleasure of hearing.

TO CORRESPONDENTS.—"M. R." of Rawdon, received too late for this week's issue, but shall appear in our next.

We think that, as a general rule, it is in exceeding bad taste to notice in the press the private affairs of any individual, no matter how prominent his position as a public man. But a paragraph having appeared in the columns of the *American Celt* of the 20th ult., with reference to the marriage of Dr. Brownson's son, before a Magistrate—which act, according to our contemporary's informant was in compliance with the expressed wishes of the learned gentleman himself—and as, if uncontradicted, this statement might have the effect of throwing doubts upon the practical Catholicity of one from whom indeed we have often had occasion to differ upon minor points, but whose splendid talents, and whose generous dedication of those talents to the cause of his religion, every Catholic must acknowledge with respect—we have been induced to give insertion to the following "Counter Statement," put forth also by the *Celt* of the 27th ult. It will be seen that it fully exonerates the Doctor from all appearance, even, of disregard for the well known discipline of the Church:— "A COUNTER STATEMENT.—We last week gave the statement of a correspondent, then at Montreal, but a resident of Boston, that the recent marriage by Squire Shurtleff, at Bookline, Mass., of Mr. J. H. Brownson, son of Dr. O. A. Brownson, was an arrangement brought about by the Editor of the *Review*. We have just received, and willingly give the first place in our editorial columns to a statement from one whose official position entitles him to speak positively, which declares that "Doctor Brownson had made arrangements to have his son married by a Catholic clergyman, and did not assist at the marriage, most probably because he foresaw how matters were to end."

THE STREET PREACHING NUISANCE.—It is an amusing and instructive fact, brought to light by some late trials before the London Magistrates—and reported by the *London Spectator*—that the "Street Preachers" are, many of them, in league with another public pest—the "Pickpockets" of the metropolis. The former by their devout abuse of Popery and the Blessed Virgin collect a crowd; the latter "improve the occasion" as well-mobsmen know how to improve it; and the pious exercises being brought to an end, and the pockets of the audience well cleaned out, "Preachers" and "Pickpockets" make a fair division of the spoils. The Police should be on the look out for these evangelical gentry in Montreal.

REMITTANCES RECEIVED. Ticonderoga, U. S., W. P. Cannon, 6s 3d; N. Lancaster, A. McGillis, 10s; Osgood, M. E. Tobin, £2; Lloydston, P. Keenan, 5s; West Osgood, M. Dolan, 6s 3d; St. Hyacinthe, M. Buckley, 12s 6d; Boucherville, M. Ryan, 6s 3d; London, J. G. Harper, £1 5s; Kingston, J. Flanagan, 10s; D. Hallinan, 6s 3d; Niagara, P. Clarke, 10s; Pike River, J. Healy, 12s 6d; Riddell, M. T., 10s.

Per T. M. Cane, Peterboro—J. Shaw, 5s; P. Hammond, 5s; J. Carw, 10s; J. Hurley, 5s; J. Dunne, 5s; J. Haflly, 5s; D. Keleher, 5s; D. M. Carthy, 10s; Per P. Furlong, Kingston—M. Sutton, 5s; J. Roach, 12s 6d; C. Donohoe, 6s 3d; D. Lynch, 12s 6d; P. Grace, 15s; J. McDonald, 12s 6d; J. Nicholson, 12s 6d; J. Molloy, 12s 6d; C. Farrell, 12s 6d; P. Conroy, 10s; P. Kilguff, 12s 6d; Mrs. E. Hickey, 13s 9d; T. Baker, 12s 6d; N. Cartmill, 12s 6d; P. C. Murdoch, 12s 6d; P. Sewell, 12s 6d; H. Cummins, 12s 6d.

Per D. P. McDonell, St. Raphael—A. McDonell, £1.

Per J. O'Sullivan, Prescott—F. Ford, 7s 6d; J. Halpin, 12s 6d.

Per Rev. Mr. Michel, Cumberland—P. Breen, £1 10s.

Per Mr. Treacy, Prescott—M. Keely, 12s 6d.

Per M. O'Leary, Quebec—J. Beaky, 7s 6d; R. Roy, 15s; D. Salmon, 15s; T. Sharples, 15s; C. Sharples, 15s; B. Cahill, £1 2s 6d; Rev. E. Langevin, 15s; D. Donnelly, 12s 6d; M. Rogers, 7s 6d; D. Coveney, 15s; W. Hannon, 15s; M. Mernagh, 15s; Rev. Mr. Begin, 12s 6d; R. Coady, 6s 3d.

Per M. Heaphy, Kempville—Rev. B. Coyle, 10s.

Per T. O'Brien, Ottawa City—L. O'Connor, 10s.

A correspondent of the *Toronto Leader* pays the following compliments to Mr. George Brown of the *Toronto Globe*:— "A reader of the *Globe* newspaper, depending upon it exclusively for an insight into the character of its proprietor, could not but by any possibility indulge in the extravagant idea, that the pretentious pious gentleman, George Brown, was a speculator. The man who, for the last three years, has systematically assailed the character of every person in Canada who had purchased over 300 acres of land from the Crown, and who has flourished with editorials as long as the moral law upon the "mismanagement of the Land Department"; "more jobbery in the Crown Lands Office"; "speculating in the Public Lands," &c., &c., and who has repeatedly protested against sales of lands settlers—that man never could be thought to have purchased lands out of which he expects to realize £50,000. And yet such is the fact. The "Laird" of Bothwell, the proprietor of some two or three thousand acres of valuable lands, and the hand of one of Peter Fink's village settlements on the line of the Great Western Railway, obtained possession of this fortune, from the Crown Lands Department, during the regimes of his friend the Honorable James Harvey Price.

"In 1851, the *Globe* establishment were begging from door to door on King Street every week, 'to raise the wind' to keep it on its legs. In 1856, that same establishment is among the heaviest traders in real estates in this city, and can pay anything between one shilling and a thousand pounds in hard cash, if necessary, for speculative investments.—Crown Lands, Clergy Reserves, James Harvey Price, Contracts for Wood, Great Western Railway, Bothwell—these are their—"Household Gods"; there is an inspiration in them, which nothing else could supply; and the Grand Trunk Railway, filly supplies the place of the "little poker" in the game at patriotism played by the immaculate George the Edinburgh conception. If ever George Brown builds a castle on the Bothwell estate, he will be wiser than we believe him to be, if he does not provide niches in it with an honorable representation of "the Crown Lands of Canada in 1850" and the "Great Western Railway."—What a volume could be written upon these two short sentences. No wonder that he takes a saintly interest in them for between both, he has made himself worth what will be equal to £3,000 per annum. I would like to know the man in Canada for whom the Crown Lands Department has done so much as for Mr. Brown? Of what speculation has Mr. Hincks ever been accused of that is equal to this sum? The Boves £10,000 is only equal to one fifth part of this in value. Perhaps no man at this time is before the public who has made so much out of the people of this country by heartless speculation as this same George Brown, if what he has written and said upon the subject of Canada Lands since 1850 be true."

The *Toronto Colonist* accounts very satisfactorily for the escape of the notorious convict, Dr. Dill, from the Kingston Penitentiary. "It would seem"—says our cotemporary—"that the cell door of the convict was left open, instead of being locked, and that when the guard went to sleep, the convict walked out of his cell," and so escaped. The Kingston Penitentiary must, indeed, be in an admirable state of discipline.

THE GRAND TRUNK AGAIN.—The officials of the Grand Trunk are determined to have an accident at the Lachine crossing, if they can accomplish it. Some time since we chronicled a smash-up from a Grand Trunk gravel train crossing on the time of the Lachine passenger train, but so far from this being a warning, and causing better arrangements, the evil has gone on increasing until it amounts to an insane and wicked trifling with human life. Yesterday morning as the passenger train from Lachine at half-past eight approached the crossing, the engineer perceived the Grand Trunk Express Train from Montreal rushing on with the evident intention of reaching the crossing before him at all hazards. The engine was instantly reversed, and the train brought to a stand at less than ten yards from the crossing, at the moment that the Grand Trunk cars thundered by, the conductors waving their caps in triumph, and shouting in derision. Had there been more way on the train, or had a moment more elapsed in checking it, the two would have come into collision at the crossing, and as both had an unusual number of passengers the loss of life would have been frightful. If this state of things continues, and as all the officers from the highest to the lowest appear to be equally reckless and incapable, there appears to be every probability that it will, it cannot be doubted that it will culminate in a more hideous tragedy than the Longueuil massacre.—*Commercial Advertiser*, 26th.

AN ORGANIST WANTED. WANTED, FOR ST. PATRICK'S CHURCH, QUEBEC, AN ORGANIST. Applications to be addressed to the undersigned on or before the 13th inst. M. O'LEARY, Sec. of the Committee of Management. Quebec, Oct. 1st, 1856.

THE COMMITTEE OF THE MONTREAL ST. PATRICK'S SOCIETY take the earliest opportunity of notifying the citizens of Montreal, that they have secured the valuable services of THOMAS D'ARCY M'GEE, ESQ., the well-known popular Lecturer, to give, for the Society, THREE LECTURES, On MONDAY the 10th, WEDNESDAY the 12th, and FRIDAY the 14th NOVEMBER NEXT. SUBJECTS OF LECTURES: "Burke; or the Statesman." "O'Connell; or the Orator." "Moore; or the Poet." Further particulars in a future advertisement.

FOREIGN INTELLIGENCE

FRANCE.—The political relations between the elder and younger branches of the Bourbon, are confidently stated to be completely at an end. The correspondent of the Times says the split was owing to a dispute respecting the adoption of the white flag or the tricolor.

The rumor is again revived that the French and English Governments contemplate an exchange of colonial possessions. France will give up Chandernagore, Pondicherry, and others of her settlements in Hindostan. In certain quarters here they talk of England resigning the Mauritius in exchange. The better informed believe that the English equivalent will be found in the West Indies. Another rumor of greater authenticity is, that France is negotiating with Denmark for the possession of a port in Iceland for the use of her whalers and North Sea fishing vessels.

THE ARCHBISHOP OF DUBLIN AND THE "UNIVERS."—His Grace the Archbishop of Dublin, Primate of Ireland, has remitted additional donations for the sufferers by the inundations, as announced in the following letter, addressed to M. Jules Gondon, editor of the Univers:—

"Dublin, Aug. 24, 1856. Dear Sir,—In handing you a further remittance of money (£84 8s 6d sterling) for the poor sufferers by the inundations, I think it right to express a hope that the storm raised against the Univers will be but a passing one, and that its editors, encouraged by so many testimonies of sympathy on the part of the venerable Episcopacy of France, will redouble their efforts and devotion in defence of the Church and the right of the Apostolic See.—I am, &c.,

PAUL CULLEN. According to the Monteur du Loire, the water of the Loire, since the river has returned to its bed, has become so changed in its chemical composition that, on being analysed, it has been found exactly to resemble seltzer water. It remains to be seen how the trout and the other finny inhabitants of the river will appreciate the change.

SPAIN.—The Paris correspondent of the Times remarks that the act of the Emperor Napoleon in sending the Grand Cordon of the Legion of Honor to O'Donnell is not likely to produce a very favorable effect in England. It is likely to confirm the impression that the coup d'etat was instigated by the French government. Spain has always been a perilous shoal in the course of amity between France and England. At Paris there are rumors afloat on the subject not at all favorable to the cordiality betwixt the two countries.

The dissolution of the Constituent Cortes by a decree of the Queen of Spain, countersigned by Leopold O'Donnell, on a report presented by all the Ministry, is another step in the right direction, to be followed shortly, as we hope, by the renewal of relations with the Holy See and the restoration to the Church of the property of which it has been robbed. We are glad to see that Messrs. Cantero and Bayarri are expected to resign upon this very question. They insist on carrying out the disamortisation law. The Queen and the majority of her Ministers are bent upon the opposite course. The Times correspondent says it would be an act of injustice and bad faith to alter the destination of the national property. The republication, as a pamphlet, by Messrs. Richardson of the article by Mr. Bower in the March number of the Dublin Review is peculiarly well-timed, and will enable every one to judge of the degree of injustice and bad faith involved in this restitution to the Church of property shamefully taken from her against the express stipulations of treaties, and after the greatest proofs of moderation by the Holy See and the greatest sacrifices on the part of the Church. But so it is in the eyes of Liberal politicians. Nothing is so fair and just as to rob the Church—nothing so dishonest and so despicable as to restore to her her rights. The Roman correspondent of the Univers mentions the report that overtures have already been made on the part of Spain to the Holy See towards a complete reconciliation. Without that no Government in Spain will be of long continuance.—Tablet.

GERMANY.—The French Government has very wisely anticipated the reasonable desires of Austria in prohibiting M. Manin organising a collection for providing guns for the fortress of Alessandria, for the use of Sardinia as a menace to Austria. Although France will not countenance any such disloyal conduct, the English Government has of course no intention of frustrating the unfriendly act. We understand subscriptions are openly solicited for the purpose at more than one newspaper office in London.

SWITZERLAND.—The attempt of the Royalists and Conservatives of Neuchatel to throw off the yoke of Swiss Democracy has failed, but it is by no means certain that the question is settled. Since the revolution of 1847, since the defeat of the Sonderbund, that triumph of Lord Palmerston and the European revolution, the affairs of Switzerland have been a perpetual scandal to Europe, and a constant source of disquietude to all the friends of order. The magnitude of the events which have supervened have withdrawn the attention of Catholics from the state of Switzerland; but it is well that they should reserve some attention for what we have no doubt whatever, is in course of preparation, viz., the just punishment of the violence, the tyranny, the blasphemies, and the persecutions which, during the last nine years, the triumphant faction have committed. It is to be remembered that the protectorate of Prussia over Neuchatel was established by the treaty of Vienna, and that Prussia has never acquiesced in the revolution by which her sovereignty was overthrown. The Swiss Confederation has run up a heavy score with Prussia, Austria, and France since 1847. By the absorption of the cantonal sovereignties, by the constitution of one Federative state in place of a confederation of two-and-twenty sovereign and independent states, she has

violated the treaty of Vienna, and broken the firm union which her neutrality was insured to her. The dominant faction has abused to the uttermost the victory gained by brute force over right and justice, and maintained by folly and vexatious tyranny. It does so happen that Protestants, Socialists, and infidels have gained the advantage hitherto, and that the Catholic party have been the victims. This accounts for the line taken by the English press; but though retribution has been tardy, it will not fail to come, and the fine old German maxim that a thousand years' wrong does not make one day's right, will be found as applicable to the case of Switzerland as to that of any other country—Ireland not excepted.—Tablet.

ITALY.—The Russian General Todleben has been invited by General De La Marmora to visit Turin; it is said that the object of the Sardinian Minister of War is to consult this distinguished engineer in the new works for the defence of Alessandria.

PIEDMONT AND THE ROMAN SEE.—The bishops of Piedmont several months ago addressed divers questions to the See of Rome concerning the course they were to pursue with regard to the new ecclesiastical legislation of Sardinia. The answers of the Sacred Penitentiary of Rome bear the date of the 5th of July last, and were not intended for publication—a circumstance however, which has not deterred the Citadino d'Asi from giving them verbatim. The first question, whether those who by either word or deed co-operated in the framing or execution of the law of May 29, 1855, for the suppression of monastic establishments, are fit persons to act as sponsors in the ceremonies of baptism and confirmation, is solved as follows:—By the Extravagant ad evitanda of Pope Martin V., the faithful are not bound to avoid an excommunicated individual, unless the sentence or censure have been officially published; but the excommunicated person incurs further censure if he joins the faithful in any religious exercise. To the 2nd question, as to whether the parish priest can marry persons under ecclesiastical censure, unless they prove that they have obtained absolution, it is replied, that the priest ought first to insist upon the excommunicated person's seeking absolution for his offence; but that should his efforts prove vain, and the parties run the risk of scandalous exposure if the ceremony be deferred, he may, with the consent of the bishops, celebrate the marriage. For an answer to the 3rd question, relating to burials of excommunicated persons in consecrated ground, the bishops are referred to the best writers on ecclesiastical jurisprudence. To the 4th question, whether absolution may be granted to such as have bought ecclesiastical property from the Government, or rented it, it is replied, that in case of real repentance, such persons may receive absolution on condition of their performing a proper penance. Moreover, the faithful in Christ may obtain indulgence to purchase Church property, or retain such as they have already bought, provided—1, they keep such property at the disposal of the Church; 2, they improve the land and administer it well; 3, they come in aid to the Church or such ecclesiastical persons as have suffered from the execution of the law of 1855; 4, they inform their heirs and successors of the existence of the said conditions, and enjoin them to observe the same.

There can be but one opinion regarding the results of the strife now going on in Piedmont. The Church will triumph; and however the Sardinian Ministry may in their infidelity affect to despise the Church's power, such authoritative reproofs as the above must in the end produce their fruits. It may not prove uninteresting to notice here the wonderful prevalence of crime in Piedmont, especially as our Protestant journals seem so devotedly attached to their protege, and her infidel rulers, that they can only see in her the germs of the highest future hopes. We can certainly discover in the following catalogue of crime much that prepares us speedily to anticipate a dangerous rivalry between Piedmont and her patron, in the black annals, of thefts, housebreakings, murders, and suicides. On the 10th June, the Ostensorium and Pixis were stolen from a parochial church in the diocese of Casale. On the same night the Pixis was stolen from the parochial church of Pécetto, and the sacred particles scattered about. On the 11th, other two sacrilegious thefts were committed in Salabue and Soriano. On the 13th, the criminal court at Turin condemned a culprit to 10 years of the galleys. On the 14th, another to 5. On the 15th, an Inframaritan stabbed one of his companions. On the 17th, a murderer of his wife was examined. On the 21st, judgment was given against four thieves. On the 20th, three thieves condemned. On the 21st, a workman wounded his wife, then killed himself. On the 17th, at Nigga, two men were hanged. At Turin, in less than 15 days, five individuals suffered the last penalty of the law. On the 29th, one of the Secretaries of State committed suicide. On the same day, nine men were condemned to the galleys for life, and one woman for 15 years. On the 26th, at Livorno, a man killed his wife and five children, then himself. It will be noticed that, with very few exceptions, the foregoing crimes were all perpetrated in Turin.

ROME.—With the following instances of the unwearied solicitude of Pius IX. to alleviate the sufferings of his poorer subjects before us, we think it extremely difficult to credit the reports of the English journals, when they depict the Pontifical States as teeming with rebellion and discontent, only waiting the opportunity to shake themselves free of the Papal dominion. Ingratitude certainly can be carried by some hearts to an almost fabulous extent, yet we do not believe the Italian heart of that nature, especially when its heavy cares are lightened, and its worst misfortunes obviated by a generous kindness like what dictated the following acts.—The high price of bread has been for some years back felt more or less all over Europe, and though the Pontifical States may be said to have felt the evil little, yet Pius IX. made it his study to make it felt even less. Throughout the poorest localities of Rome he ordered ovens to be set up, where bread is baked and sold at a price sufficient merely to co-

ver the expenses of the work and material. Thus, without any deterioration of the bread, a saving of about sixpence in the half-grown is effected, which, to the indigent, is a boon of no small value. Not is this kindness of the Holy Father towards the poor confined to those of his capital only. Some time ago a destructive storm burst over the territory of Osimo, laying waste harvest fields and vineyards. Pius IX. came instantly to the relief of the sufferers, and the sum of 5,350 francs from the Pontifical treasury gave them an assurance that they had a Sovereign who was not unmindful of them. Again, when the failure of the vine crops, year after year, had brought want to the very hearths of many who would otherwise have been in easy circumstances; the generous hand of Pius IX. was everywhere extended to render aid. In the little town of Velletri alone, upwards of 5,000 francs were lately expended in alleviating the wants of distressed families. We might name the same tale of release of every territory or village throughout the States of the Church where want has been felt. For the reign of Pius IX., inaugurated as it was by the grandest act of Christian charity and forgiveness that history ever recorded, is still animated and directed by the same kindly spirit, showing itself in a variety of beautiful erections, calculated to discharge the highest behest committed to the Sovereign, that of procuring the welfare and happiness of his subjects. It is in acts like these that the munificence of the Prince discovers itself; that of the Pontiff is everywhere no less discernible. Scarce is there a church, chapel, or oratory in Rome that cannot show some token of the Holy Father's generosity; indeed, to particularise every instance would form a list far beyond our space.

NAPLES.—The report of the despatch of an allied squadron to the Bay of Naples is again noticed by the Paris correspondent of the Times. He now says that the report is unfounded, or at least wholly premature; but it is thought less probable that England and France may come to a resolution of withdrawing their diplomatic representatives.

The Daily News says:—The mission to Naples will, we hear, be given to Sir H. Bulwer. Some further indications of the action of the Western Powers towards Naples are given in a letter from Vienna in the Dresden Gazette. The writer says:—It is well known that the reply of the Neapolitan Government has not satisfied the Western Powers, but that, on the contrary, it has led to fresh and more serious steps. We learn that, in consequence of the Neapolitan note, France and England came to an understanding for a collective proceeding. They at the same time made a communication on the subject to our government, but it is not known whether Austria will take part with them. Little is known as to the contents of the new note which the Western Powers have sent to Naples, but it is said to contain demands which will certainly be considered in that capital as an attack on the sovereignty of the kingdom.

The Cologne Gazette says that the government preparations for defence are being made in the Kingdom of the Two Sicilies.

NORWAY.—A Norwegian paper has the following Catholic intelligence:—A community of Catholic Missionaries is at present on a visit to the different countries of Finland. They propose purchasing the vast domain of Altingard, and of changing its name into that of the Territory of Saint Olaf—the apostle of Norway. The missionaries have brought a printing press with them, fully provided. They are very affable and hospitable to their visitors. The Minister of Justice has summoned each of the ecclesiastics to declare in writing his name, his age, the names of his father and mother, where he studied, what his studies were, and finally if he belongs to the Society of Jesus. This measure has been generally and severely criticised by the liberal press of Norway, which has pronounced it too inquisitive as well as contrary to the liberty of conscience.

RUSSIA.—Moscow, Sept. 7.—His Imperial Majesty the Emperor Alexander II. was solemnly crowned to-day at twelve o'clock. The ceremony took place in the Uspenski Saobor, and the act of coronation was performed by Archbishop Philaret, the Metropolitan of Moscow. Among the special Ambassadors who were present were Earl Granville, Prince Esterhazy, M. Castelborgo, and the representative of the Sultan. The proceedings had all that august appearance which immense preparation had designed. An immense crowd assembled at the Kremlin Palace and in the streets, and very great enthusiasm was everywhere manifested. The ringing of bells, the firing of cannon, the parade of troops, the ceremonials of the Church, the procession to the Palace, and the decorations of the city, rendered the affair most interesting.

The gorgeousness of the carriages and uniforms, liveries and horse-trappings, says the Times, "was worthy of the Cæsars, or of some of the Oriental conquerors, and it is said that the coronation will cost Russia no less than 6,000,000 roubles, or £1,000,000 sterling." The Ambassador of the Pope, M. Flavio, of the Chigi family, and a churchman, has arrived at Warsaw with a numerous suite. His eminence is said to be charged with a mission from Pope Pius Noao to the Emperor, which will be discussed after the coronation. It is reported that the present Emperor of Russia is disposed to reverse the policy of Nicholas with regard to Catholics in Russia. Persecution has proved a political union, which the present Cesar, it is said, considers it necessary to demolish.

RUSSIA AND SWEDEN.—A letter from St. Petersburg of the 2nd says:—"It is generally reported that the relations of Russia and Sweden have been of late anything but friendly, and that the Swedish ambassador sent by the Court of Stockholm to the Coronation could not fail to have noticed the coolness which exists between the two states."

TURKEY.—The whole Turkish Government has become disorganised. The pressure of the war in the beginning of their career, and later the peace negotiations, carried away the Ministry in one direction, but now (says a letter from Constantinople in the Second Edition of the Times) that the external pressure of the moment has caused the discordant elements have separated first into two sections, but now into as many parties almost as there are members; and each of them is carrying on a partisan warfare against the others; it is a regular debauche. Nobody, ought, therefore, to be surprised that the Turkish Government cannot come to any decision with respect to all the various schemes for the investment of foreign capital in industrial and commercial undertakings. As soon as one part of the Ministry takes up a scheme the other members become its natural adversaries, and will do everything in their power to upset, or at any rate to retard it. As long as this state of things lasts there

is no hope of anything besides vague promises; being granted. It is stated in the German journals, that Austria has offered to mediate between Turkey and the Montenegrins. M. De Prokesch Osten had received instructions from his Government at Vienna to treat the question at Constantinople.

PROTESTANTISM IN GERMANY.

(From the Correspondent of the Weekly Register.) In my last letter I stated that the success of the Lutheran party arose out of the general desire for some fixed principles on which to build faith and obedience. It was found impossible to invent new ones; and the attempts to do so in the Prussian Union had only increased the evil. It was necessary to fall back, therefore, upon such principles as had a traditional existence; and hence the Old Lutheran system became the object of favour instead of persecution. I go on to state the difficulties which it had to encounter; they are of a kind with which the Tractarian party in England is not unacquainted.

In every system there is some leading principle on which the rest is really dependent, and which, by its greater power, is sure in the end to modify the other parts of the machine. At the time of the Reformation, as it was called, this principle was everywhere alleged by its supporters to be Justification by Faith only. This was adopted as the watchword of the new opinions; and so material was it felt to be put it forward, that the fact of its being denied in express words in Scripture was not thought to be an objection. The principle has lately been stated by Dr. Strahl, the most distinguished jurist at Berlin, in a new form, which comes, however, to the same thing. The characteristic of Protestantism, he says, is the immediateness of its mode of addressing God. The idea is the same which Chevalier Bunsen is fond of stating under the form of the universal Priesthood of Christians. The assertion is, that man has the power of putting himself into relation with God through the exercise of his own mind, without having recourse to those external means which the Church supplies. The Catholic Church, on the other hand, has taught from the beginning that the relation between God and man having been destroyed by the Fall, it could only be reopened through the Incarnation of Christ; and therefore that it cannot be regained by any individual except through those means by which the mystical Body of Christ is extended. Hence, on the Protestant side, there is the act of faith; whereby the individual puts himself into relation with God; and of the Catholic side there are Confession, Absolution, Baptism, Holy Communion, and all that blessed chain of ordinances by which the faithful and penitent soul ascends to Heaven. I have neither time nor space to argue the question; but those who know anything of the state of feeling among Protestants must be aware that this is the real system of the whole Evangelical schools, as it is called, from Dr. Sumner to Dr. Cumming. And this was the cause of the main opposition which the Tractarian school had to encounter. The people of England, as a body, did not feel the necessity of those ordinances about which the Tractarians talked so much. The English Prayer Book has provided that children should be baptised and confirmed; it provides a form of absolution; it allows or encourages Confessions. Men felt no objection to such of these things as have usually been practised, but they attached no great weight to them; and why should they, if one can be saved just as well without them? We get a passport when we travel abroad, because we fear to be stopped; but what would be the result if we were told that it was a very fitting formality, but that we could reach our destination as securely without it?

I need not refer those considerations by which this principle is modified in England, and which gave the Tractarians an advantage in combating it. But the main difficulty of the Lutheran party is its avowed and restricted influence in Germany, where the words of Luther himself can be readily appealed to, and his influence is everywhere acknowledged. Not, of course, that Luther himself puts forward the doctrine of Justification by Faith in that consistent manner which is now employed, after the experience of 300 years has shown how completely it excludes all other principles. But the principle itself is like Aaron's rod; it must needs swallow up all others. And this is the consideration which the Rationalistic party employs with an overwhelming force against the Lutheran revival. Dr. Schwarz (Geschichte der neuesten Theologie p. 388) says:—"The doctrine of the Sacraments must be admitted to be at variance with that of Justification, but the last is well known to be the fundamental doctrine of Protestantism, and it would seem reasonable, therefore, that the doctrine of the Sacrament should be made to suit with it, rather than the contrary. The Hyper-Lutherans, so far as they hold to Luther, attach themselves exclusively to his doctrine of the Sacraments—i. e., to that side which lies in the direction of Catholicism, to that which is dark, which still lies under the shadow of Catholicism—not to that which is his peculiarity and excellence, not to that which is new in him, and which laid the ground of Protestantism."

The tendency and influence of this fundamental principle of Protestantism, as it is more consistently put forth in Germany, will appear by the words of the Protestant Church Journal on the subject (September 29th, 1855):—"Unhappily neither the Reformers nor the Evangelist Church have held to this principle in its entire purity; there has been a retrograde movement towards the Catholic opinion; faith has been looked at as if it were the holding fast to that system of belief, which has been set forth in the Church. We must put forth a proposition, which perhaps will be intolerable to an orthodox ear, but which is in entire consistency with the Protestant conception of faith;—that a man can be a true believer, even though he cannot subscribe to a single dogma of the Church. . . . The relation of individuals to the Church is quite different in Protestantism and in Catholicism; the individual does not obtain his salvation through his having a part in the Church, but only through his relation to Christ in the kingdom of Heaven; the Church does not make him a Christian, but Christians make the Church. . . . The consequence is, that the Ministers of the Church have a quite different position. The Minister is not any longer the intermediate, through whom is conveyed a blessing without which the receiver cannot be sure of salvation. Every man has the saving principle in himself; every one is a priest before God; for himself, must carry on for himself the work of reconciliation between himself and God; every one has free access to the throne of grace. Through this fruitful principle of the universal Priesthood of Christians, the specific difference between Clergy and laity is done away. This language and train of thought will explain why the Evangelical and Rationalistic party in England are equally offended, because the word Priest has been allowed to remain in some places in the English Common Prayer Book. Dr. Whately and Dr. Sumner, for instance, are as much opposed to one another in doctrine as they are in every other particular; yet they agree well enough in their opposition to the Tractarian party, and are quite of one mind in affirming that ordination is only an external form which conveys no peculiar spiritual gifts: They are both, in short, Protestants; both hold that the subjects over whom they rule can be saved without their ministrations just as well as with them; and the people of England naturally believe that the Clergy do not possess greater powers than are claimed by their own leaders. The same sentiment is the feeling in Germany, and it is hardly possible for the Old Lutheran party to find currency for pretensions which are inconsistent with the fundamental principles of Lutheranism. A second difficulty under which they labour, is that they cannot carry out their own principles of Church discipline. If the claims which they put forward are true, the Lutherans ought to be the same, distinct body which they were when they imprisoned Ponce and benighted Crete. In certain things they ought not to hold communion with the Calvinists, who reject their

fundamental teaching respecting the sacraments. The recent memorial of the Saxons in Lutheranism refers to the election of those who were called Gräpke (Calvinists) and Conzelmann (Calvinists) from Wittenberg at the end of the sixteenth century as an example to be imitated. Accordingly, the Old Lutherans of Prussia speak of the marriage of their adherents with members of the Prussian Union Churches as mixed marriages; and they have made a law by which such marriages are forbidden not only to the clergy, but even to any layman who holds an office in their body. Two years ago, the daughter of the General-Superintendent of the Prussian Union in Silesia was obliged to become a member of an Old Lutheran congregation before she could be married to a Lutheran Minister in Pomerania. (Pol. Blatt, xxix., 519.) The same feeling shows itself in regard to the ministrations of the Clergy. The Old Lutherans in Prussia, though favored by the King, are in reality only a tolerated sect; the established religion is still the Union under its Royal Bishops. But in other parts of Germany, where the Union was never established—as, for instance, in Bavaria—the principles of Old Lutheranism are prevalent amongst those who are appointed by the Government to preside over its Protestant subjects. Hence in Bavaria, the Protestant University of Erlangen, and the majority of the Clergy are of this way of thinking; and there has arisen among them the same sort of feeling which the Tractarian party diffused in respect to the Kirk of Scotland, but which is not fully shared by other members of the English Establishment. When Dr. Chalmers came to London formerly, not only did every one go to hear him, but it is notorious that English Clergymen, when they were allowed, used to preach in the Scotch kirks. The Low Church party would still do so if they could; the Bishop of Winchester lately invited the Venerable Company of Geneva to attend the consecration of the English Church there; and an attempt to introduce the Kirk of Aulagne, or some such nondescript, into an English pulpit, was only frustrated by Dr. Bloomfield. The same thing has been going on in Bavaria. A Reformed—i. e., Calvinistic—Minister, named Kraft, had long been one of its most esteemed professors. The others managed to get rid of him. In 1833 Professor Tholuck, of Halle, visited the baths at Kissingen, where he had been accustomed to preach on former visits in the Protestant Church. But he met with the same sort of reply which Dr. Chalmers might have done had he wished to preach at St. Mary's, Oxford. "The Church at Kissingen," replied the bath-preacher courteously; "was a Lutheran one; and he greatly regretted, therefore, to say that he could not allow it to be employed by a Minister of the Union."

This would all be well enough if it were carried out consistently; but the want of consistency gives an air of unreason to the whole system, whether in Germany or in England. Dr. Bloomfield stood up against admitting Calvinistic Ministers to preach in the year of Exhibition; but when Mr. Palmer complained to him of irregular admission to Communion, he replied that it was much better to leave individuals to judge about such matters for themselves. It is sufficiently notorious that persons may communicate at once with the Establishment and the Kirk without hindrance. In Bavaria likewise are numbers of Protestants who do not know whether they are Lutherans or Calvinists, and whom the strict Lutherans are compelled to tolerate. I have heard of a Church there in which the same Minister officiates first to a Lutheran and then to a Calvinist congregation. And the powerlessness of the Lutheran, as of the English system, shows itself in their inability to cope with the case of the great because of their rank; just as with that of the poor, in consequence of their multitude. It is the rule of the English Establishment that no one should be admitted to the Holy Communion who has not been confirmed, or is not to be so. And Confirmation can only be ministered by a Bishop. And what Bishop confirmed the Prince Consort? Yet I never heard that any English Clergyman ever refused him the Communion; if such a one there be, he would doubtless be the person to reason with the Head of the English Church for attending the Kirk when she is in Scotland. The same difficulty occurs in Bavaria. The Queen is a Protestant; but, as being sister to the King of Prussia, a member of the Union. Now it would never do for the Lutherans of Bavaria to introduce a rule which would exclude her from their communion. They could not venture upon following such an example as was set them by one of the most esteemed Catholic Clergymen, when the late Queen (also a Protestant) was buried in the Royal Cemetery. He had an office connected with the Court, which made it his duty to pronounce an eulogium upon her. He spoke of her private virtues, as they deserved; but lest he should be supposed to be performing a religious service in regard to one who was not a Catholic, he did not end with an Amen, or with the customary benediction, but concluded with the words, "my speech is finished."—Ich habe gesprochen. His words remind me to conclude; but I will resume the subject in my next letter. W.

An elderly gentleman, travelling in a stage, was amused by a constant firing of words kept up between two ladies. One at last kindly inquired if the conversation did not make his head ache? He replied, "No madam; I have been married upwards of twenty-eight years."

A young lawyer who had once paid his court to a young lady, without much advancing his suit, accused her one day of being insensible to the power of love. "It does not follow," she archly replied; "that I am so, because I am not to be won by the power of attorney." "Forgive me!" cried the suitor; "but you should remember that all the votaries of Cupid are solicitors."

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