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# CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, MARCH 28, 1856.

NO. 33.

## GLEANINGS FROM MACAULAY.

We continue our extracts from the pages of this writer; not certainly because of their historic value—for the gross partiality of the author is palpable in every line. But as every man is an excellent witness when testifying against himself or his friends, so is the testimony of Macaulay incontrovertible when it establishes the fact, that the men by whom "Our Glorious Revolution" was accomplished, were the most mercenary and unprincipled scoundrels who ever had the control of the destinies of a nation. Titus Oates—whom James flogged at the cat's tail, but whose services in the cause of the holy Protestant faith were liberally rewarded by the Prince of Orange and the Revolutionary Government with a handsome pension, though strange to say Oates was not raised to the Episcopal Bench, to which he would certainly have been an ornament, and for which, both nature and the hangman who cropped his ears had admirably fitted him—the Reverend Titus Oates, the champion and martyr of the English church, may be taken as a fair specimen of the Protestantism of his age. He was eminently the "Representative Man" of the "Glorious Revolution."

Of an Irishman or a Catholic, however, Macaulay can rarely bring himself to say a good word. In his eyes Popery and Patriotism are mortal sins; to which Whiggery can extend no pardon. For an Irishman to fight for Ireland, or for a Catholic to claim the right of worshipping God, according to the dictates of his conscience, but contrary to "Act of Parliament," are offences for which neither gallantry in the field, nor integrity of life, can atone. Yet, in spite of his Whig prejudices, even Macaulay is obliged to do homage to the virtues and military abilities of the noble Sarsfield—Ireland's honored champion; who long kept the Anglo-Dutch invaders of his native land at bay; and who, on many a hard-fought battle field afterwards, made his name a name of terror to his foes, and gloriously avenged his country's wrongs and the violated Treaty of Limerick.

### "PATRICK Sarsfield.

"This gallant officer was regarded by the natives as one of themselves: for his ancestors on the paternal side, though originally English, were among those early colonists who were proverbially said to have become more Irish than Irishmen. His mother was of noble Celtic blood; and he was firmly attached to the old religion. He had inherited an estate of about two thousand a year, and was therefore one of the wealthiest Roman Catholics in the kingdom. His knowledge of courts and camps was such as few of his countrymen possessed. He had long borne a commission in the English Life Guards, had lived much about Whitehall, and had fought bravely under Monmouth on the Continent, and against Monmouth at Sedgemoor. He had, Avaux wrote, more personal influence than any man in Ireland, and was indeed a gentleman of eminent merit, brave, upright, honorable, careful of his men in quarters, and certain to be always found at their head in the day of battle. His intrepidity, his frankness, his boundless good nature, his stature, which far exceeded that of ordinary men, and the strength which he exerted in personal conflict, gained for him the affectionate admiration of the populace. It is remarkable that the English generally respected him as a valiant, skilful, and generous enemy, and that, even in the most ribald farces which were performed by mountebanks in Smithfield, he was always excepted from the disgraceful imputations which it was then the fashion to throw on the Irish nation."

Upon Sarsfield devolved the command of the national forces after the disastrous battle of the Boyne; and from whence the remains of the Royal army had fallen back upon Limerick—the last refuge of Irish nationality. His French allies, and many indeed of his own countrymen, looked upon a successful defence of this place as impossible, against the superior forces brought against them. But Sarsfield roused the drooping spirits of his compatriots, and encouraged them to prolong the righteous struggle against the foreigner. Lauzun, the French Commander, and his officers ridiculed the advice of Sarsfield; and treated the defence of Limerick as impracticable.

"They laughed at the thought of defending such fortifications, and indeed would not admit that the name of fortifications could properly be given to heaps of dirt, which certainly bore little resemblance

to the works of Valenciennes and Philipsburg. "It is unnecessary," said Lauzun, with an oath, "for the English to bring cannon against such a place as this. What you call your ramparts might be battered down with roasted apples." He therefore gave his voice for evacuating Limerick, and declared that, at all events, he was determined not to throw away in a hopeless resistance the lives of the brave men who had been entrusted to his care by his master. The truth is, that the judgment of the brilliant and adventurous Frenchman was biased by his inclinations. He and his companions were sick of Ireland. They were ready to face death with courage, nay, with gaiety, on a field of battle. But the dull, squalid, barbarous life, which they had now been leading during several months, was more than they could bear. They were as much out of the pale of the civilised world as if they had been banished to Dahomey or Spitzbergen. The climate affected their health and spirits. In that unhappy country, wasted by years of predatory war, hospitality could offer little more than a couch of straw, a trencher of meat half raw and half burned, and a draught of sour milk. A crust of bread, a pint of wine, could hardly be purchased for money. A year of such hardships seemed a century to men who had always been accustomed to carry with them to the camp the luxuries of Paris, soft bedding, rich tapestry, sideboards of plate, ham-pers of Champagne, opera dancers, cooks and musicians. Better to be a prisoner in the Bastille, better to be a recluse at La Trappe, than to be generalissimo of the half naked savages who burrowed in the dreary swamps of Munster. Any plea was welcome which would serve as an excuse for returning from that miserable exile to the land of cornfields and vineyards, of gilded coaches and laced cravats, of ballrooms and theatres.

"Very different was the feeling of the children of the soil. The island, which to French courtiers was a desolate place of banishment, was the Irishman's home. There were collected all the objects of his love and of his ambition; and there he hoped that his dust would one day mingle with the dust of his fathers. To him even the heaven dark with the vapors of the ocean, the wildernesses of black rushes and stagnant water, the mud cabins where the peasants and the swine shared their meal of roots, had a charm which was wanting to the sunny skies, the cultured fields and the stately mansions of the Seine. He could imagine no fairer spot than his country, if only his country could be freed from the tyranny of the Saxons; and all hope that his country would be freed from the tyranny of the Saxons must be abandoned if Limerick were surrendered.

"At last a compromise was made. Lauzun and Tyrconnel, with the French troops, retired to Galway. The great body of the native army, about twenty thousand strong, remained at Limerick.

### "FIRST SIEGE OF LIMERICK.

"Lauzun and Tyrconnel had scarcely departed when the advanced guard of William's army came in sight. Soon the King himself, accompanied by three hundred horse, rode forward to examine the fortifications. The city, then the second in Ireland, though less altered since that time than most large cities in the British isles, has undergone a great change. The new town did not then exist. The ground now covered by those smooth and broad pavements, those neat gardens, those stately shops flaming with red brick, and gay with shawls and china, was then an open meadow lying without the walls. The city consisted of two parts, which had been designated during several centuries as the English and the Irish town. The English town stands on an island surrounded by the Shannon, and consists of a knot of antique houses with gable ends, crowding thick round a venerable cathedral. The aspect of the streets is such that a traveller who wanders through them may easily fancy himself in Normandy or Flanders. Not far from the cathedral, an ancient castle overgrown with weeds and ivy looks down on the river. A narrow and rapid stream, over which, in 1690, there was only a single bridge, divides the English town from the quarter anciently occupied by the hovels of the native population. The view from the top of the cathedral now extends many miles over a level expanse of rich mould, through which the greatest of Irish rivers winds between artificial banks. But in the seventeenth century those banks had not been constructed; and that wide plain, of which the grass, verdant even beyond the verdure of Munster, now feeds some of the finest cattle in Europe, was then almost always a marsh and often a lake.

"When it was known that the French troops had quitted Limerick, and that the Irish only remained, the general expectation in the English camp was that the city would be an easy conquest. Nor was that expectation unreasonable; for even Sarsfield desponded. One chance, in his opinion, there still was.

William had brought with him none but small guns. Several large pieces of ordnance, a great quantity of provisions and ammunition, and a bridge of tin boats, which in the watery plain of the Shannon was frequently needed, were slowly following from Cashel. If the guns and gunpowder could be intercepted and destroyed, there might be some hope. If not, all was lost; and the best thing that a brave and high spirited Irish gentleman could do was to forget the country which he had in vain tried to defend, and to seek in some foreign land a home or a grave.

"A few hours, therefore, after the English tents had been pitched before Limerick, Sarsfield set forth, under cover of the night, with a strong body of horse and dragoons. He took the road to Killaloe, and crossed the Shannon there. During the day he lurked with his band in a wild mountain tract named from the silver mines which it contains. Those mines had many years before been worked by English proprietors, with the help of engineers and laborers imported from the Continent. But, in the rebellion of 1641, the aboriginal population had destroyed the works and massacred the workmen; nor had the devastation then committed been since repaired. In this desolate region Sarsfield found no lack of scouts or of guides: for all the peasantry of Munster were zealous on his side. He learned in the evening that the detachment which guarded the English artillery had halted for the night about seven miles from William's camp, on a pleasant carpet of green turf under the ruined walls of an old castle; that officers and men seemed to think themselves perfectly secure; that the beasts had been turned loose to graze, and that even the sentinels were dozing. When it was dark the Irish horsemen quitted their hiding place, and were conducted by the people of the country to the place where the escort lay sleeping round the guns. The surprise was complete. Some of the English sprang to their arms and made an attempt to resist, but in vain. About sixty fell. One only was taken alive. The rest fled. The victorious Irish made a huge pile of waggons and pieces of cannon. Every gun was stuffed with powder, and fixed with its mouth in the ground; and the whole mass was blown up. The solitary prisoner, a lieutenant, was treated with great civility by Sarsfield. "If I had failed in this attempt," said the gallant Irishman, "I should have been off to France.

"Intelligence had been carried to William's head quarters that Sarsfield had stolen out of Limerick, and was ranging the country. The King guessed the design of his brave enemy, and sent five hundred horse to protect the guns. Unhappily there was some delay, which the English, always disposed to believe the worst of the Dutch courtiers, attributed to the negligence or perverseness of Portland. At one in the morning the detachment set out, but had scarcely left the camp when a blaze like lightning and a crash like thunder announced to the wide plain of the Shannon that all was over.

"Sarsfield had long been the favorite of his countrymen; and this most seasonable exploit, judiciously planned and vigorously executed, raised him still higher in their estimation. Their spirits rose; and the besiegers began to lose heart. William did his best to repair his loss. Two of the guns which had been blown up were found to be still serviceable.—Two more were sent for from Waterford. Batteries were constructed of small field pieces, which, though they might have been useless against one of the fortresses of Hainault or Brabant, made some impression on the feeble defences of Limerick. Several outworks were carried by storm; and a breach in the rampart of the city began to appear.

"During these operations, the English army was astonished and amused by an incident, which produced indeed no very important consequences, but which illustrates in the most striking manner the real nature of Irish Jacobitism. In the first rank of those great Celtic houses, which, down to the close of the reign of Elizabeth, bore rule in Ulster, were the O'Donnells. The head of that house had yielded to the skill and energy of Mountjoy, had kissed the hand of James the First, and had consented to exchange the rude independence of a petty prince for an eminently honorable place among British subjects. During a short time the vanquished chief held the rank of an Earl, and was the landlord of an immense domain of which he had once been the sovereign.—But soon he began to suspect the government of plotting against him, and, in revenge or in self-defence, plotted against the government. His schemes failed: he fled to the Continent: his title and his estates were forfeited; and an Anglosaxon colony was planted in the territory which he had governed. He meanwhile took refuge at the court of Spain.—Between that court and the aboriginal Irish there had, during the long contest between Philip and Elizabeth, been a close connection. The exiled chieftain was welcomed at Madrid as a good Catholic

flying from heretical persecutors. His illustrious descent and princely dignity, which to the English were subjects of ridicule, secured to him the respect of the Castilian grandees. His honors were inherited by a succession of banished men who lived and died far from the land where the memory of their family was fondly cherished by a rude peasantry, and was kept fresh by the songs of minstrels and the tales of begging friars. At length, in the eighty-third year of the exile of this ancient dynasty, it was known over all Europe that the Irish were again in arms for their independence. Baldearg O'Donnel, who called himself the O'Donnel, a title far prouder, in the estimation of his race, than any marquise or dukedom, had been bred in Spain, and was in the service of the Spanish government. He requested the permission of that government to repair to Ireland. But the House of Austria was now closely leagued with England; and the permission was refused. The O'Donnel made his escape, and by a circuitous route, in the course of which he visited Turkey, arrived at Kinsale a few days after James had sailed thence for France. The effect produced on the native population by the arrival of this solitary wanderer was marvellous. Since Ulster had been reconquered by the English, great multitudes of the Irish inhabitants of that province had migrated southward, and were now leading a vagrant life in Connaught and Munster. These men, accustomed from their infancy to hear of the good old times, when the O'Donnel, solemnly inaugurated on the rock of Kilmacrenan by the successor of Saint Colum, governed the mountains of Donegal in defiance of the strangers of the pale, flocked to the standard of the restored exile. He was soon at the head of seven or eight thousand Rapparees, or, to use the name peculiar to Ulster, Creaghts; and his followers adhered to him with a loyalty very different from the languid sentiment which the Saxon James had been able to inspire. Priests and even Bishops swelled the train of the adventurer. He was so much elated by his reception that he sent agents to France, who assured the ministers of Lewis that the O'Donnel would, if furnished with arms and ammunition, bring into the field thirty thousand Celts from Ulster would be found far superior in every military quality to those of Leinster, Munster, and Connaught. No expression used by Baldearg indicated that he considered himself as a subject. His notion evidently was that the House of O'Donnel was as truly and as indefeasibly royal as the House of Stuart; and not a few of his countrymen were of the same mind. He made a pompous entrance into Limerick; and his appearance there raised the hopes of the garrison to a strange pitch. Numerous prophecies were recollected or invented. An O'Donnel with a red mark was to be the deliverer of his country; and Baldearg meant a red mark. An O'Donnel was to gain a great battle over the English near Limerick; and at Limerick the O'Donnel and the English were now brought face to face.

"While these predictions were eagerly repeated by the defenders of the city, evil presages, grounded not on barbarous oracles, but on grave military reasons, began to disturb William and his most experienced officers. The blow struck by Sarsfield had told: the artillery had been long doing its work: that work was even now very imperfectly done: the stock of powder had begun to run low: the autumnal rain had begun to fall. The soldiers in the trenches were up to their knees in mire. No precaution was neglected: but, though drains were dug to carry off the water, and though pewter basins of usquebaugh and brandy blazed all night in the tents, cases of fever had already occurred; and it might well be apprehended that, if the army remained but a few days longer on that swampy soil, there would be a pestilence more terrible than that which had raged twelve months before under the walls of Dundalk. A council of war was held. It was determined to make one great effort, and, if that effort failed, to raise the siege.

"On the twenty seventh of August, at three in the afternoon, the signal was given. Five hundred grenadiers rushed from the English trenches to the counterscarp, fired their pieces, and threw their grenades. The Irish fled into the town, and were followed by the assailants, who, in the excitement of victory, did not wait for orders. Then began a terrible street fight. The Irish, as soon as they had recovered from their surprise, stood resolutely to their arms; and the English grenadiers, overwhelmed by numbers, were, with great loss, driven back to the counterscarp. There the struggle was long and desperate. When indeed was the Roman Catholic Celt to fight if he did not fight on that day? The very women of Limerick mingled in the combat, stood firmly under the hottest fire, and flung stones and broken bottles at the enemy. In the moment when the conflict was fiercest a mine exploded, and

hurled a fine German battalion into the air. During four hours the carnage and uproar continued. The thick cloud which rose from the breach streamed out on the wind for many miles, and disappeared behind the hills of Clare. Late in the evening the besiegers retired slowly and sullenly to their camp. Their hope was that a second attack would be made on the morrow; and the soldiers vowed to have the town or die. But the powder was now almost exhausted; the rain fell in torrents; the gloomy masses of cloud which came up from the south west threatened a havoc more terrible than that of the sword; and there was reason to fear that the roads, which were already deep in mud, would soon be in such a state that no wheeled carriage could be dragged through them. The King determined to raise the siege, and to move his troops to a healthier region. He had in truth staid long enough: for it was with great difficulty that his guns and waggons were tugged away by long teams of oxen.

"The history of the first siege of Limerick bears, in some respects, a remarkable analogy to the history of the siege of Londonderry. The southern city was, like the northern city, the last asylum of a Church and of a nation. Both places were crowded by fugitives from all parts of Ireland. Both places appeared to men who had made a regular study of the art of war incapable of resisting an enemy. Both were, in the moment of extreme danger, abandoned by those commanders who should have defended them. Lauzun and Tyrconnel deserted Limerick as Cunningham and Lundy had deserted Londonderry. In both cases, religious and patriotic enthusiasm struggled unassisted against great odds; and, in both cases, religious and patriotic enthusiasm did what veteran warriors had pronounced it absurd to attempt."

(From the Tablet.)

Most of our readers know some one who is a Freemason, but few or none know anything of Freemasonry. The secret of the sect is well guarded, and no uninitiated person can penetrate within the dark enclosure of its mystery. The popular impression is that they are a very benevolent class, these Freemasons, fond of processions and good dinners, always ready to lay the first stone of any building from a church to a hotel. People look on and admire the Masonic rite, and all is over. The Freemasons are like the rest of their fellow-creatures; some have a religion, others none, though all are suspected by the ignorant public to be more or less inclined to Deism.

In England the Freemasons are supposed to be indifferent in their Masonic capacity to the course of politics; but it is only a supposition. The members of the sect are believed to be under an obligation to succour another member in difficulties, and it is possible that the difficulties of an election contest may be within the meaning of the obligation. It is also admitted that a Mason in one country is a Mason in all, and that he may assist, as of right, at all the lodges in the world, as a "free and accepted Mason." The English and the Continental Masons are brothers of the same craft or mystery, and entertain a certain correspondence, which is supposed to tend to their mutual edification, and the general progress of their sect. The Masons are a sort of imitators of the universality of the Church, and all nations and all religions find admission within the fraternity. It is therefore nothing unreasonable to comprehend the whole society in one condemnation, as the Sovereign Pontiffs have done, and to warn all men, who prefer their souls to the orgies of the sect, against any commerce with the interdicted craft.

Of late years the Continental Masons have been gradually throwing off the pliant restraints which were supposed to keep them from intermeddling with the public affairs of their respective countries. They have made revolutions before now, and the expulsion of the Orleans family was pronounced their work by a member of the Provisional Government. Since Louis Napoleon has taken the power into his own hands the French Masons have been extremely cautious, if not idle. But it is not so in the neighbouring kingdom of Belgium. There reigns the most absolute liberty for evil, and the Masons take advantage of their position to propagate their opinions, not always publicly however, but among the silly people, who, for some motive or other, join themselves to the sect.

The Belgian Masons have for some time insisted on their right to govern the State to the exclusion of non-Masons. They have publicly proclaimed their hostility to the Catholic faith, and to all social institutions depending on it, or in harmony with it. The definition of the doctrine of the Immaculate Conception threw them into a frenzy of madness, from which they had not recovered when the Austrian Concordat brought on another access of their chronic malady. It is scarcely credible that the men of progress, as they call themselves, should have made no progress themselves; but, nevertheless, the fact is so. They are precisely what they were a hundred years ago. Voltaire is still their guide, and they cannot express themselves but in his language; nor have they any theories to propose which he had not proposed before.

A Belgian Mason has lately become notorious by the publication of a speech he made at the winter orgies of his sect. The publicity which his speech obtained is not owing to him, but to some false brother, in all probability, scandalised at the doctrines so nakedly put forth. And certainly, if this man's opinions were to prevail, there would be little or no liberty left in the world. He demands the suppression of standing armies, the confiscation of all Ecclesiastical property, the organisation of labour by means of associations of workmen, together with the creation of a bank of credit. He further requires the State to educate everybody gratuitously in the elements of knowledge, and that there shall be no such thing as irremovable judges, nor capital punishment for political crimes; nor, indeed, for any crime at all. Whether the Freemasons could manage, or live under, a government thus constituted, they best know, but we should personally emigrate from such a country as soon as we possibly could, for we are by no means certain that we should be able to preserve a sixpence in our pocket where such precious principles are practised.

The modern developments of Freemasonry are exciting the fears of even the most tranquil-minded. Even Liberals, who had no objection to see the Clergy reviled, or the doctrines of the Church scoffed at, may well tremble when their property is thus attacked.

The Freemason from which we have quoted these opinions maintains that a man has a right to work, which means, that a rich man must find work for him whether he likes him or not; whether he wants an additional labourer or not. This right of labour is said to flow naturally from the right of existence, and it is just possible that some more learned Mason may derive other rights too from that right, of which we are all in possession.

It is time for people who take up questionable theories about their rights and duties to consider what those rights and duties mean in the hands of others. The intermeddling of the State with the general education of the people is not likely to stop where it stops now. There are other men busy at this besides the Committee of Council, and they have a very definite theory on the matter. The end of all is identical with that of the Belgian Mason, the supremacy of the State, and the absolute denial of the supernatural principle. "Shall we crush the wretch," says this miserable man, "or submit to his authority?" That is the point, and the issue is plainly put. The Freemasons avow themselves on the side of evil, and are ready to abolish the Church in order to establish their own domination. They see that it is a fight unto death without truce or quarter, and that no peace is possible till one side be completely subdued. For the present it is sufficient to give the education of the people to the Government, and to ignore the Priesthood; but when the State shall have given education for two generations, the State itself will disappear before the fury of its own pupils, *filia devorabit matrem*. The Anarchists and Socialists—terms applied to Belgian Masons, according to their own confession—will not rest till they are beaten or victorious themselves. Their friends in other countries—consciously or unconsciously—are doing the same work, increasing the functions of the secular power at the expense of all the traditions and instincts of the world. There are wise men who will be oracles in the eyes of the Heywoods for ever, and who will prove that God, though omnipotent, could not create the earth in less time than some millions of years. These are the men whom the State will employ to educate the people, and no wonder that they begin to feel the necessity of destroying private property and abolishing capital punishments; for when men are all scientifically certain that they have no souls, the bodies of their neighbours will not be very safe.

#### IRISH INTELLIGENCE.

The Rev. Dr. Coghlan, of St. Michael's, Limerick, has been appointed parish priest of Abbeyfeale, by the Right Rev. Dr. Ryan.

The Right Rev. Dr. McKinnon, Bishop of Arichat, Nova Scotia, has arrived at Waterford.

The charity sermon preached at Ennis on Sunday, by the Rev. Father Petcherine, in aid of the completion of the new Catholic chapel realised £40.

Sir Thomas Redington has resigned his office of one of the Secretaries of the Board of Control, in order to become a candidate for New Ross.

SLIGO BOROUGH ELECTION.—Letters from Sligo announce the formal withdrawal of all the candidates from the hustings save Mr. Wynne and Mr. Somers, in whom are respectively personified the Derbyite and Palmerston Administration. Great efforts, it is reported, were made to induce Mr. Somers to give way to some other Liberal more to the taste of the constituency, but the ex-member was inexorable, and the contest (says the *Freeman*) "will be one between Palmerston's nominee and the nominee of the Carlton Club." The odds are altogether in favour of Mr. Wynne.

WATERFORD AS A NAVAL STATION.—It affords us much pleasure to have authority for stating that the remonstrance of the mayor against the removal of the war steamer, which lately paid our port such a flying visit, as well as his representations of the claims and eligibility of Waterford as a naval station, have been attended with success, and that for the future, when the exigencies of the service do not require their presence elsewhere, we may expect to have at least one vessel of war anchored in our waters. A steam frigate of larger size than the last may be expected in a short time, and should the fleet not be despatched this year to the Baltic, she will probably occupy her station in the Suir until replaced by another.—*Waterford Mail*.

An immense quantity of potatoes was sold in Ennis market on Saturday, and realised high prices. We have heard an old inhabitant say that in the whole course of his experience he had not seen so many potatoes for sale on a single day. All of them were disposed of at an average rate of 6d per stone.

The spring operations progress with unwonted energy while the only drawback is the scarcity of labourers.—*Roscommon Messenger*.

A VOICE FROM AMERICA.—We extract the following from the letter of an Irish emigrant now in Boston, U.S.:—"I often think what fools the people are to sell their farms to come out here. It is sheer madness. There are some people shut up in miserable rooms in Boston that I have known to be respectable farmers in Ireland. And things are far worse in New York. I could not live in such places if I were to travel the world over."—*Waterford News*.

DESTRUCTIVE FIRE AT DARTRY CASTLE, THE RESIDENCE OF LORD CREMORNE.—A destructive fire broke out on Saturday evening in Dartry Castle, county Monaghan, the residence of Lord Cremorne. The fire was first observed at six o'clock in the evening, when a message was immediately despatched to Mr. McCoy, of Monaghan—a distance of at least thirteen miles. Mr. McCoy exerted himself with the greatest energy, and arrived at the scene of the conflagration at nine o'clock, bringing with him a fire engine, and several men to work it. By this time the flames had enveloped a great portion of the building. The firemen promptly set to work, under the able direction of Mr. McCoy, and were busily employed until nine o'clock on Sunday morning, when they succeeded in extinguishing the fire, saving about one-half of the house, and the whole of the valuable furniture. The damage is estimated at seven or eight thousand pounds, which is covered by insurances in the Alliance Company. The fire was caused by the bursting of a flue near the top of the house, and when discovered the roof was in flames. The edifice was erected some ten years ago at enormous cost, the stones of which it was composed having been brought over from Scotland, and carted from Dundalk to near Rockcorry.

KEOGH ON THE BENCH.—The *Wexford People* utters this indignant protest against the possible promotion of Mr. William Keogh:—"The 'astounding disclosures' connected with the career of the wretched Sadleir do not 'astound' us. Fellows who are liars and perjurers in public will be thieves in private; there are not two kinds of morality. The infamous policy known by the name of Sadleirism has inflicted an amount of mischief on this unfortunate island greater than any other perfidy perpetrated since an English foot first polluted the soil of our country. If this abominable policy will be extinguished by the death of its author, much as we may regret the horrid scandal—deeply as we may deplore the fate of the miserably suicide—we must admit that 'out of evil cometh good.' We do not envy the feelings, if any they have, of the men who supported this most unhappy man, and his detestable system of public lying and shameless corruption; men whose ostentatious support of Sadleirism drove to death the purest spirit, the noblest intellect, the most unselfish patriot that ever advocated the Irish cause, and sent into exile 'the foremost man of all this island,' a man who risked his life for the independence of his country, and who would cheerfully lay his head on the block, if the sacrifice would establish the freedom of this beautiful but mis-governed land. We believe that Sadleirism is crushed for the next twenty years at least. If truth and justice and morality have not sufficient weight to deter men from supporting such an infamous system, the risk of losing money will keep them from having any connection with public pledge-breakers. They won't be accessaries after the fact when their pockets are in danger. The next man who makes a public pledge and breaks it, if he is a banker, every one who holds his notes will run to get them changed for gold; every man who has money deposited with him will hurry to place it in an honest establishment; if he is in any other business, no man will discount a bill for him; he will suspect the names to be forged; no man will sell him goods; he will expect payment in the Court of Bankruptcy, and so this evil will cure itself. Both God and man, both honesty and self-interest will brown on the atrocious system, and Sadleirism will be remembered with horror, as the greatest moral plague that ever afflicted this country. There is another consideration that presses on us here. For some time rumors have been current that Mr. William Keogh, the colleague of Sadleir in public pledge-breaking, and who even went further than Sadleir in his protestations; for Keogh swore, 'So help him God!' he would never hold office under any government that would not make Crawford's Bill a Cabinet question; and he holds office under Lord Palmerston who laughs at Fenian Right—there are rumors that this man is to be made a judge. Can such a profanation be possible? Can public decency be so outraged? Can the plainest principles of morality be so trampled in the dust? We believe the government of Lord Palmerston is capable of doing a large amount of iniquity—but there is a limit beyond which they dare not pass, or the whole world would cry shame on them, and this is one."

AN ORANGE RIOT AT PORTADOWN.—At Portadown Petty Sessions, held on Friday, before Messrs Millar, R. M., and Shillington, two Catholics were charged with having broken a drum belonging to a party of persons who were walking in procession and playing party airs. For the defence it was stated that the plaintiffs had been of a crowd who had marched in procession to the residence of a man named Fern, who is a Catholic, playing party airs; that the defendants and others ordered them off, and a scuffle ensued in the course of which the drum was broken. Mr. Millar, in pronouncing the decision of the bench, said that as it had been proved that the drum had been broken, which was an illegal act, the bench had no alternative but to mulct the defendants in the amount of the damage done—that was, 5s. each; but he should tell the parties who were called the Orangemen that they were not adopting a legal course in these processions, which were calculated to disturb the peace of the country, and excite animosity and ill will. Two other men were charged with breaking drums on the same occasion, and fined in similar amounts, the bench making similar remarks. Countercharges by the Catholics were brought against the Orangemen for illegal procession. It was proved that the defendants, Henry Flavel, Thomas Christopher Dynes, Francis Dynes, Russell, Thomas Riddell, and others, had marched in procession with a number of other persons playing party airs, and crying "To hell with the Pope," "To hell with the holy water," &c. Information were taken against the parties for a breach of the illegal processions act, returnable to the Armagh Assizes.—*Banner of Ulster*.

IRISH PAUPER STATISTICS.—Returns just published, on the motion of the Irish Secretary, show that on the 1st of January, 1856, there were 73,083 persons in Ireland in receipt of relief, against 86,819 on the 1st of January, 1855—viz., 72,247 in-door, and 836 out of doors. This is equivalent to a decrease of pauperism amounting to 15.8 per cent. The decrease included every county.

EMIGRATION.—By the Mars, from hence to Liverpool, we perceive the ebb of emigration increasing to the United States. About 60 left, amid the lamentations of those departing, and the relatives they left behind. Several were of a respectable class.—*Waterford Chronicle*.

MURDER IN THE COUNTY GALWAY.—A dreadful murder was perpetrated a few days ago near Portumna, Mr. Thaddeus Callaghan, solicitor, of 3 Fitzwilliam Square, Dublin, and Ballinruane, in county Galway, having fallen a victim. It would appear that Mr. Callaghan became obnoxious to the tenantry soon after obtaining possession; he served ejectment suits on some of the occupying tenants and dispossessed several of them. The *Freeman's Journal* has the following report of the occurrence:—"We have just received an account of the lamentable end of the above named gentleman, who, it is much to be feared, fell a victim to the private revenge of some unfortunate outcast evicted from a property which recently came into his hands. It is said that about eighteen months ago Mr. Callaghan came into possession of his property, and that immediately after he commenced proceedings for the removal of every occupant on it. Several ejectments were successfully carried out, and, whether correctly or not, rumour attributes his death to the irritation of some of the wretches who were left homeless and homeless in a heartless world." The accounts received in town to-day state that Mr. Callaghan was assailed on the high road near Portumna, and so seriously injured by stones flung at him that death almost immediately ensued."

HUMANITY OF ENGLISH POOR LAW OFFICIALS.—We have to record a case of inhumanity, if not barbarity, of English Poor Law officials. The facts are in themselves so very atrocious that we will give them simply. William Kelly, a native of Newcastle, in the county Limerick, migrated to Bristol more than ten years ago, and has been resident and employed there during that period. About ten days since he fell accidentally into the river and got cold, and was taken to Stapleton Infirmary; where he was treated for a few days, but, while in a very weakly state, he was, without any notice, put into a cab, taken down to the Bristol steamer, and put on board as a deck passenger, without a morsel of food or an atom of covering. The sailors on board, having more pity than the Poor Law officials, subscribed 1s. to get him something to eat, but he was thus, at this wintry season, in an infirm, delicate state, exposed for a day and a night as a deck passenger to the asperities of the weather and the danger of sickness, and was landed here a picture of suffering, thus thrown on our quay, and still sixty miles from his home. He fell into hands less harsh than those he met in England. He was sent by the Mayor to the poorhouse, until Monday, when he will be transmitted to Newcastle, county Limerick.—*Waterford Mail*.

THE FRAUDS OF MR. SADLEIR.—A Commission of the Royal Swedish Railroad Company has ascertained, after a hasty preliminary examination, that the over-issue of shares on this Company amount to 16,291 £5 shares and 18,782 £4 shares—but the Commission admits that as yet it is impossible to arrive at a correct statement, and that the total issue appropriated to himself may possibly prove to have been £250,000. A new commission, to make a more searching investigation has been appointed.

Great excitement and disappointment has been caused by the wholesale robbery of the Tipperary Joint Stock Bank; many have lost their lives as well as money from disappointment, and the sudden shock occasioned one farmer to beat his wife to death, because she dissuaded him from taking out his money (£300) when he heard of the alarm. A poor woman who was gathering her little savings—near £100—to send her stepson to America, has lost it all.—*Limerick Chronicle*.

The details of the frauds and robberies of the wretched suicide Sadleir are beginning to appear, and so far seem to bear out the "astounding disclosures" of his "friend" in the *Morning Advertiser*. The preliminary investigation into the affairs of the Swedish Railway Company establish the fact of the fraudulent issue of shares and bonds to the enormous nominal amount of nigh a quarter of a million sterling. What sum was actually realised by this audacious swindle it is impossible to say—probably not more than a third of the amount with which the unfortunate shareholders are thus iniquitously saddled. But as this loss will fall principally on British capitalists, we are pretty certain to have a strict and searching investigation into the whole concern, and already the *Times* has opened fire upon those who may be considered delinquents in the second degree. This branch of the great Sadleir swindle may, therefore, be looked upon as in tolerably safe hands.—But what shall we say of the unfortunate shareholders and deluded depositors in that gigantic and most villainous swindle, the Tipperary Bank? Certainly, the proceedings before the Master of the Rolls on Tuesday open before the melancholy prospect. Never before in all the annals of bankruptcy and swindling did such a case come into a court of justice or of law.—The Tipperary Bank had a subscribed capital of a hundred thousand pounds, and their liabilities for deposits, &c., were stated in court to amount to four hundred thousand pounds. Well, what are the assets to set against half a million of hard cash entrusted to the managers or manager of this bank? Why, just £5,400 in money, and £30,000 in bills, &c. This is the statement made on behalf of James Scully, a shareholder, and, we believe, a near relative of the Sadleirs. What became of the £460,000 constituting the great bulk of the capital and deposits? Why, Mr. John Sadleir "overdrew his account" (what mild and considerate phraseology!) to the extent of some £200,000, and the other quarter of a million has yet to be discovered and accounted for.—Such, so far as we can understand from the report of the proceedings in the Rolls Court, seems to be the position of the unfortunate shareholders and the deluded depositors of this bank. If the statements put forward on behalf of Mr. Scully be well founded, and no one there threw any doubt upon them, not only has the whole capital of the shareholders been swept away, but they have been involved in liabilities to an enormous and ruinous extent. To what extent it is at present impossible to say, because it must depend a good deal, not only on the amount of deficiency to be made good, but also on the solvency of particular shareholders. Several of these are known to be men of substance; but of others a different idea is entertained. Of course the solvent shareholders will have to pay for the insolvent ones, in addition to their own share of the liability, and thus it may happen that a share in this concern of the nominal value of £50 and on which a dividend and bonus at the rate of 9 per cent. was received a few weeks ago, may turn out to be worth several hundred pounds less than nothing.—The great probability at present is that the unfortunate shareholders, or such of them as have anything to lose, will be utterly ruined, and yet that the depositors will be robbed to a fearful extent. It is asserted by writers, evidently well informed, in the *Freeman* and *Evening Post*, that the entire property of all the shareholders would not suffice, if sold, to make good the defalcations. The latter journal says:—

"Look to facts that transpired, we fear that the creditors of the bank, as well as the shareholders, will be sufferers to a very considerable extent. The liabilities are so immense that the entire property of the shareholders—supposing all the names on the list to represent persons who had made 'bona fide' investments—would probably fall far short of the amount. It is stated that some of those persons, although their names appear on the registry, are mere nominal proprietors, and that others are possessed of narrow means. All the shareholders are liable to the last shilling they possess; but, even if they were totally exhausted by successive calls, we fear much that the entire produce would be greatly below £400,000.

"And this was the more deplorable, because a large proportion of the creditors are farmers and small traders, who, deceived by false representations of prosperity and the temptation of a high rate of interest on deposits, had left all their savings and their capital at the various branches of the bank. Some heart-rending cases have been mentioned in the local

journals; and many others there are, doubtless, where families, who had been in thriving circumstances, are now left depending for the means of existence upon the result of the proceedings in the Court of Chancery."

Just three weeks before the final crash the sole managing director, Mr. James Sadler, published a report, in which it was stated that after payment of six per cent. on the 31st of December, 1855, and that three per cent. bonus a surplus remained of £3,303 12s. 4d., which the directors advised to be carried to the reserved account of £17,375 12s. 7d. This report was published on the 1st of February 1856. Of course, at the time there was neither reserve fund, nor surplus, nor capital in the bank, and but a small proportion of the deposits confided to its trust.—*Tablet*.

GREAT BRITAIN.

CONVERSIONS.—Three clergymen, all men of distinction in Sussex, have been received into the church within the last few weeks. The value of the living which one of them has resigned is about £1,000 a year. It is rumored in London that the Dowager Duchess of Argyll has embraced the Catholic faith. If this be so, she will be the third Scottish duchess who has renounced Protestantism and embraced the Catholic faith within the last year or two. It is only three months ago that the Duchess of Buccleuch was received at the Catholic chapel, Farm street. These facts, with ten thousand similar ones which might be added, are a proof that the Church of England—for most of the late conversions are from the establishment—is crumbling to dust in spite of the national puffing it has received from the legislature during the last three hundred years.—*Weekly Register*.

DECLINE IN THE PRICE OF CORN.—A fall took place in the price of wheat on Tuesday at Mark Lane, amounting to between six and eight shillings a quarter. Oats were from one to two shillings lower.

Admiral Watson has sailed for Kiel. He has ordered the fleet to assemble off Moar Island, to announce the renewal of the blockade of the Russian ports.

Yesterday we took occasion to remark on an event which has consolidated the power of Britain in the far East; to-day we have equal, if not greater pleasure, in pointing public attention to an equally gratifying proof of the firmness and durability of our empire in the remote West. We really seem at last to have solved the problem, so long deemed insoluble, how to retain a Colonial dependency under the dominion of the mother country, without violence and without coercion, by the mere strength of mutual interests and mutual benefits. That a perfectly free community—governed by institutions more democratic than our own, and well knowing that, should it fix its mind upon separation from us, that separation can be obtained by the mere expression of its will—should cling closely to our side, should rival us in loyalty to our Queen and respect for our institutions, is a spectacle at once so striking and so gratifying as to deserve more than ordinary mention from those whose duty it is to chronicle the noteworthy events of the time. It is not that Canada enjoys from us any peculiar advantages—for she has to compete in our markets against the whole world—nor yet that she receives from us any very efficient military protection; for the Governor-General, when he went to open the legislative Council and Assembly at Toronto, was escorted by Canadian Volunteers and saluted by a salvo from Canadian Artillerymen. But Canada feels that England has at length learnt how to deal liberally and justly with her colonies, that she has cast aside the antiquated maxims of restraint and interference, and whatever control she exercises over them is that of a kind parent instead of a stern and grudging guardian.—*Times*.

PROTESTANT CHARITY.—In St. Pancras Workhouse the "test," as it used to be technically called, is not black bread, or watergruel, or stone-breaking, or any other trial of poverty but denial of common wholesome air—positively foul air, very little of it, and no change of that little quantity. It appears to be a general practice to prepare the air for pauper use by passing it first through those particular apartments which it is usual to insulate as much as possible, for decency as well as for health. The wards are so crowded that the inmates, even the sick inmates, lie by dozens on the floor—may, they are stowed out of the way, in holes and corners, passages and landings, where people would least expect them. The doctors are overwhelmed with the confusion, and, what is more serious, find that disorders both spread by inevitable contagion and acquire a malignancy that defies all their medicines. In the women's receiving and casual ward as many as 80 and upwards sleep nightly. Omitting the children, it has been found that every adult has an average of 164 cubic feet, instead of the 2,000 which is the common proportion for a gentleman or lady. The air was found to contain a large percentage of carbonic acid gas, the result of which was nausea, fever, and of course deaths. The nurses, and doctors, and relieving officers, all suffered. Not only were there no bedsteads, there were not even beds; and the poor wretches lay on the bare floor, or on forms, sometimes "huddled" together in a compact naked mass, communicating vermin and disease. As for mothers and infants, there seems to have been little pity for them; it was no great matter if the children were removed to a better world. In these wards we find two per cent. of carbonic acid gas, as decidedly fatal to life as strychnine or prussic acid. The children slept eight in a small bed, festering with cutaneous disorders. But the men, particularly that helpless class that cannot take care of themselves, were no better off. We are, of course, not quoting the complaints of any chance informant, any tender-hearted philanthropist looking out for a topic, but from the report of an inspector sent by the Poor Law Commissioners. The men, then, it appears, have been sleeping in cellars, without chimneys or even windows, and no communication with the outer air except a light in the door. A long, low roomy seven feet two inches high, contained 32 sleepers. When the poor apply for relief they are "penned" so long and subjected to such pressure that they must be strong if they survive the ordeal and obtain their wretched pittance. At half-past five in the evening as many as 150 were still unrelieved; they had not tasted food the whole day, and expected none till seven. But let us not be too hard on the humane British people. We are not entirely without benevolence. It is only in the selection of our objects that we are rather capricious. If any of these miserable wretches struggling like sheep through their pens to get a little bread, or lying on the ground naked, and breathing a

horrid mixture of air and carbonic acid gas, had gone out and taken a loaf from a shop window, or broken a pane of glass, or touched a pocket-handkerchief as it dangled from a coat-tail, then he or she would immediately have been promoted to Newgate, or some other of her Majesty's penal palaces. If a woman, she might have found herself at Newgate, in lively company, in spacious wards, and with nineteen fires employed in keeping up an agreeable and uniform temperature for thirteen of her sex. She might have put the city to the cost of some £50 a year, instead of the 1s. 10d. a week, or some such burthen, she has laid on the parish of Saint Pancras. No wonder we are pulling down our prisons and building larger ones; no wonder that wherever we go we find the pleasantest spots occupied with large edifices for the punishment or reformation of offenders. The poor—for poor there must always be—are driven by the extremity of their distress to think it a small affair to break the laws of a community which has so little heart for them. Indeed, they know they are forgotten, unknown, trodden under foot, crushed to death, and rotting in cellars, where they are, and so long as their hands are innocent of crime; but the moment they come within the penalty of our laws they will become the objects of the most affectionate regard. They will at once have good air, wholesome warmth—in fact, a paradise, compared with their treatment so long as poverty was the whole of their crime.—*Times*.

MACAULAY BURNT IN EFFIGY.—The Highlanders of Glenmore, Inverness-shire, feeling aggrieved and indignant at the slanderous charges brought by Mr. Macaulay against their predecessors, in his late volume of the "History of England," assembled together, and headed by a piper playing the "Rogue's March," proceeded to the Black Rock, near Glenmore House, and there burnt in effigy the distinguished historian! The assembled crowd gave three shouts of execration as the effigy was consuming. Macaulay, when in the Highlands, resided for a considerable time at Glenmore House.

BRITISH MORALITY.—A few days ago a couple were united in matrimony by the superintendent registrar of the district of Billesdon, Leicestershire, whose united ages amounted to one hundred and sixty one years. The parties had lived together, as man and wife for fifty four years, and brought up a numerous family, the wife having been purchased in 1802 for sixpence. She had been about to be married in that year to another man, in the absence, and in consequence of the supposed death of her rightful husband. He, however, shortly returned with another bride, and a dispute arose between the women. He thereupon purchased a halter for a shilling, and sold his original spouse publicly in the town of Kegworth, for the sum mentioned above, to the man with whom she is now legally united; her original husband being dead.

ENGLISH RUNAWAY HUSBANDS.—SUNDERLAND, MARCH 3.—The many crimes which are of daily occurrence in this Bible loving country—crimes which would disgrace a savage land—having found a wide publicity through the columns of the *Telegraph* in Ireland, and no little in England, perhaps it may not be out of place to record a fact which must clearly demonstrate how lightly the obligations of marriage are regarded here amongst a certain class, as well as amongst a goodly portion of our Calvinistic neighbors north of the Tweed, where "royal sermons" are ostentatiously preached to flatter courtiers and crowned heads, doubtless with such motives as prompts one to exclaim with the Bard of Avoon—

O! momentary grace of mortal man,  
That we hunt more after, than the grace of God!

Some few weeks ago the walls of Sunderland were covered with large "placards," setting forth in full the names of a number of fugitive husbands who deserted their wives or children in Edinburgh or Glasgow; and now, on the authority of the overseers of the poor and the press, I have to tell you, that no less than fifty seven heartless scoundrels are reported to have run away here from their families—viz., Sunderland parish, 21; Bishopwearmouth, 15; and Monkwearmouth, 21—thus affording a faithful illustration of the manner in which "religion in common life" is exemplified in the conduct of those over fed and irreligious savages, on whose callous hearts and polluted lips is stamped the impress of vice and immorality; and whilst they profess a quasi religion without faith, are ever ready to swallow down the pernicious teachings and doctrines of the upstart followers of Luther, Calvin, and Henry VIII. Scotch preachers may sneer at the holy inmates of the cloisters, but all the common place twaddle spouted from Presbyterian rostrums by Caird and Co., can never tend to place a restraint on the bad passions of those professors of "religion in common life," whose only guide and authority in matters of faith and morals is their own fallible judgement.—*Correspondent of Telegraph*.

EDINBURGH LUNATIC ASYLUM.—There are three females in the asylum who have been driven mad by the denunciations and terrors held forth by some minister, whose name is, unfortunately not given. Last summer a young woman went stark mad at Helensburgh after hearing some vehement preacher, who manifested probably more zeal than knowledge.—*North British Mail*.

Thomas Robson, aged 22, was tried before Mr. Baron Martin, at the Newcastle-upon-Tyne assizes, on the charge of having administered to Elizabeth Robson, his wife, two drachms of sugar of lead, with intent to poison her. The prisoner was found guilty, and the judge ordered sentence of death to be recorded, observing that the real punishment would be penal servitude for life.

The magistrates of Oldham have gravely decided that a man may not be shaved on Sunday, and punished an unfortunate barber who ventured to perform that necessary operation on the Protestant "Sabbath." The Botanical Society of Manchester has also refused to open its gardens on the Sunday; and the *Church and State Gazette* is so elated at their recent triumph in parliament that it even proposes that the Sunday Beer Bill be repealed. The more popular journals, however, from the *Times* to *Punch* (which represents the "Archbishop of Cant," in the unpic turesque costume of his order, walking to church with no better protection from a pelting shower than an ordinary umbrella) adopt a widely different tone; and I am glad to see that some of them are beginning to realize the important truth that really lies at the foundation of the whole controversy—viz., that Sunday is not the Sabbath, and that there is no authority for the transference of the latter designation (which has always been applied to Saturday, both in Jewish and Christian times) to the first day of the week. The subject is such an important one, and has such a wide bearing, that I trust it will not be allowed to rest (now that it is fairly under discussion) until the matter

has been put before the public in its true light. Many Catholics here, both amongst Clergy and laity, are much impressed with the importance of the question, for the popular superstition on this subject really lies at the root of so many existing evils, both social and moral, and has, moreover, the worst effect upon society generally. Still it must be confessed that it is a matter of some difficulty, especially as the opposition to the Sabbatarian movement is more or less identified with irreligious parties, and even to some extent invested with an anti-Christian character. It is important, therefore, that it should be clearly understood that, if the matter is taken up by Catholics, it is (primarily) on religious grounds, and not from any feeling of indifference to the claims of religion. The popular error has such firm possession of the public mind, that even persons who make no pretensions to spirituality, yet profess the greatest horror at any interference with the "national" superstition (to use Doctor Sumner's appropriate adjective); and we find them more scrupulous about this ceremonial observance than they are with regard to the plain moral precepts of the Decalogue. Thus, in Scotland, there are thousands perpetually addicted to the vice of intemperance, who would soon commit murder as enter a railway on the Sunday; I have also known instances of Protestant young ladies (to take an example from the other sex), who, though with no pretensions to be considered religious, were yet shocked in the extreme at the proposal to play a cheerful tune on the Christian festival (the "Easter Day in every week," a character of which it is not entirely deprived, even in this penitential season), or to permit an innocent game on that holy day. Now, these cases are sufficient to prove that our modern theologians are really beginning at the wrong end (to say the least of it), when they attempt to enforce upon the public so rigid and uncalled for a ceremonial observance, derived from Jewish times. They "strain at a gnat and swallow a camel" (to use words which are applied to the Pharisees of old); and while forbidding our jaded operatives their Sunday ride and glass of beer, omit the "weighty matters" which are chiefly enforced by both natural and revealed religion; a principal cause of our numerous moral delinquencies being undoubtedly that very superstition in regard to the observance of Sunday which they seek to uphold. Our over-worked poor are sadly in want of a more reasonable and practical religion than that which they have been taught, and one more adapted to their actual wants and circumstances. The gloomy theology of Luther, and Calvin, and Knox (notwithstanding its occasional moral laxity) has produced none but evil fruit; but the cheerful piety of a St. Philip Neri, and the consoling lessons of St. Alphonsus, would have a vastly different effect; and people would begin to understand that religion is a matter of the heart and conscience, and not of closed doors, and legislative enactments against the few comforts of the poor. A Catholic Saint and Bishop, who was once indulging in an innocent game of chance on a Sunday, replied to an objector that amusement and recreation were as much Christian duties as anything else; a truth to which the arrangements of our severest Religious Orders bear testimony, for they all have their hours of "recreation." Puritans and Puseyites seem to imagine that to assume a gloomy face is a principal duty of Christianity; and it is the Catholic religion alone which really inculcates the Scriptural duty of "rejoicing;" and recognises the lawfulness and necessity of amusement and recreation. The present seems, therefore, an admirable opportunity for putting before our countrymen this remarkable contrast between the new and old religions; and many of our Clergy are availing themselves of it with the best effect. I am glad to see, too that our Catholic libraries and reading-rooms are open to their members on Sunday afternoons, and there would probably be no objection to lectures or other entertainments between church hours. In other countries the best Catholics generally fill up the interval between Mass and Vespers with some amusement, and in some the villagers may be seen indulging in an innocent dance in the presence of their Pastor, who knows full well that devotion is rather promoted than retarded by such wholesome relaxation. But how different is all this to the gloomy and Pharaiseal exterior of our English and Scotch towns!—*Cor. Tablet*.

UNITED STATES.

INCREASE OF CRIME AND DECREASE OF RELIGION IN AMERICA.—It is undoubtedly true that crime has increased at least two-fold in nearly all the States in the last few years. During the same period, Christianity, in most of the old States, has been at a perfect standstill. In the city of New York, we are reliably informed, there are not so many Christian communicants outside of the Catholic Church, as there were even ten years ago; and almost everywhere else the same or similar results are shown by undoubted statistics, and admitted by the highest authority in the churches. Something has produced these results; and there can be no harm, we think, in inquiring what it is. If Christianity really possesses the beauties and virtues that are attributed to it, and vice is really the hideous monster the moralists and poets have painted it—how comes it that Christianity is declining, and vice increasing? As citizens, if not as Christians, we have a right to ask this question, for the community and the State are alike interested in it. It is our right to answer it, also, if we are willing to submit our answer to the scrutiny and criticism of both the political and the religious communities.—*Providence Post*.

Consider, we (*American Call*) beseech you, friends of this cause, the present condition of the Irish laborer in an eastern city. He lands bewildered by the crowd, having spent all his previous life to the simple rural routine of test and labor. Disguised enemies receive him with a false friendliness. He is led to some vile street, lodged in some foul Phalanstery, where every habit of communistic life prevails, but its cleanliness and regularity. His native virtue, implanted by tradition and protected by neighborhood, is shaken by the first debauch. The road to ruin is taken by easy stages. He is turned to all the purposes of others, and no longer clings to any of his own. It is a lamentable truth that the Irish laborer in the cities is turned to as many uses as the dead ox, whose bones and sinews, not less than his flesh and blood, employ separate sets of hands. And his deterioration does not end here. His conscience is warped with the fluctuations of his condition; the liquor-seller makes him a sot, the demagogue enlists him in his body guard, the Police Court becomes familiar with his name, the Pottery field receives his unanointed remains. This is no solitary or extreme case. The Irish emigration loses five thousand heads of families per year by such awful exits, and in their loss is involved that of their children. For those who have passed even three years in such a school, we have little or no hope; speedy removal from temptation can alone save them from the inevitable end of their bad beginning.

A PROPHECY.—In 1831, the eccentric Lorenzo Dow made a prophecy that in 1856 the greatest flood since the time of Noah would prevail all over the world. From the vast quantity of snow on the ground, and ice in the rivers, it would only require a couple of days' continuous warm rain from the southwest to produce pretty much of a flood in the United States.

Attorney-General Clifford, of Massachusetts, expresses the opinion that the "liquor laws" of 1852 and 1855, in that State, have proved expensive failures.

CONVENTS IN AMERICA.—According to The American and Foreign Christian Union, the conventual system has taken strong hold upon our soil. It says that lands have been purchased and edifices reared in our cities and rural districts for this object. And, under the direction of Dominicans, Benedictines, Redemptorists, Franciscans, Cistercians, Carmelites, Jesuits, Sisters of Mercy, Sisters of Notre Dame, Sisters of Providence, Ursuline Sisters, the Sisterhood of St. Joseph, Ladies of the Sacred Heart, Loretines, or some other order, 142 of these religious communities are established and in operation among us.

A VERY HANDSOME YOUNG LADY.—The *New York Tribune* gives us the following account of the promenading and pranks of one of the ladies of the principal commercial city of yankeedom:—Ann Lindon, alias Charles Lindon, was arrested by Policeman O'Keefe of the Chief's Office, for parading the streets in male attire, and for other discrepancies. It appears that she was found on the corner of Warren-street and College place, handsomely dressed, and making quite a display, and the officer felt it his duty to "bring her in." She has been in the habit of visiting the Broadway saloons, associating with Aldermen, (a fine companion for Aldermen!) Policemen, Constables, and other distinguished characters; and has occasionally, as Officer O'Keefe has been informed, passed herself off even as his business partner. Of late she has indulged too freely in gin-slings and other fashionable drinks. She was taken before a magistrate, who sent her to the Penitentiary, as a vagrant, for two months. She is but nineteen years of age, and very handsome.

CRUEL TREATMENT OF CHILDREN.—The *Ravenna (O.) Democrat* contains the following account of the brutal treatment of a little boy by his father, one Thos. Lewis. Lewis is a drinking man, and a man of the most furious passion. He struck his boy with a barn shovel, cleaving his scalp to the skull. He then kicked him out of doors, kicked him in the mouth, rubbed his face in the snow, afterwards dragged him into the house, swore he would cut his head off, and made a deadly thrust at him with a butcher-knife, which the boy, by a quick movement, escaped. His father then knocked him down, and left him bleeding upon the floor. On a former occasion, Lewis pointed a loaded gun at the boy, and under a threat to shoot him made him climb a telegraph pole. A short time before the death of his wife, they lost a young child. While his wife was on her sick bed, and, as it proved, death bed, Lewis went to the grave, dug up the child, took it from the coffin, tore off its shroud, and thrust the child into the bed of his dying wife, saying, with lurid imprecations, "that she might have her child if she made such a fuss about it." This he did because his wife moaned immoderately for her child.

The *Church Journal* gives an account of the progress of Protestant Missions in the East. The *Journal* is itself Protestant:—"The Missionaries of the A. B. C. F. M., on their first commencing their work at the East, disclaimed all idea of thus creating a schism. They moreover affected liturgical usages, and the wearing of vestments in public service; and in other things showed a disposition to imitate the Church, such as they never would have dared to cherish at home, and about which their letters home were studiously silent. After a few years—their patience not being gifted with "final perseverance"—they became disgusted with the slowness which Churches 1800 years old showed in learning "new things" from American Missionaries; and they consequently determined to change their policy into that of open hostilities. Persecution, if thus provoked—and it was natural that it should be—would prove a more available sort of capital in that business, than patience. A few converts have been made, and only a few. The persecution did not amount to very much—except the extraordinary loudness of the noise made by the persecuted; and a limited amount of feeble congregations, living on foreign alms and kept together solely by foreign officials, is the only result, thus far, of the attempt at a schism."

CATHOLICS DON'T WANT OFFICE.—The malice of Satan never caused him to commit a greater mistake of policy than in inspiring the sham-Americans to include the proscription of Catholics in their rituals. *Divide et impera* is the Devil's true motto, and he has missed a point in disregarding it here. To have proscribed foreigners simply would have gained the same point nearly as to proscribe Catholics and foreigners both, as the majority of the Catholics, and nearly all who are formidable to the Devil's kingdom, are foreign born. At least this is the superficial view of the case, for perhaps Satan, who is an unrivalled politician, saw advantages to be obtained by the course he has pursued, and disadvantages to be incurred by the other. For example, the exclusion of foreigners alone might damage his own friends of the infidel immigration, and the Orange Irish, who, in spite of nativism, will still come in for their share of the public spoils, as well as of political power. But we apprehend that the chief benefit the devil expected from this move was to entrap the Catholics themselves, whether native or foreign, into a corresponding false move that seems, at first sight, the answer to his, viz., into identifying Catholicity as a foreign religion with the claims of foreigners born. We ought to be on our guard against this dodge of the Prince of Darkness. The true way to meet it is not to adopt what is called nativism (the purely sectional and sectarian character of which we have frequently exposed), but to show a willingness to adjust the naturalization laws in any way it is desired, for the sake of peace, and above all not to press the claims of Catholic citizens to a share in the distribution of the spoils of office. No citizen has, as such, a right to office. Offices are not created for the benefit of the office-holders, but of the public, and it is quite obvious that other things being equal, a native is more likely to be fit for office than a foreigner. We, as Catholics, can afford to be more generous on this point, from the notorious fact that office seeking Catholics are very indifferent Catholics, and that in a Protestant, or at least an unbelieving and latitudinarian community, the mere ambition to be in public office is a snare to the Catholic conscience. We ourselves would not purchase the fattest and most honorable office in the gift of the people, at the price of the smallest concession to the infidel and latitudinarian spirit of the country. Catholics should aspire to change that spirit into their own spirit of faith and earnestness, not to conciliate and profit by it, with a view to very doubtful temporal advantages.—*Leader*.

REMITTANCES

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 TERMS:  
 To Town Subscribers. . . . \$3 per annum.  
 To Country do. . . . \$2½ do.  
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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 28, 1856.

To OUR CITY SUBSCRIBERS.—We wish to inform our City subscribers that no person is authorized, from this date, to collect any money due to this Office, or to give receipts. The publisher, Mr. J. Gillies, will call upon the City subscribers himself in a few days for the subscriptions due.

No news of the steamer up to the time of going to press, so that we are as much in the dark as ever as to the result of the Paris Conference. From the fact, that the story about troops for Canada is formally contradicted, it may be inferred that, in Great Britain, at least there is little or no interest felt in the American Question. Some of the American papers may perhaps still continue to talk big about it, but no one on the other side of the Atlantic seems inclined to take any notice of their bluster.—They have something of more importance to attend to. The owners of the Pacific have, it is said, given up all hopes of that vessel; but it is still possible that the crew and passengers may have been picked up by some of the ships now over due.

Noticing the defeat of the "Maine Liquor" Law in the House of Assembly, by the Lower Canada vote, the Ottawa Citizen breaks out in the following strain:—

"It is remarkable that, in that section of the Province where the people are the most temperate, the cause of temperance should be opposed by those who are generally supposed to speak the sentiments of the people."—Ottawa Citizen, 22nd inst.

It would be "remarkable" were it otherwise.—Does our cotemporary fancy for a moment that a Law, prohibiting the use of alcoholic liquors, would be acceptable to, or approved of by, the people of France, Italy, or Spain? Only by a community wallowing in the slough of drunkenness, could such a law be enacted; for it amounts to a confession that moral influences have lost all control over the majority of its members. We in Lower Canada, where, as the Ottawa Citizen truly says, the people are more temperate than in the Upper section of the Province, are not prepared to make such a disgraceful admission.

There is something amusing too, in the coolness with which, in common with all "Maine-acs," the Ottawa Citizen assumes that, to oppose the "Maine Law" is to oppose the "cause of temperance!" that every one who will not repeat his *shibboleth*, or bow down before the image which he has set up as his Temperance God, is a gluttonous man and a wine bibber, the friend of publicans and sinners! Might we take the liberty of, in all charity, insinuating to our cotemporary that this "stand-aside-for-I-am-holier-than-thou" style of meeting the arguments of the opponents—not of "Temperance," but of a particular Law, is not calculated to improve his position in the eyes of impartial judges. We know many, hundreds indeed, of exemplary persons, not only temperate, but abstemious, who never touch fermented liquors in any shape, who are strenuous opponents of the "Maine Liquor Law"—because they believe, what all experience has proved, that such Legislation is certain to do more harm than good;—because it is based upon a false principle, contrary to reason, to revelation, and dangerous to civil freedom.

The advocates of prohibitory legislation argue somewhat in this wise:—

1. That intemperance increases and diminishes, directly, as the supply and use of alcoholic liquors.
2. That by penal enactments the State can diminish that supply and use; and therefore, to the same extent, can diminish drunkenness.
3. That a law totally prohibiting the supply and use of all alcoholic liquors would effectually prevent intemperance.

We reply:—

1. That it is false that intemperance varies directly as the supply and use of alcoholic liquors. The countries whose people are proverbially the most temperate, are those countries most abundantly and cheaply supplied with alcoholic liquors; and where such liquors are most constantly used by the great mass of the people. France, Italy, Portugal and Spain are abundantly supplied with intoxicating liquors; such liquors are constantly used, at all their repasts, by almost all classes of the community; yet it is rare to meet with drunkards in Italy, France, or Portugal; and an intoxicated Spaniard is a *rara avis*. Therefore intemperance does not increase or diminish directly, but rather inversely, as the supply and use of alcoholic liquors.

Or we might give another illustration of our meaning. A grown up man, with plenty of money in his

pocket, is not likely to make himself sick with buns and tarts in a confectioner's shop. A school boy, to whom buns and tarts are rarities, will almost invariably eat himself into an indigestion whenever he has the chance.

2. It is false that, by legislation, the State can diminish the supply of intoxicating liquors, when there exists a strong and general demand for such commodities. This has been repeatedly proved—as in Ireland and Scotland, where the only effect of liquor legislation was to call into being hosts of smugglers, and illicit distilleries; as in those States of the neighboring Republic which have adopted the "Maine Law;" and where, in spite of that law, intoxicating liquors are as easily procured as ever.

Having then established the falsity of our opponent's premises, we are surely at liberty to contest his conclusions.

On the other hand, we contend that the use of alcoholic beverages is perfectly legitimate; sanctioned by the law of God, and by the example of our Saviour Himself. As Christians therefore we deny the right of the State to prohibit that which God has sanctioned—to call that unclean which He has Himself cleansed—or to pronounce that evil, which He hath blessed. We protest against all legislation that prohibits the use of any of God's creatures, as essentially evil.

As freemen, we deny the right of the State to enact sumptuary laws in any form; or, directly or indirectly, to prescribe what we shall, or shall not, eat and drink. As a financial question, the State has of course the right to legislate in the premises. It has also the incontestible right to repress all evils accruing from the abuse of alcoholic liquors. "Finance" and "Police" are of the domain of the State. But it has no rightful independent "Moral" jurisdiction whatsoever; and the assertion on its part of any claim to such jurisdiction, is an arbitrary assumption, which it behoves every freeman to resist.

And lastly, as "Friends of Temperance," we oppose the "Maine Law," because, though it may make hypocrites, and encourage smuggling, we do not believe that it can promote temperance;—because we believe that, to reform Society, we must begin—not by reforming Society *en masse*, but—by reforming the individuals of whom Society is composed.

Lastly—the "Maine Law" is indefensible, unless it can be shown that it is absolutely necessary for the cause of Temperance. But the Spaniards, the Italians, and the people of many other nations, are proverbially temperate without a "Maine Law." Therefore a "Maine Law" is not absolutely necessary—for men *are*, and therefore *may be*, sober without such a Law; and if not absolutely necessary, it can not be defended even upon the tyrant's plea of necessity, and is therefore indefensible. Perhaps the Ottawa Citizen will urge the "moral inferiority" of the Anglo-Saxon, Protestantised, races of North America, to the Catholics of Spain and Italy. We admit that "moral inferiority" of course; but as we assert that even the former, in spite of their present degradation, are susceptible of a moral culture, which shall raise them to a level with the latter, so we would rather trust to moral and religious influences for repressing intemperance, than resort to a legislation which, as Catholics and as freemen, we are compelled to condemn, because dangerous to our rights as citizens, and because involving a principle revolting to our faith as Christians.

"MUMMERIES OF POPERY."—Under this head the Christian Guardian—Methodist—classes those services with which, during "Holy Week," the Catholic Church commemorates the sufferings of Our Blessed Lord and Redeemer—His last supper with the twelve—His betrayal by Judas—His agony and bloody sweat in the garden of Gethsemane—His scourging—His crowning with thorns—His Cross and passion—His cry of anguish unfathomable, "Eloi, Eloi, Lamma Sabathani"—His death and burial; and finally, His glorious Resurrection. These are the "Mummeries" at which this scurrilous fellow vents his puny witticisms.

"Christ our passover is sacrificed for us"—says his version of the Bible—"therefore let us keep the feast"—1 Cor., v. 7, 8; which being interpreted, Methodistically, means—"therefore let us not keep the feast"—an "imaginary, holy week"—a mere "Popish superstition!" Or if we at all observe it, let us keep it with the old leaven of malice and wickedness—with rancorous abuse of Catholics, and blasphemous sneers at the sufferings of Him Whom those superstitious Papists adore! Such at least seems to us the commentary put by the Christian Guardian upon the words of the Apostle.

The universality and antiquity of these mummeries, and of the observance of this "imaginary holy week" even the Christian Guardian will hardly be bold enough—spite of his impudence and the gross ignorance of his fellow-sectaries—to deny. Even the Christian Guardian must be aware that one of the first disputes that disturbed the harmony of the early Church, was as to the time of keeping this "imaginary holy week;" not as to whether it should be kept, but simply as to the proper time of keeping it. Hence, in the second century, the famous contest betwixt Victor and some of the Prelates in Asia, and the celebrated correspondence of St. Irenæus with the Sovereign Pontiff. It would be no easy matter for the Christian Guardian to produce, either from the Bible or the history of the primitive Church, as good authority for abrogating the Jewish Sabbath, and observing the first day of the week in lieu thereof, as we can adduce for the observance of our "imaginary holy week."

Having then explained what we commemorate in our "imaginary holy week," and indicated the authority on which we keep it, it is surely unnecessary to trouble our cotemporary with the reasons why the observance of the Festival of St. Patrick's Day has

this year been postponed until after Easter. We honor the memory of the Saints, true—but as the servants of Him to Whom all our homage is due, and in Whom all our worship terminates. It is because the Christian Guardian cannot, or rather will not, see that the devotion of Catholics to the Saints, to the servants of Our Lord, to His Blessed Mother, is only relative, and always referable to Him Whose creatures they are, that he is perplexed at the postponement of the Festivities of St. Patrick's Day. But after all, why should he trouble himself about this? What has he to do with St. Patrick, or any of the Saints, who were all Papists to a man?

"An Experiment" upon the forbearance of Catholics, with the result of which the Quebec Gazette professes itself satisfied, has just been tried at Quebec in the Lecture Hall, St. Anne's Street. The subject chosen for the evening's entertainment was the "Immaculate Conception" of the Blessed Virgin; and it would appear from the report as published both in the Quebec Gazette and Colonist, that the lecturer treated it, if not very learnedly, at all events decently, refraining from obscenity, and gratuitous insults. In this there is something both novel and satisfactory.

The doctrine of the Church, the Lecturer, said—of course, Protestant Lecturers always do—was "contrary to reason and common sense"—we copy from the report of the Gazette—adding "that he was willing to listen to any layman or priest who was prepared to assert that what he alleged was incorrect." As a humble layman we are quite willing to break a lance with this champion of Protestantism.

The doctrine of the "Immaculate Conception" of the Blessed Virgin is not, we say "contrary to reason or common sense;" because, neither from reason or common sense, can we learn that any are "Conceived Maculate." That the tender infant comes into the world with the stain of Original Sin, and a child of wrath, is a doctrine which, whether it be deducible from revelation or not, is certainly not one which we could acquire from reason or common sense. The contrary therefore to that doctrine—even if asserted of all of Adam born, instead of the Mother of God only—is certainly "not contrary to reason or common sense."

It is also a doctrine held by many of the most intelligent of Protestant sects; by all who glory in the name of "Liberal Christians," and who altogether reject the doctrine of "Original Sin" as "contrary to reason, common sense" and revelation. These hold that all are "Conceived Immaculate" in the sense in which the Catholic Church teaches that the Blessed Virgin was "Conceived Immaculate." It cannot therefore be "contrary to reason and common sense" to predicate of one, that which numbers of Protestants—in every respect Mr. Carden's equals—predicate of all.

On the contrary, rejecting Revelation, rejecting the infallible teachings of the Catholic Church, we should at once reject the doctrine of the "Maculate Conception" of any child of woman born, as "contrary to reason and common sense;" as repugnant to, and incompatible with, our natural ideas of God's goodness and justice. The mystery, that which it requires an "Act of Faith" to believe, that which transcends "reason and common sense" is—not that the Blessed Virgin was in her "Conception Immaculate" but—that any are otherwise. Were Mr. Carden acquainted with the first laws of logic he would see that, until "reason and common sense" can establish the doctrine of the hereditary transmission of "Original Sin" to the newly conceived infant—or in other words, the doctrine of the "Maculate Conception"—the doctrine of the "Immaculate Conception" of the Blessed Virgin is not "contrary to reason or common sense." Now we defy him from these alone to prove the former doctrine, or that of the "Maculate Conception" of any descendant of Adam.

This doctrine is taught by Revelation. We Catholics, believe it, because, and only because, and only in so far as, the Catholic Church, speaking by the mouths of the Sovereign Pontiffs, and of her Prelates in Council assembled, teaches us it. It is a mystery; perhaps of all mysteries the most difficult to accept, the most difficult to reconcile with human reason—which it transcends, though it does not contradict. We believe it then only because we believe the Church that teaches it to be infallible. Mr. Carden assumes that she is fallible; may err, and has erred. Were he by his arguments to convince us of her fallibility, what does he think would be the result? That we should therefore believe in the "Maculate Conception" of the Blessed Virgin? If he does, he is most grossly and most ludicrously mistaken. Were we once to reject the teachings of the Church as the only infallible guide in the supernatural order, we should as a natural consequence of our Protestantism reject, or Protest against, the doctrine, not of the "Immaculate" but of the "Maculate Conception," as "contrary to reason and common sense;" and should assert the "Immaculate Conception" not of Mary alone, but of all the human race. Again we say, we defy Mr. Carden to prove, from "reason and common sense," that either Mary, or any one else, was "Conceived Maculate;" and if he cannot do this, what nonsense must he not have talked, and his gaping audience applauded, when he told them that the doctrine of the "Immaculate Conception" was "contrary to reason and common sense"!!!

PROTESTANT LOYALTY.—Our Protestant friends of Upper Canada are ever making a boast of their "loyalty." As a significant comment upon this, the Toronto Colonist of the 20th inst. gravely informs us that if the Seat of Government were "placed in Lower Canada, Upper Canada would rebel." From this we may form a correct estimate of the value of "Protestant Loyalty."

ST. PATRICK'S SOCIETY.

We are happy to have in our power to announce that this Society is now fully and most admirably organised. On Monday evening last, the members proceeded to the election of office-bearers for the ensuing year, when the following gentlemen were chosen:—

- President—H. Howard, Esq., M. D. (elected unanimously.)  
 1st Vice-President—Marcus Doherty, Esq.  
 2nd Vice-President—Alex. M'Cambridge, Esq.  
 Treasurer—Francis F. Mullins, Esq.  
 Cor. Secretary—Patrick J. Fogarty, Esq.  
 Rec. Secretary—Thomas C. Collins, Esq.  
 Asst. Sec. Secretary—William W. O'Brien, Esq.  
 Physician—Dr. Hingston.

The Chaplains are of course the Reverend J. J. Connolly, and the Clergy of the St. Patrick's Church. The following are the names of the gentlemen who compose the Committee of Management:—

- Messrs. Patrick Brennan, James McShane, Sen., Patrick Mohan, Patrick Ronayne, Edward Murphy, Patrick Larkin, John Phelan, Terence Moore, Edward Gorman, John Houlihan, Joseph Cloran, Thomas Patton, Neil Shannon, James E. Mullin, Thomas McCrady, William Price, Michael Dowling, and Daniel Lanigan.

Grand Marshal.—John McDonald, Esq.  
 Assistant Marshals.—Messrs. Francis Maguire, John Charles, Michael McShane, and Dominick Moore.

Whilst to all true Irish Catholics, these appointments have given general satisfaction, it is not strange, and indeed hardly to be regretted, that they have offended some two or three disappointed Orangemen, or bad Catholics, who are so close akin to Orangemen, that it is not easy to distinguish the difference. These gentry have made the columns of the Commercial Advertiser the channel for pouring forth their complaints against the Society; and still the burden of their song is, that, faithful to its principles, it is essentially and wholly a Catholic Society; and that it will admit neither Protestants nor Freemasons into its ranks. This is a compliment of which a St. Patrick's Society may well be proud.

For St. Patrick was himself a Catholic; a Papist, a believer in, and assiduous promulgator of, the errors of Romanism; and, as a worshipper of the Body and Blood of Christ under the species of bread and wine in the Adorable Sacrifice, was of course, according to the teachings of Protestantism, an idolater. How ridiculous then would it not be for Protestants to seek admission into a Society bearing the name of, and honoring as its patron, one whom, if consistent, they must look upon as an idolater, and a promulgator of error? And, if ridiculous on the part of Protestants to seek admission into a St. Patrick's Society—a society designated by the name of a Popish Saint—how monstrous would it not be on the part of Catholics to accede to their ridiculous request? A "St. Patrick's Society" is not only a national, but a religious Society—or why the name of "St. Patrick?" Of an "Irish" or "Hibernian Society," Catholics and Protestants might indifferently be members; but the latter would be as much out of their element in a "St. Patrick's Society," as a Turk in the "Society of Jesus."

No! If Irish Protestants want to form themselves into a Society, they are welcome to do so; but then let it be under a proper designation. Let them form themselves into a "Lord Castlereagh's Society," or a "Major Sirr's Society;" for these names would be eminently appropriate for Irish Protestant associations, and no Catholic, we are sure, would feel desirous of obtruding his presence upon them. Besides, have not Irish Protestants Orange Societies already? Are not these enough for them, without their seeking to force themselves into Catholic Societies, such as those bearing the glorious name of St. Patrick must be, if true to their principles? No! No! It is impossible to serve God and mammon; to be at one and the same time a member of a St. Patrick's Society, and a Protestant.

ST. PATRICK'S DAY AT QUEBEC.—The Irish Catholics of Quebec celebrated the Anniversary of their Patron Saint by a Soirée in the Hall of the St. Patrick's Catholic Institute, at which the Rev. Mr. Nelligan, and others of the Clergy assisted. A pleasant evening was passed with music, speeches, and patriotic sentiments.

LITTLE STORIES FOR LITTLE BOYS IN PARLIAMENT—IN WORDS OF ONE, TWO, AND THREE SYLLABLES. BY MRS. PARTINGTON.

"Lit-tle John-ny Cam-er-on was a ve-ry good boy, and he did go to a high church. And he did tell the other boys in school all a-bout a ve-ry bad boy whose name was Pad-dy Pope; and how he hit an-oth-er ve-ry good boy call-ed Cor-ri-gan. And all the boys were ve-ry an-gry with that naugh-ty boy Pad-dy Pope.

"So when the ho-ly-days had come, and the school had bro-ken up, lit-tle John-ny Cam-er-on was in-vit-ed by the o-ther boys to a ve-ry grand sup-per, where he talk-ed so pret-ty a-bout that bad boy Pad-dy Pope, and look-ed so nice and clean in a new white chok-er, that all the boys took a great fan-cy to him, and gave him a ball, and some sweet O-range sy-rup, and lots of soft saw-der. Now, who would not like to be a good boy, like lit-tle John-ny Cam-er-on, who told a-bout that bad boy Pad-dy Pope—and who got such a pret-ty ball, and such nice O-range sy-rup?"

To CORRESPONDENTS.—"An Upper Canadian" received too late for this week, will appear in our next.

The *Toronto Colonist* having had the impudence to assert that the late Bishop Power, the predecessor of the present Bishop of Toronto, was contented with the Common School system—and that the agitation against that system proceeds entirely from Mgr. De Charbonnel—the Hon. J. Elmsley writes over his own signature to the editor of the *Colonist*, contradicting that assertion as being, to his own personal knowledge, an unmerited aspersion upon the character of the late Dr. Power. As it is well that the mendacious calumnies of the *Colonist* should be exposed, as a proof that no Bishop of the Catholic Church ever did approve of the Godless or Yankee system of education, we copy the correspondence above alluded to:—

To the Editor of the *Colonist*.

Toronto, 1856.

Sir—The affectionate regard that I entertain for the revered memory of our late beloved friend and Pastor, Bishop Power, impels me to put forth my humble endeavor, to rescue his sacred character from the obloquy that you have attempted to cast upon it, in your newspaper of the 14th inst.

Following the unhappy example of Dr. Ryerson, and indeed almost using his words, you have thought proper to allege that Bishop Power, "understood the workings of the Public School system, and died contented."

As to the first portion of this allegation, I am in a position to state, that Bishop Power was certainly not long in coming to a perfect understanding of the workings of that infidel system; to the latter portion, that he died contented therewith, I am equally competent to state, and do hereby declare, that it is totally void of truth.

His Lordship did me the honor to confide to my charge a large share in the working of the Catholic Separate School system, from the moment that he understood the workings of the other, or mixed system, until it pleased Almighty God to call him to the enjoyment of his reward in Heaven.

In favor of Catholic Schools he devoted his best energies; and were he now living, he would set himself vigorously to the work of counteracting the effects of those Educational establishments which practically ignore the Dogmas of the Christian Religion, and are rapidly subsiding into pure Deism.

May I beg the favor of you to give this communication a place in your paper, in order that the contradiction may be co-extensive with the allegation—that Bishop Power died contented with the working of the Public School system; and also that the real friends of that truly Catholic and Apostolic Prelate may feel assured, that the injurious imputation you have tried to fasten upon his character is totally without foundation.

Your encomiums, in so far as they relate to the line of conduct you have attributed to him, are severe reproaches; and I am most happy in having it in my power to state, for the benefit of all whom it may concern, that our late Bishop was a most energetic advocate and supporter of Catholic Separate Schools, and most resolutely opposed to mixed.—I have the honor to be, Sir, your obedient servant,  
J. ELMSLEY.

AN OLD DODGE.—A writer in the *Montreal Witness* complains of a "villanous (sic) and murderous epistle" having been sent—by Catholics of course is understood—"to a worthy minister of the Gospel—in consequence of a letter he"—the worthy minister of the Gospel aforesaid—"had written to the *Globe* on the St. Sylvester affair. Truly"—he adds with a horrid groan—"the worst features of Ireland's lawlessness seem to be creeping upon us in Canada."

Will the *Montreal Witness* and his alarmed correspondent, pardon us for taking the liberty of suggesting to them, that it is barely possible that the writer of the aforesaid "villanous and murderous epistle" may have been "the worthy minister of the Gospel" himself. Perhaps our evangelical friends have never heard about "worthy ministers of the Gospel" in Ireland making, with their own hands, "villanous and murderous" assaults upon their own houses after dark; with the charitable objects of getting up a little No-Popery excitement, and of earning a little notoriety for themselves as martyrs for the Holy Protestant Faith.

We hear loud and general complaints of the gross mismanagement, to use the mildest term, of the Montreal Water Works. The Company, having a monopoly, seem to think that they have the right to defraud their tenants as they please, by cutting off the supply of water at every moment, and for days together. In case of fire, the consequences of this infamous and inexcusable conduct would be most disastrous. Half of Montreal might be destroyed from want of water. The Insurance Companies should look to it.

We would call the attention of our readers to Mr. Patton's advertisement on our seventh page. We can heartily recommend him to any one in want of a good pair of boots or shoes.

The *Ottawa Tribune* gives some further particulars about the slaughter of Tierney by the Orangemen of Nepean, and the culpable negligence of the Protestant Magistrates of that district:—

THE NEPEAN TRAGEDY.—A petition has been addressed to the Legislature praying for an investigation into the circumstances attending the death of Tierney, the conduct of the Magistracy, and that the guilty parties may be brought to justice.—We have patiently waited for nine weeks to see what action would be taken by those to whom the execution of the laws are entrusted. It was only to witness attempts to defeat the ends of justice on the part of those whose sympathies are with the slayers of Tierney, or who fear to enforce the laws against the members of a secret society existing amongst us. By a skilful dodge the material witnesses against those who killed Tierney were placed on the Coroner's Jury at the inquest, and the simple men thought themselves thereby interdicted from using their knowledge, and bound to give a verdict according to the evidence before them; the jury, consisting of eight Protestants and four Catholics, consequently, having no direct evidence of who struck the blow, brought in a verdict of death at the hands of some person to them unknown. The verdict, we opine, was worded by the counsel of those accused, for the purpose of invalidating the testimony of these witnesses afterwards, as two lawyers were present on behalf of the mob who wrecked Borden's house, and caused Tierney's death. It is material to notice that the Doctor who attended Tierney stated that his wound was not dangerous, and took care to be absent from the inquest. Dr. Van Cortlandt, who had to go from this city to make the post mortem examination,

showed the man's skull to be a shattered mass, no piece larger than a half dollar left of the parietal or super orbital plates, and the wonder was how he lived an hour after receiving the blow; then Mr. Torney, a Justice of the Peace, who was in the house, saw the entire tragedy acted, was conveniently absent from the inquest. After the inquest was made warrants were applied for by parties who were beaten at the same time, but no magistrate would grant them. The magistrates in the neighborhood were Messrs. Byers, Robertson, Davidson, Hinton and Torney, the two latter reside in Goulburn, the three former in Nepean. If we were asked to name the most impartial men in the commission of the peace in the county, these five men should head the list, and we can only account for their refusal to act, and the other delinquency, by the dread which they entertain of the secret society to which the perpetrators of the outrage belong. A meeting of Magistrates was called in this city, and the witnesses against those engaged in the outrage travelled some fifteen miles here to give their information before them, but Mr. Hinton of Richmond, who resides outside the Township where the deeds of blood were committed, actually browbeat the Justices into leaving the matter in his hands. Now it is well known that the witnesses could not go into Richmond to lodge information with safety to themselves; it was well known fear for their personal safety would deter them, and Mr. Hinton should not have been permitted to play such a game. Mr. Hinton has since been applied to, and informed the applicant that he must bring all his witnesses together before him in Richmond, but an affidavit bearing on this will be published next week. The Coroner, who is a son of Mr. Hinton, appeared at the meeting of the Magistrates, and refused to submit the evidence taken before him at the Inquest, being advised to do so by a lawyer, as we are informed, the paid counsel of some of those implicated in the tragedy. We trust the government will call for that evidence at once, appoint a special commission to enquire fully into the matter, and have the parties guilty of this high-handed outrage properly dealt with. Borden, whose house was wrecked, informs us that he has offered to lay a complaint against those of the party whom he knew, but no Magistrate to whom he has applied would receive it. Now this looks to us very like what Attorney Gen. Drummond calls a woful failure of justice, and we hope Mr. Cameron will feel a laudable desire to know the cause of it. We trust the Government will show the same zeal in "securing the speedy apprehension and punishment of those men who had dared to outrage the law so much" as to break into a house and take the life of an unoffending fellow man.

ST. PATRICK'S DAY AT ONSLOW.

To the Editor of the *True Witness*.

DEAR SIR—The anniversary of Ireland's Patron Saint was celebrated with great eclat in Onslow on the 17th inst., by the Onslow St. Patrick's Society, and its Branches from the surrounding neighborhood. The band of the late Young Men's St. Patrick's Association of the City of Ottawa were in attendance; and their presence contributed much to the general satisfaction of the assembled multitude. It is composed of respectable, intelligent young men, whose perfect good humor and gentlemanly demeanor cannot fail to make them the favorites of society. A few only of the Aylmer St. Patrick's Society were present; their splendid new banner, painted by Mr. Joseph Miller, of Ottawa, in the most artistic style, added much to the effect of the scene. The day was unusually fine; and at an early hour hundreds of respectable, well dressed farmers and mechanics, the bone and sinew of the country, might be seen hurrying along in every direction in order to celebrate in a becoming manner that day set apart to the honor of St. Patrick. The Pontiac division attracted much notice, composed for the most part of stalwart, active young men, such as an experienced general would select to lead the forlorn hope of his army in any pressing emergency. The perfect good order and sobriety of the young men of Pontiac is worthy of all praise, and reflects much credit on their officers—Messrs. Connelly, O'Shanahan, and McDonald.

The procession formed at the residence of Mr. P. McDonald, Vice President of the Onslow Society, and proceeded in military order, two by two, preceded by the band, which discoursed the most soul-stirring music, until they arrived at the village of Pontiac, where they assisted at the Divine Sacrifice of the Mass, which was celebrated in the new church by the Rev. B. McFeely, who is deservedly popular in his pastoral charge. After Mass, the Rev. gentleman complimented the Society for their orderly, peaceful deportment; and expressed a wish that, after the proceedings should terminate, all would retire in peace to their respective homes. Eloquent addresses were then delivered by Mr. Patrick Kelly, of Fitzroy, President of the Society; Messrs. J. J. Roney, James McArthur, Geo. Maguire, Edward Cunningham, and John O'Shanahan; which elicited warm shouts of applause. Three cheers were proposed, and most heartily responded to, for His Holiness Pope Pius IX., her Majesty Queen Victoria, and Napoleon, Emperor of the French; after which the procession formed again in the same manner as before, and proceeded to Fitzroy Harbor, where they were hospitably entertained at the residence of Mr. M. Cops. They next proceeded through the Township of Fitzroy, and across the river again to Mr. McDonald's, where the vast multitude dispersed to their respective homes, every one apparently well satisfied with the events of the day.

It is calculated that not less than two thousand persons were present at Pontiac, and not one single case of intemperance was to be observed; all was peace and harmony, and no accident of any kind occurred to mar the general joy and good humor which prevailed throughout the entire proceedings of the day.

Messrs. Patrick Kelly, John Behon, P. McDonald, Henry Powers, and Patrick Duggan, exerted themselves very successfully in preserving order in the procession.

The members of the Onslow Society may well feel proud of themselves and their officers; their energy and determination are worthy of imitation, and cannot fail to merit the approbation of all who desire "happy homes and altars free." Although the Onslow Society has been very recently organized, yet it has been productive of the best results. The drunkard has been reclaimed, and the laws of the country are respected; the people know and appreciate their rights, and are determined to maintain them.—Although the torch of the Orange incendiary has been applied to their churches, and their blackened ruins still remain as evidences of Protestant intolerance and bigotry, still they have not attempted to retaliate. But forbearance has its limits; and if respectable Protestants do not use their influence in future to prevent the perpetration of such disgraceful scenes as those recently enacted in Fitzroy and Bristol, the consequences for themselves will be awful to contemplate. Catholics will not be the aggressors; but they will no longer suffer themselves to be trampled upon with impunity, while they possess stout hearts and strong arms to defend themselves. It is true there are many Protestants who regret that such barbarous acts should be suffered to pass unpunished, and who are willing that those of other denominations should enjoy the full protection of the law. But they should repudiate any connection with these Orange church-burners; for as they possess a deep stake in the welfare of the country, if such a state of things be allowed to continue, they must ultimately be the sufferers. It is to be hoped, however, that both Catholics and Protestants will learn in future mutually to respect the religious convictions of each other; and that all may be free to worship God, each according to the dictates of his own conscience, and be permitted to repose in peace and security, beneath the shadow of his own "vine and fig tree," in the full enjoyment of that true rational freedom which, as British colonists, it is our birthright to inherit.

Yours, &c.,

Onslow, March 17th, 1856. VINDICATOR.

WHAT NEXT?

A LETTER FROM VERY REV. DEAN KIRWAN.

London, C. W., March 4th, 1856.

Sir—The result of the deliberations of the Convention held on the 12th of February in Dudley Hall, Buffalo, is before the public. It has excited even from those who were opposed to it, through misconceived prejudice or other motives, an approval of the object for which the Convention met. The Convention has shown that we have the means within ourselves of providing a home for every homeless emigrant on this Continent. The millions of dollars now lying at the risk of the personal honesty of associated individuals being transferred to those who will invest them (to use the expression of the admirable report of the Committee on Finance) "in the unshaken soil," will effect what the Convention so ardently desire—a home for the homeless. This will be a safe investment—for the security can never fail, as the soil is immovable, and will never depreciate in value. There is an indescribable magic and force in that word—home, which impelled the emigrant to face the stormy deep, and cross the wild ocean in search of it. He felt it who penned that line in which there is more feeling pathos than all the pæns ever wrote:

"Home, sweet home, there is no place like home;  
Be it ever so humble there is no place like home."

Burns, Scotia's native bard, draws a fine picture of the impressive associations of the fireside in his "Cotter's Saturday Night." But the poor emigrant, though he may enquire—

"Where is my cabin door fast by the wild wood,"

or shed a tear at its fond recollection, never in reality enjoyed a home. He was but a temporary holder or occupant—the tenant at will of some domineering and irresponsible lordling, who might under legal sanction confiscate his labor and improvements, and quench the blazing fire of his humble hearth. But it is not so upon this Continent, which the bold and daring genius of our great Catholic predecessors, Columbus and Americus Vesputi discovered, and under Providence, destined to become the asylum of the oppressed, and the home of the homeless emigrants. The fruits of your labors will be your own. The improvements made on the soil will be inherited by your posterity. Here you may use, to borrow an admirable expression from the friend of the emigrant, T. D. McGee, "the potent words, mine and thine." The land lies before you, stretching from Quebec to the Mississippi, where Cartier and Champlain, and the great Jesuit Fathers trod before, in their career of civilization. Choose the spot on which you will erect the impregnable castle, a home. Here the lord of the garret or the railroad shanty, cannot enter with his posse of police, to demand immediate possession from its shivering inmates. Why are you charmed with the gilded slavery of the city, or the Egyptian bondage of the railroad and canal, when you can acquire an independence and a home in the forest or on the prairie?

The spontaneous productions of the forest and prairie will go far to sustain your family. The beech nuts and acorns will fatten the hogs; the prairie grass will afford food for the horse, the cow, and the ox, and the forest fuel for the blazing hearth. Will you find these in the city or the railroad? Your arms are strong; if you will were so, the road to prosperity and independence would open to you. It was these considerations that induced the delegates from Quebec and Montreal, from the distant Missouri, Iowa and Illinois, from Connecticut and Massachusetts, to travel in the depth of winter to the Buffalo Convention. They have done their part well. It now remains for you, emigrants, to put into execution and realize what the Convention proposed.

The Committees on Lands point out the various and most desirable localities for settlements. The Committee on Finance points out the means by which emigrants may be enabled to settle on the lands. Read over carefully and attentively these reports coming from gentlemen of the highest integrity, and who had only your welfare in view. It is now time that actual steps should be taken to form local emigrant societies, which will form the basis of active operations as recommended by the Committee on organization. The navigation will soon open, and the final arrangements should be immediately made in order to realize the funds, either by voluntary donations, or money lent to the authorized association, at the legal interest both for Canada and the United States, as specified in the Report on Finance. I am well aware that the emigrant burns with a desire to locate on the soil; but his difficulty hitherto was the want of means to enable him to live the first year. He had not the means to enable him to purchase land contiguous to an old settlement, whose inhabitants might sell the produce on time. Nor had he a sufficiency of means to purchase domestic necessaries until he was able to raise a sufficiency from the culture of the soil in remote localities. The latter difficulty will be obviated by the carrying out of the plans proposed by the Convention. The associations once formed, contributions and loans will be poured into the authorized treasury of the Convention, and the emigrant will then receive the sum required to enable him to settle on the soil. Then may the emigrant, as he sets out from the garret, railroad and canal, to the promised land, like the children of Israel, sing "In exiit Israel de Aegypto," &c.

I have the honor to be, &c.,

T. T. KIRWAN, R. D.

THOMAS D'ARCY MCGEE, ESQ.

BRANTFORD MOVING IN THE CAUSE OF COLONISATION.

Brantford, March 18, 1856.

A meeting of the Catholics of Brantford favorable to Colonisation was held in the Church immediately after Mass on St. Patrick's Day, for the purpose of electing proper officers to assist in carrying out the design of the Convention held at Buffalo on the 12th of February last.

The Rev. J. Ryan occupied the Chair.

Mr. William McManamy acted as Secretary.

It was then moved by Mr. James Synon, seconded by Mr. John Walsh, that this Society be called "the Brantford Colonisation Aid Society;" Carried.

Moved by Joseph Quinlan Esq., T. C., and seconded by Mr. John Collins, that the Rev. J. Ryan be President of this Society. Carried unanimously.

Moved by Mr. James Synon, seconded by Mr. Michael Delany, that R. P. Cartan, Esq., T. C., be First Vice President; Carried.

Moved by Mr. Nicholas Nolan, seconded by Mr. John Faloon, that Mr. William McManamy be Second Vice President; Carried.

Moved by Mr. William Waller, seconded by Mr. Michael Fennessy, that Joseph Quinlan, Esq., be Treasurer; Carried.

Moved by Mr. John Walsh, seconded by Mr. James Grady, that Mr. G. P. Lannon act as Secretary; Carried.

Moved by Mr. Peter McDermot, seconded by Mr. Francis Murphy, that the following gentleman be appointed a Committee, with power to add to their numbers; Messrs. Nicholas Nolan, James Synon, James Grady, Michael Delaney, John Faloon, Peter McDermot, Francis Murphy, William Waller, James McQuillan, Denis McMahon, Michael Fennessy, John Collins, and Thomas McGinn; Carried.

It was then moved by Mr. James Grady, seconded by Mr. M. Fennessy that the proceedings of this meeting be published in the Montreal *True Witness*, *Citizen*, and *Toronto Mirror*; Carried.

The Rev. J. Ryan having left the Chair, and Joseph Quinlan, Esq., being called thereto, a vote of thanks was passed by acclamation to our Rev. Chairman.

(Signed)  
J. RYAN, R. O. P., Chairman.  
Wm. McMANAMY, Secretary.

PROTESTANT MISSIONARIES.—We learn that the Rev. Mr. Orr, well known in these parts as a Protestant missionary, and at present evangelising in Demerara, has succeeded in instigating the negroes of Guiana to slaughter the Popish Portuguese Coolies. Governor Woodhouse had sent the reverend gentleman to jail; but the excitement was so great that His Excellency had been obliged to ask for the aid of additional troops from Demerara to quell the disturbances.

NO TROOPS ORDERED FOR CANADA.—The *United Service Gazette* has the following in its last issue:—"We are enabled to state from authority that no orders have been issued for the return to England of regiments from service in the Crimea, that no directions have been given for the embarkation of regiments to Canada, and also that no orders have been given to the brigade of Guards to send any more drafts to the East."

Birth.

In this city, on the 23rd instant, the wife of Mr. James Sheridan, of a daughter.



ST. PATRICK'S DAY.

THE ANNIVERSARY of the NATIONAL FESTIVAL OF IRELAND will be Celebrated this year (in consequence of the 17th of March having fallen in Holy Week.)

ON TUESDAY NEXT,

THE FIRST OF APRIL,

The Members of the ST. PATRICK'S SOCIETY and the TEMPERANCE ASSOCIATION will ASSEMBLE at ST. PATRICK'S HALL, PLACE D'ARMES, at EIGHT o'clock, A. M., from whence they will proceed in Procession through Great St. James, Bleury, and Laguchetiere Streets, to ST. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, Grand Harp Banner, and the Grand Sunburst Banner of Ireland, strike up the National Air, "St. Patrick's Day."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Irish Societies, will resume the same order in Alexander Street, and proceed by Craig, McGill, and St. Paul Streets, to Jacques Cartier Square, and thence through Notre Dame, McGill and Great St. James Streets, to ST. PATRICK'S HALL, where the Societies will disperse in order.

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

March 27.

ST. PATRICK'S SOCIETY.

A SPECIAL GENERAL MEETING of this SOCIETY, will be held at ST. PATRICK'S HALL, THIS EVENING, (Friday,) 27th inst. Persons desirous of becoming Members can be proposed for election.

The Chair will be taken precisely at half-past SEVEN.  
By order,  
THOMAS CHAS. COLLINS,  
Rec. Sec.

March 27.

THE MEMBERS of the TEMPERANCE SOCIETY are requested to MEET in St. PATRICK'S HOUSE, next Sunday, immediately after Vespers, to make arrangements for ST. PATRICK'S DAY.

Members requiring Temperance Badges must apply at this Meeting for them.

By Order,  
E. MURPHY,  
Secretary.

March 27, 1856.

COMMEMORATION OF ST. PATRICK'S DAY.

THE ANNIVERSARY DINNER of IRISHMEN, in commemoration of St. Patrick's Day, will take place at Mr. O'MEARA'S, on the EVENING of TUESDAY next, 1st of APRIL.

Dinner to be on the Table at half-past Six.  
Tickets, 12s 6d each. To be had from Members of the Committee of Management; as also from the host, until noon of Monday, the 31st inst., when the list will be closed.

MONTREAL CITY AND DISTRICT SAVINGS BANK.

THE ANNUAL MEETING of the HONORARY DIRECTORS of this BANK will take place at its Office, on MONDAY, the SEVENTH day of APRIL next at ONE o'clock, P. M. for the election of Managing-Directors for the ensuing year.

By order,  
E. J. BARBEAU,  
Actuary.

March 27.

NOTICE.

FROM and after this date, the undersigned will not be responsible for any debts contracted in his name, without a written order under his hand.

JOHN WILKINSON.

Caughnawaga, March 27th, 1856.

FOUND.

ON Sunday last, in St. Antoine Street, a SMALL SUM of MONEY. It will be restored to the owner on paying expense of Advertisement.

Apply to  
JOHN DRISCOLL,  
Corner Mountain and St. Antoine Streets.  
Montreal, March 27, 1856.

## FOREIGN INTELLIGENCE.

## FRANCE.

Since the *canard* of Saturday about the definitive signing of the preliminaries of peace, no bird of the species—hardly the smallest duckling—has been on the wing, and the public seem for the present so disposed to incredulity that truth itself would hardly be believed until it stood the test of two or three days' undisputed existence. The fact is, the secret of the Conferences is extremely well kept, better than has ever been known in a case where 12 or 14 people participate; and they who profess to give exact details of the sittings do so entirely on conjecture founded on a few words let drop in general conversation. The absence of any allusion in the French speech from the Throne to so important an act as that alluded to might be considered as a proof that nothing more than what I mentioned the day immediately after the first meeting of the Congress had taken place. All that can now be safely said of the Conference held last Tuesday is that its proceedings were said to be of a more satisfactory nature than the previous ones, and that England and France continue united more closely, if possible, than before. From that fact it may be fairly inferred that the Russian Plenipotentiaries begin to see all hope of disuniting them vanish, and are gradually abandoning the ground they may have taken up, and are disposed to make concessions on vital points which they hitherto may have contested. But that those points relate to Nicolaieff, Kars, Bomarsund, the neutralization of the Black Sea, the Transcaucasian fortresses, or the Principalities, we cannot say. The 12 Burleighs who are deciding in secret council on the peace of Europe do not speak of what they do; and, in this complete silence, it is hazardous to interpret their occasional shakes of the head in any very precise manner.—*Times*.

The *Moniteur* of the 7th inst., contains an imperial decree calling out, for active service, 140,000 young soldiers of the class 1855.

MARSEILLES.—Orders have been received for conveying 10,000 infantry and a battery of artillery to the Crimea, to replace troops that have returned home.

The *Globe* correspondent makes the following remarks on the Emperor's speech:—

“PARIS, March 3.—It will not cause much surprise to those who are acquainted with the state of opinion in France, that the impression created by the Emperor's speech has been a feeling of general disappointment. This was inevitable—such has been the infatuation of the public here on the peace question, that the wildest and most unreasonable expectations were entertained regarding the imperial address to the Legislature. Forgetful of the usage of diplomacy, and of all the precedents which might have assisted them in arriving at a sound opinion, the public would have it that his Majesty would either announce at least the signature of the preliminaries of peace or would express a hope of the conclusion of the war, in terms as warm and as confident as their own feeling on the subject. But to all who take a calm and unpassioned view of the state of affairs the speech will give unmixed satisfaction. To Englishmen in particular it will be gratifying to remark the close resemblance it bears to the speech delivered by the Queen, on the great question of the day. Though wishing—as who must not?—for a conclusion of the war, the Emperor avows his readiness once more to draw the sword from the scabbard—thus proving how entirely devoid of foundation has been the rumor of his being less determined than our government to resume the war with renewed vigor, should the conferences not lead to the result which is everywhere so much desired.”

According to reports very generally current today, the accouchement of the Empress may be looked for almost immediately, instead of from the 15th to the 20th instant, which was the period originally spoken of. It appears certain that the Pope will be the godfather of the Imperial infant. The Queen of Sweden the godmother.

Count Orloff, encountering Marshal Baraguay d'Hilliers in the salons of Tuileries, is said to have observed smilingly, “Ah! M. le Marshal, it is you, I think, who have lately visited our country.” “Yes, Count,” replied the Marshal, “it is I who had the pleasure of leaving my card at Bomarsund.”

## GERMANY.

The *Messenger du Midi* relates the following:—“A short time since M. Cohen, a young Prussian engineer, whom the English company charged with the construction of a section of a railway had placed at the head of their works, was at a night *fete* given at Berlin. Among the guests invited was a nephew of General Todtleben the celebrated Russian engineer. Towards the close of the evening politics came on the tapis, when M. Cohen supported the cause of the Allies, and particularly that of France and M. Todtleben naturally that of Russia. The discussion at last became so violent that young Todtleben, completely losing his temper, exclaimed, ‘You are nothing but a vile Frenchman!’ ‘And you a vile Cosack!’ was the reply. ‘I defy you to support your opinions sword in hand,’ said the nephew of the general. ‘I accept for life and death,’ replied M. Cohen. Seconds were chosen, and a meeting arranged for the following morning, and it took place accordingly. Pistols were the weapons chosen, and at the second shot M. Todtleben was struck in the heart and expired instantly. M. Cohen had his right arm broken. He was carried to the house of his brother, where he remains a prisoner *sur parole* until his trial.”

A SHREWD PROFESSOR.—Professor Ehrenberg's microscope, which did such good service in procuring undeniable proof of the *Siganoides* fraud, has been made use of again to detect the thief that stole a

barrel of specie, which had been purloined on one of the railways. One of a number of barrels, that should all have contained coin, was found on arrival at its destination to have been emptied of its precious contents, and refilled with sand. On Professor Ehrenberg being consulted he sent for samples of sand from all the stations along the different lines of railway that the specie had passed, and by means of his microscope, identified the station from which the interpolated sand must have been taken. The station once fixed upon, it was not difficult to hit upon the culprit in the small number of the *employes* on duty there.—*Vienna correspondent of the Times*.

## BAL TIC.

The Russians are sending troops in considerable numbers to Finland, concentrating a large force about St. Petersburg, and strengthening the barracks near Cronstadt.

## ITALY.

Among persons connected with public affairs here, and informed as to what passes at the Vatican, is reported the intention said to be formed by his Holiness of sending an Apostolic Delegate in extraordinary mission to Constantinople.—*Correspondent of the Telegraph*.

TREATMENT OF CONVICTS IN ROME.—With great pleasure must be announced a proceeding that still remains officially secret—a measure, namely, beneficently ordered by the Pontiff with a view to the improvement of those punished by the law. Pius IX., directing his care to convicts of minor age (*minores natu*) dismissed from prison, after having suffered the legal punishment for any misdemeanor, has nominated for their protection a Committee of Patronage (*Patronato*) composed of four Prelates—Consolini (Vice President of the Council of State), Negroni (Auditor of the Rota), De Merode (Private Chamberlain to his Holiness), and Stefano Bruti, with, moreover, two Counsellors of State and a Roman patrician, the Duke Scipione Salviati. It frequently happens that this class of convicts, owing either to the stain upon their character from the misdeeds they have suffered for, or to the legal condemnation which has marked them as offenders, are unable to find service under any master-artisan, or with any respectable family as domestics. And thus have many been left to languish in idleness and misery; exposed to the temptation of relapse into every sort of evil. The object, therefore, of the *Patronato*, now instituted by his Holiness, is to provide labor and sustenance for these unfortunate youths; and to employ all the means that prudence or charity can suggest for restoring them to a career of respectability and to the confidence of society. The regulations of this committee, prepared under the direction of the Pontiff, will be as soon as possible carried into effect.

## TURKEY.

The text of the decree, which was promulgated at Constantinople on the 21st February, states that Christians will have a right to possess landed property, and that as regards civil rights there will be a complete equality between Mussulman and Christian denominations. Language of a nature to express the superiority of one race over another, is expressly forbidden both in documents and private conversations. The patriarchs are to be named for life. The clergy will receive a fixed stipend, and the church property will be managed by an assembly composed of persons of that religion. They will be mixed tribunals. Education will be free, under the surveillance of mixed commissions. Other reforms are announced—as, for instance, the right granted to provincial and commercial councils to take the initiative in grants for public works, as also the establishment of banks in order to regularize the monetary system of the empire. A million copies of the decree of the Sultan have been distributed.

## CRIMEA.

“On the 29th of February, at a conference held at Traktir-bridge, between the Chiefs of the Staff of the allied armies and General Tuchimeff, delegated by the Commander-in-Chief of the Russian army, it was decided that there should be a complete suspension of hostilities.”

## AUSTRALIA.

THE AUSTRALIAN GOLD FIELDS.—Official reports relative to the condition of the gold regions in Australia have just been issued by the government. Statistics are given of the quantities of gold discovered from January to June, 1855, which show a gradual decrease, as compared with the yield of previous half years. The following statistics exhibit the simultaneous falling off in the amount of gold discovered, and the great increase in the population:—Value of all gold exported in 1852, £14,866,799; in 1853, £11,588,782; in 1854, £8,770,796. Population on the gold fields of the whole colony in 1852, 35,000; in 1853, 73,000; in 1854, 100,000.

## THE ARMY IN THE CRIMEA.

(From the *London Times* Correspondent.)

CAMP BEFORE SEBASTOPOL, Friday, Feb. 22.—Days more uneventful than those that have elapsed since my last despatch have assuredly never been known in the Crimea since first the allied armies enlisted it by their presence. We have been daily expecting the review of the whole English army, which was ordered for Monday last, but, although the cold has departed, and the temperature is now mild and the ground in good order, it has not yet come off. Meanwhile the various divisions are frequently turned out for exercise and manoeuvres—all but the Fourth Division, which has not been out since the half-yearly inspections were concluded. Yesterday the 3rd Division was reviewed by Sir William Eyre, and very well indeed it looked. It is one of the divisions that has been least exposed during the war, and still comprises a considerable number of old soldiers. A brigade of the Light Division was out yesterday, and another to-day. The 1st Division had a long field day this morning. There surely never was an army in finer condition, as regards the health, robustness, and good spirits of the soldiers, than this one now in the Crimea. It is quite a pity it should be balked of another

campaign. Notwithstanding we are so confidently assured that peace is as good as made, reinforcements continue to arrive. 1,700 men are coming from Malta to the Fourth Division alone. About 200 of them have already landed. The war party lives in hopes that there yet may be a fight.

After the review of the Third Division yesterday I rode round by Inkermann. The water in the valley of the Tchernaya was thickly frozen, but there were patches of green in various sheltered places, and some parts of the ground were thickly sprinkled with the hardy small yellow crocus.—The Russians were pretty quiet—as, indeed, they have been for the last two or three days—only occasionally sending a shot in the direction of the bridge across the Tchernaya. A man of the Land Transport Corps had a narrow escape the day before yesterday. He was riding one mule and leading another outside the dockyard wall, when a shell struck the one he rode upon the head, and exploded 20 yards off.

The Zouave camp at Inkermann looks beautifully neat and clean. Nothing is allowed to lie about. Some of the huts are models of camp architecture. There is one little house, inhabited by a superior officer, which would be a pretty rustic cottage anywhere. It is whitewashed, has turrets at the angles, two windows with outside shutters in front, and a circular awning over the door. It stands in its own garden neatly fenced in, and in which evergreen shrubs pleasantly relieve the eye wearied by the monotonous brown of the plateau. The Zouaves begin to busy themselves with their gardens, and in another month or two, if they remain where they are, their camp will doubtless be one of the few sights worth seeing in the corner of the Crimea occupied by the allies.

General Martimprey was expected by the mail-boat which came in yesterday evening. I have not yet heard whether he arrived.

A large box of interesting books has been received by the principal chaplain for the use of the army, from Lady Rolle. As many of the books received in this manner are of a class not adapted for the men nor cared for by them, it is proposed to form a library for the use of the officers.

There is a strong breeze blowing from the south to-day, and advantage is taken of it to burn the heaps of manure and rubbish that have accumulated about the camp. The frost is disappearing, but as the ground was pretty dry when it set in there is not much mud. At one o'clock to-day the thermometer, in a sheltered situation, stood at 57 deg. On Tuesday morning last it stood at 8 deg., and probably lower still before it was observed.

During the whole of last week there were only six deaths in the army. The doctors tell you, in reply to questions concerning the sanitary state of the camp, that it is ‘ridiculously healthy.’

It has been singularly mild, almost warm, this evening, and, but for the comfortable look of the thing, fires are really unnecessary. A regular gale blows from the south, making the huts rock and tremble. There is not much danger, however, of their being blown away, for by this time the army is expert in making its dwellings fast and firm. It is rather gusty work in the tents, but these are comparatively few in the English camp. By divisional orders, 100 men of each regiment are directed to parade to-morrow morning, at 7 o'clock, in front of the Light Division, to see the sentence of a general court-martial carried into effect. It is understood that Day, the murderer, is to be hung.

Feb. 23. A gray and gusty morning, a brown hill, a black gallows, with a grave dug beneath it, and a criminal led up with pined arms to the dismal music of the Dead March in Saul, compose the not very cheerful combination of circumstances and objects witnessed this morning in front of the Light Division Camp. Before 7 o'clock 100 men from each infantry regiment, 20 from each battery of artillery, and 20 from each division of Land Transport Corps were formed up in a vast hollow square on Picket-house-hill. There had been a driving shower half-an-hour before, and the troops were in their black waterproofs, which added to the lugubrious aspect of the whole scene. The wretched criminal walked steadily up to his punishment, ascended the steps without assistance, and stood firm and upright while the executioner adjusted the rope round his neck and the white cap over his face. The wind was so high as to impede the latter operation and occasion a little delay. At last, all preliminaries were completed; the executioner descended and drew away the plank. The drop looked rather short, but nevertheless the man appeared to die very quickly, and with scarcely a struggle.

A DAY IN SEBASTOPOL.—Grass now begins to shoot, where, but a few months ago, the busy crowd frequented. Not one house throughout the immense extent of this once fine city is habitable. Gates that opened into spacious court-yards are thrown open, or torn away for the purpose of hut building.—Broken picture frames, and scraps of music, are strewn about the crumbling chambers. Before us, in the fine drawing-room, converted into a temporary Café, where we drank our Bordeaux, the ceiling was shattered by a shell that came from the French batteries, piercing the floor obliquely into the cellars beneath; and behind us was the round hole through which an English 32-pounder had come, from the direction, and which 32-pounder was actually still there sitting in the hole it had singled out for itself in the board flooring. The neat flower-garden is a disordered jumble of ashes and withered shrubs. Enough soldiers saunter among the wide streets to add to the desolation, and there is no sound but the echo of their footsteps, as they tramp along to change the guard. The very air is silent—the birds not yet daring to come back to the place where raged so long the “fire infernal.” In the annals of war there never was such a wreck. What other instance where, in so short a time, out of a population of some 50,000 or 60,000, not one was left? It is folly to call the north side Sebastopol. Sebastopol has been taken—the whole of it. There are merely the forts and a connecting line of new made batteries on the north side. The water that divides them is from one to two miles wide and it is evident that, except for military purposes, there never was any intercourse between the South and what came to be called the North Sebastopol.

## THINGS IN DUBUQUE.

To the Editor of the *Boston Pilot*.

DEAR SIR,—It has become my duty to communicate to you the following proceedings of a meeting held in the Cathedral, in this city, on Thursday evening last, to hear the report of the delegates from this place to the Buffalo Convention, and to organize a society for the purpose of aiding and encouraging Catholic settlements in Iowa. The Right Rev. Bishop Loras kindly tendered the use of the Cathedral for holding the meeting, and cheerfully volunteered his co-operation to further the object in view. After the meeting was called to order, Judge Corkery was chosen temporary chairman, and M. B. Mulkern, Secretary. The chairman gave a very interesting account of the doings and proceedings of the Buffalo Convention. The feeling which pervaded the whole Convention, was truly commendable, every delegate with whom he came in contact, appeared to be actuated, more by a desire to relieve his less fortunate neighbors from the social restrictions they endure, than to acquire any personal advantage.

Men of capital in the eastern States expressed their willingness to emigrate to the West, if some provision could be made for the masses, but not otherwise; he stated the plan of action proposed, and also that his meeting was in accordance with the course recommended by that convention. At the close of Judge Corkery's remarks, on motion of the Rev. J. Farvey, a committee of three, consisting of J. D. Jennings, Rev. F. McCabe, and Doctor N. B. Mathews, were appointed to nominate permanent officers for the meeting, who would also continue officers of the contemplated organization. The committee made the following nomination, for President, Right Rev. Bishop Loras, Vice Presidents, James Mullin, and Doctor Mathews; Treasurer, Charles Corkery; Secretary, M. B. Mulkern; Agent, M. McLaughlin; Directors, Rev. F. McCabe, P. Quigly, F. Doyle, Doctor W. R. McMahon, and Owen Keenan. On motion of the Rev. J. F. Farvey, Doctor Mathews was appointed to conduct Bishop Loras to the chair. As for taking his place as president of the meeting, he said, that he felt very great pleasure in presiding over a meeting convened for so worthy an object, and composed of so many good and worthy citizens. He spoke of his own labors in this mission for the last nineteen years, and the affectionate manner, in which he had been treated by the Irish Catholics with whom his spiritual labors brought him in contact; of this kindness, he was glad to have an opportunity to evince by appreciation, and he knew of no better way to do it, than to co-operate with those who were laboring to rescue their Catholic brethren from oppression and persecution, and bring them to a country rich in resources, and congenial to liberty-loving men. The Bishop's address was very touching, and his words were spoken with an earnestness that showed the fatherly solicitude with which he entered upon this great movement. On motion of the Rev. J. F. Farvey, seconded by the Rev. P. McCabe, Judge Corkery, J. D. Jennings and Hugh V. Gidde, were appointed a committee to draft resolutions. While the committee were preparing their report, the Rev. Father Tracey, addressed the meeting, at considerable length.

He spoke of the proceedings of the Buffalo Convention with great satisfaction. Rarely or never had he seen a body of men, possessed of higher talent, or animated with a nobler feeling. In their zeal for the general good, delegates carefully avoided introducing any question of a local character, hence, the action of the Convention was marked with the strictest unanimity of feelings and harmony. He was truly glad that the apathy of former years had given way to a spirit of active enterprise, and that a disposition was spreading on the part of Irishmen to submit no longer to a state of drudgery in the East. The movement, he was confident, would result in giving thousands of our poor countrymen a home—a home thought not blessed by the foot-prints of a St. Patrick, yet one in which they could enjoy the blessings of freedom in all things temporal and spiritual.

Here Judge Corkery, on behalf of the committee on resolutions, reported the following:

Resolved—“That we heartily approve of the action of the Catholic Convention, recently held at Buffalo, New York, for the formation of Catholic settlements in the interior.”

Resolved—“That Catholic societies be formed throughout the State of Iowa, for the promotion of the above object, subject to the directions of the Supreme Directory created by the Buffalo Convention.”

Resolved—“That the Catholics of Dubuque, now form themselves into a Society of the character named above and that all similar Societies, that may hereafter be organized throughout the State, are recommended to recognize this, and co-operate with it, as the parent Society of the Diocese.”

Resolved—“That an initiation fee of \$1.00, and a monthly subscription of twenty-five cents, be the full sum necessary to constitute a membership; but \$3.00 a year, if paid in advance, will be deemed an equivalent.”

Resolved—“That this Society hold its regular meetings on the first Monday of every month, and at such other times as the Directors or majority of them may deem necessary; but applicants for membership, may be enrolled as members by filing their application with the Treasurer, and paying their initiation fee.”

The above resolutions were unanimously adopted, after which the Secretary proceeded to take the names of those present, who desired to become members of the Society. The Bishop, as a farther proof of the interest he felt in the object for whose furtherance the Society was organized, enrolled himself as a member, and paid in twenty-five dollars. Father Tracey paid ten dollars, but the giving instances of generosity on the part of those present would occupy too much of your space. The meeting was large and enthusiastic, and afforded a cheering indication of the success that awaits the efforts that are now being put forth, East and West, North and South, on behalf of the poor Catholic immigrant.

It was moved by Father Tracey and seconded by Capt. M. M. Hoyden, that the Secretary furnish an account of the proceedings of the meeting to the *American Celt* and *Boston Pilot*, for publication. This motion was unanimously adopted. At the close of the business of the meeting, the venerable Chairman vacated the chair, and Judge Corkery, was called thereto, when a vote of thanks was tendered to the Rt. Rev. Bishop, not only for the efficient and satisfactory manner in which he presided over the meeting, but for the deep interest he has manifested in this cause, since it was first agitated. After going through some few other unimportant matters, the meeting adjourned to the first Monday in April, unless called together by the President.

You will pardon this intrusion upon your space, and believe me, to remain, very truly and respectfully yours,

M. B. MULKERN, Secretary.

The *German Reformed Messenger*, after quoting the recent remarks of the N. Y. *Freeman*, on the recantation of Leahy, goes on to say:—“This will be unwelcome news to some, who were more or less implicated in the operations of him to whom it relates.—The terms in which it is communicated, are also severe, and characteristic of the source from which it emanates. They are, however, to some extent, justly merited, and it is hoped, the whole circumstances of the case, will serve to teach many, a salutary lesson, which they seem slow to learn. There is abroad in this country, a disposition to take specially by the hand; every professed convert from Roman Catholicism, and to force him into prominence, who evinces a particular penchant for exposing the abominations of

the system he had professedly renounced. We have always deprecated its evil consequences to the cause of Protestantism, and have endeavored, as far as our position and influence would enable us to do so, to bring it into disrepute. We have more than once been denounced for our course, as inimical to Protestantism, and in some few instances, have been even threatened with a civil prosecution. We have not, however, allowed ourselves to be intimidated; and the various developments occurring from time to time serve only to confirm us in the correctness of our position. We would be far from even intimating, that we have no confidence in any of the professed conversions from Romanism. There are, we believe, many instances in which individuals have become firmly convinced of the errors of Romanism, and have cordially renounced them in favor of Protestantism. But in such cases the subjects of the change are content to remain in comparative quiet, and seek by a proper course of life, to evince the sincerity of their conversion, and labor in an unobtrusive way to accomplish in their sphere of life, all the good they can. At all events, they do not show a constant itching after notoriety. When professed converts from Roman Catholicism are loud in their denunciations of the system they have renounced, and seek to produce public excitement by professed exposures of its abominations manifestly for the purpose of gaining notoriety even at the expense of the public peace, it is sufficient indication that they are unworthy of confidence. They are at best mere adventurers, and often cloak beneath their professed zeal for truth, some of the worst hidden abominations. When such persons are countenanced and assisted in their career, it is productive of great evil to evangelical truth. There is need, therefore, of the utmost caution, and as to the manner in which professed converts from Roman Catholicism are encouraged in their efforts to push themselves into public notice. We are anxious to see how this last development will be received by those, who have manifested so much sympathy for the ex-monk of La Trappe. It is not very long since, that we saw a communication from a Presbyterian clergyman published in a respectable Presbyterian paper in the West, giving an account of his visit to the culprit in his prison, and very improperly, as we thought, endeavoring to frame some apology for the dreadful act which had confined him to a felon's cell for the remainder of his life, from the fact that it was committed in a condition of mind wrought up almost to a state of phrenzy, under a sense of the great wrongs he conceived he had sustained. It is to be hoped, that all such false and misdirected sympathy will now receive an effectual check, and that the Protestant public generally will soon be brought to observe a proper degree of caution, as to the manner in which they give countenance to public adventurers, especially when they manifest an over-weening zeal to expose the abominations of that, which they themselves once embraced, but now professed to have renounced.

How CALVIN FINED BALL PARTIES.—We copy the following from Collier's Ecclesiastical History of Great Britain. Calvin the founder of the Presbyterians, bequeathed "his mantle" to New England, and we have seen the results of the fatal gift in the Witch-burning and Sabbatical Blue Laws that were enacted in that land of fanaticism and hatred of Catholicism. The subjoined is in character with Puritan legislation in New England:—

"One Balthasar, a rich widow in Geneva, had a ball at her house. This diversion is a great crime by Calvin's discipline. It happened that a Syndick, one of the four chief magistrates, and one Henrick, an Elder, were two of those that danced. When Calvin understood what was done, he convened them before a Consistory; and though they were declared (denounced) by no body, the oath ex-officio was put to them to extort matter of fact. The Elder pleaded St. Paul's rule to Timothy, "Receive not an accusation against an Elder under two or three witnesses." 1st Tim. c. 5. This plea was rejected, and Calvin called it no better than a pleasant jest. In short Henrick, the Elder, although he made no part in the diversion, was animadverted on for defending it, and imprisoned for three days. And more than one of the four Syndicks, or chief magistrates of the town, was likewise suspended, till he had given some proofs of repentance for his being at the ball. This man resigned to the Consistory, did penance upon their admonition, and so prevented his commitment. There were several others who being examined by Calvin upon their oath, confessed they were at the dancing entertainment, upon which they were all sent to prison." —Collier's Eccle. Hist., Part II., Book VI.

We have yet to be informed, if the "Pope of Rome" ever exhibited his power by sending a whole ball party to prison! The Autocrat of Geneva is worthy to be Pope and God of New England, if Rhoda Wakeman does not yet get the ascendancy over John—and be proclaimed general patroness as well as Prophetess of all Yankeeedom. The antecedents of this proscriptive, tyrannical, Blue Law sect of Presbyterians, should make this country pause before it listens to the outcry of persecution which a certain portion of this same sect has encouraged covertly if not openly against the Catholic Church, and thus swelled the chorus of kindred fanatics.—Pittsburg Catholic.

OFFICE SEEKING.—How true is this, from a recent essay by Montalambert: "The craving for public office is one of the worst of social maladies. It spreads through the entire nation a venial and a servile humor, which by no means excludes the spirit of faction and the love of anarchy. It creates a crowd of hungry beings capable of the utmost fury to assuage their appetites, and ready for any baseness when the appetites have been appeased. A people of place hunters is the most worthless of all populations."

PAT AT A QUAKER MEETING.—Paddy attending a "broad brim" convention for the first time, was much astonished, and puzzled withal at the manner of worship. Having been told that the "brethren spake even as they were moved by the Spirit," he watched the proceedings with increasing disgust for their "hathen way of worship," till one young Quaker rose and commenced solemnly:—

"Brethren, I have married."

"The devil ye have!" interrupted Pat.

The Quaker sat down in confusion, but the Spirit moving Pat no further, the young man mustered courage and broke ground again:—

"Brethren, I have married a daughter of the Lord"

"The devil ye have that?" said Pat, "but it'll be a long time before iver you'll see your father-in-law!"

THE POLKA.—A correspondent requests insertion for the following remarks taken from a sermon preached by a distinguished French divine on the above most odious dance:—"In what terms shall I speak of that dance condemned alike by your pastors and those members of society whose praise or censure it is rather a credit to deserve or an odium to merit—that dance in fashionable parlance called the polka, but in the plain language of morality and religion I should say was only fit to be danced before the idols of an impure religion by their lascivious worshippers. Oh, how sad to see a pure and innocent Catholic girl fresh from one of those holy seminaries where the pure precepts of her religion have been carefully instilled by those angelic women who devote their lives to the education of youth. How sad, I repeat, to see this young girl go to the first ball. She is approached by one whose breath is perchance reeking from the orgies of the mess table, whose hot and inflamed glance scan the virgin form of the young girl—he asks her to join the giddy throng—she refuses—the voice of the tempter pleads again, Oh! do not mind the nuns, do as other do; do not make yourself singular. The mother, cruelly mistaken parent, repeats, do as others do, so the young girl allows herself to be persuaded, and the arm of the libertine glides round her form; she does as others do, and the fair page is sullied, the bloom is off the peach. Fathers, mothers, beware—join not your loved voices to the voices of the world—unite, one and all, in putting a stop to this dance, alike subversive religious feeling and virgin modesty, that bright ornament of your young female children—those precious flowers trusted to your care to adorn, at some future time, the bright parterre of the heavenly Jerusalem, and of whose souls you will be required to give a strict account; but in what terms shall I speak of, alas! those few who from a religious and innate feeling of virgin modesty have resisted the contagion of example, and, perhaps, their own inclination. I shall say nothing—to the God who rewards his own special virtue, to the Virgin Mother, whose life was the epitome of chastity and female purity, and the applause of their own hearts, I the unworthy minister of God, leave them, trusting that their example may be followed."

THE URGINS SELECT A PROFESSION.—"Joe, when you grow up, do you mean to be a lawyer, or keep a confectionary store?"

"I haven't made up my mind, Tom, but ma wants me to be a minister."

"Oh, don't be a minister, Joe, for you can't go to the circus, then?"

"I know that, Tom, but a minister, ma says, is the best profession. You know Mrs. Love-grew adores Mr. Pretty-face, and wouldn't you like to be adored, Tom?"

"Perhaps I should, but then you can't drive fast horses."

"Oh yes you can, ministers drive fast horses now-a-days; and besides that Tom, when they have a bilious attack, the worshippers send them on a foreign tour; then he gets remembered in wills, and often has nice presents, and my ma says it won't be long before every minister has his country seat and a collegian to write his sermons. Won't that be high?"

Tom acquiesced, and the juveniles indulged in another game of marbles.

MEANNESS EXTRAORDINARY.—Some years ago while Captain Ward was sailing a craft on the upper lakes, a man fell overboard, in the evening. The fact was immediately discovered and the captain promptly threw a number of loose articles into the lake for the drowning man to seize upon. Among these happened to be a bunch of shingles from a lot which the imperiled gentleman was having transported on board the boat. When the vessel was turned about it was found that this bunch had floated within reach of the man, and that he had sustained himself upon it. He was taken on board, and without expressing any gratitude for his deliverance, he told the captain, with considerable agitation, that he should expect pay for his shingles that had been thrown overboard! Capt. Ward replied that he was sorry—that if he had known the shingles were his he would not have done it! This is a true story, and when any body can beat it he shall have our hat, and if he desires it, a written acknowledgement of our unqualified belief in the doctrine of total depravity.—Detroit Tribune.

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THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cole and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged except those thoroughly competent, and of good moral character.

There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics.

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On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct.

For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.

W. DORAN, Principal,  
Member of the Catholic Board of Examiners.  
Montreal, March 13, 1856.

INFORMATION WANTED,

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 39 St. Charles Borromeo Street, Montreal, C.E.; or at this Office.

Toronto papers will confer a favor on a poor girl by inserting the above.

DONNELLY & CO.,  
GRAND TRUNK CLOTHING STORE.  
(WHOLESALE AND RETAIL.)  
No. 48, McGill Street, Montreal.

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September 20.

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Feb. 15, 1856. JAMES MALONEY.

EMIGRATION.

PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks or loss or misapprehension of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

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Dec., 1854.

MONTREAL MARKET PRICES.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes items like Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, Canadian, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Fresh, Butter, Salt, Honey, Eggs, Flour, Oatmeal, and Fresh Pork.

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