

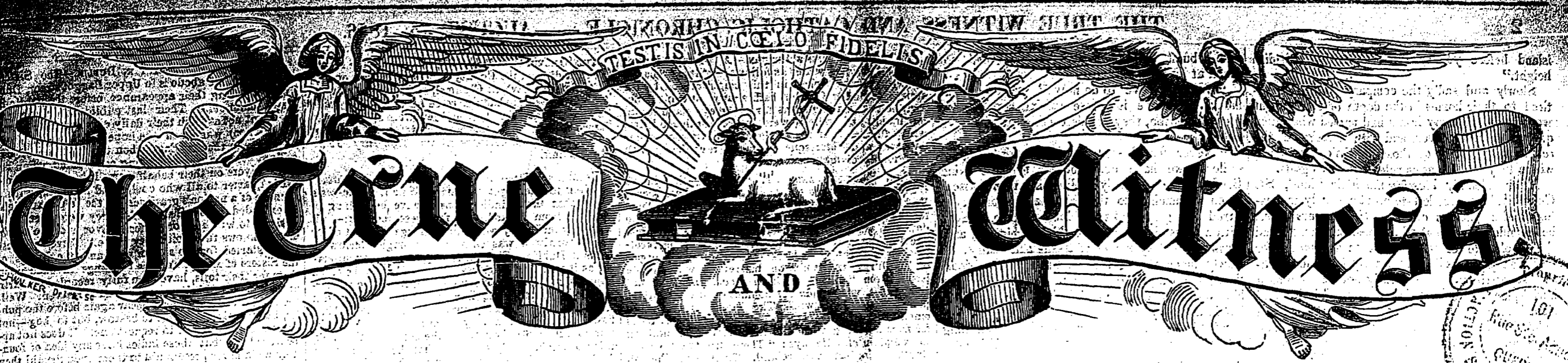
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# CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, AUGUST 15, 1856.

No. 1.

**LETTER OF THE REV. DR. CAHILL.**  
TO HIS EXCELLENCY THE EARL OF CARLISLE.

"Nor can I wholly suppress the wish (both because the reproach which it may be thought to imply, attaches impartially to all parties, and still more because the presence of two Right Reverend Prelates, which I hail with much cordial pleasure, gives me the hope that any such reproach would attach with comparatively little weight here) : but the wish to which I return, that all sides would feel rather more disposed to employ that religious zeal which is the glory of human character, more in adorning their own faith than in impugning that of their neighbors." (Loud and long-continued cheering.)—*Speech of the Earl of Carlisle at the late Limerick Banquet.*

Ballyroan Cottage, Rathfarham, Wednesday July 16, 1856.

MY LORD—On reading over the extract of the speech (just quoted) which your Excellency is reported to have delivered at the late Limerick banquet, I have been exceedingly puzzled in trying to ascertain the meaning of your words. Nor am I, as yet, quite satisfied with the result of my labours in unravelling the mind of the speaker, while he delivered himself of a sentence where each succeeding idea is contradictory or deceptive; and where a huge parenthesis is spread through nearly all the period: thus giving a proof of the greatest contradiction of the entire extract, namely—making "a part greater than the whole." I have taken leave to mark some of the words of this strange sentence in Italics, as I intend merely as a Professor of Rhetoric to make some brief remarks on it. I have never before been so forcibly struck (as in the sentence referred to) with the accuracy of the saying of Talleyrand, where being asked on one occasion what was the greatest advantage conferred by the perfect use of language?—he is said to have replied—"The perfect use of language enables an imperfect statesman to conceal his ideas."

Firstly, then, I shall take the liberty to inquire of your Excellency what do you mean?—and if an ordinary person spoke that sentence I would say to him—"What are you driving at?" You clearly wish to see something attained: and yet you have no wish, since you have almost wholly suppressed it. Again, only a small part, or a fraction of the wish, remains behind in your mind, as the whole of the wish is nearly suppressed: that is to say my Lord, when we reduce this most singular wish to an Algebraic equation, it will stand thus—viz., nine-tenths of a Vice-regal wish suppressed, added to the tenth of this wish expressed at a banquet, is equal to the original Vice-regal wish under consideration: an odd kind of mind is this decimal mode of thinking and wishing!

Secondly, my Lord, you hint at something which is a reproach: and yet it is not a reproach, since its character is such that it only "may be thought to imply a reproach!" This part of this sentence reminds me of the language of a mother who waited on Abernethy with her baby, saying that she fancied "it had a tendency to the disposition of a cough." But the most remarkable part of this portion of the text is, where you say that this thing which is a reproach, and which is not a reproach: which does not even imply a reproach, except by mere possibility: you say, this thing attaches impartially to all parties: that is to say a thing which, at one and the same time, is and is not a reproach: which, too, is a mere possible thing, is a charge of which all parties are guilty: an odd kind of a charge this, my Lord!

Thirdly—Your Excellency returns to this fraction of a wish, and with this infinitesimal desire you call on all to be "rather more" disposed to adorn their own faith than to impugn that of others. Here you do not condemn the practice of impugning: no such thing; "adorn and impugning" are ideas of nearly equal weight in your mind—with this difference, namely, that the "adorn principle" is to be on a scale "rather more" than the impugning principle.

It is very difficult, my Lord, to know your real meaning: perhaps the sentence had no real meaning. Yet I think one might hazard an interpretation—namely, you were endeavouring to tell your Catholic hearers that you were no advocate of Superstition: and you were at the self-same time trying to assure your Protestant auditors that you were a true champion, as heretofore, of Exeter Hall: and you wrapped up your sentence (clearly deliberately composed) in antagonising phrases: like dissolving-views, you have exhibited alternate contradictory pictures. You have mixed up, with a conjuring ability, Orange and Green for the alternate observation of the audience; and by giving a wink to one party and a nod to the other, you have succeeded in evoking long and loud cheers from the entire assembly. But, my Lord, I shall in a few lines just now convince Ireland of the meaning of the extract: and I shall place before my countrymen, both lay and clerical, the clear proof that Lord Carlisle is at this moment the head of the Souper movement in Ireland!

I once had the honour of corresponding with you, and remonstrating against your speeches at Exeter Hall, against the Duke of Tuscany: on that occasion you partly admitted (in your usual decimal phraseology) your mistake. On a second

late occasion I copied a Dublin placard, where you were said to be the patron of the insulting proselytising schools of Dublin: your Chief Secretary contradicted, in something like your own style, the placard in his place in the House of Commons. On a still later occasion—viz., on last Saturday week—I charged your Excellency with being enrolled as one of the association who sent Soupers to the Crimea to proselytise our Catholic soldiers, to pervert the Sardinian troops and to calumniate our faith: you have not since then, condescended to reply to me, and to contradict the statements made, in the printed circular of the Association referred to. I now charge, you, on this day, with being a subscriber since your Excellency came to Dublin, to the most insulting proselytising Society in the city, and thus patronizing a band of calumniators, who every day, in the Orange press, designate, as liars, perjurers, idolators, rebels, robbers, murderers, the entire Catholic population over whom you have been placed by the Queen, our Most Gracious Sovereign, to administer the laws of the realm with impartial justice, and with a kind and sovereign protection.

I do not charge you with advocating this insult to our race and our creed, as the Lord Lieutenant of Ireland: I feel assured, the Queen who sent you to Ireland would not tolerate an insult to her faithful loyal Irish subjects: I charge you in your personal character, as the Earl of Carlisle, and I now denounce your conduct, in Exeter Hall and in this country, as patronizing the most palpable misrepresentations of Creed, paying a vile Society of Apostates and Infidels to harass us, giving the weight of your name and place to men who are depopulating the Kingdom, sowing national discord, and laying the foundation at home and abroad of revolution and infidelity. The charge which I now make, and to which I call the indignant attention of my Catholic fellow-countrymen, is contained in the following Circular:—

APPEAL  
ON BEHALF OF A NEW BUILDING  
FOR THE  
COOMBERAGED SCHOOL.

Patrons and Patronesses.—Hon. and Very Rev. the Dean of St. Patrick, Lady Maria Forrester, Hon. Mrs. Pakenham, Mrs. Whately, Mrs. Wolsley.

Committee.—Mrs. Kincaid, Mrs. J. Smyly, Mrs. Maddock, Mrs. Marks, Mrs. Wm. Bourne, Rev. E. Marks, D.D., Rev. H. R. Halahan, Rev. L. H. Bolton, Rev. C. F. McCarthy, Mrs. Wm. Marable, Miss M. Whately, Miss Ball, Miss Eastwood Taylor, Miss Foster, Miss Warren, Miss A. Warren, Rev. C. M. Fleury, Rev. J. O'Carroll, John Hayes, Esq., Joseph Kincaid, Esq.

Secretaries.—Mrs. H. L. Bolton, 70, Camden-street; Mrs. Geoghegan, 7, Merrion-square, East.

Treasurer of the Building Fund.—Joseph Kincaid, Esq., 3, Herbert-Street.

In the year 1855, these schools were first opened in a room in the Weavers' Hall under the patronage of and in connection with the Irish Church Missions; and so great was the interest created among the population of the neighborhood, that the members in attendance increased, within the first two years from 50 to 500. This large increase of members rendered it necessary for the managers to seek for increased accommodation, and a house in New Row was rented for the purpose, into which the female children were removed, and where for the last year, the schools for girls and infants have been carried on, leaving the room in Weavers' Hall for the week-day boys' schools, and for the use of boys and adults on Sunday.

A plot of ground in the Coombe, in the immediate vicinity of Weavers' Hall, has been liberally granted for the purpose by the Earl of Meath, at a very low rent, on which it is proposed to erect a large and suitable building, capable of containing from 700 to 800 children and adults, and divided in such a manner as to admit of proper classification, and constructed with a view of its being used for lecture rooms and controversial classes. The cost of the building will be about £1,200, and the object of this appeal is to obtain from the Christian public, and from those interested in the establishment of Ragged Schools and in the promotion of Scriptural instruction, assistance towards the attainment of these objects, and contributions in aid of the fund for the erection of the proposed building.

The almost total absence of respectable residents in the district precludes the possibility of funds being raised locally, while the denseness and extreme poverty of the population demand largely increased liberality and exertion on the part of others. The necessity for the expenditure has been shown, the interest and importance of the work will not be denied, while a considerable saving will be effected in the annual grant. The Committee, therefore, while they cast the case in faith upon the Lord, whose is the silver, and the gold, and who disposes the hearts of His people for his own work and glory, appeal with confidence to their friends and the Christian public for procuring aid; and while they invite them to visit the schools and judge for themselves, both as to the value of the work, and the absolute necessity of providing proper school-rooms they pledge themselves that every care and attention shall be given in order that the funds may be disbursed with economy, and that the best accommodation shall be provided which the funds entrusted to them may admit of.

Contributors already received.—His Excellency the Lord Lieutenant, £1; William Wilson, Esq., 25s; Mrs. Carmichael, 20s; Miss E. Foster, 20s; James Vere, Esq., 1s; Mrs. Vere, per Miss Foster, 20s; The Misses Thompson, 20s; The Lord Chief Justice, 5s; Josiah Smyly, Esq., 10s; Atkinson, Esq., 10s; Mrs. Francis Gascoigne, 5s; Anonymous, 5s; J. H., 5s; James R. Stewart, Esq., 5s; Joseph Kincaid, Esq., 5s; Thomas J. Barton, Esq., 5s; R. J. Foster, Esq., 5s; W. Harvey Pim, Esq., 5s; The Hon. Judge Crampton, 2s; Mrs. George Banks, 2s; Rev. W., and Mrs. Marable, 2s; Colonel and Mrs. Rose, 2s; Lady Bateson,

3s; J. H. Gurney, Esq., 2s; James Barton, Esq., 2s; Lady H. Kavanagh, 1s; E. Batty, Esq., 2s; G. Woods, Esq., 2s; Rt. Hon. J. Wynne, M.P., 1s; R. Wilson, Esq., 2s; Miss Adair (collected) 2s; J. Maguire, Esq., 1s; H. Maguire, Esq., 1s; P. Doyle, Esq., 1s; Rev. Dr. Wall, 1s.

Your speech at Limerick might pass unnoticed, or even appear rather an expression of liberality, if the public did not see other evidences of your feelings in the late fanatical movement in England and Ireland: but when we couple with your late speech your former expressed zeal at Exeter Hall: your patronage of thy insulting mission to the Crimea, and your advocacy of a system of tormenting the "dense, poor, wretched population," about Weaver's-hall, we have the true commentary on your deceptive oration at the Limerick banquet. And if the Irish people wanted a further confirmation of the views, and of the frame of mind (in reference to Catholicity), of the Earl of Carlisle, we have it in your own Diary in "Greek Waters," in the following extract:—

"COLOONE, June 4.—Went to the Cathedral at ten, and attended at High Mass, which was celebrated with every adjunct—  
"To swell the pomp of dreadful sacrifice"  
"The music to-day was Mozart's Fourth Mass, and sounded very beautiful to my unskilled ears. I hope that I estimate this gorgeous ritual, as I ought: I recognise the undoubted hold which the combination of picturesque spectacle, glorious architecture, and delicious harmony must have on the imagination of many: I still more appreciate the ever-open door, the mixture of classes, and the fervent prayers offered up from obscure recesses and before solitary shrines: but the incessant genuflection, the parrot-chanting of the legends of the priests; and, above all, the foreign tongue persuade me, there must often be much that is hollow in the service, as well as false in the doctrine."

I have marked some words in Italics from this extract, in order to point the illogical conclusion, in fact, the absurd deduction, which Lord Carlisle has here drawn from the premises of the extract just quoted. But, my Lord, as an illustrious relative of your Excellency has once said of you, "Your heart is so gentle and so benevolent, you always yield to the last impression." I do firmly believe every word of this character of you: and hence you are a half-impressed absurd English Protestant critic at Cologne: you are a Puseyite in Belgium: you are everything at the Limerick Banquet, and a Souper beyond all doubt in the Crimea, and Weaver's Hall.

My object here, my Lord, is not to condemn you: you have an undoubted right to be anything and everything you think proper in religious matters. But I also have a right to inform my Catholic countrymen of your Souper movements: to tell them, that amongst all the Lord Lieutenant's we have had since the famous and infamous year 1795 we have not had even one who has encouraged such an insult on our race, our creed, and our feelings, as the present Lord Lieutenant of Ireland. I have also a right to command my countrymen to pay to you, whenever you go through Ireland, the most profound respect, and palpable, public, constitutional duty, as the representative of the majesty of the Queen of England: but, at the same time, tell them that they need not burst their lungs, rupture a blood-vessel, break their necks, or crush each other to death, running to behold you, to throw themselves under your feet, and to shake the firmament and make the mountains nod with their wild Irish cheers, and their rapturous shouts of welcome for you. It is come to this, My Lord—We recognise your Excellency as the Viceroy of Ireland: and we regard you at the same time as the supreme head of the Connemara and the Weaver's Hall Souper schools.

And in bidding you farewell in this, my last communication to your Excellency, I undertake to foretell that the most unfortunate incident of your life is the fact of having allied yourself to a society, which lives by religious lying, by social discord, and by scattering the abundant seeds of revolution and infidelity wherever they appear. If your Excellency had given the five pounds, stated in the Souper circular, to clothe the orphans, to feed the widows, and to shelter the poor, houseless children of the abandoned tradesmen of Weaver's Hall, instead of supplying funds to foster their creed, to perjure their conscience, to learn hypocrisy and to foster malignity, you would do an act of munificence dear to the wounded, the bleeding heart of Ireland, honorable to yourself and consistent with your high position; as the representative of the King, the father of the whole people, the supreme judge of the entire nation and the faithful opponent of oppression and injustice, from whatever quarter it may proceed. In future you will be known, as standing with the Castle-reaghs, the Beresfords, the persecutors, the bigots of Ireland, forfeiting for a band of calumniators and impostors the warm-hearted affection of a people who have long honored and loved you. Mine, my Lord, is a humble pen; but depend on it, it can breathe a sentiment and elicit a spark which can combine and inflame the hearts of millions of men in my cause, at home and abroad.

I have the honour to be, my Lord,  
Your Excellency's obedient servant,  
D. W. CAHILL, D.D.

## LEGENDS AND TALES FROM IRISH HISTORY.

(From a Work in preparation, by Mrs. J. Sadlier.)

### EXPULSION OF THE DRUIDS FROM IONA, BY ST. COLUMBKILLE, A.D. 563.

About sixty years had passed since the foundation of the Scottish monarchy by Fergus, son of Erc. The throne of Albania was filled by Connal, a descendant of that monarch, and Dermot swayed the imperial sceptre of Ireland. Then it was that the great Columbkille, a scion of the princely tribe of the Hy-Nials, shed lustre on the Irish Church. Up to this time he had built an incredible number of churches and monasteries; and from his favorite retreat of Derry Calgach, had watched with paternal care over the ecclesiastical affairs of Ireland. But the time had come when St. Columbkille was to leave his native land in order to preach the Gospel amongst the Caledonian Picts, who were still sunk in heathen darkness. It is true the Albanian Scots were chiefly Christians, and their king a relative and friend of Columbkille; but the Hebrides, or Western Isles, though subject to Connal, were as yet unconverted, and had become, as it were, the last stronghold of Druidism, from their remote, and all but inaccessible position. On one of these islands, called Inish Druinish (the island of Druids) St. Columbkille landed; and thence proceeded to the court of his kinsman Connal. The prince was well pleased to see his world-renowned relative, and declared himself willing to further his views in any way that he possibly could.

"You have within your dominions," said the Saint, "a small but famous island called Iona, where, I am told, the Druids have taken up their abode on being driven forth from Ireland and Albania. Will you give me that island, Connal, that I may retire thither from the storms of the world? Ireland has become too noisy for me, and I am weary of the continual strife of our royal kinsmen and their dependents. I want a quiet spot whereon to build a monastery for myself and those twelve monks who are with me. Shut in by the roaring sea, I shall find peace in Iona.—Will thou give it to me, Connal?"

"But the Druids, Columba—how wilt thou get rid of them?"

"Oh! leave that to me," said the Saint, with an arch smile; "I know how to manage the Druids."

"Well!" said the monarch, "if thou wilt e'en venture into the charmed circle of their incantations, thou shalt have the island and welcome, and I would send some of my kins to escort your party thither; but I may as well tell you, Columba, that not one of them would set foot on that island without the permission of the Druids, if I were to offer them half my kingdom. They have never got over their fear of the Druids."

"It matters not," said Columbkille; "I require no human aid or escort. Armed with the holy cross, and confiding in the powerful protection of Mary, I will march to victory, and these heathens shall fly before me as chaff before the wind. A boat and some little matter of provisions, is all I require at thy hands. My friends and I will do the rest."

Provided with a boat and what other things the party stood in need of, the Saint and his twelve companions set sail for Iona, the monarch himself wishing them a God-speed from the shore, and commending himself and his family to their pious prayers.

The sea was rough and almost tempestuous, as it generally is in those narrow channels intersecting that portion of the Scottish Archipelago.—But St. Columbkille and his friends had no fear, and plied the oars with stout arms and lightsome hearts, beguiling the way, and, as it were, lulling the tempest with the solemn music of their sacred songs. As they neared the island, the wind fell almost to a calm, and then did the full swell of the sacred chant rise higher and higher on the air till the Druid-grove echoed back the sound, and the ancient oaks quivered as the demon, so long worshipped there, trembled and shrank away from the advancing choristers. The Druids were all hastily brought together within the great circular temple, open to the sky, whose ruins are still to be seen. Arrayed in white garments peculiar to their order, each belted with a cincture emblazoned with strange and mystic characters, their heads wreathed with the sacred mistletoe, while on that of the Arch-Druid himself shone the crescent of fine gold, the distinctive badge of his high office. It was a vision of the past, and would have furnished an unrivalled scene for a painter. Columbkille's mind was naturally of a poetical cast, and the grand old picture of departed ages was not without its effect on his imagination. As he looked on the lonely isle, with its countless graves, where many a prince and many a hero of his own race slept; on the strangely-formed pagan temples with their heavy Cyclopaean architecture, the ministers of the old religion, vested as for the altar, the ancient Druid-grove which had witnessed the bloody rites of that dark system for many and many an age; he might have said with Ossian—

"I stand in the cloud of years; few are its openings toward the past;... my soul returns like a breeze, which the sun brings back to the vale, where dwelt the lazy mist."

For a moment the son of Niall revelled in the ancient glories of his pagan ancestors, recalled to his mind by this passing glimpse of their now obsolete religion; but it was only for a moment;—quick as thought did the vision melt away, obedient to the strong will, and Columba was again the Christian missionary with the cross uplifted in his right hand to wage war on the evil spirits who had for ages possessed the beautiful isle—still lovely in its loneliness and desolation.

Leaving his companions a little behind, Columbkille advanced alone towards the Druids, till he stood at the open portal of their rude temple. There he stopped, and in a loud voice commanded the Druids to quit the island.

Dark as midnight was the jowling brow of the Arch-Druid, as, motioning to his subordinates to restrain their wrath, he, in his turn, moved a step or two forward.

"And who art thou," he asked, trembling with rage, yet endeavoring to preserve that composure which became his fancied rank—"who art thou, O man of evil words, who thus darest to address the Arch-Druid of Iona? Thou art a Christian, I perceive by that emblem," pointing to the cross, "and as such I command thee to keep back; cross not the threshold of this sacred edifice, or I nail thee to the spot."

Columbkille laughed, and so did his companions. "Keep your temper, Dunrommath," said the Saint calmly, but with sly humor. "I am a prince of the royal house of Dalriada"—it was, perhaps, the only time he ever boasted of his birth—"and my kinsman, Connal, who, as thou well knowest, is a Christian, has sent me to take possession of this his island of Iona, in the name and for the service of the Most High God. He has hitherto permitted you to harbor here, but the time has come when the Lord will not suffer a Christian prince to connive at your heathen practices, therefore, Dunrommath, I say to thee, either become a Christian and adore the true God, or instantly quit this island."

"Nay, prince," said the Druid, in a more respectful tone, "if prince thou art, thou seest that we are much the stronger party; my brothers will fight as desperate men, for we will not give up this sacred island and these holy places, without a fierce struggle. Bel and Samhin will shield us with their divine power, and we will slay you—yea, as we would the wild boars of the forest. Be warned; quit the island while you may in safety."

Now all this was but empty bravado, for the Druids were well aware of the supernatural power sometimes manifested by the Christian missionaries, and Dunrommath knew, though he would not own it, that the great Columbkille stood before him. His soul was troubled within him, and a great fear came over him when he beheld Columba raise the dreaded Cross in a menacing attitude. The assumed sternness of his countenance gave way, and he turned to fly. One of his brother Druids caught him by the arm, crying—"Shame! shame! shall the last Arch-Druid of Iona fly before a pitiful Christian priest? Stand, or I pierce thee with this knife!" drawing the large knife with which each Druid was provided for the use of the altar.

"Hush! Cairbre, hush!" cried the agitated chief, "thou knowest not what thou sayest. It is Columbkille, the great builder of churches—he can do what he will, Cairbre; so there is nothing left for us but to do what he tells us." This was spoken in a whisper, but it reached the ears of most of the Druids, and the news ran quickly from mouth to mouth.

Columba waited patiently to see the effect of his demonstration, and Dunrommath, making a violent effort to shake off the sudden terror which had, as it were, paralysed his faculties, put on the boldest air he could command, and said:

"As to our becoming Christians, O man! that is impossible; sooner mightst thou tame yonder stormy sea in its wildest fury than make Christians of us, the privileged sons of the oak—talk not of thy mushroom religion to us whose faith is ancient as the world itself; Druids we are, and Druids we remain, while yonder glorious orb lights our earthly way. But if we agree to leave Iona, whither shall we go?" He paused, then added with bitter emphasis: "Erin of streams is closed against us. The sacred flame is quenched on Uisneach's holy mount. Our groves are felled, and our temples desecrated all over the southern part of Britain. The Christians' rule in Albania—whither shall we go?"

"The country north of the Grampians is still in a heathen state; there go, and tell Brude, the king of that region, that Columba will speedily visit his dominions, bearing with him the glad tidings of salvation. Are all the Druids of Iona here present?"

"Yea, all; but we must take with us our wives and children!"

"Then go, and see that ye are clear of the



island before yonder sun reaches his meridian height."

Slowly and sadly the company of Druids retired to their homes in the depth of the ancient wood, and not many hours had passed when they quitted Iona for ever, and with it resigned the religious supremacy of those far Western Isles, where they had for ages ruled almost as gods.

After solemnly blessing the little island, St. Columbkille proceeded to erect a stately monastery and a spacious church. Some years after, he founded a convent of Augustinian nuns, and the lonely island of Iona was soon as famous for Christian piety, as it had formerly been for heathen superstition. It had early been chosen as a burial-place for the princes of the Pictish and Scottish monarchies on account of its remote and isolated position and the sacred character it had acquired. These causes continued to influence the neighboring sovereigns in a still higher degree after the island had become a distinguished seat of Christianity. Even now, after the lapse of many centuries since prince or king, or bishop, was buried in Iona, the traveller may still behold the ruined monuments which marked their place of rest. "A little to the north of the Cathedral," says a modern writer, "are the remains of the bishop's house; and on the south is a chapel dedicated to St. Oran, pretty entire, 60 feet long, and 22 broad, within the walls, but nearly filled up with rubbish and monumental stones. In this are many tombstones of marble, particularly of the great lords of the Isles. South of the chapel is an inclosure called Reilig Oran, the burying-ground of Oran, containing a great number of tombs, but so overgrown with weeds as to render most of the inscriptions illegible. In this inclosure lie the remains of forty-eight Scottish kings, four kings of Ireland, eight Norwegian monarchs, and one king of France, who were ambitious of reposing on this consecrated ground, where their ashes should not mix with the dust of the vulgar."

"Sic transit gloria mundi, might well be inscribed over the forgotten graves of Iona, where so many princes and mighty men have mouldered into dust—where the architectural glories of former ages lie around in broken and shapeless masses.

"The column, with its capital, is level with the dust, and the proud halls of the mighty, and the calm homes of the just; For the proudest works of man, as certainly, but slower, Pass like that grass at the sharp scythe of the mower; "But the grass grows again when in majesty and earth, On the wing of the Spring comes the Goddess of the Earth; But for man, in this world, no springtide e'er returns To the labors of his hands, or the ashes of his urns."

ST. COLUMBKILLE AT THE COURT OF BRUDE, KING OF THE PICTS.

All that vast tract of country north of the Grampian hills was at the time of Columba's settlement in Iona, shrouded in heathen darkness. The impenetrable shades of Druidism overhung the whole region, and to preach the Gospel to that benighted race had been one of the Saint's chief objects in leaving his native land. No sooner, then, had he consolidated the scattered fragments of Christianity amongst the half-converted tribes of Albania, and erected a church and monastery on his own secluded island of Iona, than he turned his attention to the conversion of the Picts. Connal would fain have dissuaded his friend from such a dangerous undertaking; but Columbkille had too much of the spirit of an Apostle to shrink from personal danger. In fact, the prospect of such danger tended rather to excite his zeal, for he felt that the palm of martyrdom might possibly await him in those wild and unexplored mountain regions.

"I have left the fairest land under heaven," said he, "to make God and His Christ known to these benighted heathens;—shall I shrink, then, from entering their country because they may not be willing to hear the truth?—nay, Connal, that were unbecoming a Christian missionary. I am called to preach the Gospel in these parts, and thither will I go, though Satan with his fiery host barred my way. Farewell, Connal; God and the Blessed Virgin keep thee and thine."

The king would have persuaded him to take a small company of soldiers with him, but this, too, the Saint declined, wisely judging that any appearance of distrust or suspicion would but excite still greater enmity on the part of the fierce and warlike Picts. Accompanied only by some of his monks, and scantily furnished with provisions; Columbkille set out on his perilous journey to northern Scotland, now known as the Highland country.

In pursuance of his preconceived plan, the Saint made his way at once to the residence of the Pictish king, determined to make his first attempt at the fountain-head. Long and drear was this journey through a wild mountainous tract of country, peopled with a hostile race, the avowed enemies of the Christian faith. His way was constantly besieged, and his life often menaced by straggling parties of hunters armed with those long spears or javelins wherewith the ancient Picts and Scots did such fearful execution on their enemies. But Columbkille's courage commanded the respect of the martial Highlanders, and his sweetness won their good-will; so that these encounters often ended in the conversion of one or more of the assailing party. By the time the Saint reached the royal castle by the blue waters of Loch Ness, his fame had gone before him, and the Druids having poisoned the mind of the king with their calumnies and misrepresentations, he ordered the palace-gates to be closed, and no admission given to the men of evil deeds, the blasphemers of the gods. He had assembled a solemn council to consult on what course was to be pursued, and it was agreed without one dissenting voice, that the Christians were to be put to death if they persisted in their wicked purpose.

Meanwhile, Columbkille and his friends arrived at the castle-gates which were, of course, closed against them. The gates were heavy and studded with large iron nails—no human force

could burst them open, and the Saint had no much at his command.

"What are we to do now?" said one of his monks. "There is no use waiting here. I thought, Columba, they are determined to keep us out."

"Never fear," said the Saint with his quiet smile. "We have come too far to visit King Brude, to be so easily balked in our purpose. Then advancing to the principal entrance, he bared his grey locks and looked up to heaven with a pious ejaculation, then blessed himself, and invoking the holy names of Jesus and Mary, he slowly made the sign of the Cross on the door, then gave it a gentle push, and in it went before him, the guards in the hall falling back right and left in a paroxysm of terror.

"Go," said the Saint to one of the trembling retainers, "and tell the king that Columbkille desires to see him."

The monarch, hearing of what had happened, was not slow in making his appearance at the head of his council, the panic having seized upon all. Assuming his most gracious manner, Brude welcomed his distinguished guest, saying, or rather stammering out, that he was glad to see him in his palace.

"So you ought, prince," replied the Saint with imperturbable gravity; "for I have travelled a long way to see you, even from the royal dwelling of my kinsman Connal. I see amongst your train some whom I have seen before," pointing to Dunrommath and some others of the Ionian Druids; "but I come here as a friend, hoping to make you all brethren in Christ Jesus, to whose name be honor and glory for ever."

Whatever might have been the sentiments of the Druids, they were forced to appear friendly to the Saint, whose manners and appearance, coupled with the prodigy by which he had gained admission, produced such an impression on the king's mind, that he at once conceived the greatest respect for him, and invited him to remain in the palace as long as it suited his convenience.

Columbkille was not slow in following up this favorable impression, and the king soon after embraced the Christian faith, and threw the whole weight of his influence into the scale in favor of Christianity. His conversion produced the happiest results. His subjects, seeing their sovereign professing and practising the new religion, and advancing its interests in every possible way, were easily convinced that it must be the best religion. Thus it was that Columbkille's path was smoothed, and that he was enabled to convert the entire nation of the Picts to the faith of Christ, and to win for himself, what, doubtless, his humility never dreamed of, the glorious title of APOSTLE OF THE PICTS.

IRISH INTELLIGENCE.

We regret to have to announce the death of the Right Rev. Cornelius Egan, D.D., Bishop of Kerry, which took place on Tuesday evening last. His Lordship has been for nearly five-and-thirty years Bishop of the Diocese of Kerry, but for the last few years he has had, owing to his age and infirmities, the assistance of a Coadjutor, the Right Rev. Dr. Moriarty.

MURDEROUS ASSAULT UPON A CATHOLIC PRIEST IN LURGAN BY A BAND OF ORANGE RUFFIANS.—"Sir—I am sorry to inform you that the greatest excitement prevails in this town and its suburbs, owing to a brutal Orange outrage perpetrated on the person of the Rev. Mr. McKay, P.P. of Marlin, on the night of Monday, the 14th of July. Such an outrage cannot be too strongly condemned, and words cannot express the indignation which it has excited in the minds of both Protestants and Catholics in the locality. I am bound to say a more zealous, charitable, benevolent, and exemplary gentleman than the maltreated Mr. McKay could not be found, and he is beloved by all classes of society. The particulars are as follows:—"The Rev. Dr. Blake, Bishop of Dro-more, had been at a place called Derrymacash, about two miles from Lurgan, administering Confirmation to the children of that place, and, as is the case on such occasions, Mr. McKay and all the Clergymen from the surrounding districts went to meet their much beloved Bishop. Confirmation being over Mr. McKay returned home, in company with a rev. brother, between the hours of nine and ten o'clock, that gentleman having a gig; but as they did not both proceed in the same direction, Mr. McKay alighted from the gig at the end of the town, and proceeded on foot towards home. He walked unmolested till he came to a place called Drollingstown, which is a small village, about one mile and a quarter from Lurgan, and about one mile from the Parochial house. At this place a number of ruffians suddenly attacked the rev. gentleman, knocked him down, kicked him, and murderously ill-treated him—in fact, words are inadequate to express the abuse he was subjected to; and it is believed they would have killed him had it not been that one of the gang, whose heart had one spark of compassion not completely extinguished, called to his ruffian partners that he had got enough, and desired them to leave off beating the unfortunate gentleman. This person's order was complied with, and they left the reverend gentleman in a most pitiable condition. But not content with so barbarously treating this Minister of Christ, to add to their crimes they robbed him of his hat and staff, and were going to take his coat, but for some unknown reason they let him keep it. "The rev. gentleman is in a very dangerous state, being cut and bruised most terribly about the head and face, and is suffering also from kicks he received on different parts of the body; however, it is hoped he will recover, although some time must elapse before he can be out of danger. The cruel perpetrators of the revolting outrage are known to the rev. gentleman, but it is generally believed he will, for the sake of his Divine Master, and following his example, return good for evil, and not prosecute them. But should he so pity them and spare them, the justice of God will be manifested on them, either here or hereafter. A most important part of the subject I had almost forgotten to mention, that the Orange fanatics went to the residence of Mr. McKay, on the 12th inst., and loaded him with the most insulting and scurrilous language as he sat in his house, but he merely treated them, as on former occasions, with meek and silent contempt.—I am Sir, A Sorrowful Painsuover."

[We (Usterman) have since learnt that the rev. gentleman is lying in a most perilous state, his contusions and blows having proved more alarming than was at first imagined. The cowardly monsters who committed the treacherous and bloodthirsty assault are still at large, but we hope they will soon be overtaken by the justice of the outraged community of all denominations.]

A VALUABLE SILVER MINER.—A Dundalk paper has the following:—"A very valuable silver and lead mine, on the property of John Bigger, Esq., at Groganfield, near Crossmaglen, is being worked by Charles Henry Stedman, Esq., of Guilford, Surrey. The intelligent manager of the works is Mr. Samuel Bailey, and on Tuesday last he shipped an immense nugget on board of the Dundalk Steam-packet Company's boat, which is to be forwarded to London for exhibition. It weighed 15 cwt., and was the largest ever raised from an Irish mine."

THE SADDLER CONSPIRACY.—The commission for the South Riding of the County of Tipperary was opened yesterday (Friday), at Clonmel, by Mr. Justice Grogan. After His Lordship had delivered his charge the Grand Jury retired, and shortly after brought in a bill against James Sadleir for conspiracy to defraud depositors and English shareholders in the Tipperary Joint-Stock Bank.

ESCAPE OF JAMES SADDLEIR.—The *Carlow Sentinel* alluding to the flight of James Sadleir, expresses a belief that the swindler cannot have been long an absentee from Ireland, and for these reasons:—"It was only on Friday week that a large amount of his costly furniture was conveyed through Carlow in floats to Dublin. There was no great secrecy observed, as it was ostentatiously announced that the seven huge floats contained the household furniture belonging to the head of the bank (James Sadleir), and it was with equal certainty announced that the bird had flown only within a very recent period. With the sum of £20,000 drawn out of the coffers of the bank, it is not uncharitably surmised that the hon. member for Tipperary did not retire empty handed from the busy scenes of public life."

On Thursday the 24th ult., Mr. Roebuck moved for the expulsion of James Sadleir from the House of Commons. The lawyers came to the rescue, denying not the justice of the sentence, but that the time for it was not come.

A FRUITLESS SEARCH.—One of the messengers of the House of Commons arrived in Clonmel on Tuesday evening, and proceeded forthwith to the late residence of the fugitive member for Tipperary to serve a notice requiring his attendance in the House of Commons on Thursday. This rather superfluous form has been followed by another, in the shape of a *supersedeas* from the Crown and Hanaper officer, directed to the Hon. George Prettie, Clerk of the Peace for Tipperary, requiring Mr. James Sadleir to resign and deliver up the commission which he holds as a Justice of the Peace for that county. The writ is to be served personally as soon as they catch him.

The Irish militia mutiny continues to attract attention, not less certainly than it deserves. We are more and more fully convinced, as we last week stated, that it was occasioned by ill-treatment, which, if not intended, was in the highest degree mad and absurd—if intended, most criminal. Government promises to inquire. Well and good: Meanwhile the papers announce that at the general court-martial at Nenagh four of the militia are sentenced to be hanged, and two to be tried by the civil authorities. The sentence of a court-martial is of no effect until confirmed by Her Majesty, and we have no such knowledge of details as would justify our either blaming or defending the finding of the court. We regret to observe also that while there has been a considerable disposition to screen the members of the German Legion, who have on more than one occasion made illegal use of the arms which we have not very wisely entrusted to them, Lord Yarnley promises in Parliament strict severity in the treatment of the Irish militia. No sane man can doubt that every military force must be under strict discipline, or it will become the greatest nuisance to which civil society can be subject. No one defends mutiny or insubordination. But even where they exist, there are degrees in the guilt they imply and in the mischief it causes, and it will be most fatal if our military authorities give any colour to the suspicion that the Irish troops of any class are selected as the objects of special severity. Lord Ellenborough, we observe, called the attention of the House of Lords to the service of the Irish militia on Tuesday last:—"From returns he had received, he found the desertions from the English militia were 23 per cent., and the Irish only 5 per cent. The English gave recruits to the army at the rate of 71 per cent, the Scotch at 144, and the Irish at 21. The latter was therefore, the most valuable to the service of the country." These facts cannot be too deeply impressed upon the minds of our authorities in England.—*Weekly Register*.

ILLICIT DISTILLATION.—On Sunday, the 13th ult., the 23rd Party of Revenue Police, under the command of Lieutenant Henry Ware, stationed at Rosnakkil, county Donegal, after performing a most fatiguing excursion, with their usual vigilance succeeded in discovering an illicit distillery, erected in an excavation most ingeniously executed, in a corn field adjoining the Knockalla Mountains, consisting of the entire apparatus, and an enormous quantity of pot ale, undergoing the process of singling, and arrested three prisoners engaged in that baneful practice. The indefatigable exertions of Lieutenant Ware in the suppression of such contraband traffic within the precincts of his district is worthy of special consideration.

THE IRISH ASSIZES.—In a few counties there is an odd case of violence—sometimes called in the indictment 'manslaughter'—sometimes 'attempt to kill'—sometimes 'assault'—and occasionally 'murder.' But for the murderous outrages of the Orange riots in the North, there would scarcely be anything in the whole Irish Assize to distinguish it from a Recorder's Court or a Petty Sessions. All those districts in which an offence of any kind was sure to afford the English journals subject for columns full of pious bewailing or savage invective for Irish depravity and crime—those districts where, because the population was Catholic, the Catholic Church was charged with teaching and inculcating the crimes committed by those who had neglected, rejected, or defied its monitions—all those districts, are distinguishable throughout the island at this Assize by a calendar almost without a crime. In Tipperary, that noble county so long doomed to bear an odious stigma—so long unjustly held to be a den of lawless banditti, beyond the restraint of law, human or divine, instead of the home of hospitable, frank, and fearless men driven into deplorable excesses by the law's injustice—Tipperary, with a Tenant Right agitation moving it from end to end—with patriot priests preaching morality in political as well as social life, is at this moment a pattern—as it has been, in even this respect, for some time—to Ireland, to the world, and to England especially. Of course we do not hold it chargeable with the one great crime which has alone given any weight to its calendar—the frauds of Lord Aberdeen's colleague, of his "too confiding brother," and the guilty gang of which they were the principals. All Tipperary has had to do with those villainies is, that it gave birth to the swindlers, and was in a great measure the victim of their heartless frauds. For this it has already suffered but too much, and for this it is about to make the best reparation in its power to the nation. In the North, however, a somewhat different state of things is, we regret to say, in existence. There riot, and bloodshed, and brutal atrocity go hand in hand with impious fanaticism and fendish intolerance; there the Devil's work is done in the name of religion! Unlike the malignant slanders of our creed and race, we will not for a moment attempt to cast the odium of those deeds on the denomination of which the perpetrators are unworthy members. Far be it from us to hold the Protestant community accountable for the teaching of a few firebrands, lay and cleric, who go about the country like plague; leaving a blackened track behind them, Catholic churches and chapels wrecked, Catholic Priests waylaid and bludgeoned, Catholic peasants set upon and murdered in the open day, without provocation or cause. The Orange wreckers now undergoing sentence in the north, will seek in vain to palliate their crime in the eyes of respectable Protestants, by the fact that it was a "mass house"; they demolished a "popish priest," they waylaid, or that the murdered peasants refused to join in the cry of "to Hell with the Pope." These are melancholy scenes; surely it is saddening to read the accounts of these trials and to reflect how vain is the hope to heal the gaping wounds of our common country, or bridge over, as far as we may and ought; the separation of creeds, by a brotherhood of Irishmen, while the machinations of Evil incarnate thus riot throughout the land.—*Nation*.

ORANGE OUTRAGES AT PORTADOWN.—A correspondent writes to the *Usterman*—"Orangeism, which was rather quiet on the 1st instant, has again displayed its rampant spirit. On the 12th, the fraternity, in various localities near Portadown, celebrated the anniversary of 'Old Glencoe' by walking in procession, in open defiance of the law; and they ended the festivities by fighting amongst themselves, as fortunately there were no Catholics within reach to wreak their vengeance upon. On Monday, the 14th, they had a grand gala day, and one most attractive species of amusement was a sham fight at Ballinagarrick, about three miles from Portadown. A large body, from the parish of Drumcree, on their way home, passed through Portadown, and stopped at the house of a publican, named John Williamson, to have a glass. After being liberally supplied with drink, they set out from Williamson's, about eight o'clock, yelling like demons and uttering the loudest threats against the Catholics. When they reached the house of Mr. Thomas Brankin, a respectable and wealthy Catholic, they made a dead halt. Mr. Brankin and his son had retired to bed, and Mrs. Brankin was engaged undressing the children, when the party commenced attacking the house. They flung showers of stones at the windows, which were speedily demolished, and several articles of furniture, including a valuable clock, which stood in the kitchen, were broken. A large stone, flung by one of the cowardly ruffians, fell into a cradle in which a young child was sleeping, which providentially escaped uninjured. Mrs. Brankin, with her children, had to crawl under a large kitchen table to escape the stones which were flung through the broken windows by the infuriated assailants. The inmates of a neighbouring house, when they saw the party commencing the attack on Mr. Brankin's hastened to acquaint the police; but that "highly useful and efficient body" could not act without the orders of a magistrate, and by the time a magistrate could be found, the damage was done. On the alarm reaching the neighborhood, a number of stalwart Catholics mustered to defend Mr. Brankin's; but the Orange party, who had their scouts posted at convenient places to give notice of any persons approaching to obstruct them in the work of destruction, made off on the appearance of the Catholics, and the police arrived just in time to prevent the Catholics pursuing. Mr. Brankin gave information against a number of the assailants, who were identified and an investigation is to take place on Friday, the 20th instant."

"A Presbyterian Anti-Sonner" writes to the *Nation*, drawing attention to a speech of the Rev. Matthew Wilson of Londonderry, delivered at the yearly meeting of the General Assembly of the Presbyterian Church in Ireland, held in Belfast last week. The worthy Minister, after denouncing the severe and foolish measures employed to promote the "Reformation in Ireland," the physical force system of converting native Irish and bringing them into the pale of the Established Church by penal laws and harsh enactments, said:—"Brethren, you will not succeed in changing Irish Catholics into Irish Presbyterians by reviling and denunciation; not by violence and political strife. You will never gain the heart by the acerbity of controversy—though a public controversy, conducted in a proper spirit, is often necessary and desirable; and I may add, you will not succeed by bribery and the zeal of proselytising paupers and unfortunates, who have often no conscience except that of hunger and nakedness. As for the Presbyterian Church, we are too poor to bribe—we have neither the means nor the will; and if there be 'sonners' and converts by posions, pence, or alms in the South and West—if there be proselyte-makers, persons who debase the conscience by fraud, and bribery, and corruption—we do not know them, and we repudiate them as cordially as Doctor Cabill himself (loud applause). . . . We seek not success by such means. . . . I say that, as a Church, we had no hand nor part in any of those persecutions and oppressions their fathers endured. The Presbyterian people of Ulster never oppressed, persecuted, or wronged the Catholics of Ireland. We had nothing to do with the penal laws except that we suffered under them as severely as they did. We never spoliated them of their social or political rights, and we never encouraged, helped, or sympathized with those who injured, or vexed, or misgoverned them; and on this ground we believe we have a strong claim on the respect and kindness of our Catholic countrymen." The writer applauds these sentiments, and declares that "the bread that perisheth" shall not be held up before the longing eyes of the poverty-stricken Catholic as a bribe to change his faith by any Irish Presbyterian; and that any Church sanctioning such unwholy acts can be nothing better than a "whited sepulchre."

THE SISTERS OF CHARITY IN DUBLIN.—The Sisters of Mercy, whose abode is in Upper Baggot street, Dublin, are making their appearance before the public in a new character. Their last public apparition (for we count not as such their daily career of charity and benevolence) was when the hopes and fears of a nation were in the air, when the condition of our gallant soldiers was exciting every mind, when urgent prayers on their behalf were being put up from every quarter to all who could lend them aid, with a promise of a nation's gratitude for the help that might be extended. The Sisters of Mercy were then in a position to withhold or confer a favor and the whole empire knows the choice they made. Eleven of these ladies started for the seat of war, and the doings of the Sisters of Mercy, and the blessings invoked upon them for their toils, have been fully recorded on earth and we may well believe, registered in Heaven. Well, the Sisters of Mercy now appear again before the public, but this time it is not to bestow, but to beg—not to confer a favor, but to request one. It does not appear, indeed, that these ladies have any idea of founding a claim for present aid to them upon the aid they so generously gave to others. The references to their services is ours not theirs—they put forward their prayer upon its merits, and it is this:—"The Sisters of Mercy most earnestly solicit contributions towards the erection of the Mater Misericordiae Hospital, Eccles-street, Dublin.—The proposed 'building' will be capable of accommodating 500 patients. Besides the medical and surgical free-wards, and the apartments for sick persons who can afford to pay, it is intended to set apart a range of wards for the convalescent poor, whose recovery is often retarded by the wretched lodgings and many privations which await them on leaving hospital."—*Dublin Tablet*.

RECORDEE'S COURT—DUBLIN, JULY 16. CHARGE OF ASSAULT—A TRIO OF SCRIPTURE-READERS AND WHAT THEY SWORE! George Walshe was indicted for an assault on William Murphy, on 19th June last. William Murphy having been sworn, deposed to the effect, that he was in the employment of the "Mission" under the auspices of which the Luke-street schools were established; on the day in question witness and two other of his "fellow-Scripture-readers" observed the traverser speaking to some children who were leaving the school in Luke-street, went up to him and asked if this (alluding to Luke-street school) were not a "nice institution"? to which the traverser replied "Institution the Devil—you are entrapping the children with soap and destroying their souls." Witness denied that such was the fact, when the traverser replied that he would spit in the eye of witness who observed that such a proceeding would not be the act of a Christian, and requested the traverser to inform him (witness) what was his (traverser's) notion of a Christian? When the traverser, as alleged, swore by his Maker that he would break the neck of witness, and repeated his threats as to spitting in the eye of that personage, after which he (traverser) closed his hand and struck witness on the chest, and knocked him off the pathway.

Cross-examined by Mr. Curran—On your oath, Murphy, did you touch Mr. Walshe?—Witness (with dignified stolidity)—No. Mr. Curran—Did any of your party?—Witness (still more stolidly)—No. (Laughter.) Mr. Curran—Did any of you ask him what was Popery? Witness—No. Mr. Curran—Did you seize him by the button hole and insist on his answering the question? Witness—No. Mr. Curran—How long have you been a Scripture-reader. Witness—About five years; I came from Ballygarry, county Limerick.

Mr. Curran—What was your father? Witness—He was an idolator while he was in the Roman Catholic Church. (Sensation in court.) The Recorder.—You have not come here to show your learning; you are asked what his occupation or calling was?—Witness—He was a teacher. Mr. Curran—Is he an idolator still? Witness—No, thank God. (Laughter.) Mr. Curran—Until your eyes were opened. (Laughter.) Well then, my son of an idolator, how much a week do you get for insulting the people? Witness—I won't tell you. How much do you get for acting in this case? Mr. Curran—Well, "Popery" has a great loss in you. (Laughter.)

Michael James O'Neill (a severe looking personage in black) examined—Deposed that he was a fellow-laborer of the former witness, whom he heard ask the traverser if the Luke-street School were not "a nice institution"; he heard the traverser say it was "the devil's institution," that they were entrapping the children and destroying their morals; he heard Murphy request the traverser to inform him what constituted a Christian; and he saw the latter strike the former twice.

Cross-examined by Mr. Curran—The traverser was asked twice what constituted a Christian? Mr. Curran—Are you the son of an idolator? (Laughter.) Witness—I am the son of a Roman Catholic, and I believe all Catholics to be idolators. Mr. Curran—How long have you been a Scripture reader? Witness—About five years. Mr. Curran—What do you get a week? Witness—That is not relevant to the question. Mr. Curran—What trade are you? Witness—I was a professor of vocal and instrumental music. (Laughter.)

Mr. Curran—Commonly called a ballad singer. James Crawford, another "exponent," corroborated the evidence of the two former witnesses. Cross-examined by Mr. Curran—Have you ever been charged with stealing a shilling? Witness—Eh? (Great laughter.) Mr. Curran—What were the circumstances under which you were charged with stealing a shilling? Witness—A woman swore that she gave me a bottle, which she did not, and a shilling to purchase whiskey, and that I ran away with the shilling. (Laughter.) Mr. Curran—And you gave her a shilling in court to make it up? Witness—I did. Mr. Curran—Are you still a Scripture-reader? Witness—I am. Mr. Curran—God bless the mark. (Laughter.) Mr. Curran then addressed the jury for the traverser. He said that the mischievous practices pursued by the class of men to which the prosecutor and witnesses belonged was censured by every honest minded Protestant. He would produce evidence that the traverser did not assault Murphy, but that he was stopped by him and his colleagues for the purpose of forcing their opinions on his notice.

Michael Neal then deposed that he was passing through Luke-street at the time of the occurrence in question, and, observing a crowd, he went over and saw Murphy with a hold of the traverser by the cuff of the coat, while O'Neill had him by the arm as they asked him to "answer the question," the traverser, who was endeavoring to go away, did not strike Murphy at all. Brian Fegan deposed that he heard Murphy asking the traverser to "answer the question" that Murphy had the traverser by the cuff of the coat while the other man held his hand until he would answer the question; the traverser just pushed them aside, and told them to let him go about his business. John Carroll gave similar testimony. Mr. John Lambert deposed that he knew the traverser for many years, that he was a head pilot, and was a most respectable and inoffensive man. The Recorder then charged the jury, observing that it would be much better if cases of this description were, if possible, kept out of courts of justice altogether. The only question, however, which they had to try, and which they were to consider without reference to the controversy which had unnecessarily been introduced, was whether the traverser struck Murphy, and if he did they should find him guilty, and if not they should acquit him.

The jury, without leaving the box, returned a verdict of acquittal.—*Dublin Telegraph*.

• Willis's Lives of Illustrous and Distinguished Irishmen.—Vol. I., p. 122. † D. F. McCarthy.



REPORT ON IRISH PRISONS.—A blue book of 309 pages containing the 34th report of the Inspector General, on the general state of prisons in Ireland during the year 1855. The report bears testimony to the gratifying fact that crime, which reached its climax in 1850; has been steadily decreasing ever since, and is rapidly returning to the position in which it stood in 1846, the year latterly taken as the standard of measurements in consequence of its melancholy notoriety as the first year of death. The number of prisoners committed to prison on New Year's day last amounted to 3,561, against 5,080 on the first of January, 1855, and the total number of prisoners incarcerated during the year 1855 amounted to 54,531, against 73,733 in 1854, 63,185 in 1853, 92,638 in 1852, 113,554 in 1851, and 115,305 in 1850. The daily average has fallen from 11,371 in 1850 to 149 in 1855. The decrease of the number of prisoners confined in county jails is very remarkable. It is shown that in six county jails the daily average for the last five years has fallen far below that for the seven years ending with 1846, and that in many others a similar result is fast approaching.

ABDUCTION.—At the Ballinacorney Petty Sessions, on Wednesday, their worships signed warrants for the apprehension of Robert Wilson, of Garendenny, and others, for the abduction of Miss Anna Maria Hoskins of Clonbrock, near Newtown Colliery. It seems the young lady and her abductor were on terms of great intimacy, and that her parents sanctioned the address of her admirer. But a wealthier suitor appearing in the person of one Mr. Harcourt Lees, from the North of Ireland, the old couple prohibited all further intercourse between their daughter and the young man. Mr. Lees pressed his suit so successfully with the parents that the 12th inst., was named as the wedding day. In the meantime Anna Maria was not so easily won over to forgetfulness; on Saturday evening last she contrived to give her first love a stolen interview, to which is attributed the denouement complained of. On Sunday she, her sister, brother and North country admirer, went to spend the day at an uncle's house; in the evening, when returning, and just at the entrance of her residence, Wilson and party surrounded the jaunting car, and bore away the fair prize. Mr. Harcourt Lees got a bloody nose and a pair of black eyes, for daring to aspire to the fair hand of 'the rose of Clonbrock.' There is no clue since to the whereabouts of Miss Hoskins and her abductor. Rumor ascribes to the young lady the credit of planning this episode in rural life.—Leinster Express.

GREAT BRITAIN.

Parliament was prorogued on the 29th. Her Majesty expressed to Lords and gentlemen Her acknowledgements for their zeal and assiduity in the performance of public duties during the session. She next alludes to the late war, and thanks them for their patriotic support, and trusts that the benefits resulting from peace may be permanent. Her Majesty thanks the colonies for the loyalty and public spirit they have manifested during the war. Her Majesty is engaged in negotiations on the subject of questions in connection with the affairs of Central America; and Her Majesty hopes that the differences which have arisen on those matters between her government and that of the United States, may be satisfactorily adjusted.

In answer to a call made by the House of Lords, the correspondence that passed between the "Bishops" of London and Durham and the Premier, about retiring from duty, has been published. It is a very short and a very sweet correspondence, and would not fill more than some twenty lines of our paper. Besides, it has a most decidedly business aspect. On the 18th of June, Waterloo day, the "Bishop" of London dropped a note to Lord Palmerston, to say, "My dear Lord, on account of illness, I will resign the bishopric upon being secured the enjoyment of a clear annuity of £6,000." The very next day, Lord Palmerston replied, "My dear Lord, I will take steps to carry your wishes into effect." The letter of the "Bishop" of Durham was a little less commercial in its appearance; but it evidently was dictated in the same spirit; for, on the 21st of June, three days after Waterloo day, and two days after the Premier had said he would "take steps," the Durham Prelate wrote to intimate that his sight was failing, that he was growing old, and that he would take £5,500 as a retiring pension. "Upon the assurance that this will be granted," continued the dear Lord, "I shall be ready to resign." The Premier does not appear to have answered this letter, at least the answer is not published, but the Bishop of London penned another little note, which says, "My dear Lord, I thank you for your prompt acquiescence in my proposal." A contemporary remarks—"The whole correspondence is short, but it must be a blessed and a hallowed production to the pious and devout of Christendom. Why not move the House of Lords to make it the 29th Chapter of the Acts of the Apostles?"—Weekly Register.

PROTESTANT JUSTICE.—In the debate on the Italian Question, Mr. Disraeli, the Tory orator had been assailing the Ministerial policy, not the Papal Government; and therefore Mr. Bowyer was the first who rose in defence of Powers who for hours had been held up to obloquy. The common instincts of justice would have secured him a fair and candid hearing; but bigotry is too strong for justice, charity, or truth, and on this occasion it outraged even decency, for this able and accomplished gentleman—learned in civil and constitutional law, and well acquainted, from long residence and actual observation, with Italy—could not secure a patient and courteous attention while he essayed to speak in defence of the absent, the accused, and the assailed. They gazed, they sneered, they scoffed, they laughed, they spoke audibly to one another in scorn and contempt—they, in short, vented upon the Catholic speaker the angry passions which had been excited, partly by the noble speech of the Tory statesman, and disconcerted and distracted the speaker as much as such discourtesy possibly could. Among the most conspicuous in this Christian course was Mr. Cowan, the member for Edinburgh. He was among those who laughed out rudely and loudly when Mr. Bowyer stated, what is a well-known fact, that while the anti-Papal journals in Sardinia had full play for the utmost insolence and violence, the Church papers are kept in constant fear of Government persecution, and deterred from any free expression of opinion. Again the rude, coarse laugh of scorn was raised by English gentlemen when the Catholic member described the spoliating policy of the Sardinian Ministry, and the confiscations of Church property perpetrated under the auspices of Count Cavour. The learned gentleman administered to them a quiet but severe rebuke, by observing—"I presume that those hon. members consider it a very excellent thing, as it was the property of the Church was confiscated." But another coarse laugh attested that the hon. members were as invincible to shame as they were to justice. And when the speaker described the distress of the inmates of the religious houses, deprived of their means of subsistence, and driven out into the world plundered and despoiled, these English gentlemen laughed again. What a comment upon Protestantism! The end sanctifies the means, and plunder is lawful if the sufferer be a Monk or a Priest! The speech of Mr. Bowyer could only be answered by sneers and scoffs; its facts could not be disproved; its simple statements and plain arguments were not to be met; so it was, as usual, almost suppressed by the Protestant papers; as it was sought to be suppressed by the Protestant members. This is Protestant justice.—Northern Times.

MR. DISRAELI ON MAYNOOTH.—The Press (Mr. Disraeli's organ) has one or two very significant leading articles on the Maynooth question, in one of which the impracticability of Anti-Maynoothism is demonstrated; and this shows that no Conservative Government could be formed to carry out Mr. Spooner's "principles." We (Weekly Register) extract the following from one of the articles alluded to—"Mr. Spooner will prosecute the Anti-Maynooth agitation,

though sure to throw Ireland into a flame, though certain to raise an agitation against the Irish Church, which, joined in by Liberals and Dissenters in this country, would end in its overthrow. Ireland is really improving not only in material prosperity, but in the decline—no doubt to Mr. Spooner's infinite sorrow—of religious animosities. If ever any question could be settled by a solemn decision of the Legislature, the grant to Maynooth was thus settled. By an Act passing both Houses of Parliament, and receiving the sanction of the Sovereign, a certain revenue was assigned for its support—and now every year there is a bill introduced to repeal that act. The agitation will never answer. Let Mr. Spooner gain what majority he may; the Sovereign will not sanction an agitation which would convulse her empire. The question is impracticable; it must be dropped. If carried, the Irish Church would not last five years beyond it; and the agitation is supported by certain parties for the sake of the hope which lies beyond it. The Dissenting interest think 'Spoonerism' a good banner to fight under, but it will not do. The sound sense, the religious feeling, the charitable sentiment, and the political sagacity of the country repudiate it. It may excite some animosities, it may do some mischief; but we say this advisedly—it is a banner which never can rally the Conservative feeling of this country. It would have been easy enough for the Opposition to have made of it a party question—to have beaten the Government—to have expelled them from office. But what then? A speedy reaction, and a religious revolution. The Opposition Leaders never showed more principle than in refusing, for the sake of a political triumph, to sanction a policy which they knew must be either illusive or mischievous, or perhaps eminently both."

THE ITALIAN QUESTION.—There is something very striking in the debate in the Lords—the silence of Lord Derby. He was present, but silent on the subject on which Lord Lyndhurst was so eloquent and violent. It is not Lord Derby's habit to be silent on great subjects of debate; and there was a strong reason for his silence. He differed from Lord Lyndhurst. His views of Italian affairs rather agree with that of Mr. Disraeli, and he could neither speak in support of Lord J. Russell's, nor afford to avow his difference of opinion. And let it be observed that Lord Derby is a man whose moral character has weight. Lord Lyndhurst is not. For that very reason, some years ago, the Church of England brought Lord Lyndhurst against him as opposition candidate for the Stewardship of the University of Cambridge. It is the glory of the Catholic Church to have great men for her enemies. Lord Palmerston is a man of the same stamp. Their enmity is her glory. And the Italian policy of these veterans in political trickery and intrigue, who have contrived to be in office under all parties for thirty or forty years, is so unscrupulous, insidious, and unworthy, that Lord Derby and Mr. Disraeli cannot countenance it, neither can their late colleagues of the Peel party defend it.—Northern Times.

The journals which came to hand from Scotland, Ireland, and the provinces, show a decided tendency to oppose the further retention of power by Lord Palmerston. Some papers speak out with great courage. For example, the *Dublin Mail* remarks that "never since England began to be ruled by a responsible Government, have affairs been administered by men more reckless of the account which they must surrender to public opinion. A venal majority of the House of Commons is the only tribunal which they seem to respect or fear."—Times.

THE PROTESTANT ESTABLISHMENT.—"With us, superstition, driven from the spiritualities, takes refuge in the temporalities of the Church. We worship not saints and martyrs, images and relics, but lunatic Deans, bedridden Canons, paralytic Rectors, hypochondriac Vicars, and Curates working their lives out for a £100 a year. There are at least two other Prelates incapable of administering their Dioceses to their own satisfaction, and others equally incapable of doing so to the satisfaction of others. There are scores of high dignitaries and hundreds of parochial incumbents in a like condition. One begins to make provision for cases of incapacity, and in breach of a system the very genius of which is to recognise no such thing as incapacity. One Clergyman, one Bishop, is as good as another, and, once installed, knows no change or decay. Common sense dictates that the Ministry of the Church should be conducted like that of every other institution or department; that the officers should be distributed according to their qualifications and merits; that when a man is no longer adequate to the duties of his office he should be superseded; that when the work is too much for one it should be subdivided; that there should be a real and active superintendence, of a nature to compel all the Clergy to do their duty; that the man who did his work well should be advanced to a higher charge, and so forth. There is nothing of this. It all rests with the conscience of the Clergyman, he is Bishop or Curate, and there is not much even to teach and inform his conscience, if he be ever so desirous of knowing his duty. The mass of the Clergy are groping in the dark, knowing well they ought to be doing more than they are now, but not knowing exactly what it is that is wanted. As for the Bishops, we are now told that a Bishop's work is over for the year in July, and the only reply Lord Shaftesbury made to this statement was that his friend the Bishop of London had still a great deal of work to do at all times of the year looking to the estates of his See. This ought not to be, as there is no evidence that the enemy of the human race, takes a summer tour and keeps abroad till Christmas. He never sleeps."—Times.

The *Record* speaks of the "High" and "Low Church" publications—"A stranger would conclude that the respective sections of which these publications are the exponents could not belong to the same Church. The whole tone of feeling and train of thought there discovered are as opposite as possible—the mind, no less than the doings of the two parties are irreconcilably hostile; the dissimilarity runs through every movement and every suggestion. That the two parties can vegetate and prosper under the same form of Church government is extraordinary, and probably want of power alone prevents either from expelling the other. To dream of harmony or co-operation between them may be very amiable, but it is very weak, and discovers a want of the clear perception of truth, and of that Christian fellowship and love which are by the Apostle limited in their application: 'whom I love in the truth, and for the truth's sake.'"

THE CHURCH IN WALES.—The *Record* says that a correspondent has communicated "some painful details with regard to the spread of Popery in the Principality. A Catholic College near St. Asaph was built a few years ago. A Priest actually acquired the Welsh language from the late Vicar of Llanaas, and was thus enabled to get at the population. At Wrexham, where there are two Priests, a Catholic Church is being built at a cost of £20,000. Six Priests lately walked in procession, headed by the Bishop of Shrewsbury, to consecrate the foundation. We fear there is too much reason for the inference that Tractarianism, in our own Church, has much to do with this spread of Popery."

PROTESTANT TOLERANCE.—It is a melancholy reflection that wrongness in the matter of religion is sure to involve wrongness in other matters, even where the primary intention may be good and commendable. At first sight, how good and unobjectionable seems to be the plan of our own National Reformatory. A number of children are convicted of petty thefts; they are committed to prison in both cruel and injurious; the smallness of their crime scarcely deserves such a punishment, and from a prison they will probably come forth more immoral than they went in. What more excellent than a Reformatory School, where these young delinquents may be placed under gentle restraint, and where good instruction may accompany a very mild punishment?

In theory nothing can be more admirable. But in practice it is, of course, necessary to teach these children on some religious foundation, and in this country that foundation is naturally Protestantism. Now, let us put a case—one which must be of no very unfrequent occurrence. Suppose a boy of good Catholic parents detected in some petty crime, such as stealing a sixpence, or even in the breach of some police regulation, which implies no moral blame at all. He is sent off to a Reformatory School, and educated in the Protestant religion. Protestants will glory in such a result, and allow no weight to the argument from the irreparable injury inflicted upon the victim. But even Protestants may not be so far prejudiced as to overlook the unmitigated tyranny of such a transaction in reference to the parents of the child. Good Catholics, as we assume them to be, they would rather witness the death of their child than see him lose his religion. Here, then, in fact, for some little petty offence—not worse, it may be, than the children of many Protestant gentlemen commit at Eton or Westminster—a punishment is inflicted which the parents of the child consider worse than death itself! English Protestants speak with horror of the prisons of Naples, and are loud in their condemnation of Roman and Tuscan religious tyranny; but what can be found in Italy so tyrannical as this? A little boy for stealing an apple from a stall, or taking sixpence from a counter, or even for begging of some passer-by, is condemned to a punishment which his parents feel to be worse than death! Protestants cannot possibly put themselves in the same position, or imagine what they would feel under similar circumstances, because their religion is confessedly only a matter of private judgement, and even those who most hate Popery do not doubt that it contains the truth, and affords the means of salvation to its members. Still, if a poor Protestant child in Rome or Florence were detected in such a fault, and, as a consequence, forcibly educated in the Catholic religion, the protests of Lord Shaftesbury and Sir Culling Eardley, and the declamation of Exeter Hall, would echo out, and renew themselves season by season for many a long year. And yet none of them complains or is ashamed when that monstrous tyranny is day by day perpetrated against Catholics in our own land. At this moment there are a great number of Catholic children inmates of Reformatories, and educated by force in a religion which they and their parents know to be destructive to their souls, and none of these gentlemen complain. Such is Protestant liberality.—Weekly Register.

The well-known Dr. Hook, of Leeds, has published a sermon on the "Sabbath Question." He says the Government formerly required every one to attend the parish church. This was opposed by the "non-conformists" and the "non-religionists," and abandoned. The "non-religionists" now ask to be allowed Sunday amusements, which the "non-conformists" strenuously resist, as directly affecting their pecuniary interests by drawing away people from the chapels. He adds—"I am far from wishing to insinuate that they are not influenced by a religious feeling, but still they have a worldly interest as well as a religious, in compelling men, indirectly, to frequent their chapels. It is to be hoped that the members of the Church of England will take their own ground: a strict adherence to the Lord's day for themselves; as for the rest,—toleration equally to non-conformists and non-religionists."

SUNDAY MUSIC IN BIRMINGHAM.—The recent discussion of the "Observance of the Sabbath" question has led to the establishment of a Sunday band. On Sunday the first experiment of the kind was made in Aston Park, it having been previously announced by advertisements and otherwise. The band, which is a very well arranged one, was stationed in the park near the clock tower, on the Aston road. An audience of about 8,000, assembled to listen to the music. Throughout the whole performance the most exemplary conduct was maintained, all seeming determined to listen and enjoy the music. At the close, the meeting dispersed in a very orderly manner, no tendency to disturbance or irregularity having occurred during the whole of the time.—Birmingham Daily Press.

HORRIBLE ATROCITY BY A MOTHER.—A most atrocious and heartless outrage came under our notice in Birmingham, on Saturday evening last. Constable Evans went to the house of a woman named Powell, and requested to be shown a child which was upstairs. The woman—if she be worthy of the name—took the officer upstairs, and in the corner of a room, in a filthy bed, he discovered the object of his search. He took it away, and on examination found that the poor thing was extremely debilitated, incapable of speech, action, or bearing its own weight. The left arm had been broken in two places, and horrible to think of, the fractures had been left without bandage or ought that could possibly alleviate the pain or restore the use of the limb. The back, loins, and thighs were in a dreadful state of laceration, and from the right thigh a piece of flesh had been torn. Her name is Hannah Powell, and she is two years and four months old. The mother has been apprehended on a surgeon's certificate. She is a strong, stout woman, and has for a long time been notoriously cruel to her infant, who, she still asserts, is naturally a weak, cumbersome child. In the house the industrious officer found a strap of horsehide, with a large buckle at one end, with which the wound upon the poor creature's back had been inflicted. Dr. Clay's opinion is, that the child is naturally of the most healthy description, but that it has been reduced to its present proportions by starvation, cruelty, and neglect. Its weight is no more than fifteen pounds, although nearly two and a half years old, and the skin, being flabby and loose, upon large and prominent bones. The cause for the disgraceful usage it has received is not very apparent.—Birmingham Daily Press.

Within a radius of forty miles from London there is or was some few years back, according to the report of a resident proprietor, a rural population, ignorant of the days of the week, knowing nothing of God or of revelation, and living in worse than heathen immorality. Instances were at once cited to us of the most revolting forms of incest, and the milder forms were declared to be common in the locality. Perhaps the narrative, perhaps our recollection of it is exaggerated. But Lord Shaftesbury and the city mission; evidence before Parliament, the daily attestation of newspapers proclaim a state of wickedness and ignorance which lends probability to an otherwise unsupported story. If Henry the Eighth was obliged to discredit his own work and Cranmer's by declaring that the first fruits of the Reformation were license, godlessness and blasphemy, so have his successors been forced from time to time, to bear witness to the advancing torrent of ignorance and infidelity.

AN INTELLIGENT ENGLISH JURY.—At the present English Assizes a man was tried for murder, having killed a gowler and escaped from custody. The jury found a verdict of wilful murder, but recommended the culprit to mercy on the ground that he did not intend to kill his victim! The judge, taking no notice of the blunder, promised to forward the recommendation to the Home Secretary.

HALF-PAY BISHOPS.—The *London Times* has the following severe but just remarks upon the greed and rapacity of Government bishops—"The Bishop of London, whose income is now about £22,000 or more, retires upon £6,000; and the Bishop of Durham, whose income is about £15,000, we believe, upon £4,500. We are given to understand that we ought to extol to the skies the incredible disinterestedness of these successors of the Apostles, who are content to starve—the one on the pay of sixty curates, the other on the pay of forty-five. We ought to seem to cry up the two prelates as the models of unworldliness for accepting such beggarly doles as £6,000 and £4,500, when the most successful statesman cannot,

under any circumstances get more than £2000. We are reminded that the Bishop of London having lived in princely magnificence for thirty years, and the Bishop of Durham for a quarter of a century, cannot be expected to adapt themselves at once to the privations implied by such miserable allowances. Use is second nature, and the nature of a man who has received and diffused so much of that which money can procure for so long a period, must be acutely sensitive to the loss of an incumbent of £200 a-year has never perhaps even imagined. There is, too, the important consideration that these Bishops can do what some other Bishops are doing—they can retain their sees with that grasp which old age and illness rather tighten than relax, and defy the public opinion of Parliament and people. Certainly, we are in the power of the Bishops. When the Wolf—we beg their Lordships' pardon, but so the fable runs—when the wolf was asked by Dr. Stork for his fee after extracting a bone from that gentleman's throat, the latter replied that the doctor ought to think it quite enough to have withdrawn his head in safety. There is nothing, indeed, to prevent the Bishop of London from holding his see for ten years, and receiving, in addition to the half-million he has already received, another quarter of a million. On this view of the case, and for these considerations, we ought to add our humble voice to the chorus of praise now rising from all the good Churchmen of the country. By so doing we should atone for many sins of omission and commission in the eyes of curates and incumbents of infinitesimal proportions, now admiring this act of episcopal virtue at the respectful distance which separates £100 a-year from £22,000. That is what we ought to do. We ought to rank the episcopal pensioner with his £20000 a-year and his palace at Fulham with the Apostle who knew how to want and how to abound, and who worked with his own hands, that he might not be burdensome, and that he might not conceal his natural obligations to a coarse-minded people. But if we do this—and herein consists the dilemma—we are molested by the painful reflection that we admit a lower standard in spiritual than in secular affairs. We are forced to assume that much less is to be expected from a Bishop, even one of the most distinguished and meritorious, than from any average man of the world. The world—strange to say—has its conscience, and though there undoubtedly exist a good many sincere, and—what is worse—a great deal of work vastly overpaid, still this is not thought rascally. There are scores of small people living in small streets with their £800 or £1000 a-year, or even their £1500 a-year, and doing little or nothing for it; but, then, neither they nor their friends challenge observation. They are often models of private virtue—good, genial fellows, of the unpretentious class, not of the heroic. Even when a judge has not in close courts and smutty chambers for half a century, through all seasons and weathers, he receives his quarterly payment with the same unobtrusive sense of service performed as the aged laborer when he holds out his bony palm for his weekly 3s. But all these familiar images of vulgar content we must throw aside when we come to the case of the episcopal emeritus. The other poor creatures we have alluded to may very naturally declare themselves unprofitable servants, and be thankful for whatever pittance the pension list or the poor law may allow them. But the merit of the Bishop, it appears, has no respect to profit or work. He is abundantly virtuous and transcendently good, if he even surrender the office he can no longer discharge, and some of the pay he can no longer work for. In all other professions there is still some relation of work to pay. There may not be much gratuitous service, except in the case of young surgeons; but there is very little pay without work, and no particular homage is paid to the man who gives up some of his pay when he finds he can do none of the work. The Church is an exception to these commonplace views. The pay there is totally irrespective of the services; it is average respectability to receive pay for doing nothing, but to give up some of that pay entitles a man to the honors of martyr. We frankly confess that we cannot readily enter into these views, or admit that the standard of the Christian ministry is so much lower than that of any other service. Bishops, as well as curates, profess to be the servants and missionaries of one who, being rich, for our sake became poor; and the very first lesson they teach our lisping innocents is to renounce the pomps and vanities of this wicked world! So we really do not think we are called on to admit in the case of the Bishops of London and Durham a standard we should be ashamed to apply to any earthly functionary. With their immense receipts for so many years, they must have laid by something; at least they ought to have made a sufficient provision for their families by this time. They cannot really want these retiring pensions, and if they do not want them, they would do well to set the precedent of a more moderate scale. In the case of future retirements under the present scale of episcopal incomes, there will be no fund to draw from for pensions, inasmuch as the incomes of the acting Bishops will be barely sufficient. The retiring pensions, then, must be very small, and if the Bishop of London's admirers wish his praises to extend beyond a select circle of friends, they will advise him to begin the new scale of pensions now.—Times.

THE PORTRAIT OF A CLERICAL COX-COMB.—We may sum up generally in a sentence the prominent characteristics of Dr. Cumming's preaching. It is chiefly remarkable for the frequency of pious allusions, the ease and easy criticism of contemporary events, and the affluence of illustrations drawn from the occurrences of common life, with a constant straining after effect by melodramatic imagery and startling, antithetical combinations. It is steeped in a platform clap-trap, and compromises the dignity of the pulpit so audaciously as to set the auditor on the grin; for gravity becomes painful, and he only refrains from manifestations of dissent by his reverence for the associations of the place. Unconventionally bold, novel, and high-spirited, with all its sins against taste, it goes wonderfully well down with that class who (when they can) transform the church into a place of entertainment, and the minister into a public performer.—Perhaps the Doctor's constitutional effrontery never assumes a more offensive form than in the liberties he takes with his audience, whose intellectual powers he most hold exceedingly cheap, else he could not attempt to palm off so many axioms in morals as his own, by merely prefacing them with such expressions as, "It seems to me," "I venture to assert," "I dare affirm," &c. In a manner he is not so stagey as we were led to anticipate. He is very soft of speech, and his pronunciation and accent are correct and pure for an Aberdonian. His gesture is subdued; and when indulged in to any extent it is not wanting in grace.—To say that he is unaffected would not be consistent with fact; but then his affectation is about as selfless as could well be imagined. True, like poor Charles Honeyman, he periodically swishes his throbbing temples in a "fragrant pocket-handkerchief," his sermon is likewise all millefeuil; his bands are the perfection of the laundry-maid's art; and his gown of richest silk is so worthy of Cockaigne, so fashionably a make and so admirable a fit, that the doctor never dons any other, which pardonable predilection is gratified by a corresponding increase in the bulk of his travelling wardrobe. But this "man-milliner" forms a very little element in his success. That after all, depends on his matter. An such matter! How humiliating to think that the wretched garbage of which we have given a few specimens constitutes the spiritual fare on which a large, influential, and "evangelical" congregation delight to feast from week to week, and year to year? Yet it is that which crowds the "Scotch National Church, Crown Street, Covent Garden," with patrician pew-holders, who take out their sittings as eagerly as they engage stalls at the opera, and pay for them handsomely too. Not only so, but in addition to closely packed seats, a surging multitude of "outsiders" fills the passages, struggling for priority of place with a vigor as intense as was ever witnessed in the pit-entrance to an adjacent establishment during the mingled attraction and excitement of a "farewell" performance. We commend the scene and its moving cause to a place in the second edition of Dr. Mackay's "History of Extraordinary Popular Delusions."—Edinburgh Literary Spectator.

STATISTICS OF CRIME.—In a long array of facts and figures, the accuracy of which can scarcely be questioned, the *North American*, of a recent date, gives the criminal statistics of some European countries. It is a sad thing to contemplate man's depravity in the aggregate under any circumstances; it is a discouraging task to hunt up the proof of its preponderance to any extent in any shape among any nation. The *North American*, however, faces the task, and after a careful analysis of crime and criminals, yields the palm of pre-eminence in this particular to moral and enlightened England. "There were in England and Wales in 1849," the writer says, "27,816 criminals and 21,000 convicts for crime. Thus of 834 inhabitants, one was in jail. The number of liberated convicts who had served out their time and were at large, was, of course, enormously greater. The total number of persons in the various jails of France in 1852 was 19,730, or one in every 1826 inhabitants. Thus far more than double the amount of crime is committed by the same numerical proportions of the population in England than France." And the above statistics seem to show conclusively the inferiority of the British system of civilization in reference to the poorer classes as compared with that of the best organized States of the Continent of Europe." This is one point of superiority over other nations which we never remember to have seen included among the stereotyped boasts of the British Empire. She is first in civilization, first in commercial prosperity; she is mistress of the seas, her missionaries are prepared to make any sacrifice to preach the pure Gospel to benighted nations, especially the Irish, but we are never told that her working population is the most ignorant and degraded under the canopy of heaven. She has been able to people thousands of square miles with her murderers and villains; and yet exceed any other nation in her yearly crops of criminals. If England did not possess the vast colonies she does, and were obliged to retain within her own territory her convicted criminals, the history of the world could not furnish a parallel for her demoralized condition. The face of the land would be covered with a horde of assassins, more desperate far than the brigands of Greece. With her vast resources and enormous taxes, with a proud and unprofitable Church Establishment that is continually draining the purses of the people, it has been ascertained that not "one-half the adult population of England and Wales can write their own names." The article we have referred to lays these facts bare and naked in all their deformity before the world; so we would advise our kind step mother to look to her own beastly condition before she presumes to waste her gold in a useless attempt to force her camelion creed on nations, in every sense of the word, her superiors. It is a time honored adage, and worthy of all acceptance, that "charity begins at home.—Pittsburgh Catholic.

PROTESTANTISM AND PROSELYTISM IN THEIR TRUE COLORS.—The characteristics of Protestantism, as given in the following article, which we (*Telegraph*) translate from the *Univer*, would form a wholesome meditation for the gentlemen who usually figure on the platform at Exeter-Hall, and such like biblical gatherings. The incongruity of Protestant doctrine—its desperate attempts at proselytism—with "a Bible in one hand and a purse in the other"—its private interpretation of Scriptures and subversion of all Church authority and purity of belief, by permitting every individual to subject to his own opinion that which is purely the inspiration of the Holy Spirit—all these features and attributes of the Protestant sect are given with a terseness and truth that have rarely been surpassed in so small a space.—"As a religion, Protestantism no longer exists; it decreed the penalty of death against itself on the day when it presumed to declare the extinction of authority in order to display free inquiry upon its standard. From the moment when all the faithful have the rank of doctors in Theology, and are established as judges in matters of faith, it is but right they should exercise their prerogatives. Protestants have used them so largely indeed that they have no longer a common doctrine, and the Reformation is split into a multitude of sects hostile to each other. But then, these sects lay aside their quarrels, and extend the hand of fellowship to each other against the Church. Favored by certain powers, supported by the friends of demagogue and by the crowd of free-thinking writers who deal in impiety wholesale and retail, they have organized a formidable league—a vast conspiracy whose focus is in London, and whose " ramifications " include the entire world.—"England turns this conspiracy to account; its policy delights in stormy demonstrations; it has abolished the shameful traffic in slavery; but it urges on with all its might the trade in consciences. 'Tis a war to the death waged by falsehood against truth, and displaying a fury truly incredible: the most violent checks and the bitterest deception, far from frustrating its hopes, serve only to increase them. It manufactures an immense quantity of mutilated Bibles and disgusting interpretations, and the Bible Society, established in 1804, dispensing of incalculable sums, undertakes to circulate them amongst the nations. Its emissaries and pedlars, traversing throughout the whole world all cities and rural districts, sell by false weights their adulterated doctrine, which their prospectuses call the pure Gospel. 'At first sight one sees in this universal agitation nothing but the last convulsions of a dying man in his agony; but soon becomes apparent that this is not merely a galvanic resuscitation, but that there is a determined and formidable resolution in the spirit of evil. The Church has neglected nothing to preserve her children from its seductions. The Sovereign Pontiff has pointed it out to the Catholic world—the Bishops have everywhere combated it, and we have often had opportunities of quoting from various works. The erudite Bishop of Ancey, whose diocese is particularly exposed to the inroads of heresy, has recently published a book entitled, 'Efforts of Protestantism in Europe and the means it employs to pervert Catholic souls, in which are faithfully exposed and energetically branded the unworthy manoeuvres of the Biblical Societies and their agents.' Pursuing the Reformation to the spot where it rules, the eloquent Prelate gives an accurate idea of the Protestant Synods, a miserable parody on our majestic Councils. The Lutheran, the Calvinist, the Presbyterian, the Anglican, the Puseyite, the Mormon, the Atheist, the Deist, &c., &c., are associated together in these assemblies. Could the object of this admixture be an endeavour to found in one body alone the doctrine of their contradictory systems and to form themselves into an imposing unity? This is not their object; the sixth Synod of Berlin is there to witness it. Little as it matters to them what discrepancies there are in faith; little as they care for the indifference and the incredulity into which they are precipitating the people, their sole care is to recruit a numerous phalanx to teach them the art of ravaging the Church. 'They do not require from those whom they enrol under their banners a conversion to Protestantism, they are satisfied with saying to them. Do not remain Catholics any longer; it is quite sufficient to become an Aposate. 'All the disputed points are scrupulously discussed and stoutly defended in this excellent book.—The absurdity of a free interpretation, that revolutionary principle at which the Reformation is fairly overcome with admiration, and which compels the Holy Spirit to place itself at the service of every Protestant, permitting every man, however ignorant he may be, daringly to comment on the Sacred Scriptures, and promising him that the truth will inundate his intellectual capacity, provided, and well understood, that he does not venture to discover the Catholic sense in the sacred texts. The Scriptures condemn in so many clear passages the ravings of these Illuminati that they have subjected them to the most horrible torture, and the Bible which they hawk about in every part of the world, so to say, covered with blood by these mutilators.' Missionaries of a contemptible commodity, they have not in their hands the keys of the fold, they are committed to Peter, like the thief, therefore, they scaled the walls, and forced an entrance like burglars; hence their ministry is but a sacrilege, their teaching a counterfeit of what it should be."

PROTESTANT TOLERANCE.—It is a melancholy reflection that wrongness in the matter of religion is sure to involve wrongness in other matters, even where the primary intention may be good and commendable. At first sight, how good and unobjectionable seems to be the plan of our own National Reformatory. A number of children are convicted of petty thefts; they are committed to prison in both cruel and injurious; the smallness of their crime scarcely deserves such a punishment, and from a prison they will probably come forth more immoral than they went in. What more excellent than a Reformatory School, where these young delinquents may be placed under gentle restraint, and where good instruction may accompany a very mild punishment?



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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.  
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 At the Office, No. 4, Place d'Armes.  
 TERMS:  
 To Town Subscribers. . . \$3 per annum.  
 To Country do. . . . \$2½ do.  
 Payable Half-Yearly in Advance.

The True Witness.  
 MONTREAL, FRIDAY, AUGUST 15, 1856.

TO OUR READERS.  
 In entering upon the seventh year of our editorial existence, we may be permitted to refer the readers of the TRUE WITNESS to the Prospectus with which six years ago, we first had the honor of making their acquaintance; with this assurance, that, by every word, by every promise in that Prospectus do we still feel ourselves bound; and that it is our intention for the future, to adhere strictly to that line of policy which we have pursued during the past. Ever shall it be our constant study to leave no promises contained in that Prospectus unfulfilled—no pledge unredeemed.

We promised that the TRUE WITNESS should be strictly a Catholic, though not exclusively a religious journal—that it should not be a political paper in the ordinary acceptation of the term; but, that, eschewing mere secular politics, it should discuss in its columns such politico-religious questions only, as affected the well being and interests of the Church. To these promises, without boasting, we may affirm that we have faithfully adhered.

We promised that the TRUE WITNESS should never be a party or ministerial organ; that it should never be identified with any party whatsoever in the State—whether Whig or Tory—Reform, Liberal, or Conservative. We pledged ourselves that it should always be an independent paper: keeping aloof from all party squabbles, but asserting its right, on all politico-religious questions, to discuss freely the acts of Ministers and other public men, without fear or favor.—These promises have, in every particular, been fulfilled by the TRUE WITNESS.

If then for the past the TRUE WITNESS has been ever faithful to its engagements, and has strictly adhered to the path traced out for it from the commencement, we trust, that, without vanity, we may confidently appeal to our Catholic friends for their support for the future. They will admit that, situated as the Catholics of Canada are at the present moment—menaced as they are by the open hostility of their professed foes, and the more dangerous, because disguised, hostility of false friends—it is for their interest that they should have at least one journal, indifferent alike to the clamors of the first, or the blandishments of the other—incapable of being either intimidated or corrupted, bought or sold. Such a journal we may venture to promise them in the TRUE WITNESS; which, whatever else may be laid to its charge, will never expose itself, we do not say to the reproach, but—to the suspicion even of selling itself to the enemy, or of allowing itself to subsidize into the ignominious position of a "Government hack."

The TRUE WITNESS will still—as has hitherto been the case—be conducted entirely by laymen; and they are to be held responsible for every word that may appear therein. We do not boast of "knowing the minds of our Prelates," or of being in their confidence; and though it will ever be our ambition to merit such marks of their approbation, we have not the presumption to pretend to be in any sense their organ, or the recognised exponent of their views. We are thus particular, in order to avoid all possibility of misconception of our true position; and in order that no aspirations may be cast upon our revered Clergy, because of the particular views entertained, and opinions expressed by the TRUE WITNESS. At the same time, it will always be our pride to submit ourselves implicitly in all things to the expressed will of our ecclesiastical superiors. But here again we trust that our past, will be a guarantee for our future.

The terms of subscription to the TRUE WITNESS, will remain as at present. By the changes, which at a considerable expense we have made, we have been enabled to present our readers with as large an amount of interesting matter as almost any Catholic journal printed on this Continent; and it shall still be our constant study to obtain and retain their confidence, by our faithful and unsinching advocacy of Catholic rights, whenever, and by whomsoever menaced.

Delinquents are earnestly requested to remit the arrears still due to this office without delay.

NEWS OF THE WEEK.  
 The Imperial Parliament was prorogued on the 29th ult.; the political news from Great Britain is devoid of interest. The weather during the last week of July had been most favorable for the growing crops; and the *Brokers' Circular* exhibits a decided decline in the price of bread stuffs.

For lack of other matter, public attention has been greatly excited by the proceedings in the case of Archdeacon Denison, of Taunton. This gentleman preached a sermon some time ago, wherein he laid down the proposition, that, in the Sacrament of the Lord's Supper, the body and blood of Christ are indeed given to all; the worthy receiving them to eternal life: the unworthy, to eternal death. A very respectable grocer was much shocked by this Popish doctrine, in a Protestant church; and forthwith lodged a complaint against the preacher. After long delays, and much word fencing and hair splitting, Dr. Sumner was forced to institute legal proceedings against the Archdeacon of Taunton, which were brought to a close before Dr. Lushington on the 28th ult. Judgment was to have been pronounced on the 12th inst.; and the result was looked forward to with no little anxiety by the religious world. It is generally expected that the sentence will be, that the Church of England has no more any definite doctrine upon the Eucharist, than upon the Sacrament of Baptism; but that its ministers are at liberty to teach that the Zuinglian and the Catholic dogmas thereupon, though contradictory, are both equally true, or equally false. To outsiders, the whole proceedings are well calculated to afford a great deal of quiet amusement, at the absurdities of State-Churchism, or "religion according to law."

From Ireland, we learn that Smith O'Brien persists in his determination to keep clear, for the present, of politics. The following is the concluding portion of his letter to a deputation from the electors of Tipperary, requesting him to allow himself to be put in nomination for that county. Having stated his reasons for declining to comply with their request, the honorable gentleman proceeds to say:—

"Perhaps I should feel some compunction in thus refusing to re-enter the House of Commons, if I could persuade myself that in that sphere I could be useful to my country; but in 1843, after having attended Parliament with continuous assiduity during twelve years, I arrived at the conclusion that my time would have been much more usefully occupied, if I had remained in Ireland; and everything that has occurred since that period has confirmed rather than weakened this conviction.

"Under these circumstances I have no desire to recommence a career which would be fraught with unhappiness to myself and to many whom I love. At the same time, I propose to keep a vigilant watch over the legislation which may be brought forward for Ireland; and if at any time hereafter I may have reason to believe that my experience in public affairs can be rendered useful to my country, I shall not hesitate to offer such suggestions as the occasion may require. My opinion, if it be of any value, will be at least as potential when expressed in my native land, as it would be if delivered in the House of Commons. I cannot close this letter without reiterating my acknowledgments to yourself personally, for the friendly, faithful, and disinterested support which you gave me whilst I was the representative of your parishioners in the county of Limerick.

"Believe me,  
 Very sincerely yours,  
 "WILLIAM S. O'BRIEN."

Of the militia men convicted of participation in the Nenagh riots, one, Stephen Burns, has been sentenced to death, and five others to fifteen years' transportation. Burns was recommended to mercy by the jury, and the judge has transmitted this recommendation to His Excellency. The sentence is generally looked upon as severe.

From the Continent of Europe come tidings of insurrections, for the present fortunately repressed. In France there have been riots, attributed to the workings of the "Marianne," a secret revolutionary society; in Italy, a popular outbreak has been put down; and in Spain, by the latest accounts, the Queen's Government is everywhere triumphant. How long this state of comparative quiet may last is uncertain; but it seems but too clear that the spirit of '48 and '49 is again abroad, and that stormy days are in store for the Governments of Continental Europe.

A strange story—probably a hoax—appears in the *N. Y. Herald*, in the form of a communication from its Washington correspondent. The burden of it is, that the British Government, by way of counteracting the anticipated French interference with the internal affairs of Spain, has recommended to the Government of Queen Isabella, the sale of the island of Cuba to the United States. This is most likely a mere *canard*; but is of interest as showing how strongly the idea of the ultimate annexation of the Queen of the Antilles to the Model Republic is fixed in the mind of the American public. Another hint, significant we suspect of another filibustering expedition, was given by Governor Walker, the robber Governor of Nicaragua, at a great repast lately given in his special honor in Granada. The toast of "Christopher Columbus" was proposed by General Walker; and ushered in with the remark, that his ashes, which rest in the cathedral of Havana "should belong to America, and not to Europe." These remarks were received with enthusiastic cheers.

From Mexico we learn that the robbery of the Church goes on apace; and that, if any unfortunate ecclesiastic presumes to raise his voice against the iniquity, he is summarily silenced, by the simple process of banishment. This is what democrats and Protestants applaud as "civil and religious liberty."

Nearer home, rumours of an approaching dissolution are rife, and gather force every day.

There is said to be a split upon the subject in the Ministerial camp; whilst the *Leader* and other Upper Canada journals, speak confidently of a general election during the ensuing autumn. Meeting have been held in several parts of the country, for the purpose of petitioning His Excellency to dissolve the present Parliament. At Quebec on Sunday last a large open air meeting was held, in which the conduct of Ministers was loudly condemned, and a series of Resolutions, not complimentary to the honesty of our present government were assented to.

OUR POLICY.

OUR condemnation of the unparalleled treachery of the present Ministry, and the venality of their supporters, whereby the gallant efforts of our Prelates, Priests, and laity to obtain justice for themselves and their flocks upon the "School Question," have been rendered abortive, has laid us open, in a certain quarter, to the suspicion of being favorable to the pretensions of the political party known as "Rouges." "Would you then," we have been asked, "recommend an alliance of the Catholics of Canada with these 'Rouges,' the enemies of all religion?"

Gently, good questioner, we reply; define your terms: tell us what you mean by "Rouges;" and we shall better know how to answer you. However for all response we would refer our questioner to our issue of the 25th ult.; wherein, if he will do us the honor of reading our remarks upon the wisest policy of Catholics at the present juncture, he will see that, so far from recommending such an alliance as he speaks of, we expressly define that policy, as consisting in a firm, and uncompromising opposition to any and every party, to any and every Ministry, that will not accept "Freedom of Education" for all denominations, as the first condition of its political existence. Entertaining such sentiments, it should be clear that, so far from recommending a "Catholic-Rouge" alliance—or, indeed, any other Catholic-political alliance whatsoever—we deprecate all action whose tendency would inevitably be to identify the Catholic Church with any political party in the State. The true policy of the Church—in so far as she can be said to have a policy—is here, as it has always, and everywhere been, to keep aloof from party strife. Always and everywhere she is on the side of order, authority and liberty—for these are of God: always and everywhere she is opposed to confusion, anarchy and despotism, for these are of the devil.

To use all parties, in so far as they can be made useful, or subservient to the interests of religion and morality—to commit herself to, and compromise herself with none—has always been, and always will be, the only policy known to the Catholic Church. As Catholics, our great object—if possible and if the treachery of M.M. Cauchon & Co. has not rendered all future struggles hopeless—is to obtain for ourselves and children the recognition by the State of our inalienable right to the enjoyment of "Freedom of Religion," and "Freedom of Education"—or, in other words, the emancipation of education and religion from all State control. If either *Reds* or *Blues* will aid us in obtaining this our object, why should we hesitate to accept that aid? And so—should *Reds*, *Blues*, or any other color, oppose themselves to our just demands, then it is our duty as Catholics, without regard to party or any other worldly consideration, so to exercise our rights as citizens, as to hurl from power whatsoever party presumes to array itself in opposition to the Catholic Church. The policy, in short, of the TRUE WITNESS is that indicated in the already published correspondence on the "School Question" betwixt the Bishops of Canada, and the Ministry; and is fully set forth in the following extract from a letter of His Lordship, the Rt. Rev. Dr. Phelan of Kingston, to Att. Gen. Macdonald:—

"I trust"—says the reverend writer—"neither you nor the Ministry will be prevented from doing us justice by your allowing us the same rights and privileges for our separate schools as are granted to the Protestants of Lower Canada. If this be done at the present session we will have no reason to complain, and the odium thrown upon you for being controlled by Dr. Ryerson will be effectually removed. If, on the contrary, the voice of our opponents upon the subject, of separate schools is more attended to and respected, then the voice of the Catholic Bishops, the clergy, and nearly 200,000 of Her Majesty's loyal Catholic subjects, claiming justice for the education of their youth, surely the ministry that refuses us such rights cannot blame us for being displeased with them; and consequently for being determined to use every constitutional means in our power to prevent their future return to Parliament. This of course will be the disagreeable alternative to which we shall be obliged to have recourse, if full justice be not done us at this session with regard to our separate schools.

"THIS SESSION" has come and gone. Not only justice has not been done us in the matter of Separate Schools; but the present Ministry have formally declared that it is not expedient to allow the same rights and privileges to the separate schools of the Catholic minority in Upper Canada, as are granted to the separate schools of the Protestant minority in the Lower Province. Not only have the Ministry done nothing for us, but they have been exceedingly, insultingly, and most dangerously active against us. What remains for us then, but to carry out the policy so clearly laid down in the concluding sentence of His Lordship's letter? Must we not, if faithful to our lawful Pastors, oppose by "every constitutional means in our power," every party—and therefore the present Ministry)—which refuses, or hesitates even, to grant us, and that immediately, "full justice with regard to separate schools?"

What we say of the *Rouges*, we say of those who call themselves "Conservatives." In so far as the *Rouges* can be made useful to the obtaining of Catholic ends, we would use them, and no farther; in the same manner, in so far, but no farther, would we use the "Conservatives," or any other political party; but we would allow ourselves to be made a tool of by none. The only questions we have to ask ourselves therefore are—By what party, at the present moment, are the interests of religion and morality most likely to be promoted?—which of all the contending parties is the most likely to aid us in our battle for educational as well as religious liberty? If we may believe the accredited organs of the Upper Canada Conservatives, we have but little to hope for from them in this respect. Their Conservatism seems to mean the conservation of Protestant ascendancy as manifested in Upper Canada "State-Schoolism." Such at least seems to us the legitimate deduction from the following, which we extract from the political manifesto of the Upper Canada Conservatives, as given in their organ, the *Toronto Colonist*:—

"The great questions before the country are—an adjustment of the representation, or representation by population"—and "the preservation of our excellent school system."

If these are the principles of the Conservatives—the swamping of Lower Canada by Upper Canada votes, and the perpetuation of the existing unjust and tyrannical School Laws of that section of the Province—we see not how any honest Catholic voter can support a Conservative candidate.

BROWNSON'S QUARTERLY REVIEW,  
 JULY—1856.

In the number before us, we have articles, all written with the usual first-rate ability, on the following subjects:—

- I.—"The Church and the Republic."
- II.—"The Effects of the Reformation."
- III.—"The Unholy Alliance."
- IV.—"Reason and Faith."
- V.—"Pere Gratry's Logic."
- VI.—"Literary Notice and Criticisms."

The object of the *Reviewer* in the first article on our list is, to convince, if possible, his Non-Catholic fellow-countrymen, that the Catholic Church is not only not incompatible with their civil institutions, but necessary to their very existence; and that without the Church, those free institutions, menaced as they are, on the one hand by social despotism—whose tendency is to ignore the rights of the individual—and on the other, by the progress of an exaggerated individualism—the tendency of which is to deny the authority of the State—cannot much longer be maintained in their integrity. The problem which the American statesman has to solve is—how to reconcile the authority of the State, with the rights of the individual. This the *Reviewer* clearly shows can be done only by the introduction of a third term—"organised religion," or the Church—a Church independent of the State, independent of the individual, and therefore enabled to assign to each its due bounds. On the one hand, such an organisation asserts the authority of the State, on the other, the rights of the individual.

Now, Protestantism cannot do this. It invariably denies either the one, or the other; and thus gives us either despotism, or anarchy—both equally hostile to, and incompatible with, liberty, which is but another expression for submission to legitimate authority. At the present day however, the danger that chiefly menaces liberty proceeds from the tendency of modern democracy to ignore the rights of the individual; to deny to him any rights as man, and to assert the absolute right of the State—which again means only the will of the majority for the time being. It is to this tendency that we must attribute our "School Laws," our "Maine Liquor Laws," and all other statutes whose professed object is to reform society *en masse*. They are all based upon the false, impious, and anti-Catholic principle, that, against the State, the individual has no rights.—They all proceed from overlooking the truth, taught by Catholic theology, that man has rights; not merely as a member of the State, or national society; rights, not derived from the State or civil Society, but from God Himself; rights therefore, with which the State, without degenerating into despotism, cannot interfere.

It is then the Church, and the Catholic Church only, that can consistently, and without danger to Society, assert the "Rights of Man." The Church therefore is the only safeguard for individual liberty, at the present day, everywhere; but on this Continent especially, seriously menaced as it is by the aggressions of Protestant democracy. Just as in the seventeenth century Protestantism asserted the damnable and blasphemous doctrine of the "divine right of Kings," so, in the nineteenth, it asserts the equally blasphemous and slavish doctrine of the "divine right of peoples, or majorities." The Catholic Church alone teaches that neither kings nor peoples have any right to do wrong.

A brilliant sketch of the disastrous effects of the great apostasy of the XVI. century upon European civilisation, is followed by a review of the policy of the Western Powers of Europe.—The article on "Reason and Faith," however admirable in some respects, contains, towards its close, some remarks which cannot but prove offensive towards the Irish Catholics of the United States; a class of his fellow-citizens whom the *Reviewer* seems to take a strange delight in offending. He would attribute the cruel social persecution to which the Irish Catholics in the States are at present subjected, not to a hatred of Catholicity inherent in, and we fear inseparable from, the Yankee character; but to the vices of the Irish themselves. This theory may be very

acceptable to the "Know-Nothings;" but it is contradicted by facts, and by the *Reviewer* himself.

He tells us—and no doubt truly—that:—  
 "Too large a portion of the vicious population of our cities have been born of Catholic parents, and ourselves been baptised by the Catholic priest"—p. 366.

And were it against the "vicious population of the cities" against the bad Catholics, or Protestantised Irish, that the wrath of the Know-Nothings was directed, we should be prepared to admit the truth of the *Reviewer's* conclusions. But it happens that these vicious rowdies, these Protestantised or de-Catholicised Irish, are the especial pets, and often the leaders, of the *Natypve* party; they are, not the victims, but the abettors of the persecution; which is directed, not against the "vicious population," but against the quiet, orderly, and law abiding portion of the Irish community; and that is so, not because they are Irish, but because they are Catholics. But here we must let the *Reviewer* speak for himself.

In an article published some few years ago in *Brownson's Review*, we find the following just appreciation of:—

"NATIVE AMERICANISM AND ITS OBJECTS.  
 "The Native American party is not a party against admitting foreigners to the rights of citizenship, but simply against admitting a certain class of foreigners. It does not oppose Protestant Germans, Protestant Englishmen, Protestant Scotchmen, nor even Protestant Irishmen. It is really opposed only to Catholic foreigners. The party is truly an anti-Catholic party, and is opposed chiefly to the Irish, because a majority of the emigrants to this country are probably from Ireland, and the greater part of these are Catholics. If they were Protestants, if they could mingle with the native population and lose themselves in our Protestant sects, very little opposition would be manifested to their immigration, or their naturalisation. . . . But this they cannot do. They are Catholics, they adhere to the faith of their fathers. . . . Here is the first and immediate cause of the opposition they receive."

And if so, surely they deserve, not the reproaches, but the sympathies of the native-born American Catholic. But we will continue our extracts:—

But deeper yet lies the old traditional hatred of Catholicity. The majority of the American people have descended from ancestors who were accustomed to pray to be delivered from the flesh, the world, the devil, and the Pope; and though they have in a great degree rejected the remains of faith still cherished by their Protestant ancestors, they retain all their hatred of the Church. If they believe nothing else, they believe the Pope is Antichrist, and the Catholic Church the Scarlet Lady of Babylon. When the Catholic Church is in question, all the infidels and nothingsarians are sure to sympathize with their Protestant brethren. Pilate and Herod are good friends, when it concerns crucifying the Redeemer of men. This is, perhaps, as it should be. Hence, the great mass of the American people, faithful to their traditions, are inveterately opposed to Catholicity; and it is this opposition that manifests itself in Native Americanism, and which renders it so execrable and so dangerous.

We presume there are few who will question this statement. The "Native Americans" with whom we have conversed, all, to a man, avow it, and the late disgraceful riots and murder and sacrilege in Philadelphia prove it. There no harm was done to Protestant foreigners. Hostility was directed solely against Catholics. They were Catholics, who were shot down in the streets—Catholic churches, seminaries, and dwellings, that were rifled and burnt. Even the most active members of the Native American party, if we may be pardoned the Hibernianism, are in many cases foreigners. The notorious ex-priest Hogan, a foreigner and an Irishman, deposed for his immoral conduct, is, if we are rightly informed, a most zealous *Native*, and has been lecturing in this city and vicinity in favor of Native Americanism; and we have heard no *Nativist* object to having men like him exercise the rights of an American citizen. The Orangemen, foreigners as they are, did the Natives substantial service in Philadelphia, as it has been said, and they threaten to do the same here, if occasion serve. All this proves that the opposition is not to foreigners, as such, but simply to Catholics, and especially to Irish Catholics.

Now, however, the *Reviewer* tells us—that the Irish are persecuted, not because they are faithful Catholics, but because they are bad Catholics, and lose themselves amongst their Protestant neighbors; because they are turbulent, quarrelsome and heedless of their religious duties; and that, "before we can blame the American people for their hostility towards us," we must do our duty and live like Catholics; that is, pursue the very line of conduct which—in his article on "Native Americanism"—the *Reviewer* tells us, had already provoked the hostility of the American people against Catholics. Strange doctrine this from one whom we have so long, and so profoundly respected. If the Irish live like Catholics, if they will not lose themselves in the Protestant sects by which they are surrounded, if they will persist in their faithful adherence to their ancestral faith, they are persecuted as Catholics; and if they complain of this cruel treatment, they are told—"Oh the fault is your own. You must do your duty, be Catholics, and live like Catholics, before you can blame the American people for their hostility towards you"—p. 366.

It is with pain that we are compelled thus to notice the anti-Irish prejudices in which, with the view no doubt of conciliating the anti-Catholic hostility of his Non-Catholic fellow-citizens—the learned *Reviewer* but too often indulges. God forbid that we should reproach him for his patriotism, or deem it a fault in him that he loves his native land, and is jealous of her good name.—We can make great allowances for the difficult and delicate position in which he is placed; and we can appreciate his motives in endeavoring to remove the prejudices of his Protestant fellow-countrymen against Catholicity, as a foreign or non-American religion. But what need is there for him to pander to the vile bigotry of his anti-Catholic fellow-citizens, by palliating their iniquitous treatment of a class to whom, under God, belongs the credit of being the builders of the Catholic Church in the United States?—and but for whom, there would be no Catholic churches or convents in Boston for the "Know-Nothings" to burn; no missionary priests in New England for the sons of the Puritans to tar and feather?

The other articles in the number before us are written with the *Reviewer's* usual ability. We read, and we admire his skill as a logician; and, in spite of the blemishes which we have ventured to indicate, we honor the learned champion of our Church. But whilst thus rendering justice to his transcendent merits as a writer, as a scholar and theologian, we cannot but express our regret that he should impair his usefulness, by his wanton and



unprovoked attacks upon a race of men of whom all Catholics, but Catholic converts especially, should ever speak with respect and gratitude; as having been, under God, the means of preserving and promulgating amongst the Protestantised people of this Continent, the knowledge of the truth. Dr. Brownson may rail as he will against the "turbulent Irish," but this fact remains—that it is this same despised race that has built up the Catholic Church in the United States. It is for this that we honor the Irish race. Their virtues are their own, or rather, the reward of their fidelity to the faith. Their vices are the vices of the demoralised, because Protestantised, communities with which they have come in contact.

In our last we challenged the Montreal Witness to name "one single Protestant in Montreal who was killed by Catholics in the Gavazzi riots," and to "specify where, what, and to what amount, injury was inflicted by Catholic hands upon Protestant property in this city;" begging of him at the same time, to meet our challenge—"not with vague generalities—but by definite statements." This challenge we threw out in reply to his assertion that "the worst outrages and riots on the 12th of July in Ireland"—riots in which, as the records of the Courts of Law—and "Reports of Committees in Parliament" assure us, many Catholics have been slain, and much Catholic property, in the shape of churches and houses, burnt and destroyed by Protestant hands. To this challenge the Montreal Witness replies to the TRUE WITNESS as follows:—

"It would be lost labor to prove to him facts which are a matter of public notoriety."

Not the name of a single Protestant does he give as having been killed nor does he specify half-a-dollar's worth of Protestant property in Montreal, destroyed by Catholic hands. Whence we may safely conclude that he is unable to make good his bold assertion of the 6th inst. At Quebec, indeed he says that Chalmer's church was injured by the rioters; but it is not fair to speak of that building as a church or place of worship. It had been, on the occasion alluded to, turned into a place of public amusement; to which, like to the Circus, or to Col. Woods' exhibition of monsters, the public were invited, and admitted at the rate of 1s 3d per head. A row occurred therein, arising from an assault committed upon one of the audience, a Catholic—who had no business to be there—but who, having paid his money at the door had just as much right to express his approbation or disapprobation of the performances, as have the company in the penny gallery of a cheap and nasty theatre, to hiss or clap the actors on the stage before them.

For exercising this right, the said Catholic was attacked, and savagely beaten by Protestants; whereupon a row occurred; in the course of which a few panes of glass were broken, a gas lamp bent, and some other trifling injuries inflicted—to the amount, as estimated by Protestants, of from five to fifteen pounds, Canadian currency; but not a single Protestant was killed, or even seriously injured. And this trifling, though we frankly admit discreditable row, in a low lecture room, is all that the Montreal Witness has to set off against the wholesale murders, the arson and house wreckings, perpetrated regularly by Orangemen upon Catholics and Catholic property, upon every returning 12th of July in Ireland.

A CHALLENGE ACCEPTED.—In answer to a communication which appeared in the Quebec Colonist over the signature of "A Friend to Truth," the Rev. Mr. Carden of Quebec replies as follows:—

(To the Editor of the Quebec Gazette)

Dear Sir,—A "Friend of Truth," in a letter of his, which was published in the Quebec Colonist of yesterday, seems to imply that I have forgotten, or neglected to answer the remarks made on my lecture, on the "Immaculate Conception," by the Editor of the True Witness, of the 28th March. I have not forgotten the remarks made by that writer, nor do I admit that the doctrine of the Roman Catholic Church, on the Immaculate Conception, as on many other points, is not what I asserted and proved it to be, "contrary to reason and common sense."

I have but just returned from Europe; and ministerial and private matters have prevented me from entering again the field of controversy; but I think it due to myself to state, that no later than last week, I corresponded with a gentleman in Montreal on the subject of those remarks made by the editor of the True Witness on my lecture. I do not think I am bound to take notice of, or answer every anonymous writer; and "A Friend of Truth" ought not to have been afraid to sign his real name, as truth and courage always go hand in hand. But I feel as I challenged any clergyman or layman to stand up against me in defence of the doctrine of the "Immaculate Conception," I am bound to take notice of the remarks made in the True Witness. I will, with the assistance of God, do so. It is, however, for me to choose the time, manner, and place. I will give due notice to the public of the same; and I trust I will have no difficulty in proving, that the doctrine of the "Immaculate Conception" is "contrary to Scripture, reason, common sense, and the fathers; and the arguments used in its defence, by the editor of the True Witness are unscriptural, unsound, and false.

I am, Dear Sir, Your obdt. servt.

RICHARD A. CARDEN.

St. Stanislaus Street, Quebec, August 8th, 1856

From the above it is evident that Mr. Carden is inclined to abandon his first position. His original thesis—from which he has no right to deviate, and that to which, if he does us the honor of noticing our remarks of the 28th March last, we must beg of him strictly to adhere—was, as reported by the Quebec Gazette, that the doctrine of the "Immaculate Conception" as defined by the Catholic Church, is "contrary to"—not Scripture and the fathers, but—"reason and common sense." It is this then, and this only, that the Rev. Mr. Carden is bound to prove; or rather, as no one can be called upon to prove a negative, the thesis which he has pledged himself to maintain is—that "reason and common sense" can of themselves, and without the aid of revelation—which as supernatural, transcends both these natural faculties—establish the fact that the Soul of Mary was conceived "Maculate."

Besides, if Mr. Carden can show—as he pretends that he can—that the doctrine of the "Immaculate Conception" is "contrary to reason and

common sense," it will be a work of supererogation on his part, to attempt to show, that the said doctrine is "contrary to Scripture and the Fathers." That which is "contrary to reason" must be "contrary to revelation;" for the latter, though its contents are above, or transcend reason cannot be contrary to reason or common sense. If then Mr. Carden, will but prove that the doctrine of the "Immaculate Conception" of the Virgin Mother is "contrary to reason," we will without ado, admit it to be false, and therefore "contrary to Scripture" and revelation. He must however stick to his original thesis: nor can we permit him to argue—that—as the doctrine to which he objects and as he understands it, is contrary to the Scripture and the fathers as he interprets or understands them, it is therefore "contrary to reason and common sense." He must, we repeat it, prove, according to the terms of his original thesis—first, that the said doctrine is "contrary to reason and common sense;" and this established, he will be entitled to conclude logically that the same doctrine is "contrary to Scripture and the fathers."

Another point of considerable importance, to which we also take the liberty of calling Mr. Carden's attention is this—That, as an indispensable preliminary, he should define clearly and in concise language, what it is that he understands by the words "Immaculate Conception" distinguishing sharply as does the Catholic Church, between Conception Active, and Conception Passive. We are thus particular, because from our acquaintance with Protestantism, we are well aware that most of its objections against Catholic doctrine are based upon a misconception of that doctrine; and that in nine cases out of ten, the Protestant controversialist who fancies that he is refuting some dogma of the Catholic Church, is in reality but warring against some monstrous misconception or misrepresentation of that dogma; and is in short establishing the fact—not that the Church teaches error, but that he does not know what it is that the Church teaches; or that knowing, he willfully misrepresents her teaching.

If the Rev. Mr. Carden will accept these conditions, which are but reasonable, we will have no objection to meet him in the lists of controversy, when, where and as, he pleases. Only we must insist upon the observance by our adversary of the following conditions:—

1. That he adhere strictly and literally to his original thesis; which was, that the doctrine of the "Immaculate Conception" of the Blessed Virgin is, "contrary to reason and common sense."

2. That the doctrine which he attacks, be the doctrine of the "Immaculate Conception," as defined by the Catholic Church; and not merely his vague, subjective apprehension of that doctrine; which may, very possibly be "contrary to reason, common sense," and therefore to Scripture and the teachings of the Catholic Church.

The Montreal Herald of Wednesday has an article upon the "Position of the Ministry;" in which the writer criticises severely, but not unjustly, their shuffling policy during the last session; to which he rightly attributes their present unpopularity, and the cold reception given by the people of Lower Canada to Sir Edmund Head. We make some extracts:—

"Look at the Governor's promenade. Right-thinking people of all classes desired to see in him only the representative of the Head of the State. Yet it cannot be pretended that his receptions on his tour have been cordial; and especially have they not been cordial among those classes which His Excellency's Lower Canadian Ministers pride themselves most upon representing. All this is but the rebound of the disgust which insincerity and shuffling on the part of the servants have brought upon the masters. Ministers desired to be all things to all men. They were at the same time to be ultra-Catholic and uncompromisingly Protestant. Instead of taking a straightforward course of saying that there should no more be separate Protestant and Catholic channels for conveying grammar and geography, than there should be a Protestant water pipe—instead of saying this, they gave Bishops Charbonnel, Phelan, and Eugene of Bytown, every reason to hope for all those Prelates asked, and then they fulfilled none of their promises. In the mean time thinking they had got too near Scylla, they tackled the reception of an Orange Lodge by the Governor General. The result is that which always attends these double sided transactions. The Ministry are evidently aware that they cannot grant any efficient extension to the separate school system in the direction demanded by Dr. Charbonnel, and his fellow Bishops; so here we have Mr. Cauchon's paper, the Journal de Quebec—late organ of all the episcopacy—preparing, in the face of the church and the world, that the Catholics of Upper Canada are better treated by the school law than the Protestants of Lower Canada; since they receive proportionately a larger part in the Provincial funds, while they are left like them to their own resources for local taxation."

Upon this declaration of the Journal de Quebec of the 9th instant, and which as appearing in a paper well-known to be the exponent of Mr. Cauchon's policy, we may accept as a final declaration that it is not the intention of the present Ministry to support any measure for relieving the Catholics of Upper Canada from the grievances of which they complain—we will postpone comments until next week. In the mean time we earnestly recommend the above extract from the Journal to the attention of our Upper Canadian readers; as fully confirming the opinions expressed by the TRUE WITNESS respecting the insincerity of the Ministry in their dealings and communications with the Catholic Prelates of Canada, upon the subject of "Separate Schools."

MISSSES HERONS' CONCERT.—We would remind our Irish readers that their talented fellow-countrywomen, the Misses Herons, give their farewell Concert this evening at the Odd Fellows' Hall, Great St. James Street; when we trust that these accomplished artists may meet with a good reception.

As Irish, these young ladies have especial claims upon our Irish population. This their last Concert in Montreal, is, as we see by the advertisement, to be given under the patronage of our Irish citizens; and the latter owe it to themselves to give the Misses Herons on this the last occasion of their presenting themselves before a Montreal public, a hearty greeting. We should regret to have it supposed that our people were incapable of appreciating musical talent of a high order.

We have been requested to announce that the Ladies of the "Sacred Heart" are about to establish a branch of their admirable institution at the village of "Sault-au-Recollet." The Benediction of the first stone of their new edifice will be given on Sunday next, the 17th inst., at four o'clock in the afternoon, by His Lordship the Bishop of Montreal. There will also be given, at the same time, and together with the customary religious exercises, a short instruction. The friends of education are invited to attend; and to testify by their presence the interest they take in the progress of the institution of the "Sacred Heart."

We much regret that the Kingston Herald has not had the honesty to correct its mis-statements concerning His Lordship, Bishop Phelan, to which, in our last week's issue, we called our Kingston cotemporary's attention. We fear however that honesty, and regard for truth, are not qualities to be looked for in a "Government hack."

We have received from several parts of the Province communications approving highly of the action taken by the Catholics of Montreal, in the matter of the Toronto Orange Societies, and their official recognition by the Governor General on the 12th ult.; and, in which the writers, express for themselves and their friends a desire to co-operate with their Montreal brethren. For this purpose we intend to send to our correspondents, printed copies of the petition adopted by the Catholics of this city; and which with a few verbal alterations, can be adapted to any other locality. To these copies, our friends will then be enabled to procure the signatures of their Catholic neighbors; and thus enable them to take a part in a movement which must recommend itself not merely to Catholics and Irishmen, but to every lover of equal rights and justice for all—to every one who would not desire to see the soil of Canada annually stained with the blood of hostile factions. We publish below, one or two of the communications which we have received upon this subject:—

To the Editor of the True Witness.

DEAR SIR—It was with feelings of no ordinary pleasure I read in the TRUE WITNESS of the 25th inst., the report of the proceedings at the Catholic meeting lately held in Montreal, for the purpose of taking into consideration the conduct of the Governor General, in offering a most wanton and unprecedented insult to Her Majesty's loyal and unoffending Catholic subjects in Canada;—an insult which no circumstances can palliate, and one which can neither be forgotten nor forgiven, but will rankle in the breast of every Catholic in the Province, while Sir Edmund Walker Head continues to administer the Government of this Colony. Of the bad consequences that will be the inevitable result of the Governor's open identification with the Orangemen of Canada, it is scarce possible to form a correct estimate.

We may now indeed, expect to hear of Catholic school-houses, and churches, burned, of Priests threatened or shot at with impunity. And while such a partisan is allowed to remain at the head of affairs, in opposition to the practice adopted in the mother country in like cases, then may Her Majesty well fear the loss of those feelings of profound respect, and warm affection for their Sovereign, which have always characterised her loyal and devoted Catholic subjects in this part of her dominions. Well indeed may all the inhabitants of Canada tremble for the peace and prosperity of our common country. Orangemen, as such, have no business in Canada, they can do no good; while the discord, the strife, and the unchristian hatred of man by his fellow-man, which the society generates, is an immeasurable evil. Why then in the name of all that is just, and charitable did the Governor General publicly patronise such a body—knowing well, the mortal offence which such conduct was certain to give to one half of the inhabitants of the country over which he presides? I cannot account for his conduct, you have truly termed it "indecent;" and he must be made to answer for it before the proper tribunal. His presence here should not be tolerated; and the sooner he is made to pay the penalty of his indiscretion and bigotry the better. I approve of your suggestion of a memorial to the British Government; but I would respectfully propose that such an expression of public opinion should not be confined to the inhabitants of Montreal, or any other particular locality; but that it be the memorial of ALL Catholic Canada. Let then, a brief, respectful, but firm remonstrance against this gentleman's conduct, accompanied by a request for his immediate recall, be drawn up, and sent to every parish in Upper and Lower Canada; and I will answer for it that in one month such a document will receive the signatures of almost every Catholic in the Province. There is no necessity for public demonstrations. The Committee at present formed in Montreal can manage all without causing any excitement. Their duty will merely consist in drawing up the memorial; getting the required number of copies of it printed; and then sent, as I have suggested, to the different districts throughout the country for signature. Let the signatures be all obtained by a certain day; and then let the document be at once forwarded to some independent member of the British Parliament for presentation. There are very many members of the House of Commons who are able, and who will be found willing, to undertake the task; and to procure us redress for the present outrage upon our feelings and religion—and a guarantee against the repetition of all such conduct for the future.

I am, Dear Sir, yours truly,

28th July, 1856.

To the Editor of the True Witness.

DEAR SIR,—I have read with unfeigned pleasure the Petition of the Catholics of Montreal to the British Legislature in reference to the unprecedented, and I may say, unconstitutional conduct of our Governor General on the 12th of July.

But, Mr. Editor, what are the tens of thousands of Irish Catholics in Quebec and the other cities, towns, and villages in Lower Canada doing? Do they not mean to co-operate with the Catholics of Montreal? If not, shame on them!

This Petition meets with the approbation of their brethren in Upper Canada, and I trust you will raise your voice on the subject, so as to be heard there.

What is that fine old journal the Mirror doing? that journal which has so long and so ably advocated "our cause." It battled and that manfully, and successfully for the return of poor Smith O'Brien, to the land he loved best; will it not now urge on the Catholics of Upper Canada, to hold indignation meetings and denounce their Orange Governor? I know they only want the word "to be up and doing." And if you, Mr. Editor, and the Mirror only take the matter in hands with regard to Upper Canadian Catholics, you will have hundreds of Petitions from all parts of the Province in a short time.

I remain Dear Sir, your obedient servant, AN IRISH CATHOLIC.

ADDRESS TO THE REV. D. FARRELLY OF KEMPTVILLE AND MERRICKVILLE. Kemptville, August 6th, 1856.

REV. AND DEAR FATHER—We, the undersigned, in the name and in behalf of the Catholic congregation of Kemptville and Merrickville, beg respectfully to tender to you our grateful thanks and sincere gratitude for the interest and anxiety you have always manifested in our spiritual and temporal welfare, during the last thirteen years; during which time it has pleased the Omnipotent Giver of all good to have you placed over us as our spiritual Father and Director. We are not unmindful, Rev. and dear Father, of the indefatigable zeal, ardent piety, and exemplary manner, in which you as Pastor have always labored in the discharge of your ministry, or of your noble exertions and perseverance, through which, under God, you have been the means of erecting and completing our beautiful churches.

Permit us then, Rev. and dear Father, to express the feelings of deep regret which we have experienced, on learning that you are to be removed from us. We look upon this removal as a severe affliction; but we bow to the decision of the Church. We beg to assure you, that your Godly councils and instructions, and your paternal kindness to us, as well as to our children, shall never be obliterated from our hearts.

In conclusion, we beg to say that you have our united prayers for your welfare; and hope you will please accept of this £75, and Gold Watch, which we beg leave to present you with, as a slight token of our esteem, regard, and affection.

And ever believe us, your faithful and obedient children in Christ,

M. Kelly, J.P. Henry Loughlin, William McCorney, John McClusky, Peter O'Neil, J.P., Patrick Doudell, Michael Heafy, Stephen Farny, William Driscoll, Charles O'Neil, John Brennan, James Breslin, Daniel McEntire, John Loughlin, James Noulan.

REPLY: Kemptville, Aug. 6, 1856.

MY DEAR AND AFFECTIONATE FRIENDS—

In acknowledging with the deepest sentiments of gratitude and affection the receipt of your too flattering Address, dictated, I am sure, by the spirit of kind partiality, which invariably marked your conduct towards me, as also of the many proofs I have had thereof. Permit me, at the same time, to express my deep and unfeigned regret that, on my part, any token of your affectionate regard was deemed necessary to convince me of what, during my long stay amongst you, I have had such abundant mementos. The many things you have said of me, and the many good qualities for which you give me credit, in your beautiful Address, I can only wish I was deserving of. The less however I merit these, the more I am indebted to your kindness. Directed by our very excellent and worthy Bishop to take charge of another Parish, believe me, my dear friends, when I say, that time will never be able to efface from memory the noble dispositions of the worthy people of Kemptville and Merrickville; and when offering the Immaculate Victim of Love at the Altar of our fathers, you shall be united with me in the holy bond of prayer.

Farewell, then, my dear and affectionate friends; and that the Almighty may continue to bestow His choicest favors on you, in this life, and reward you eternally in the next, is, and shall be, the constant prayer of your ever devoted friend and Priest, D. FARRELLY.

To the Editor of the True Witness.

St. Anicet, C. E., Aug. 11 1856.

MR. EDITOR—I would take the liberty to request you to give insertion in your invaluable paper to the following brief notice of a society recently organized in this parish.

On Sunday the 6th of July last, pursuant to a previous notice, the Irish Catholic inhabitants of the parish of St. Anicet assembled in the Court-house, for the purpose of taking into consideration the propriety of organizing a society—to be under the name and patronage of "St. Patrick."

Mr. Barry having been called on to preside as Chairman, Mr. E. W. Smyth was requested to act as Secretary.—The meeting having been called to order, the Chairman addressed the audience at considerable length in a style worthy of all praise; returning thanks to his countrymen for the honor they had conferred on him, in electing him to preside on this their first occasion; and entering into the merits and benefits arising from the establishing of societies, having for their object the honor and reminiscence of our faith; and celebrating in an adequately a manner as possible, the annual commemoration of their Apostle and National patron—so intimately are the two blended—Religion and Nationality—of Ireland in the estimation of Irishmen—and for the perpetuation of this so salutary affection is the object of this society. The profound feeling, the religious harmony and liberality for which Irishmen are so noted, were very evidently manifested on this occasion.

The necessary officers having been appointed, as was also a committee to enroll the names of members in their respective localities—the society adjourned sine die.

If you will find it convenient, Mr. Editor to comply with the above request, you will confer a favor on our Society, and on one of your subscribers. I beg to subscribe myself, Dear Sir, Your Truly, E. W. SMYTH, Sec. St. P. S.

LETTING THE CAT OUT OF THE BAG.—According to the report of the late Ministerial banquet at London, C.W., as given in the Upper Canada papers, it would appear that Mr. Cayley, speaking in the name of his colleagues, tried to ingratiate himself with his Upper Canada audience, by assuring them that the Ministry had no real intention of fixing the Seat of Government permanently at Quebec. Mr. Cayley is generally thought to have been a little imprudent—a little too unreserved in his communications.

The Ottawa Citizen gives an account of a brutal drunken row in Ottawa City on the night of the 8th inst.; in the course of which a man named Labelle was dangerously stabbed in several places by a man of the name of Dyer—said to be from Montreal.

NEW POST OFFICE.—A new Post Office has been opened at the Tanneries, and Mr. Patrick Carroll has been appointed Post Master.

TO CORRESPONDENTS.—We cannot take any notice of anonymous communications.

An extra of the Official Gazette issued on the 7th instant, contains a proclamation from the Governor General further proroguing Parliament from the 9th August to the 17th September. The proclamation bears date 28th July.

DROWNED.—A young man named Peter Finlayson, between 18 and 19 years of age, while bathing at St. Helen's Island, Monday, was carried by the force of the current beyond his depth, and before assistance could be rendered, was drowned. The body was recovered shortly after.

THE GOVERNOR GENERAL'S RECEPTION AT QUEBEC.—The citizens of Quebec have every disposition to pay proper respect to the representative of the Sovereign. No one doubts their loyalty, or their attachment to the Crown. They were ready and willing to prove it a few weeks ago when threatening appearances in the direction of the United States were visible. The citizens of Quebec desire to see all classes of Canadians put on the same footing, and will not tamely submit to allow the Governor General to insult either the French Canadians or the Catholic inhabitants of Canada. Their treatment of Sir Edmund Head on Monday was significant. The Governor General, since he was last among us, has committed two grave mistakes, to give his conduct the mildest name. One was an insult to the Celtic race—an insult which Sir Edmund certainly endeavored to explain. The other, the more recent one, was an insult to half the population of Canada, and for it no explanation has been offered. We are inclined to attribute His Excellency's conduct in this latter affair of receiving the Orange procession, to want of sagacity, in allowing His ministers in Upper Canada, who desire to receive the Orangemen's vote at the next election, to compromise him. It is all very well for Mr. John A. McDonald, or Mr. Yankoughnet, or Mr. Smith, to stand well with the Orangemen at Kingston or Toronto, but the Governor General is in altogether a different position.—He ought to know no difference in men's religion, and should utterly discountenance any society which is associated for purposes of hostility towards the religion of a part of the people over whom he is placed to rule. It was only right that the people of Quebec should resent the Governor General's conduct—that he should be received coolly but respectfully. The Governor General indeed must have expected it, and must feel surprised to learn that a newspaper in Quebec attempts to make it appear that he received a cordial reception. The people of Quebec feel hurt, and they could not act the hypocrite in giving a welcome that they did not feel. Perhaps, however, Sir Edmund Head will know some day the value of a Celtic welcome, that a tried and impartial Govermental Governor will receive from the people of Quebec.—Let him earn it, and we promise him he will receive it.—Quebec Colonist.

REMITTANCES RECEIVED.

Cornwall, Rev. A. McDonald, 15s; Chambly, C. Dumais, 6s 3d; H. D'Eschambault, 6s 3d; Niagara, Rev. C. Warty, 10s; L'Assomption, H. McMullin, 6s 3d; St. Andrews, A. McMillin, 12s 6d; St. Anicet, (Ottawa,) Rev. Mr. Thibault, 12s 6d; Pike River, W. Farrell, 15s; Ottawa City, W. Kennedy, 10s; Pontiac Mills, D. McGrath, 5s; Yankleek Hill, D. McDonald, 10s; St. Alexander, Rev. Mr. Desorcy, £1 2s 6d; St. Denis, A. McLachlin, 18s 6d; St. Jerome, Rev. Mr. Desorcy, 12s 6d; Cobourg, M. McKenny, 5s; St. Andrews, A. McIntosh, 12s 6d; Farnham, Rev. E. Clement, 12s 6d; L'Orignal, Mrs. Grant, £1 5s; Sandwich, C. Cole, 10s; Plattsburgh, J. Paxton, 10s; St. Pierre les Becquets Rev. J. B. Chartre, 12s 6d; Howick, J. Garry, 10s; Detroit, U. S. Capt. J. McDermott, £1 10s; Trenton, J. Sullivan, 10s; St. Scholastique, J. Murphy, us 3d; Toronto, M. Macnamara, 15s. Per M. McKenny, Cobourg—T. Mullen, 10s; P. Meenan, 5s. Per D. P. McDonald, St. Raphael—J. McDonald, £1. Per H. McGill, St. Remi—Self 12s 6d; P. Maher, 12s 6d. Per Rev. Mr. Paradis, Frampton—Self 12s 6d; J. Codd, 6s 3d. Per P. D. Kelly, Kenansville—P. McLabon, 12s 6d; J. Colgan, 2s 6d. Per J. Menten, Baby's Point—J. O'Leary, £1. Per J. Morrow, South Mountain—W. Burke, 12s 6d. Per Mr. McKenny, Cobourg—D. Donegan, 6s 3d; P. McIntyre 10s; J. Lynch 10s; J. Gardon, 6s; T. Duignan, 12s 6d; P. Lynch, 10s. Per J. Taylor, St. Polycarpe—R. McGillivray, 5s; Per R. Heafy, Kemptville—R. Hawley £1 5s; R. McCabe, 5s. Per T. McCabe, Peterboro—J. Crowley, 5s; J. Moran, 5s; J. Martin 5s; R. Maloney, 5s; P. Burns, 5s. Per M. O'Dempsey, Belleville—Dr. J. Power, 10s; D. Kirwan, 10s; J. Hughes, 8s 4d. Per J. Furlong, Pictou—J. Donaboe, £1 5s; M. Nully, 12s 6d; W. Kelly, 10s; W. Northgreenes, 12s 6d; H. McGivray, £1; W. Perkins, 12s 6d; Miss J. Fee, 6s 3d; H. McGinnis, 10s; D. J. McDonald, 10s; J. O'Hara, 7s 6d; D. O'Donnell, 6s; Capt Gray 12s 6d. Per D. McCarthy, St. Peter—Self, 12s 6d; W. Baker, 12s 6d; P. Tobin, 12s 6d. Per J. Doyle, Toronto—D. McDonald, 12s 6d; Rev. J. McNulty 18s 9d; Mr. St. George, 12s 6d; Rev. Mr. Soulerin, 6s 3d; Rev. Mr. Yonel, 12s 6d. Per Rev. Mr. Mignault, Grenville—Mr. Beauchamp, £1 5s.

ANOTHER DEFEAT.—On Friday evening a Public meeting was held in Peterborough, at which resolutions strongly condemnatory of the present Government, and also in favour of presenting a petition to the Governor General to dissolve Parliament, were adopted; R. Nichols, Esq., occupied the chair. No amendment was moved to the resolutions, and they passed unanimously. Mr. Conger, M.P.P., entered into a long defence of his conduct in Parliament, and declared that if it could be shown that a majority of the electors were dissatisfied with him, he was prepared to resign his seat.—Argus.

Died. At St. Laurent, C.E. on the 10th instant, John, infant son of Mr. Peter King, aged 10 months and 20 days.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD.

OCULIST AND AURIST

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

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

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

The Hospital being situated in the same building with Dr. Howard's Office, and the Montreal Eye and Ear institution, secures the patients the advantages of a constant supervision, whilst they enjoy at the same time the comforts of a private residence—an arrangement which can only be effected in a Private Hospital. For terms apply to DR. HOWARD, No 68, St. Francois Xavier Street, Montreal, April 1, 1856.

WHERE IS MARTIN GORMAN?

ABOUT 14 years old; he came from the town of Carrigrohilly, County of Clare, Ireland, in the Spring, and remained in MONTREAL, after his brother. His sister, Mary Gorman, is very anxious to know where he is now. Her Address is—"Richmond Hill Post-Office, C.W., care of M. Tooley, P. M." July 31, 1856.



FOREIGN INTELLIGENCE.

FRANCE.

The intentions of the French Government regarding Spain, are subject to much speculation. In Paris it was said that if O'Donnell is accepted, France has no occasion to interfere. On the other hand, should the Liberals succeed, and the Queen be required to abdicate to the Provinces of Asturias, with Espartero for Regent, neither would France interfere; but if Montpensier should become next heir to the throne, or should a Republic be proclaimed, then France would invade Spain.

Prince Lucien Bonaparte has gone on a mission to Madrid. Several arrests were made in the Faubourg Saint Antoine on Saturday and Sunday, amongst workmen who formed groups to talk about the affairs of Spain.

The *Monteur* has a letter from the Emperor, dated Plombiers, July 19, to the Minister of Public Works, of great interest, setting forth his ideas for the prevention of the recurrence of such calamities as the recent inundations.

Business is at a stand still in Paris, but the accounts from the industrial districts are satisfactory.

In the north, east, and west, the harvest will be above an average; in the south indifferent, and only middling in the centre.

SPAIN.

The state of Spain is still threatening. Although the insurrection in the capital has been put down at a great sacrifice of life—at least a thousand slain, to say nothing of the great number in the hospitals, with wounds more or less dangerous—the condition of the provinces is such as to awaken fear. The French Emperor feels uneasy at the manifestations in Spain. Rebellion is contagious, and very often overleaps geographical and political landmarks. It is not good for his peace of mind that the throne of Isabella should be endangered, and to prop it up by French bayonets is the first impulse of fear. We can readily believe, then, the statement which comes from Boulogne, that a company of Chasseurs has left for Spain, and that a corps of observation will be formed on the Pyrenean frontier. This is quite in accordance with the pledge which the Emperor Napoleon is said to have made to General Narvaez, when the latter, anxious to bask once more in the smiles of Spanish royalty, hastily left Paris for Bayonne on the telegraph announcing the commencement of the insurrection, that if the Queen wanted assistance she should not apply to him in vain.

The Paris *Moniteur* publishes the two following despatches:— "The events in Catalonia continue to be more and more favorable to the cause of the Queen.

"The Revolutionary Junta of Gerona is dissolved, consequent, it is said, on the arrival of the troops of Rosas.

"Gen. Kruz has fled to France, as well as the Deputy, Henriquez Clement, one of the leaders of the insurrection. Disorganization was making rapid progress in the ranks of the insurgent militia.

"General Echague is still near Saragossa.—He has established a telegraph office, and communicates with us. The insurgents of Saragossa have demanded a suspension of hostilities for five days, which has been granted."

The cause of the outbreak was the dissolution of the Spanish Cabinet, in which General O'Donnell and Espartero had acted for some time together. O'Donnell was at the head of what is called the Moderado party. Espartero was the leader and hope of a party called in England, the Liberals. Espartero was the pet of England, as Victor Emmanuel is, and as all church robbers ever will be. Differences arose between the parties or their leaders. Espartero resigned, and the "Liberals" flew to arms against the government. The difficulty, it is said, had been foreseen by the Queen and General O'Donnell, and they were prepared for it, the revolt was crushed after 22 hours' severe fighting, and the loss of nearly a thousand men. Espartero fled no one knows whither.—*Nation*.

ITALY.

The Vienna correspondent of the *Times* says that before the ferment in Italy began, the army under the command of Kadetsky was ninety thousand strong, but from reinforcements it now consists of one hundred and fifteen or one hundred and twenty thousand.

The King of Naples has made his answer to France and England, and the following is the substance of it:—"His Majesty thanks the governments of France and England for their counsels. He wishes to act with clemency and to introduce reforms, but in such matters, believes himself the competent judge of the time and proper mode of so doing. At this moment they would not be suitable to his dignity and independence, still less would it be fitting to recall those who are banished, and liberate those who are imprisoned."

GERMANY.

The correspondent of the *Weekly Register* says:—"It has frequently surprised me to see how slight is the interest and how scanty the knowledge respecting Germany which prevail in England. The feeling against it has been increased by the contempt which the conduct of the German States has excited during the last war. To no nation was that war so beneficial as to Germany; yet its princes witnessed the successes of the Allies with idle satisfaction or concealed dislike. You may be quite certain, however, that the middle and lower classes of the German people regarded the success of the Western Powers with as great satisfaction as the nobility and the ruling families beheld it with regret. The foreign policy of England, and especially the misconduct of Lord Palmerston, have diffused a universal opinion on the Continent, that England desires to propagate Democratic and Socialist principles; while Russia, on the contrary, is regarded as the champion of order and law. The higher ranks therefore in this country, whose one fear is a social revolution, were alarmed at the threatened overthrow of the Conservative, and the threatened growth of the Democratic pow-

ers. This feeling overcame the dislike which the Catholic gentry of Germany, naturally, entertain towards Russia as the great foe of the Catholic Church, and thus united them with the ruling families, most of whom the Czar has managed to secure, either by purchasing themselves or their servants. But though the Czar is known to have expended large sums in purchasing the German press during the late war, he was wholly unable to influence the mass of the nation, which is decidedly anti-Muscovite. The Catholics of Germany want sympathy with the Russians because they are schismatics, with the Protestants because they are believers. The German people amount to forty-two millions, of whom about twenty-two millions are Catholics, about nineteen millions and a half Protestants, the remainder Greeks or Jews. The great mass of the lower class of Catholics are warmly attached to their religion and attentive to its duties; and, however imperfect may be their conduct, they are untainted with unbelief."

AUSTRIA.

The *Times*' correspondent, writing from Vienna, July 23, says:—"A few days since (probably on Saturday, the 19th July), the Austrian Government forwarded another Note to the Neapolitan Government. According to the information I have received on the subject the language employed by the Austrian Government in the Note in question was 'extremely urgent,' but still the prevalent opinion, in high political circles, is, that little or no attention will be paid by the Naples Cabinet to the representations of Count Buol. A strange report has been in circulation for some days past that the King of Naples entertains some idea of abdicating in favor of his son, Prince Francis, who is now in his 21st year.

RUSSIA.

RETURN OF SIBERIAN CAPTIVES.—When the Emperor Nicholas sent an army to invade the Danubian Principalities, a certain number of persons belonging to distinguished families of these provinces were arrested under the pretext of having made hostile demonstrations against Russia, and were conducted, under military escort, into Siberia. Eleven of these unhappy men have just passed through St. Petersburg on their return from Siberia; several of them had their limbs frost-bitten.

A Paris letter from St. Petersburg, of the 5th of July, in the *Constitutionnel*, says:—"The cholera, which for some years has not entirely quitted this capital, is now making great ravages here. It excites very little attention, however, and nobody thinks of leaving the city in order to avoid it. People get used to everything, even to the thought of death.

THE CRIMEA.

The *Journal de Constantinople*, of the 14th ult., says:—"The Russian flag floats on Sebastopol since the 6th. Kamiesch is deserted. General Sir William Codrington embarked on the 6th in the *Algers*, commanded by his brother, with the intention of visiting Odessa, Kinburn, and other points on the coast of the Black Sea. The evacuation of Balaklava is complete. The Russians will take possession of it immediately after the embarkation of the 34th and 56th Regiments of the line."

The Russians will henceforth make great efforts to increase the number of their German colonies in the Crimea, and to found other colonies of Muscovite blood instead of the Tartar population. These latter will be sent to the interior, to Cherson, and other places where their race still exists. The poor emigrants who left the Crimea for Balshik and Kostendje have, I hear, reason to repent their choice, as they are all but starving, and are not well treated by the natives.—*Times*' Cor.

AUSTRALIA.

DUFFY IN THE AUSTRALIAN LEGISLATURE.—The *Nation* says, we have a little more news about Mr. Duffy. Out of six constituencies which had called upon him, he had selected to sit for the united counties of Heytesbury and Villiers—in compliment, we presume, to two Viceroy's of those names who prosecuted him for rebellion at home. It is new to us to find our friend a favorite on the Turf—but the Australian racing people appear to have taken a mania for calling their horses "Gavan Duffy." At the Races, on Patrick's Day, one of the best running was made by a fine Australian nag called "Smith O'Brien," and two "Gavan Duffys" exhibited their paces to the delight of the course.

IRELAND FOR THE IRISH.

The following able letter, "written by a man of Irish blood, intellect and sympathies," is from the *Nation*. In the introductory portion the writer reviews the position of the Irish party. The following are his conclusions upon that point:—

"Thorough disgust and dissatisfaction is the feeling pervading the brave little party who have fought the Tenant Right fight in the English House of Commons. They do not hold together. They will not hold together. They cannot hold together. They have been long faithful to the delusive expectations of the country; but it is charity to them to ask the country to look at the facts. Duffy foresaw it all, and wisely went. But all men in the island are not identified as Duffy originally was with a retrospective policy. Those who are not, may not object to a little practicality for the sake of patriotism. Repeat is dead. Young Ireland is dead. But Ireland is alive with vital wants. The independent party can never do anything for these wants. It is a pity that Ireland has to appeal to a foreign Parliament; but such being the necessity, it would be judicious if the Irish people would somewhat understand that foreign Parliament's point of view."

He then proceeds most logically:—"Rebellion in earnest is a good thing. Submission in earnest is the next best thing; and submission in earnest ought now to set in. I do not understand how pride or honour can forbid to the rebels of '48 to declare now for the Queen, God bless her, or other formula signifying allegiance as a British Imperialist. The English submitted to the House of Hanover; the Scotch submitted to the House of Hanover; why not the Irish? Victoria, by the Grace of God, is Queen of Great Britain and Ireland. She is a stranger to Ireland; but, let it be remembered, there is not a drop of English blood in her veins, and still, 'our Queen' is popular. The Prince of Wales and the rest of the royal family are pure Germans, and yet the English drink their healths with three times three. The Scotch and English are stubborn races, but have come to endure the adopted aliens, and if we cannot do better, let us do likewise.

"In this age we may get rid of the phrase—the 'English Government.' Ireland may enter, frankly, without reserve, without reticence, into the British Empire, and yet in no way become degraded into an English province. Canada is British, Australia is British, Scotland is British. What Englishman would dare to assert that these are English? Is Ireland for the Irish to be attained in any other manner than by our becoming intensely British? What if we could have self-government and yet be of that Empire which is enlarging in America and Australia into a grandeur before which French and Austrian empires are but parishes of beads! What a country would then be Ireland! What a career would then be for Irishmen! Now we isolate ourselves in this Empire of mingled races, our own being everywhere in the Empire, just as we ask our representatives to isolate themselves in the Imperial Parliament, where they are consequently regarded as strangers, and where they despise themselves as impotent.

"There are two traces of English colonization in Ireland. There is the English Church, and there is the English Lord Lieutenant. May we not hope for these to disappear?"

"What numbers of conquest have we just had over the English to have reduced the symbols of the 'occupation' to a convenient and a flunkey! They forced their Church on us—endured now, but because of our contemptuous apathy; but in 1829 we planted the Church of Rome—our Church—in the British Empire, and there it stands. They forced on us their language, and we gave to the British orators, poets—erage the very persons that they cheer in their cities for denouncing Popery. They took our young men to spread the British Empire, and we gave them the army that conquered at Alms—the general who won at Waterloo—the general who held the ground at Inkermann. The British Empire, then, is surely something ours. Let us send back their Church—there is missionary work for it to do at home—and their Castle, with its corruptions; and Ireland would then, not conquered, but conquering, stand before mankind the Ireland of the great races who have grown up for ever fresh and vigorous in the salt Atlantic air.

"Now, what a face are we performing! What brilliant Celtic intellects and eager Irish hearts are there among the public men of Ireland! Yet we drive one set of them into the condition of abject hirelings of the English Home Office, perverting their way to place, and we drive the other set of them into a Huddibrastic state of nonentity in the House of Commons. With what result? That a Horseman, a pert pedant, governs us; plays us against each other, and out of our despairing docility and frantic confusion, getting position, patronage, distinction for himself. Savage are the scathing sarcasms of Moore, kindly tempering our delusions with epigrams; but, alas! how hopeless all that! Who dare speak the truth? Mr. Moore knows that the Tenant Right Bill will never pass the House of Commons. Mr. Maguire knows it. Is it a lead of the people to lead them astray? Have not these gentlemen, in some sad years of self suppression galling to their intellects—and they have that character of mind that feeds on ambition—given proofs sufficient of their devotion to their country, to afford now to tell the Priest and people that another totally different game must be played? Will they deny their consciousness of the grotesque simulation of a parliamentary party of which they are the prologue and epilogue—to a play of Marionettes? It is to go on until, wearied, they abandon a course which is a mortification within the House and a mockery in the country, and then to traverse the ordeal of a charge of 'desertion'? Why not conscientiously announce, that they are unequal to the vigilant maintenance of the patriotism demanded of them—the patriotism peculiarly Irish of doing their country no good, and themselves a great deal of harm? It will be a great day when the members for Ireland cease to be Irish members and become members of the House of Commons; when they discontinue the functions of Local Delegates, and enter upon the privileges of Imperial Legislators. That attained, the government of Ireland will no longer be left to Horseman and half a dozen patriots rowing after twelve o'clock at night, but will be looked into by the Liberal party generally. At present an English Member of Parliament would as soon think of the affairs of Cephalonia as the affairs of Dublin, and always resents any arrangement by which 'the time of the House' is occupied with Irish affairs, whether urged by Spooner, Napier, or Moore. One reason of this is, no doubt, the tendency of Irish gentlemen to inaccuracy and personality; to make charges; and to make them on insufficient grounds. Mr. McMahon, by inaccuracy in the Pollack case, superinduced by that heated misinformation which is always ruining Irish newspapers, injured himself in the House of Commons. Mr. Napier will never recover the blunder of making Fitzgerald a success. The Irish member has always his own national public too much in his eye, and the club, which has its own tone and taste, likes to be deferred to exclusively. But Irish business is unpopular there because it is not put or dealt with as British business. It is Irish Officials and the Irish Members who have the debates to themselves, and who never dream of appealing to the House generally. Yet the battles of Ireland, for better laws relating to land—for the abolition of the Castle and the Church—is to be fought in England among Englishmen. Was the Colonial Reform fought in the Colonies? Is justice to India a cry raised in Calcutta, in Madras, in Bombay? It is to that Liberal party in England, which is not English, but British—which condemned the anti-French war—which condemned the anti-Russian war—which has given self-government to the colonies, which is waiting for universal suffrage for England—that Ireland must look; and it is in the ranks of that party that the Irish popular member should explicitly enter.

"Against what have the Irish contended from the first? Against the Norman aristocracy which conquered the English. It is against that governing class that the English are also contending. In England a nation is rising up that will destroy a caste. Let us ally ourselves with that nation."

UNITED STATES.

EX-BISHOP IVES BRUTALLY ASSAULTED.—A New York paper says: The ex-Bishop of North Carolina, Professor J. Sillman Ives, was knocked down and brutally assaulted a few days ago, at the office of the Hudson River depot.

NEUMAN TREATMENT.—"A Physician" writes to the *New York Times*, that a pale, emaciated Irishman, laboring under that painful disease, mild abscess, was summarily ejected from Bellevue Hospital last week, by one of the directors, because her infant chanced to have some colored blood in its veins. She was sent to the "Colored Home," from which she was subsequently dismissed, because she was a white woman, the physician offering to keep the child. The poor creature since then has been wandering about the streets with her babe, in agony and want. However stringent the rules of those institutions may be, the parties who ejected the woman, with the rude order of "turn her out," as this writer alleges, were guilty of a peace of wanton and savage cruelty.

COMMON PRAYING.—An association of Protestant clergymen have commenced preaching on the Common on Sunday evening, it having been found impossible to get their flocks into the churches. Rev. Dr. Kirk opened the services, near the flagstaff on Sunday evening, and frankly acknowledged the reason for holding them as follows:—"As the people will not come to our sanctuaries, the Young Men's Christian Association has established these meetings." We do not see any great cause of alarm in the fact so lugubriously stated by the Rev. gentleman. The Catholic churches have been well filled every Sunday this summer, and we, therefore, consider the country safe.—*Boston Pilot*.

Of late years, says the *Baltimore Patriot*, children from ten years up carry their revolvers and knives.

THE SADDLERS IN AMERICA.—The *South Side Democrat*, Petersburg (Va.) has the following curious paragraph about John and James Sadler:—"Suspicious have brought matters to light which created the belief that John Sadler is still living, and the dead body was a ruse to gain time for levitating on the part of John Sadler, also it is well known that James Sadler's brother, has left Ireland. We were informed by an Irish gentleman, coming from the South who knew them both; that they are now on their way to Cuba, and passed through this city to New Orleans, and from there to the Island of Cuba. We were inclined to doubt this story, but the positive manner in which our informant related the circumstances of his seeing them, somewhat satisfied us; he speaks of their being dressed in very ordinary costume, large Panama hats and blue shirts, and other garments to match, and their heads being shorn, as it were, by a scissor, or having the appearance of just growing. Our informant, though a stranger to us, appeared to be more of an impartial observer of these notorious men than otherwise, and alluded to their acts as 'a grand joke.' He said he had often seen John Sadler in London, and would have imparted more information had he not to go off by the cars which were then about starting, as we were conversing with him at the depot. We make this notice simply that it may attract the attention of the stranger and that he may send us or some other journal the exact facts, in detail, relative to this meeting with the Saddlers.

Mr. Burlingame, of Mass., made a speech the other day in Congress, in which he strongly condemned Mr. Brooks for his assault on Mr. Sumner, and concluded by saying that he holds himself responsible for what he said, meaning that he is ready to maintain his words at the pistol's mouth. His Puritan constituents approve of his false courage. Brooks sends him a challenge, Burlingame says he applied his words to the act, and not the person of Brooks. The Puritan constituency express their disapproval of Burlingame's backing out, and to please them he lets Brooks know that he withdraws his explanation and leaves the speech to explain itself. Brooks challenges him again. Burlingame offers to fight in Canada, beyond Niagara. Brooks says this is too far away, and that he cannot go there without passing through the Abolition States, where it is likely he should be mobbed or murdered, and where he says, he would certainly be murdered on his return back, if he killed Burlingame.

A correspondent of the *Boston Journal* says:—"In conversation with Colonel Fremont this morning, I asked him explicitly, that might authoritatively deny the story concerning his religion, 'Colonel, are you a Roman Catholic?' To which he replied, 'I am not, nor have I ever been; and that but twice during my natural life do I remember to have been inside of a Roman Catholic church!'"

THE HERBERT ACQUITTAL.—We translate from the editorial columns of *Courier des Etats-Unis* the following appreciation of the failure of justice in this case:—"To explain the verdict of acquittal in face of such circumstances, it is necessary to estimate the influences of every sort which weighed upon it; especially the exorbitant power which the American law put into the hands of the Judge charged with directing the proceedings. In France, juries have but to pronounce according to their conscience and their reason, upon the material facts submitted to their appreciation. In the United States they are called to pronounce upon legal distinctions, usually extremely subtle. The resume in which the Court sums up the case, is not merely a review of the facts and testimony; it is at the same time a prolix explication of law, obscure and almost invariably partial. We have, for our own part, never heard one of these charges which did not palpably indicate towards what side the personal opinion of the Court leaned in respect to the verdict to be given. That this course exercised a powerful influence in the Herbert trial, we cannot doubt, when we see the strange doctrine laid down to the jury, that 'it is sufficient that there should be a belief of danger for homicide to be justifiable.' Such a theory would give to rascality an almost unlimited right to murder. Whatever may have been the determining causes of this verdict, it is the denouement of the trial which concerns us. We repeat, with a conviction, which the public conscience will endorse—the issue would have been very different had the accused been a poor humble man. In France—the country which the American Press slanders so much and knows so little—when a crime is committed in the high circles of society, the position of the culprit only makes the more signal his fall and punishment. In the United States, we have yet to find, during ten years, a man of any political or pecuniary influence who was not able, after violating the law, to escape its penalties. The Herbert trial, however, is one of those facts which go beyond all bounds, and demands the energetic intervention of the Press. It is such an administration of justice that leads to Committees of Vigilance."

The honorable gentleman the member for California after a few days' roustication at the Virginia Springs to recover the effects of Marshal Hoover's hospitality, appeared in the House of Representatives as its most active member, on Friday and Saturday last. Rising with an assurance which shows certain Congressional districts of California to be as rich in brass as the whole State is supposed to be in gold, he challenged comparison "for honor, for purity, for integrity," with all his enemies and assailants! He went farther; he declared the attacks on his own immaculate name to be "purely political," such as should rather make him proud—but for his overmastering humility!—than ashamed. And this mean murderer, who selected a hired servant for his morning victim; this former assassin was not answered one word, by any lover of truth or justice, in all that House. Where, then, were all those gallant friends of adopted citizens, the stump orators of all sides and sections? With the Kentuckian echo we are answered, "nowhere." Not a man rose in his place to thrust the audacious swagger down the blatant throat of the honorable member for California.

PROGRESS OF INFIDELITY.—We have heretofore given our views of the effect upon Christianity of political preaching—the desecration of houses of worship to the purposes of partisan politics. An instance in our midst confirms our views, and illustrates strongly the fact that when religion is made subservient to party ends the church and its teachings are brought into contempt. It is with feelings of pain that we inform our readers that the name "Abolition Opera House" is now pretty generally given to the building formerly occupied as a house of worship by the Congregational Church, in consequence of the fact, that where "Christ and Him crucified" was once preached, "Fremont and him nominated" is now the theme. Freedom shrieking has taken the place of songs of praise, and how to save votes, not souls, is the aim of the once reverend who holds forth in it. We were taught in our youth to revere the church, and respect its ministers. Our Sunday-school lessons made an impression upon us which would never allow us to speak lightly or jestingly even of God's sanctuaries, or those who ministered in them, and those impressions never left us until we were nearly thirty-three years old, and heard the first partisan sermon we ever heard in our life from the mouth of Mr. Holbrook. We thought then, and think now, that if partisan politics are to be dragged into the churches, the politicians have a right to follow to see fair play, and then preachers must take politician's luck. We would not refer to this matter in this way except to show the natural and inevitable tendency of turning churches into political arenas. The very "nick-name" already given to this church is a fearful commentary upon the evil to follow. Let the churches and the ministers once earn the contempt and derision of the public, and the great moral restraint they have heretofore exercised upon society is gone forever, and infidelity and licentiousness will take its place. A little more prayer, and a little less politics we honestly believe would be more beneficial to the church and to society.—*Northwest Newspaper*.

GREAT EXCITEMENT AT QUARANTINE.—There are now lying in Quarantine some 120 sail of vessels, most of which are from ports where the yellow fever existed at the time of their sailing, or yellow fever has this season of the year. All persons engaged on these vessels are obliged to land at the Health Officer's wharf, and from thence they passed out of the gates, into the village, or come up to the city as they may wish. In consequence of this loose arrangement, a number of fatal cases of yellow fever have occurred outside the walls, and still continue to occur, and in consequence of this state of affairs, the inhabitants of Tompkinsville (Quarantine), have held a meeting, and formed a Vigilance Committee, whose duty it shall be to prevent all persons from passing out of the gates into the village, and obliging all those employed inside to remain inside or out. They are resolved that if necessary they will barricade the gates, or use such other means to carry out their object as shall be deemed proper in justice to themselves, their families and the inhabitants generally. The Gate Keeper died and was buried at 5 o'clock Friday morning; his wife died last week.

ABOLITION TENDERNESS.—Hon. J. J. Evans, of South Carolina, an aged man and member of the Senate, made a cool and dispassionate speech in that body upon the Sumner and Brooks affair. Mr. E. says for the last thirty years he has not felt called upon to make anything like a forensic effort, but he could not forbear to reply to some of the charge brought against his State by Mr. Sumner. Upon one point Mr. Evans says:—"But another fruitful subject of declamation—the Senator from Massachusetts spoke largely of it—, that we send little children to the auction block—that we part husband and wife. I can inform him that this act, which he thus justly denounces, is as much denounced in the State of South Carolina as in Massachusetts, Sir, I live in a slave country; I live in a district in which the slave population exceeds whites by two-thirds; and yet I affirm here, that I have never known an instance in which a separation has been made between husband and wife, or, as I have heard, mother and her children. If gentlemen will look at the census, they will see that by far the greater part of the slaveholders own from one to ten slaves. When you come, on the partition of estates, to divide that number between families, there must be some separation; but as to putting them on the block, and selling them to anybody who may choose to buy, I never heard of it; I never knew it; and I do not believe the popular sentiment in any part of South Carolina would tolerate it for a moment." After citing various cases, showing that when, by any chance, abolitionists, become interested in slave property, they are never known to fail to put the value of the slave into their pocket, Mr. Evans gives a peculiarly interesting example. Some years ago a Mr. Ball, a rice planter near Charleston, with his wife, were lost in the steamer Palaski, off the coast. Ball had made a will leaving his property to his wife. If he had survived her of course the will would have been a null document and the estate would go to other heirs; but it was proved that in the disaster Ball perished before his wife, so that the property descended to her heirs. Among these was a Massachusetts man. The property was mostly in slaves. It was verbally agreed with the Massachusetts man that the families should not be separated, but should be sold according to the custom of the South. But the wily Massachusetts man so arranged the affair that a part were sold and separated, for the purpose of allowing him to demand extraordinary prices from purchasers who wanted to restore these broken up families! That Massachusetts man was Albert Sumner, brother of "the martyred Sumner."

WHO BELIEVES IT?—The following is going the rounds of the Protestant papers. We wish some expert mathematician would solve for us the problem: What proportion of the lies circulated about Catholics are true?—*Catholic*.

ROAST-BEEF HERESY.—A continental paper mentions a singular piece of news, namely—that a corps of semi-ecclésiastics has been organized in the Roman States, with authority to visit on Friday, the kitchens of the inhabitants, to inspect the whole *batterie de cuisine*, and to confiscate the flesh which any of the inmates might be profanely intending to consume on that day. Should hereby be found lurking in the stew pans, the inquisitors are then to institute a strict search over the house, under the suspicion that it is also likely to exist in the most subtle and sublimated form of books or tracts against the doctrines of the Church."

THE POLITICAL PARSONS.—Every city and almost every large town in New England has its political parsons. They are men who love distinction, and who cannot obtain it by preaching the Gospel. So they join hands with infidels and spiritualists, and feed their flocks with denunciations of democracy, and abuse of the government, to which they are indebted, more than to their own good behavior, for protection. With remarkable unanimity they are fighting men. They want to see civil war, and are therefore loud in their praises of Sharpe's rifles and bowie knives. We will give specimens of the religion of this class of them.

In the Pittsburgh convention, a few months ago, the Rev. Mr. Brewster said:

"He, for one, was in favor of using fire-arms and fighting for freedom in Kansas."

The Rev. Mr. Chandler said:

"He believed the Sharpe's rifles were the best peace-makers; there was no danger too many of them would be introduced into Kansas."

In the North Church, soon after, the Rev. Henry Ward Beecher said:

"I hold it to be an everlasting disgrace to shoot at a man and not hit him!"

The Rev. Theodore Parker said lately in his own church:

"He thought the people should rise at once in their might, and by such a revolution as was never heard of, sweep the myrmidons of a corrupt oligarchy from power by the strong arm of physical violence."

At a Kansas meeting recently held in Boston, the Rev. H. James, of Worcester, said:

"There had been plenty of meetings and resolutions in favor of freedom. The best way would be to ram the resolution down with powder and ball upon the top of it. For his part he was ready to suffer, to go into the jaws of martyrdom, to save Kansas and his country. He knew not but that before this question was settled the country might roll in blood; but he was ready to enter the breach."

TELESCOPIC DETECTION OF THIEVES.—For some time past the managers of the Glasgow and Renfrew Railway have been greatly annoyed by the mysterious disappearance of portions of merchandise, solid and liquid, entrusted to their care for conveyance to and from the Royal burgh. This was particularly the case with the spirits which were carried up and down the line, and the abstraction of a few bottles of "barley bree" from the punchcoops was of almost daily occurrence. Every possible manoeuvre to entrap the mysterious spirit stealers was tried in vain, and the manager, Mr. Congleton, was almost on the point of despairing when he hit upon the following plan of detecting the guilty persons. Having provided himself with a good telescope, on Saturday afternoon he placed himself in such a position in the station-house as to command a view of a large portion of the line. A train laden with barrels was on its way to Renfrew, and when a good way down Mr. Congleton, through his glass, observed that the horse was pulled up, and the truck brought to a standstill; a hole was soon bored in the barrels, and about a gallon and a-half of whiskey abstracted. The train then resumed its progress, while the persons who were in collusion with the driver proceeded to Paisley with their booty.—Before entering the town they were met by the police, who were sent for in the interim, and taken into custody. The prisoners have been committed for trial.—*Leeds Mercury*.



ORANGE DOINGS AT LIVERPOOL.—The Orange festival last week was duly observed by the votaries of that illegal society in Liverpool. Most of the Lodges, dined in Liverpool, and, after their inflammatory toasts and bumpers, dissolved into small groups, trying to provoke quiet passengers by their flaunting ribbons, and, in some instances, displaying swords. Many processions, it is said, carried arms, but all would not do; the pleasing prospect of bloodshed completely failed; their fond hopes of insulting or injuring Catholics by way of religious demonstration was disappointed. The Catholics had the good sense entirely to keep out of the way on the occasion; and though the Orangemen mustered in strong force, had four bands, and paraded three neighbouring townships, playing all their insulting tunes, no breach of the peace happened. Many of the pot-vallant Orangemen were indebted to the care of the police. Another curious attendant on the affair is noticed in the Protestant newspapers, viz., that "the detective who followed found many gents whom they for some time have wanted." So ended the loyal demonstration to the glorious, pious, and immortal memory of Dutch William.

INTOXICATION ON PALMATION.—Two young gentlemen great friends, went together to the theatre in Glasgow, supped at the lodgings of one of them, and passed a whole summer night over their punch. In the morning a kindly wrangle broke out about their separating or not separating, when by some rashness, if not accident, one of them was stabbed, not violently, but in so vital a part that he died on the spot. The survivor was tried at Edinburgh, and was convicted of culpable homicide. It was one of the sad cases where the legal guilt was greater than the moral; and very properly, he was sentenced to only a short imprisonment. Hermand, who felt that discredit had been brought on the cause of drinking, had no sympathy with the tenderness of his temperate brethren, and was vehement for transportation. "We are told that there was no malice, and that the prisoner must have been in liquor. In liquor! Why, he was drunk! And yet he murdered the very man who had been drinking with him! They had been carousing the whole night, and yet he stabbed him after drinking a whole bottle of rum with him! Good God, my lairds, if he will do this when he's drunk, what will he not do when he's sober?"

LUSKIN LADIES.—It has increased, it is increasing and ought to be diminished. What? The power of the Crown? Bah! It is a much greater matter than the power of the Crown, much more encroaching. It pushes us from our stools. It threatens to leave us no place in the social system. The world is not wide enough for it and us. Where is it to end? Who is to restrain it? What to curtail it? Will no Bishop raise his voice against it? Alas! a bishop has been totally lost in it. The holy man was sitting as near it as the magnitude of the thing allowed; it gradually enveloped him in its voluminous fold; he disappeared, and has never been heard of since. That advertisement in the second column of the Times related to the unfortunate lost prelate. A drawing-room now looks like a camp. You see a number of bell-tents of different colours, the poles sustaining them appearing at the summit. These are the signs of habitation. You see who lives in a particular tent, but the whereabouts is not easy to determine. Regiments must soon be abandoned. It now fills a brougham, overlapping at the windows, and still in the course of aggrandisement. Omnibuses will soon be in requisition to afford the necessary space, or perhaps even houses on wheels, like the caravans for shows and wild beasts. Certainly there is a law in fashions if one could but find it out. They have their cycles like storms, and science might calculate the periods of their recurrence. Invention or fancy there is none in fashion—nothing is new. An old thing comes in again. Thus the hoop comes round again in rather an aggravated shape of enormity. But if there be an expansion in one quarter, there will be contraction in another; for such compensation belongs to the scheme of things. Thus, while the bonnet has been dwindling away, the petticoat has been expanding, engrossing, and pervading all space. The one is mathematically the complement to the other. The bonnet is now hardly visible to the naked eye, while the petticoat fills the view like a mountain of millinery. The curious thing is, that while the bonnet has been getting smaller and smaller, and reduced to a mere speck, the price has not undergone the desirable diminution, and husband and fathers have only been certified that their wives and daughters still wear such articles by the very handsome price they still pay for them. If you complain you do not see it on your wife's head be consoled you will see it in ample dimensions in the bill. The consummate malignity is this, that as the price of the bonnet is in inverse proportion to the size, so if reduced to a spangle it would be at the maximum price, the cost of the voluminous petticoat is in direct proportion to the magnitude. The ebb and flow of the bonnet and petticoat are as regular as those of the tides at opposite ends of the globe. When the one is waning the other is increasing, and so on. When bonnets were worn considerably larger than coal scuttles, but of the same fancy and figure, petticoats were so scanty and so short as to give assurance to the world that ladies had feet and ankles—a fact the evidences of which have lately disappeared. And so it will be again. And when the enormity of the petticoat has exceeded all bounds of endurance, when things have come to such a pass, where pass is none, that one lady exclusively fills and occupies one moderately sized room, the thing will begin to shrink and go to bonnet instead, and it will be all top instead of what it is now, which is quite the reverse. Glad are we to see that Punch has taken the petticoat in hand, and call upon the interference of the police to suppress the enormity. And, surely there must be powers of repression under the Building Act. But, if not, the case of obstruction is clear, tangible, most tangible, and removable by law under the Act.—*Examiner*.

ASIATIC MYSTERIES.—The *Amsterdamsche Courant* contains the following:—"It is well known that the East Indians have many inventions unknown to Europeans, and that they possess secrets incomprehensible to us. The Chinese understood the art of printing several centuries before Western nations, and they also used gunpowder a long time before it was known in Europe. In Bengal the art of serpent-charming strikes foreigners with astonishment. In Chili the Spaniards instituted a system of rapid correspondence by means of the human voice, which at that period went a head of every other mode of communication. In the Kingdom of Montezuma videttes were established at stated distances who transmitted the orders of the Government and forwarded information with the utmost rapidity from one end of the Kingdom to the other. It is a recognized fact in British India, that, in 1815, the Governor of Bengal received notice of a sudden revolt of the tribes of the interior. His informants proved that the natives had obtained information of the allies having lost the first day of Waterloo (Quatres Bras). The rebels also knew, a short time subsequently, that the battle (Waterloo) had been gained by the British and their allies. Three weeks later the Governor received official notice of this event, which news had been immediately expedited to him by the Duke of Wellington, by means of couriers dispatched from the battle-field. A similar circumstance has just taken place. Letters received this week from Calcutta announce that the European mail is awaited with much anxiety, as the people of the interior have already received the anticipated news of the conclusion of peace. This news, of which, as yet, the European population knew nothing, and could know nothing, because no mail had arrived, had reached Calcutta in advance of steam, and even distanced the telegraph (from Bombay to Calcutta)."

DOMESTIC NOTICES OF MOTION.

Mr. Grundy.—To ask whether any and what expedients will be resorted to, in order to get Mrs. Grundy's respected mother-in-law out of the house, and at whose expense so desirable an end is to be carried out.

The Monthly Nurse.—To take into consideration the Petition of Mrs. Wesel, the Monthly Nurse, in which she mildly represents that a glass of hot rum-and-water the last thing at night is absolutely necessary for her constitution, and that she will not answer for the consequence to the dear child, unless the same is immediately granted to her with something nice for supper.

Miss Letitia Grundy.—To inquire whether she is to be taken out this year, or next, or when or whether she is always to be kept in the background until her elder sister is married, and in such a case, what is to become of her?

Master Robert Grundy.—To present an address, respectfully stating at full length his age, independence, the state of his whiskers, and his general position in society, and wishing to know why at his next birthday, when he will be entering upon his sixteenth year, he should not be allowed the honorable privilege of a latchkey; and asking to be heard at the bar of the dinner-table in support of the same.

Dr. Frumby.—To bring forward a statement, supported by strong medical testimony, as to the urgent necessity of Mrs. Grundy taking the children down to the sea-side for the benefit of their health.

Mrs. Grundy.—To move for a return of the twelve silver forks, cut-glass epergne dish, and old china punch-bowl, which were lent to the Flints on the occasion of their last evening party.

Similar return of the silk umbrella, plaid shawl, and india-rubber goloches which Miss Snapp carried off with her the night it rained, and which she promised to send back the following morning, and which she never did, and to ask her the reason why?

Mrs. Grundy.—To bring forward estimates for the purchase of a Perambulator as every other house in the Row has got one, and the Nurse says that she's sure the Baby feels it acutely, for it does nothing but cry all the time it's being carried in her arms.—*Punch*.

EDUCATION OF HUSBANDS.

Punch gives us an excellent article on the Education of Husbands, worthy of the best days of Caudle, as follows:

How suggestive is the new year of bills, and bills of housebreaking! It is fearful to reflect how many persons rush into matrimony totally unprepared for the awful change that awaits them. A man may take a wife at twenty-one, before he knows the difference between a chip and a Leghorn. We would no more grant a marriage license to anybody simply because he is of age, than a license on that ground only to practice as an apothecary. Husbands ought to be educated. We would like to have the following questions put to young inexperienced persons about to marry:

- Are you aware, sir, of the price of coal and candles? Do you know which is the most economical, the fitch, bone or the round? How far, young man, will a leg of mutton go in a small family? How much dearer, now, is silver than Britannia? Please to give the average price of a four-poster? Declare, if you can, rash youth, the sum per annum that chemisettes, pelarines, cardinals, bonnets, veils, caps, ribbons, flowers, gloves, cuffs and collars, would come to in the lump? If unable to answer these inquiries, we would say to him, "Go back to school." He that would be a husband should also undergo a training, physical and moral. He should be farther examined thus: Can you read or write, amid the noise and yells of the nursery? Can you wait any given time for breakfast? Can you maintain your serenity during a washing day? Can you cut your old friends? Can you stand being contradicted in the face of all reason? Can you keep your temper when you are not listened to? Can you do what you are told without being told why? In one word, young sir, have you the patience of Job? If you can lay your hand upon your heart and answer "yes," take your license and marry—not else. To this lady writer makes the following addenda, under the head of "Questions to a Girl before Marrying"—Are you aware of the price of cigars, clubs, and oysters? Do you know how to make a piece of tough dry meat rich, juicy and tender? Can you "get up" an abundant, tasteful, and savory dinner, on short notice and with twenty-five cents in your pocket? Can you bear the frequent presentation of bills with no money to meet them? Is your wardrobe well stocked? expect not to have it often replenished. Can you bear with the cries of children, pinched by outgrown shoes? Can you wait any given time for supper? Can you maintain your serenity during political discussions? Can you cut your old friends? Can you keep your temper when you are not listened to? Can you do what you are told, without being told why? Can you bear the oft repeated "wonder where the money all goes," whenever you humbly ask for a barrel of flour or a ton of coal? In one word, have you twice the patience of Job?

THE HANDSOME YOUNG CLERGYMAN.

A TRIFLE FOR THE RECORD  
Oh did you not hear of a handsome young clergyman, Who in his pulpit was wont for to cry? He handled his text with such seeming sincerity, Melting the heart and suffusing each eye; He sighed so hard and groaned so steadily, The ladies all flocked to his church so readily; And he turned up his eyes with so saintly an air, That this clergyman greatly was liked by the fair.  
His features were fine, and his views Sabbatarian, So by both young and old he was made a great pet; What teapots and slippers this predestinarian Young disciple of Calvin did constantly get! He had won such credit and fame for piety, That he had the run of the best society; And a girl with lots of tin did pair With this parson, esteemed such a duck by the fair.  
*Punch*.

CONVERSION A WORK OF GRACE.—Persons converted to the Catholic Church from heresy or reclaimed from a course will sometimes attempt to trace out for themselves, and even describe to others, the various steps by which their conversion was effected. Such an attempt, we think, is no mark of self-knowledge or of acquaintance with Catholic doctrine. Conversion being exclusively the work of grace, cannot be a logical process. Of course, grace being above, and not contrary to, nature, does not exclude the operation of reason. A man may be converted after a process of study and reasoning; but he will never be converted by that process. There is a "great gulf" between the converted and unconverted state, which no faculty of nature can bridge over. Study may remove ignorance, exhortation may take away the love of sin—great obstacles to the operation of grace—but they can do no more.—*Cincinnati Catholic Telegraph*.

A republican clergyman in Iowa City has recently declared, in public places, "that any man would be doing God a service, who would take a rifle, and shoot both Pierce and Douglas."—*Baltimore Mirror*.

MISSIONS AND MONEY MAKING COMBINED.—What a capital idea! Just the thing for the times! All hail to New York enterprise. What other city would ever have thought of it!  
We have received "The Prospectus of the Atrato River Mining and Trading Company," under the patronage of Rev. F. E. L. Taylor, D. D., Pastor of the Strong Place, Baptist church, Brooklyn; Rev. E. H. Canfield, D. D., Rector of Christ church, Brooklyn; Rev. Edwin R. Cook, Rector of St. John the Evangelist P. E. Church; Rev. Alexander McLean, New York; Rev. Charles E. Harris, New York. President, Oliver Phelps, Jr. Esq. etc. etc.

This company has in view the washing of the sands of the river Atrato and tributaries, in New Grenada, South America, for the purpose of obtaining its gold, platinum, and precious stones; and "The establishment of Protestant missionaries and schools in South America."

What a noble position it will hold before those "debased and priest ridden people!" In what an attractive light they will be able to present Protestantism. No particular creed of course! That would interfere with the harmony of the enterprise. Baptists and Churchmen and Presbyterians, and what else we know not, have agreed together, to collect into their own pockets gold and silver, and precious stones, and save souls at the same time. "Shares 500,000." "To give all parties and all classes—both male and female—an opportunity to participate in this undertaking according to their means the shares are placed at one dollar each, which may, by actual returns in gold, platinum and precious stones, become ten-fold and perhaps much greater value. Such instances are known at the present time, in English mining operations," etc. etc. "The trustees contemplate appropriating one-half of their capital to the missionary cause and the establishment of schools, while the other will be exclusively for the management of the Mining and Trading operations as already set forth."

Who can say a word against it? The right to speculate is inherent and inalienable. It is a good investment; and what can be better than a direct consecration of half to the Lord, before beginning to mine and wash?

But is this a consecration? We doubt if King David, Jew though he was, would think so, for he would not take as a gift, Araunah's threshing floor for a place for God's altar; and refused his oxen also, saying, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

But these New Yorkers have changed all that. They present their scheme to the public, not only as a way of doing good for nothing, but as a way of doing it at a profit. We are old fashioned enough to think that man's efforts without God's blessing are of little avail, and that "we are not able to serve Him without His special grace; which we must learn at all times to call for by diligent prayer." If New York human nature is like all the rest we have seen, we fancy there will be considerable wandering of mind on the part of those stockholders who pray for the success of this enterprise. If the mission stands, the enterprise must succeed. The two parts are united. Hence praying for the mission would certainly be mingled with something like prayers for "gold, platinum, and precious stones." It would present a strong temptation to a man even on his knees. He might begin by thinking of the missionary work, but his thoughts before he got up would certainly travel to the sands under the river.

What a remarkable conglomeration their yearly reports will be, e.g., "Missionary items—schools full and flourishing. No effect as yet perceptible in the last five years upon the morals or errors of the people. The priest reported converted in the first year, has turned out an impostor, and gone off with a large amount of platinum and precious stones." "Mining items—Great success. Large results expected from a river not yet explored. Our agents are all paid and expenses met promptly. But for our loss through the priest, we might have given a dividend this year. We advise none of the stock-holders to sell out." We have given the Company the benefit of our notice, and should like to hear occasionally how they get along.—*Banner of the Cross, Protestant paper*.

TO DESTROY COCKROACHES.—Mr. Tewsbury, of Nottingham, England, in a letter to the *Manx Sun*, says: "I forward an essay, clean, and certain method of eradicating these insects from dwelling houses. A few years ago my house was infested with cockroaches (or 'clocks,' as they are called here) and I was recommended to try cucumber peels as a remedy. I accordingly immediately before bed-time, strewed the floor of those parts of the house most infested with the vermin with the green peel, cut not very thin from the cucumber, and sat up half an hour later than usual to watch the effect. Before the expiration of that time the floor where the peel lay was completely covered with cockroaches, so much so, that the vegetable could not be seen, so voraciously were they engaged in sucking the poisonous moisture from it. I adopted the same plan the following night, but my visitors were not so numerous—I should think not more than a fourth of the previous night. "On the third night I did not discover one; but anxious to ascertain whether the house was quite clear of them, I examined the peel after I laid it down about half an hour, and perceived that it was covered with myriads of minute cockroaches about the size of a flea. I therefore allowed the peel to lie till morning, and from that moment I have not seen a cockroach in the house. It is a very old building; and I am certain that the above remedy only requires to be persevered in for three or four nights, to completely eradicate the pest. Of course it should be fresh cucumber peel every night." Another infallible way to destroy Cockroaches and beetles is to strew the roots of black hellebore on the floor at night. Next morning they will be found in vast quantities dead or dying, for they never fail to eat the poisonous plant when they can get at it. Black hellebore can be had at any herb shop, and care taken while it is used, as it is a deadly poison.—*Western Agriculturist*.

SALE OF DR. McLANE'S VERMIFUGE.  
Among the hundreds of letters, certificates and orders received by the proprietors of this medicine, the following are selected to show its character, and the effect of its use in a distant part of the West: ROYALTON, Boone Co. Ia. May 10, 1856. MESSRS. J. KIDD & Co.—Gentlemen—I write to you to solicit an agency for the invaluable Vermifuge you prepare. Some time since, I purchased one dozen vials of Mr. C. Eby, and prescribed it in my practice; and it proved so effectual in the expulsion of worms, that no other preparation will satisfy the citizens of this village and vicinity. Please send me one gross of the Vermifuge immediately. Yours, &c. SAMUEL ROSS.

New Providence, Tenn. July 1, 1851. MESSRS. J. KIDD & Co.—Please send the Vermifuge for us as soon as possible, as we are nearly out, and the demand for it is very great. We believe it to be the best Vermifuge ever invented. PORTER & DYOUS.

Purchasers will please be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges in comparison are worthless. Dr. McLANE'S genuine Vermifuge, also his Celebrated Liver Pills, can only be had at all respectable Drug Stores in the United States and Canada. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 51

To Intending Purchasers of Indian Lands.

PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal. The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map. Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address, DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

WANTED—AGENTS

TO SELL Steel Plate Engravings, including the beautifully illustrated Engraving of the "Lord's Prayer and Ten Commandments." An active person with a small capital can make \$50 to \$75 per month. For particulars, address D. H. MULFORD, No. 167 Broadway, New York.

BOARD AND EDUCATION.

PROFESSOR FRONTEAU, of the UNIVERSITY of M'GILL COLLEGE, MONTREAL, will RECEIVE, as BOARDERS, STUDENTS of the above Institution, or Pupils of the High School Department; and will give them the advantage of PRIVATE INSTRUCTION and conversation in the FRENCH LANGUAGE. TERMS—\$50 per Annum. Professor F. resides in the College Buildings in an agreeable and healthy situation in the environs of Montreal. Prospectus of the College and High School Courses, and all information will be forwarded on application. August 7, 1856.

SITUATION WANTED

BY a young Irish girl of about 18 years of age, of most excellent character, and well acquainted with both the French and English languages, as teacher in a respectable family, where there are young children. The highest testimonials can be given. Apply to the Lady Superior of the Providence Convent of this City. Montreal, August 7th 1856.

RETAIL STOCK

OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE AT THE MONTREAL CLOTHING STORE, Lately Occupied by M R. D. CAREY, 85 M'GILL STREET, MONTREAL, 85 [NEAR NOTRE DAME STREET.] THOMAS PATTON having purchased the entire Stock of the above Establishment, in consequence of Mr. Carey's retiring from business, consisting of Gentlemen's and Youth's READY MADE CLOTHING Of every description, at a very low price, he is now desirous of informing Mr. Carey's customers as well as his own friends and the Public in general, that he will dispose of the whole of the above Stock at Twenty-five per cent under cost price. Country Merchants and others are most respectfully requested to call at the above store and examine for themselves before purchasing elsewhere. August 7.

BOUDREAU FRERE

HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co. They beg leave to call the attention of the numerous customers of that old house to visit their New Establishment, which will be kept on as good and as respectable a footing as any house in the city in the same line. They will keep constantly on hand, a general assortment of Silks, Satins, Cloths, Cassimeres, Cottons, Linens, Gloves, Ribbons, Hosiery, and Small Wares. ALSO, Crapes, Merinos, Coburgs, Paramatas, and all sorts of Goods for Black Mourning. Which they will sell cheap for cash only. Prices marked in plain figures, and no second price. BOUDREAU FRERE, No. 200 Notre Dame Street. June 26.

MONTREAL MODEL SCHOOL,

CORNER OF COTE AND VITRE STREETS. Mr. W. DORAN, Principal. Mr. P. GARNOT, French Master. Mr. A. KEEGAN, Preparatory Master. Mr. H. GAUTHIER, Music. THIS SCHOOL will be RE-OPENED for the reception of PUPILS on THURSDAY, FOURTEENTH INSTANT, AT NINE O'CLOCK, A.M. Mr. DORAN avails himself of this opportunity of tendering his most sincere thanks to the inhabitants of Montreal and its vicinity for the very liberal patronage extended to this institution since its commencement; and of informing them that he has, since his removal to the large building which he now occupies, OPENED a PREPARATORY CLASS for BOYS beginning to SPELL and READ; in which the charge for each Pupil is \$3 a Year. To the higher Classes a thorough English, French, Commercial and Mathematical Course of Education is imparted at very moderate prices. For further particulars, apply to the Principal. WANTED in the above School, a Good DRAWING MASTER. W. DORAN, Member of the Catholic Board of Examiners.

MONTREAL STEAM DYE-WORKS

JOHN McCLOSKEY, Silk and Woollen Dyer, and Sewer. (FROM BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c.; Dyed and Watered Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Ink, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B.—Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1855.

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EDUCATION.

M. R. ANDERSON'S CLASSICAL AND COMMERCIAL SCHOOL, No. 50, St. Charles Borromeo Street, Will be RE-OPENED on the 1st of AUGUST next. N.B.—AN ASSISTANT TEACHER of character and competency required. July 23, 1856.

MRS. D. M'ENTYRE, No. 44, M'Gill Street, (OPPOSITE SAINT ANNS MARKET) MONTREAL, BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice. Mrs. M'E. is also prepared to CLEAN AND TURN, To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES, of every style and price. Mrs. MacI. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy. Mrs. M'Entyre would take it as opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years. June 13, 1856.

DONNELLY & CO.,

GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, M'Gill Street, Montreal. DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line, in the House formerly Occupied by Mr. Hamilton, No. 48, M'Gill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROW-SERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City. An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

PATTON & BROTHER,

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

NOTICE!!!

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