

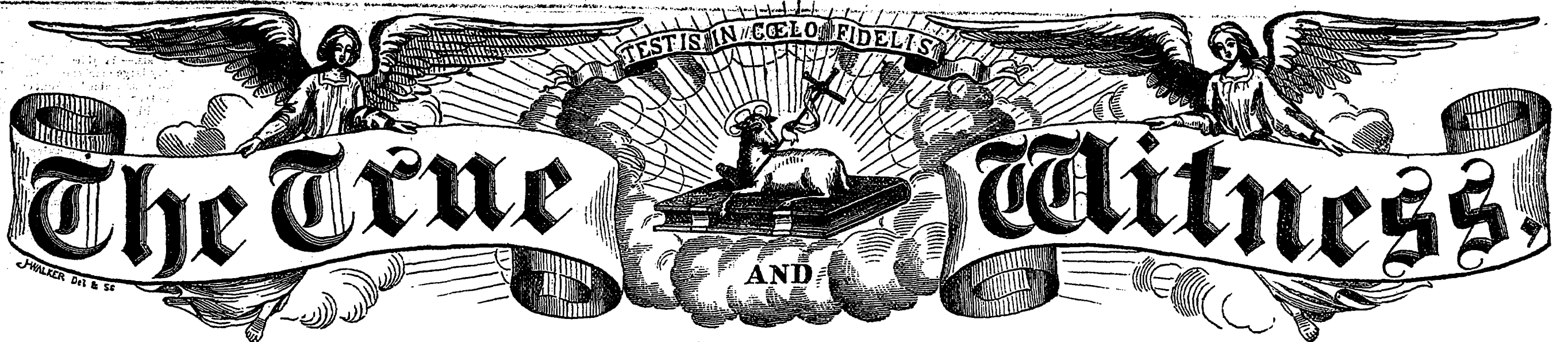
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CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, MARCH 12, 1858.

No. 31.

MRS. BADGERY.

Is there any law in England which will protect me from Mrs. Badgery?

I am a bachelor, and Mrs. Badgery is a widow. Let nobody rashly imagine that I am about to relate a common-place grievance, because I have suffered that sentence to escape my pen. My objection to Mrs. Badgery is, not that she is too fond of me, but that she is too fond of the memory of her late husband. She has not attempted to marry me; she would not think of marrying me, even if I asked her. Understand, therefore, if you please, at the outset, that my grievance in relation to this widow lady is a grievance of an entirely new kind.

Let me begin again. I am a bachelor of a certain age. I have a large circle of acquaintance; but I solemnly declare that the late Mr. Badgery was never numbered on the list of my friends. I never heard of him in my life; I never knew that he had a relic; I never set eyes on Mrs. Badgery until one fatal morning when I went to see if the fixtures were all right in my new house.

My new house is in the suburbs of London. I looked at it, liked it, took it. Three times I visited it before I sent my furniture in. Once with a friend, once with a surveyor, once by myself, to throw a sharp eye, as I have already intimated, over the fixtures. The third visit marked the fatal occasion on which I first saw Mrs. Badgery. A deep interest attaches to this event, and I shall go into details in describing it.

I rang at the bell to the garden-door. The old woman appointed to keep the house answered it. I directly saw something strange and confused in her face and manner. Some would have pondered a little and questioned her. I am by nature impetuous and a rusher at conclusions. "Drunk," I said to myself, and walked into the house perfectly satisfied.

I looked into the front parlor. Grate all right, curtain-pole all right, gas chandelier all right. I looked into the back parlor—ditto, ditto, ditto, as we men of business say. I mounted the stairs. Blind on back window right? Yes; blind on back window right. I opened the door of the front drawing-room—and there, sitting in the middle of the bare floor, was a large woman on a little camp-stool. She was dressed in the deepest mourning, her face was hidden by the thickest crape veil I ever saw, and she was groaning softly to herself in the desolate solitude of my new unfurnished house.

What did I do? Do! I bounced back into the landing as if I had been shot, uttering the national exclamation of terror and astonishment: "Hullo!" (And here I particularly beg, in parenthesis, that the printer will follow my spelling of the word, and not put Hillo, or Halloo, instead, both of which are base compromises which represent no sound that ever yet issued from any Englishman's lips.) I said, "Hullo!" and then I turned round fiercely upon the old woman who kept the house, and said "Hullo!" again.

She understood the irresistible appeal that I had made to her feelings, and curtsied, and looked towards the drawing-room, and humbly hoped that I was not startled or put out. I asked who the crape-covered woman on the camp stool was, and what she wanted there. Before the old woman could answer, the soft groaning in the drawing-room ceased, and a muffled voice, speaking from behind the crape veil, addressed me reproachfully, and said:

"I am the widow of the late Mr. Badgery." What did I say in answer? Exactly the words which, I flatter myself, any other sensible man in my situation would have said. And what words were they? These two:

"Oh, indeed!" "Mr. Badgery and myself were the last tenants who inhabited this house," continued the muffled voice. "Mr. Badgery died here."—The voice ceased and the soft groans began again.

It was perhaps but necessary to answer this; but I did answer it. How? In one word:

"Ha!" "Our house has been long empty," resumed the voice, choked by sobs. "Our establishment has been broken up. Being left in reduced circumstances, I now live in a cottage near; but it is not home to me. This is home. However long I live, wherever I go, whatever changes may happen to this beloved house, nothing can ever prevent me looking at it as my home. I came here, sir, with Mr. Badgery after my honeymoon. All the brief happiness of my life was once contained in these four walls. Every dear remembrance that I fondly cherish is shut up in these sacred rooms."

Again the voice ceased, and again the soft groans echoed round my empty walls, and oozed out past me down my uncarpeted staircase.

I reflected. Mrs. Badgery's brief happiness and dear remembrances were not included in the list of fixtures. Why could she not take them away with her? Why should she leave them littered about in the way of my furniture? I

was thus thinking how I could put this view of the case strongly to Mrs. Badgery, when she suddenly left off groaning, and addressed me once more.

"While this house has been empty," she said, "I have been in the habit of looking in from time to time, and renewing my tender associations with this place. I have lived, as it were, in the sacred memories of Mr. Badgery and the past, which these dear, these priceless rooms call up, dismantled and dusty as they are at the present moment. It has been my practice to give a remuneration to the attendant for any slight trouble that I might occasion."

"Only sixpence, sir," whispered the old woman, close at my ear.

"And to ask nothing in return," continued Mrs. Badgery, "but the permission to bring my camp-stool with me, and to meditate on Mr. Badgery in the empty rooms, with every one of which some happy thought, or eloquent word, or tender action of his, is so sweetly associated. I came here on my usual errand to-day. I am discovered, I presume, by the new proprietor of the house—discovered, I am quite ready to admit, as an intruder. I am willing to go, if you wish it after hearing my explanation. My heart is full, sir; I am quite incapable of contending with you. You would hardly think it, but I am sitting on the spot once occupied by our ottoman. I am looking towards the window in which my flower-stand once stood. In this very place, Mr. Badgery first sat down and clasped me to his heart, when we came back from our honeymoon trip. "Matilda," he said, "your drawing-room has been expensively papered, carpeted and furnished for a month; but it has only been adorned, love, since you entered it." If you have no sympathy, sir, for such remembrances as these—if you see nothing pitiable in my position, taken in connection with my presence here—if you cannot enter into my feelings, and thoroughly understand that this is not a house, but a shrine—you have only to say so, and I am quite willing to go."

"She spoke with the air of a martyr—a martyr to my insensibility. If she had been the proprietor and I had been the intruder, she could not have been more mournfully magnanimous. All this time, too, she never raised her veil—she never has raised it, in my presence, from that time to this. I have no idea whether she is young or old, dark or fair, handsome or ugly; my impression is, that she is in every respect a finished and perfect Gorgon, but I have no basis of fact on which I can support that dismal idea. A moving mass of crape, and a muffled voice—that, if you drive me to it, is all I know, in a personal point of view, of Mrs. Badgery."

"Ever since my irreparable loss, this has been the shrine of my pilgrimage, and the altar of my worship," proceeded the voice. "One man may call himself a landlord, and say that he will let it; another man may call himself a tenant, and say that he will take it. I don't blame either of those two men; I don't wish to intrude on either of those two men; I only tell them that this is my home; that my heart is still in possession, and that no mortal laws, landlords, or tenants can ever turn it out. If you don't understand this, sir; if the holiest feelings that do honor to our common nature have no particular sanctity in your estimation, pray do not scruple to say so; pray tell me to go."

"I don't wish to do anything uncivil, ma'am," said I. "But I am a single man, and I am not sentimental." (Mrs. Badgery groaned.) "Nobody told me I was coming into a shrine when I took this house; nobody warned me, when I first went over it, that there was a heart in possession. I regret to have disturbed your meditations, and I am sorry to hear that Mr. Badgery is dead. That is all I have to say about it; and now, with your kind permission, I will do myself the honor of wishing you good morning, and will go up stairs to look after the fixtures on the second floor."

Could I have spoken more compassionately to a woman whom I sincerely believe to be old and ugly? Where is the man to be found who can lay his hand on his heart, and honestly say that he ever really pitied the sorrows of a Gorgon? Search through the whole surface of the globe; and you will discover human phenomena of all sorts, but you will not find that man.

To resume. I made her a bow, and left her on the camp-stool, in the middle of the drawing-room floor, exactly as I had found her. I ascended to the second floor, walked into the back room first, and inspected the grate. It appeared to be a little out of repair, so I stooped down to look at it closer. While I was kneeling over the bars, I was violently startled by the fall of one large drop of warm water, from a great height, exactly in the middle of a bald place, which has been widening a great deal of late years on the top of my head. I turned on my knees and looked round. Heaven and earth! the crape-covered woman had followed me up stairs—the source from which the drop of warm

water had fallen was no other than Mrs. Badgery's eye.

"I wish you could contrive not to cry over the top of my head, ma'am," said I. My patience was becoming exhausted, and I spoke with considerable asperity. The curly-headed youth of the present age may not be able to sympathise with my feelings on this occasion;—but my bald brethren know, as well as I do, that the most unpardonable of all liberties is a liberty taken with the unguarded top of the human head.

Mrs. Badgery did not seem to hear me.—When she had dropped the tear, she was standing exactly over me, looking down at the grate; and she never stirred an inch after I had spoken. "Don't cry over my head, ma'am," I repeated, more irritably than before.

"This was his dressing-room," said Mrs. Badgery, indulging in muffled soliloquy. "He was singularly particular about his shaving water.—He always liked to have it in a little tin pot, and he invariably desired that it might be placed on this hob." She groaned again, and tapped one side of the grate with the leg of her camp-stool.

If I had been a woman, or if Mrs. Badgery had been a man, I should now have proceeded to extremities, and should have vindicated my right to my own house by an appeal to physical force. Under existing circumstances, all that I could do was to express my indignation by a glance. The glance produced not the slightest result—and no wonder. Who can look at a woman with any effect, through a crape veil?

I retreated into the second floor front room, and instantly shut the door after me. The next moment I heard the rustling of the crape garments outside, and the muffled voice of Mrs. Badgery poured lamentably through the keyhole.

"Do you mean to make that your bed-room?" asked the voice on the other side of the door.—"Oh, don't, don't make that your bedroom. I am going away directly—but, oh pray, pray that that one room be sacred! Don't sleep there! If you can possibly help it, don't sleep there!"

I opened the window, and looked up and down the road. If I had seen a policeman within hail I should certainly have called him in. No such person was visible. I shut the window again, and warned Mrs. Badgery through the door, in my sternest tones, not to interfere with my domestic arrangements. "I mean to have my bedstead put up here," I said. "And what is more I mean to sleep here. And what is more, I mean to snore here!" Severe, I think, that last sentence? It completely crushed Mrs. Badgery for the moment. I heard the crape garments rustling away from the door; I heard the muffled groans going slowly and solemnly down the stairs again.

In due course of time, I also descended to the ground-floor. Had Mrs. Badgery really left the premises? I looked into the front parlor—empty. Back parlor—empty. Any other room on the ground-floor? Yes; a long room at the end of the passage. The door was closed. I opened it cautiously, and peeped in. A faint scream, and a smack of two distractedly-clasped hands saluted my appearance. There she was, again on the camp-stool, again sitting exactly in the middle of the floor.

"Don't, don't look in, in that way!" cried Mrs. Badgery, wringing her hands. "I could bear it in any other room, but I can't bear it in this. Every Monday morning I looked out the things for the wash in this room. He was difficult to please about his linen; and the washer-woman never put starch enough into his collars to satisfy him. Oh, how often and often, has he popped his head in here, as you popped yours just now, and said, in his amusing way, 'More starch!'—Oh, how droll he always was—how very, very droll in this dear little back room!"

I said nothing. The situation had now got beyond words. I stood with the door, in my hand, looking down the passage towards the garden, and waiting doggedly for Mrs. Badgery to go out. My plan succeeded. She rose, sighed, but up the camp-stool, stalked along the passage, paused on the hall mat, said to herself, "Sweet, sweet spot!" descended the steps, groaned along the gravel-walk, and disappeared from view at last through the garden-door.

"Let her in again at your peril," said I to the woman who kept the house. She curtsied and trembled. I left the premises, satisfied with my own conduct under very trying circumstances, delusively convinced also that I had done with Mrs. Badgery.

The next day I sent in the furniture. The most unprotected object on the face of this earth is a house when the furniture is going in. The doors must be kept open; and employ as many servants as you may, nobody can be depended on as a domestic sentry as long as the van is at the gate. The confusion of "moving in" demoralises the steadiest disposition, and there is no such thing as a properly-guarded post from the top of the house to the bottom. How the invasion was managed, how the surprise was effected, I know not; but it is certainly the fact, that

when my furniture went in, the inevitable Mrs. Badgery went in along with it.

I have some very choice engravings; after the old masters; and I was first awakened to a consciousness of Mrs. Badgery's presence in the house while I was hanging up my proof impression of Titan's Venus over the front parlor fireplace. "Not there!" cried the muffled voice imploringly. "His portrait used to hang there. Oh, what a print—what a dreadful, dreadful print to put where his dear portrait used to be!" I turned round in a fury. There she was, still muffled up in crape, still carrying her abominable camp-stool. Before I could say a word in remonstrance, six men in green baize aprons staggered in with my side-board, and Mrs. Badgery suddenly disappeared. Had they trampled her under foot, or crushed her in the doorway? Though not an inhuman man by nature, I asked myself those questions quite composedly.

No very long time elapsed before they were practically answered in the negative by the reappearance of Mrs. Badgery herself, in a perfectly unruined condition of chronic grief. In the course of the day I had my toes trodden on, I was knocked about by my own furniture, the six men in baize aprons dropped all sorts of small articles over me in going up and down stairs; but Mrs. Badgery escaped unscathed.—Every time I thought she had been turned out of the house she proved, on the contrary, to be groaning close behind me. She wept over Mr. Badgery's memory in every room, perfectly undisturbed to the last, by the chaotic confusion of moving in. I am not sure, but I think she brought a tin box of sandwiches with her, and celebrated a tearful picnic of her own in the groves of my front garden. I say I am not sure of this; but I am positively certain that I never entirely got rid of her all day; and I know to my cost that she insisted on making me as well acquainted with Mrs. Badgery's favorite notions and habits as I am with my own. It may interest the reader if I report that my taste in carpets is not equal to Mr. Badgery's; that my ideas on the subject of servants' wages are not so generous as Mr. Badgery's; and that I ignorantly persisted in placing a sofa in the position which Mr. Badgery in his time, considered to be particularly fitted for an arm-chair I could go nowhere, look nowhere, do nothing, say nothing, all that day, without bringing the widowed incubus in the crape garments down upon me immediately. I tried civil remonstrances, I tried rude speeches, I tried sulkily silence—nothing had the least effect on her.—The memory of Mr. Badgery was the shield of proof with which she warded off my fiercest attacks. Not till the last article of furniture had been moved in, did I lose sight of her; and even then she had not really left the house.—One of my six men in green baize aprons routed her out of the back garden area, where she was telling my servants, with floods of tears, of Mr. Badgery's virtuous strictness with his housemaid in the matter of followers. My admirable man in green baize courageously saw her not, and shut the garden-door after her. I gave him half-a-crown on the spot; and if anything happens to him, I am ready to make the future prosperity of his fatherless family my own peculiar care.

The next day was Sunday. I attended morning service at my new parish church. A popular preacher had been announced, and the building was crowded. I advanced a little way up the nave, and looked to my right, and saw no room. Before I could look to my left, I felt a hand laid persuasively on my arm. I turned round and there was Mrs. Badgery, with her pew-door open, solemnly beckoning me in. The crowd had closed up behind me; the eyes of a dozen members of the congregation, at least, were fixed on me. I had no choice but to save appearances, and accept the dreadful invitation. There was a vacant place next the door of the pew. I tried to drop into it, but Mrs. Badgery stopped me. "His seat," she whispered, and signed me to me to place myself on the other side of her. It is unnecessary to say that I had to climb over a hassock, and that I knocked down all Mrs. Badgery's devotional books before I succeeded in passing between her and the front of the pew. She cried uninterruptedly through the service; composed herself when it was over; and began to tell me what Mr. Badgery's opinions had been on points of abstract theology. Fortunately there was great confusion and crowding at the door of the church; and I escaped at the hazard of my life, by running round the back of the carriages. I passed the interval between the services alone in the fields, being deferred from going home by the fear that Mrs. Badgery might have got there before me.

Monday came. I positively ordered my servants to let no body in deep mourning pass inside the garden-door, without first consulting me. After that, feeling tolerably secure, I occupied myself in arranging my books and prints. I had not pursued this employment much more than an hour, when one of the servants burst excitedly

into the room, and informed me that a lady in deep mourning had been taken faint, just outside my door, and had requested leave to come in and sit down for a few moments. I ran down the garden-path to bolt the door, and arrived just in time to see it violently pushed open by an officious and sympathising crowd: They drew away on either side as they saw me. There she was leaning on the grocer's shoulder, with the butcher's boy in attendance, carrying her camp stool! Leaving my servants to do what they liked with her, I ran back and locked myself up in my bedroom. When she evacuated the premises, some hours afterwards, I received a message of apology, informing me that this particular Monday was the sad anniversary of her wedding-day, and that she had been taken faint, in consequence, at the sight of her lost husband's house.

Tuesday forenoon passed away happily, without any new invasion. After lunch, I thought I would go out and take a walk. My garden-door has a sort of peep-hole in it, covered with a wire grating. As I got close to this wire grating, I thought I saw something mysteriously dark on the outer side of it. I bent my head down to look through, and instantly found myself face to face with the crape veil. "Sweet, sweet spot!" said the muffled voice, speaking straight into my eyes through the grating. The usual groans followed, and the name of Mr. Badgery was plaintively pronounced before I could recover myself sufficiently to retreat to the house.

Wednesday is the day on which I am writing this narrative. It is not twelve o'clock yet, and there is every probability that some new form of sentimental persecution is in store for me before the evening. Thus far, these lines contain a perfectly true statement of Mrs. Badgery's conduct towards me since I entered on the possession of my house and her shrine. What am I to do?—that is the point I wish to insist on—what am I to do? How am I to get away from the memory of Mr. Badgery, and the unappeasable grief of his disconsolate widow? Any other species of invasion it is possible to resist; but how is a man placed in my unhappy and unparalleled circumstances to defend himself? I can't keep a dog ready to fly at Mrs. Badgery. I can't charge her at the police-court of being oppressively fond of the house in which her husband died. I can't set mantraps for a woman, or prosecute a weeping widow as a trespasser and a nuisance. I am helplessly involved in the unrelaxing folds of Mrs. Badgery's crape veil. Surely there was no exaggeration in my language when I said that I was a sufferer under a perfectly new grievance! Can anybody advise me? Has any body had even the faintest and remotest experience of the peculiar form of persecution under which I am now suffering? If nobody has, is there any legal gentleman in the United Kingdom who can answer the all-important question which appears at the head of this narrative? I began by asking that question because it was uppermost in my mind. It is uppermost in my mind still, and I therefore beg leave to conclude appropriately by asking it again:

Is there any law in England which will protect me from Mrs. Badgery.

REV. DR. CAHILL

ON EXETER HALL AND THE BIBLICAL AMBASSADORS OF ENGLAND.

(From the Dublin Catholic Telegraph.)

If history did not supply us with the admitted statements of the facts, mankind could have never believed that trivial or accidental circumstances should have so often ended in the overthrow of governments, the dethronement of Kings, and even the subversion of empires. A personal discourtesy to Washington in London, while presenting a legal remonstrance against an oppressive tax, led to the proclamation of the American Republic. Three arbitrary regulations, published in France in July, 1830, banished Charles X. from the throne of his ancestors: indiscreet opposition to a public dinner in Paris, in April, 1847, expelled Louis Philippe, from France; and within the last twelve months, in May, 1857, a dispute on parade about a greased cartridge has up to the present time (within nine months) cost England nearly twenty millions of money, has sacrificed tens of thousands of valuable lives, has reddened the waters of the Ganges with the blood of women and children, has evoked demoniacal atrocities in cruel crime, unheard of through all past antiquity, and will, perhaps, end in the loss of the Indian empire. When nations are a long time suffering from open tyranny, or from silent exclusion, their angry passions become accumulated, are slowly but certainly warmed into irresistible revenge, represent, under a given moral comparison, a full naked magazine, which only requires one spark to produce a sudden and terrific explosion. Ancient and modern history present instances of the most disastrous results, or, perhaps, of the most unexpected national advantages, arising from incidents growing out of



the caprice or the passions of the passing hour, and in an instant taking the world by surprise. Without wishing to exaggerate a comparison, it is strictly true to state, that within the memory of the present generation no circumstance has occurred in these countries which is likely to be attended with more beneficial results to the cause of religion and order in Europe, than the exposures brought on the whole character of England from the late attempted assassination of the French Emperor.

The advocates of England may bluster as they will: speeches may be delivered in the House of Commons, as Cobbett would say, "by the acre;" the apologies said to be made by the French Press for the insult offered to England may be paraded, to save the national honor; but it won't do. England is, beyond all doubt, bumbled in acquiescence in the Emperor's command; and frames her laws according to foreign dictation.

The districts of Gweedore and Cloughaneely are the bleakest and most mountainous in Donegal or in Ireland. The entire surface is broken up by huge, abrupt, and irregular hills of granite, covered with a texture of stunted heath, while the space between is but a shaking and spongy marsh.

The most important section of this foreign dictation is the fact that the case, under consideration is debated in our own Parliament: and thus a publicity is given to the indictment and to the verdict, which otherwise could never have been hoped for.

The next public meeting of the Foreign Bible Societies will be a fortunate scene for the peace of society in general, and for the happiness of Ireland in particular. Since, of course, there can be no Bibles for Austria, Italy, Spain, Portugal, France, India and Ireland, it will be a curious investigation to learn what will become of the Bibles, of the funds, and of the Agents.

lance the account with the English contributors. Nor is this scheme a new plan; it has been done on several occasions in Ireland; one convert (1) of the name of Peter Duppy read his recantation seven times, receiving seven shillings and sixpence each time; his last and eighth recantation being made to Father Doran of the Queen's County, receiving wretched Peter back again into the Catholic Church.

There can be no doubt that the Bible and proselytizing imposture has received its final stroke from the present exposure in the House of Commons; and if the mercy of God could be invoked for any one favor more than another beneficial to Ireland, it would be to beg for the removal from the land of the late Souper swindle, which for lying, for malevolence, for hatred, for perjury, and blasphemy, has not been exceeded by any scourges which Satan has ever been permitted to inflict on our ill-fated and down-trodden country.

It may not be uninteresting to see how soon the English officials respond to the summons of order from the Emperor! The following extract from the Times of last Monday proves how docile England can be to the new laws imposed by the retan of France:—

SOUTHWARE.—A gentleman waited on Mr. Combe to obtain his certificate at the Foreign Office for a passport to Italy under the new regulations.

Mr. Combe.—I cannot grant you a certificate unless I know you. You are a perfect stranger to me, and must be aware of that.

Applicant.—The passport is not for me; it is for a foreigner who has property in Italy which he wishes to go and claim, and the reason I came here was it being the nearest court.

Mr. Combe.—Where does the person reside?

Applicant.—He has been in business many years in Lambeth.

Mr. Combe.—It is impossible for me to grant you the required certificate, as I know nothing whatever of the person. You had better apply at the Lambeth Police Court; but that will be useless unless the magistrate knows the person.

Feb. 11, 1858. D. W. C.

IRISH INTELLIGENCE.

APPEAL.

Countrymen and Fellow Christians.—In the wilds of Donegal, down in the bogs and glens of Gweedore and Cloughaneely, thousands upon thousands of human beings, made after the image and likeness of God, are perishing, or next to perishing, amidst squalidness and in misery, for want of food and clothing, far away from human aid and pity.

Countrymen and Fellow Christians.—In the wilds of Donegal, down in the bogs and glens of Gweedore and Cloughaneely, thousands upon thousands of human beings, made after the image and likeness of God, are perishing, or next to perishing, amidst squalidness and in misery, for want of food and clothing, far away from human aid and pity.

and utansila—and even mothers were known to have sold their cradles. It was, truly, a sight to make angels weep, to see the poor helpless fathers, amidst the tears and wailings of their helpless wives, and hungry children, parting with the last stone of their potatoes and other necessaries of life to pay this iniquitous tax. The stalwart and robust peasantry could do nothing but weep, the womanly hearts of the mothers were wrung with agony, and the ragged children—poor innocent things—bawled, in loud cries and convulsive sobs, their forlorn lot. And we, who witnessed these scenes of woe, are not ashamed to confess that we too shed tears—unavailing tears—of pity and sympathy for them. But there was no remedy. Like Herod's savage massacre of the innocents, the warrant was unfeelingly executed. The foul and dastardly deed was perpetrated—consummated. And thus the food of some thousand families has been swept away, and their only means of supporting and clothing themselves cruelly pressed from them.

There are about 600 adults, of both sexes, who through sheer poverty, are now going bare-footed, amidst the inclemency of the season, on this bleak Northern coast.

There are about 700 families that have neither bed nor bed clothes, but are forced to lie on the cold damp earth in the rags worn by them during the day.

There are about 800 families without a second bed, fathers and mothers, sons and daughters, being luddled together as best they can.

There are about 400 families, in which there may be half a dozen of full grown females, who have only one dress between them, in which they can appear in public; mothers and daughters alternately using this common wardrobe when they go out of doors.

There are about 500 families who have now neither cow, sheep, nor goat, and who, from the beginning of the year to its close, hardly ever know the taste of milk or butter.

There are thousand of youths, of both sexes, verging on the age of puberty, who are so partially and scantily clothed that modesty forbids one to look at them—they are only objects for the eye of charity.

We will not, though we could, go further in particulars, but, on behalf of those, and these, and all, appeal for funds to enable them in their respective wants. And we appeal in the name of Him who said, "Deal thy bread to the hungry." "Clothe the naked." "Give drink to the thirsty." "Sell what you possess and give alms to the poor." The Son of God asks your alms in the person of these perishing peasants. He is hungry—will you give him to eat? He is thirsty—will you give him to drink? He is naked—will you clothe him? Do it to them, and you do it to Him. For he says Himself, "for as long as you did it to one of these, my least brethren, you did it to me."

We appeal to fathers and mothers, with fond and promising children, and request that "as you would that others would act to your children if they were in want, act you to the desolate families in the wilds of Donegal."

We appeal to the chaste and virtuous young ladies of Ireland, and say, "as you value that priceless ornament of your sex, maiden modesty, and as you know what it is to put female delicacy rudely to the blush, for want of sufficient clothing, grant us, of your superfluous dresses, wherewith to enable us to buy plain dresses for these half dressed girls of Donegal. Both we and they will pray that God may avenge you from all shame and confusion."

And finally, before all, and beyond all, we appeal to the patriotic young men of Ireland. This first old Celtic race is about being crushed aside to make room for Scotch and English sheep. We appeal to your noble and generous feelings, as men and patriots, to assist us in our efforts to prevent their total extinction. We declare it, in the face of the world, as our solemn conviction, that, in the sight of God and man, there is not a more precious offering than alms from the patriot's muscular hand, when given for the love of country and the relief of his kind.

JOHN DUNN, P.P., Carrigart Rosagilly. JOHN McADAMS, P.P., Falcarragh, Cloughaneely. DANIEL McGAR, P.P., Bunbeg, Gweedore. JOHN O'DONNELL, P.P., Dungloe, Rosses. JOHN FLANAGAN, P.P., Rathmelton. PETER McADAMS, C.O., Ailsalins. JAMES McADAMS, C.O., Falcarragh, Cloughaneely. BERNARD McMOYLA, C.O., Dumfally, Doe. JOHN McGEARNEY, C.G., Cashelmore, Doe. HUGH O'LEARY, C.C., Rosagilly.

LETTER FROM SMITH O'BRIEN.

The following letter has been addressed by Smith O'Brien to the Secretary of the Trades of Ennis, in reply to one asking for an expression of his sentiments on the subject of a statue to O'Connell, which it is proposed to erect on the spot where the battle of Catholic Emancipation was decided.

Osberny, Newcastle West Feb 5, 1858. Sir—I trust that the Congregated Trades of Ennis will not think that I am wanting in respect for them, if I decline to send, for the purpose of being read at their meeting to-morrow, such an address as that suggested in your letter of the 4th inst., in relation to the proposal of the Town Council of Ennis, to install, as a trophy, in the town of Ennis, one or more of the cannon which were taken at Sebastopol. The expression of my opinion on this subject is both needless and unavailing. Last year I took occasion to show that the people of Ireland ought to have taken no part in the war with Russia, because the Russians had never done any harm to Ireland; and because their Emperor had agreed before the war commenced, to make such concessions to the demands of Europe, as ought to have satisfied the British Government; and further, that by the operations of the war the prestige of England, in regard of martial fame, had been greatly impaired, whilst that of France, and even of Russia, had been augmented.

But, surely, such a proposal ought to originate not with a Protestant, but with the leading members of that community whose vigor and determination at the Clare election of 1828, supported and gave effect to the eloquence of their illustrious champion. May we not expect that the Catholic members of parliament, whose ambition has been satisfied, that the Catholic officials, whose purses have been filled by the results of the great Clare election, that Catholic judges, that Catholic attorney-generals, nay, that even Catholic town councillors, whose social importance has been increased by admission to those corporations from which they were formerly excluded, should be the first to take a prominent part in regard to the erection of such a trophy.

I agree with you in thinking that the town of Ennis is represented by a gentleman who, not contented with prosecuting clergymen of his own persuasion at the dictation of the British parliament, has resorted to a species of persecution which every generous minded member of that parliament must disapprove. But what avails it for me to condescend with the trades of Ennis upon their being thus represented, when I find that the feeling now generally prevalent in Ireland sanctions every proceeding, however mean and degrading, which is undertaken by any official who receives English pay and distributes the petty favors of English patronage.

There was a time when the Irish people felt an interest in questions which affected either the welfare or the honor of their country. Under the present regime of patronage all public questions are considered subordinate in importance to the advancement of individuals. See what is now passing in Limerick? The social harmony of that city is disturbed by a contest between two Catholics—one of whom is supported by hundreds, to whom he was a complete stranger, on an understanding (scarcely disguised, certainly not unavowed) that he is to go into parliament to advance his own personal interests and those of his connections, by adherence to the British Ministry. Scarcely a voice has been heard in favor of that independence of action in parliament which I believe to be essential to the protection of the interests of Ireland.

I agree with you, also, in deploring the extinction of the ancient language of the country. To prove to you that this is not a mere sentiment, I may mention that I am endeavoring, even at my advanced period of life, to make myself master of the language which was spoken by my forefathers. I am also doing all in my power to make known and to preserve the remains of Irish literature which are still extant, and which are much more copious than they are generally supposed to be. But I regret to find that we have to contend not only against positive hostility to Irish memorials of every kind on the part of the British functionaries who direct, to a great extent, the education of our people, but also against a still more vexatious apathy on the part of the clergy, whose religion was preserved during nearly three centuries in this country by being kept apart from the influences of English persecution in an unknown tongue, and also against the apathy of many Gaelic families whose position in society depends much more upon the traditional antiquity of their race than upon their own personal merits.

Upon the whole, I avow that I find little to satisfy or encourage me in the present tone of public opinion in Ireland, and I am therefore much indisposed to intrude my sentiments upon the minds of my fellow-countrymen, although I receive almost daily solicitations requesting me to address them.

The only satisfactory assurance I can tender in answer to your appeal is, that my affection for the county of Clare is inexhaustible.

I have the honor to be your obedient servant,

WILLIAM S. O'BRIEN.

Mr. M. Considine, &c., &c., Ennis.

CONSECRATION OF THE RIGHT REV. DR. O'HEA, BISHOP OF ROSS.—On Sunday 7th ult., the solemn and imposing ceremony of the consecration of a Bishop of the Catholic Church took place in the parish church of Skibbereen, in the diocese of Ross. Dr. O'Hea, who was consecrated Bishop, was the late Parish Priest of Rosscarberry, and the see of Ross having become vacant by the appointment of the Right Rev. Dr. Keane to the bishopric of Cloyne, that gentleman was appointed his successor in the usual manner, his name being the highest on the list of three sent to Rome, and his Holiness being pleased to ratify the choice, thus declared, of the Clergy of the diocese. Long before the hour announced for the commencement of the ceremonies every part of the spacious chapel was crowded almost to inconvenience, and a great many of the gentry of the districts around, Protestant as well as Catholic, were present. The Most Rev. Dr. Leahy, Archbishop of Cashel, officiated as Consecrating Bishop; the Assistant Bishops were the Right Rev. Dr. Delany, Bishop of Cork, and the Right Rev. Dr. Keane, Bishop of Cloyne, and two other Prelates were also present on the altar.

Last week we alluded to the substitute for a place of worship which the poverty of the inhabitants of Carrigaholt compels them to use. It is as we said, a little box in which the priest offers the Holy Sacrifice: the people kneeling in the open air on the public road and fields adjoining. This box is six feet long, six feet wide, and seven feet high, raised about two feet and a half from the ground, on four wheels, so that it can be turned to suit the wind whatever way it blows. In order to favour Superstition no site would be given in the district for a chapel. The poor tenant giving the use of his house for Sunday Mass was made a market man. The priest had then no alternative but to get this box on the high road, or leave the people to Superstition. Two years after this box was placed where it is, the only sheltered spot in the district, a large house was built for Superstition. Two other small houses adjoining were cleared of the poor Catholic fishermen who lived in them, and Superstition put in their place. The people on their knees outside on those inside mocking the ceremony of Mass. At the Ennis Assizes, July, 1855, in reply to Judge Grampston, a Protestant sub-inspector said of one of this staff of Bible readers, "He is a disgrace to my religion, and a triumph among the people in the west of this county." They got up four houses for school and for preaching; the tenants refused both. In the year 1855, 300 acres of commongage and a large tract of bog were taken from them; the manager occupies them; and in 1854 they had to give him £6 an acre for over forty acres of bog, as potato soil, which they held themselves a little before at a moderate rent. Even though they should be stripped of the remainder of their land, the poor tenants are determined not to give up their religion; but their lives are miserable, not knowing when or where this worrying them out of conscience is to stop. In 1852 the priest was deprived of an old house which he bought to say Mass in on Sunday, but, though he humbly begged to be left in at any rent, even as caretaker, for the sake of shelter for the poor people, this cabin was taken from him in a month, and locked up and left idle for twelve months, and then tumbled down—no other chapel within five miles of them. In 1857, during the late Clare Election, shame put an end to this trick to undermine the faith of the people; and the basest—but by no means the severest—screw of the Superstition, ordeal (still at work) was removed—four leave was given them to build a chapel. The first stone was laid on the 12th July, by the Right Rev. Doctor Vaughan. The work is in progress. An extract from the Bishop's letter permitting the collection of building funds says, "The Rev. Michael Meahan, P.P., of Carrigaholt, has established seven schools in this parish; he is now about building a chapel where it is very much required—wherever aids in its completion will be rewarded by Almighty God with a recompense exceedingly great." Any kind contributor sending stamps to the above address, Carrigaholt, County Clare, will get a drawing of "The Ark" by return of Post, and ever have the prayers of a persecuted, but faithful people.—Nation.

POPULAR MEETING IN ENNIS.—At three o'clock on Saturday, 13th ult., a very large number of the trades and working class of Ennis assembled in front of the old courthouse. Besides these trades, there were several professional men, with many shopkeepers and mercantile men, &c., present, anxious to hear the address read of that illustrious Irishman, William Smith O'Brien, Esq., to the trades and working class of Ennis which had arrived that morning. Mr. John Tobin was called to the chair, after which Mr. Michael Considine, Secretary, came forward to read the address, but before he had done so he made some remarks to the meeting. He told them that the poor phoemans of Ennis should not look on the meeting of the trades and working class as a thing inferior because they were working men. The working class should come out like men, legally and constitutionally, and do their own work; and not let themselves be made footstools to those gentlemen to get to power who are daily betraying them. He asked them whether they agreed with the Town Council of Ennis in returning thanks to their Borough member for sending a Russian gun to their town as a British trophy, at the very moment that he was stating that in the Catholic county of Mayo there could not be twelve honest men got on the oaths to try the Rev. Mr. Conway and the Rev. Mr. Ryan? (Cries of "no, no, &c.;" "I want no Russian gun.") If they wish, let them erect British trophies on the old cross of Wexford, where three hundred Irish families were butchered by Saxons; or at Mullacmast, or in the streets of Drogheda, where the child was seen sucking the paps of its dead mother after a carriage of five days; or in the churchyard of Shanaklo and Kilrush workhouse. These places, with many others, would do more to commemorate British rule in Ireland, than in the Catholic and patriotic town of Ennis. He then read the address, during which time a dead silence prevailed, every one anxious to hear, but when he came to conclude with the name of Wm. Smith O'Brien, an enthusiastic cheer was raised by all present with the waving of hats, accompanied with firing of shots, &c., after which several resolutions were proposed and adopted, amongst which were one thanking Mr. O'Brien for his letter, and one calling upon the county members to come forward to aid in erecting a monument to O'Connell on the spot where Catholic Emancipation was fought and won in the year '28. The thanks of the meeting having been given to Mr. John Tobin, the assembly separated by cheering for "Old Ireland and William Smith O'Brien, Esq."

REPRESENTATION OF GALWAY.—We have heard it stated that at an early day in this session a motion will be made to have a writ issued for the election of a member for Galway; but with respect to the fate destined to await such a motion many and conflicting are the surmises now afloat in the City of the Tribes. The sooner that is decided the better; because "hope deferred maketh the heart sick;" anything at all events would and will, be better, much better than this state of political anxiety.—Galway Mercury.

DISTURBANCES IN LIMERICK.—Last night (8th Feb.) this city was in a state of great excitement and alarm owing to the disgraceful and riotous proceedings of a mob in the interest of Major Gavin's party. About seven o'clock intimation was conveyed to the constabulary that a riot was apprehended in the Abbey, where rumor had it (as conveyed to the force), that two Roman Catholic Clergymen were pelted and hooted when passing along the Sand-Mall, after dining with the Bishop at Park-house. The police, under Sub-inspectors M'Leod, Warburton and Mullarky, proceeded at once to the old town, where they found the contending parties prepared for action. It is right to explain that the Irish-town and English-town are divided by Ballsbridge—that the electors and non-electors of the English-town are for Major Gavin, and those of the Irish-town and Black Battery for Mr. Ball, and in each locality there are furious mobs. It appears that when the constabulary took up their position on the bridge they were enabled, at great risk, to repulse the rioters, some of whom were arrested, but the English-town mob went round by the Matthew-bridge into George's-street, and before the constabulary had time to reach they attacked Cruise's Hotel, where Mr. Ball is staying, and commenced throwing stones at the windows, demolishing a quantity of glass, and breaking the sash of the window of the Commercial-room, through which a missile was hurled amongst a number of commercial gentlemen, who were comfortably enjoying their wine at the time. The windows of Mr. Ball's committee (in the house of Mr. Edward Beveridge, cloth merchant), were also broken, as were also those of the Clare Hotel, and of the house of Mr. Abraham, seed merchant. The dragoons were called out, and the streets cleared, when it was found that the rioting in the old town had been resumed, and several houses attacked. The dragoons scoured the old town, where the police had been so badly used, that a party of sixty were ordered to "load and cap" in self-defence, and for a time bad consequences were dreaded.—About half-past ten order was completely restored, but the police continued on duty during the night.—Freeman.

The election at Limerick, which threatened to be productive of a serious riot, passed off quietly and resulted in the return of Major Gavin, the anti-Ministerial candidate.

GALLANT RESCUE.—Youghal, Feb. 8.—This morning a Norwegian bark called the Galatia, from Swedestown, in standing in for this port in mistake for Queenstown, went ashore on the bar during a heavy gale from the S.S.E. The perilous position of her crew having been observed, the lifeboat of the National Lifeboat Institution has recently stationed here, manned by her gallant coxswain and crew, was soon launched, and nobly did she pursue her way through the surf to the stranded vessel and bring on shore her exhausted crew, consisting of the master and 13 men, amid the acclamations of the people.—Ten pilot boats attempted to reach the ship, but were compelled to return to the shore by the force of the wind and the heavy sea. The behaviour of the lifeboat on this her first trip elicited the unbounded admiration of her crew and of all who witnessed her valuable service.

CASUALTIES IN TRAMORE BAY.—During the last forty-two years fifty-six vessels were shipwrecked and 426 souls perished in Tramore Bay. The greatest number of lives lost was by the shipwreck of the Sea Horse, in the year 1816, 363 men having perished in that catastrophe.

Recruits are offering freely in Belfast for the East India Company's Light Cavalry; but they are about the most diminished specimens of the genus militaris which we have ever seen sworn in. The standard has lately been reduced.—Banner of Ulster.

The recruiting sergeants have lately been doing good trade in this town of late, chiefly in consequence of the "bad times." The appearance of the recruits was not generally satisfactory. They are low-sized, famished looking boys.—Northern Whig.

Not only may a worthy Jew hold high office in France, whilst the British House of Commons is hermetically closed against the most eminent of the Jewish race, but Mohammedans may freely exercise their religious rites under the eyes of the "persecuting" Executive at Paris! Guizot and other staunch Protestants were first Ministers in France for several years; and France is a Catholic country; yet in Catholic Ireland a Roman Catholic cannot aspire to the office of Viceroy or Lord Chancellor; and if the Catholic Lord Mayor of the Capital were to enter a Roman Catholic church in his official robes he would subject himself to a fine of £500.—Dublin Evening Post.

DEARFUL MURDER.—Moate, 7th Feb.—About five o'clock on yesterday evening a very respectable farmer, named Kelly, was shot dead by two men who are at present unknown, in the presence of his wife, son, and servant boy, while on his return home with them from Killebeggan market. It appears the unfortunate man was fired at in December last.—Freeman.



"A BRAND SNATCHED FROM THE BURNING."—At the College-street police-office, in Dublin this week, Mary McDermott, alias Coyle, alias Webb, and a number of other aliases, was charged by Mrs. Jane Stanley, of 10, Grand's Row, with having stolen a plaid cloak. The prisoner presented the appearance of a person who was fond of "something warm," which was strongly indicated by a rash of blood to the tip of her nose, which was of a most brilliant vermilion. Mrs. McDermott, who is about fifty years of age, was remarkable for her reflective turn of mind, and on meditating on the errors of her ways, or on the difficulty she had in getting "something warm," determined on embracing the Protestant Faith. She intimated this determination to some kind ladies who visited her, and inquired after the state of her soul. She was presented with a number of pious and controversial books, and supplied with money to render it unnecessary for her to work during the time she was engaged in the important investigations into the difference between the Church of England and the Catholic Church. She became intensely spiritual and pious, and the progress of her conversion was pronounced to be slow, very slow, by her polemical patrons, who began to complain of the constant demand for the rhino made by Mrs. McDermott.—Fearing that the supplies would be stopped, she struck and openly went over to Protestantism. She then was supplied with fine clothes to go to Church, and with bibles and prayer-books. Her strong propensity for strong drinks at length got her into trouble, as it was discovered that she had pawned her clothes, her bibles, and her religious books.—Things began to look desperate and she adopted the dodge of being an elderly person named Webb, and forthwith immigrated to another parish to join another congregation and obtain new patrons. She was visited by the most respectable people, who loaded her with favours; but unfortunately the constant requirement for "something warm" got her again into hot water, and she had to try her fortunes in another locality. It was at this eventful epoch in her search after the truth that she came to lodge with the complainant, in whose house she got ill, and fearing that it was likely to turn out a serious matter, sent at once for a Catholic gentleman to prepare her for death. After some time she recovered, and when her health was restored she joined another controversial class, in which her allowances were by no means so liberal a scale as those to which she formerly belonged, and as a consequence had to set her wits to work to obtain her requisite pottage; and, falling in other quarters, she helped herself on last Thursday to the cloak of her landlady, with which and five weeks' rent she decamped. Mrs. S. sought her fugitive lodger for several days without success, but at length one of the prisoner's lady patrons gave her her address, which, she said, was in Bath-avenue. Mrs. Stanley provided herself with the assistance of a constable and took the distinguished proselyte into custody. She was remanded for further examination.

The *Newry Examiner* says that the criminal business at Dundalk assizes will be light; but there will be five records.

GREAT BRITAIN.

The balance sheet of the public income and expenditure for the year 1857, issued on Wednesday, shows a very nice balance indeed, the expenditure falling short of the income by only £36,000. Among the items, we find that the army and navy services cost £24,000,000, which is more than a third of the income of the country, besides a small sum of nearly a million for the Persian expenditure, this latter being independent of what the East India Company has had to pay for the same object.

The Parliamentary Oaths Bill was read a second time without a division on the 10th ult. The adversaries of the Jews will oppose the clause which emancipates them in committee, and no doubt, some amendments will be made in committee in favour of having one oath for all subjects of the Queen, Catholics included. But when the attempts to alter the Bill fail, who will vote against it on the third reading? That is the question which was so much discussed last summer, and which must be discussed again. We trust, at any rate, that more than five Catholics will this time be found to vote against the third reading. The debate was interesting to Catholics, for, as usual, it turned principally upon them.—It is always amusing to watch Protestants dealing with a religious difficulty, so long as they keep their tempers, and don't spoil their manners. A great deal was said about the Catholic oath, and Mr. Bowyer made a speech which did him great honour.—Among Protestants two modes of viewing the Catholic oath prevail. One, that the juror who calls God to witness that the Pope has no power must supply in his mind the words "which the courts of law in this country will enforce." And these are the more religiously-minded of the Protestant members, men who have their own conscientious objections to the teaching of St. Alphonsus Liguori. There are others less straitlaced and more free-spoken, and they say the oath does deny the Pope's power, and does state an untruth. But till the Legislature changes the oath which contains the falsehood they must go on taking it.—*Tablet.*

It has been officially announced that the British Government intend to assume certain portions of the Hudson Bay Territory.

The *London Globe* says that the Red River colony will now probably be constituted a Province, with a military governor.

Vancouver's Island is to be placed under the government of the Admiral commanding the station—similar to the early state of rule at Newfoundland.

The *Daily News* says:—"There is to be an Indian minister, with a council or board of eight members appointed by the crown, selected under certain conditions of qualification from the community at large. Each must be a member of the Court of Directors, and have resided a certain number of years in India. They are to be appointed in the first instance generally for four, six, eight, or ten years. They are to enjoy a salary of £1,000 a year, and the patronage of all that portion of the army which is not transferred to the immediate and independent guardianship of the Horse Guards is to be conferred to their hands. They will have no control in the nomination of the members of the Indian Council or the rejection of an obnoxious Governor-General. The former will be nominated by the Governor-General and the members of the minor councils. The appointment of Governor-General and the minor governors rests exclusively with the crown, and several important miscellaneous appointments in the marine. The legal and other departments at present in the hands of the Court of Directors are to be transferred to the crown, or to the crown nominees at the head of the governors in India. The relations between the Indian minister and his council, and the precise definition of their respective powers, have not, perhaps, as yet been laid down or determined by the government. In general terms, it may be stated that the bill proposed to render the minister absolute in everything but in matters of finance."

The *Times* says that for the last five months the recruits attested have averaged nearly 4,000 a month for the infantry of the line, and 6,000 for all arms of the service together. "These numbers," it is added, "would represent within a fraction a total levy of 70,000 troops a year—a rate amply sufficient, if maintained, to answer all demands." It is also argued that there can be very little difficulty in maintaining our army at the strength now desirable, considering that since the last war the population of the United Kingdom has doubled, and that from the smaller number we have raised far larger armies than we are likely to want now. The demands of trade, commerce, and agriculture may possibly make the recruit worth more than formerly, but if the proper price be offered, an ample supply of men for the army will no doubt be obtained.

It will be remembered that Lord Palmerston denied that any legacy, in accordance with the will of the first Napoleon, had been paid to Cantillon, the would-be assassin of the late Duke of Wellington. Mr. Stirling, M.P., has published a letter, in which he quotes from the *Monitor* to prove that Cantillon's legacy, amounting with interest to 10,354 francs, had been paid in full, and that this payment, as well as many others, had received the approval of the present Emperor.

Numerous meetings had been held in London and elsewhere against Lord Palmerston's Bill, in regard to conspiracy to murder, and a demonstration against it was to take place in Hyde Park, London on Sunday the 21st February.

The *Daily News* states, the point is not finally settled, that the first voyage of the Leviathan will be to Portland, in connection with the Grand Trunk Railway of Canada.

THE CHURCH IN SCOTLAND.—The beautiful church at Dalkeith has been the scene of a ceremony interesting in itself, and still more so as almost a novelty since the revival of religion in Scotland. It was the translation of the Relics of St. Vitalis, and their solemn deposition under the altar in Our Lady's Chapel, which in Dalkeith church opens by a large arch from the northern side of the chancel. The church was built some years ago by the Marchioness of Lothian, and, with the adjoining presbytery and schools, forms a conspicuous group of good Gothic architecture on the high ground on the western outskirts of Dalkeith. From the terrace about the church, is a pleasing view of the town, and beyond it the park and woods of Dalkeith, the Esk, and the banks of Roslin and Hawthornden. The Relics of St. Vitalis had been some time ago presented by His Holiness to Lady Lothian, and on Saturday Sunday, 1858, after their long abode in the Catacombs of Rome, they were to be honourably enshrined in the church which she had raised for the consolation of the Faithful of our remote land. The Right Rev. Dr. Gillis presided; the Rev. Mr. Mackay, of Dalkeith, offered the Holy Sacrifice; the Rev. Philip Cummins assisting at the sacred service. The choir was conducted by the Ladies Kerr, and a congregation of several hundreds of most orderly, well-attired, and devout Catholics occupied, without at all overcrowding the church. The aisles, side-chapels, and passages, were all kept open, so that the procession moved without the slightest confusion. Her Grace the Duchess of Buccleuch, the Marchioness of Lothian, the Ladies Kerr, the Hon. Miss Fraser, the Master of Lovat, Mr. and Mrs. Monteith, of Carstairs, &c., were among those present. An admirable discourse was delivered by the Bishop, in which was illustrated the triumph over Death in the Miracles and Resurrection of Our Lord, and the participation in that triumph by His Spouse the Church, in the victories of her Martyrs and the honour which their remains have from the beginning received at her hands, in obedience to the inspirations of her Divine Head. His Lordship selected a few instances of the primitive usage, and then pointed out how the desire to commemorate, and the necessity to preserve external records of all that deeply interests, had run to waste in Protestant lands, and not least in Scotland, for want of the true, legitimate, and noble scope found for that desire within the Church's fold. His Lordship gave a vivid picture, which many of his hearers could verify, of the miserable perversion in Scotland of the instinct which, within the Church, is gratified and elevated by religion, illustrating the fact by the sequestrations on a certain public execution in Edinburgh a few years ago, when a fanatic mob tore to pieces the very woodwork of the house which had been inhabited by a monster in human form, and disposed of the fragments to those who wished to keep them as memorials of infamy and sin. To such sort of relics was a Protestant people reduced, while the Catholic remnant in the same land were that day about to do, precisely as was done in the first dawn of the Church, when a Polycarp died for his Lord, and his bones were treasured and venerated by the Church, the same as was done in the days of an Augustine and an Ambrose, and, in short, everywhere and at all times in the Church of Christ. We have also great pleasure in announcing the opening, at the important town of Galashiels, of a magnificent new church, which owes its erection to the munificence of Mr. Hope Scott, of Abbotsford, from which place it is distant about a mile and a half. Galashiels is well known for its manufactures; and it is making such rapid strides in a commercial point of view as almost to lead to the belief that it will ere long eclipse even Manchester. Hence, of course, the greater necessity for a church such as that now erected, and which reflects the greatest credit upon the architect (Mr. Wardell), as well as upon all concerned. The sacred edifice was opened for Divine service on the Feast of the Purification, Pontifical Mass being sung in the presence of the Right Rev. Dr. Gillis, Vicar-Apostolic of the Eastern District of Scotland. The church at present is not completed to its full length, there being a further addition of forty feet intended to be carried out at the West-end. The present building is about eighty-five feet long and thirty-five feet between the walls. The roof is of one span, and there are no aisles, but lateral chapels are formed between the buttresses on both sides, the entire length of the church, the projection of the buttress being about ten feet, which affords that width for the chapel by a length of about fifteen feet. It has been the object to avoid the ordinary character of a parochial church, as it is served by a religious preaching order. The church is of the same type as the Dominican church at Ghent. The sanctuary is divided from the nave by a high flight of steps, and is distinguished by a more decorated roof than the other portions. The chapels are roofed in stone. There is a well-executed altar in one of the chapels (that of St. Francis Xavier, the only one as yet fitted up), the sculptures of which were under the direction of the architect, produced by the able hands of Messrs. Lane and Lewis of Birmingham, and were a present from Lord Henry Kerr. The church, when complete, will be one side of a group of buildings, which will form three sides of a quadrangle, consisting of a monastery, schools, &c. The contractor for the church were Messrs. A. and J. Smith of Darnick, and the designs, as we have before stated, were from the pencil of Mr. W. Wardell, of Parliament-street, Westminster, who has produced a handsome and stately edifice, the admiration of all beholders, and worthy to be ranked among the splendid buildings which Scotland possessed in Catholic times.—*Weekly Register.*

CATHOLIC POLITICAL.—With regard to foreign politics, the duty of an English newspaper is evidently chiefly to give information, and on no point is information more important than on the actual state of feeling among foreigners themselves upon their own political affairs. With regard to France especially, our object is to reflect the sentiments and opinions of French Catholics; and we are glad of the opportunity afforded by our having more than one correspondent, mixing in very different circles and reflecting different sides of French public opinion. We might perhaps carry the principle to an extreme if we did not express our disagreement with many of the views of the correspondent whose letter we today publish. The remarks on English liberty could hardly be applied to England itself, at least by any Catholic. However unpleasant some people might feel it not to be "cared for" it would be assuredly worse to be "cared for" by Lord Palmerston, Lord John Russell, or Mr. D'Israeli. We have never concealed our deep sense of the many wrongs which affect the great majority of Catholics, the Catholic poor, the Catholic soldier, the Catholic sailor, the Catholic prisoner, and their children. But we do not see how it can be doubted that we owe it to the British Constitution and to British liberty alone, that the more independent classes have religious freedom, only assailed by social persecution; and that they are able to do much even for the oppressed and persecuted classes. For, gross as is the tyranny which

Catholics suffer in the army, the navy, the Orphan Asylum, the Regimental School, the Union Workhouse, and the like, it is an enormous advantage to us, that that injustice can no longer be openly practiced and avowed—that it must go on "under the rose"; that it must be denied and concealed while it is practiced. The result is, that if Catholics of the higher classes will only be on the watch, and take some trouble to expose and defeat the under-hand practice of petty tyrants, they will, in most instances, succeed. The managers of the Patriotic Fund, no doubt, for many months, sent to Protestant Orphanages all the Catholic children who came before them, but they dared not avow it. They are even now trying to conceal, and with shameless falsehood, denying it. What is more important, they could not have done it had Catholics of the higher classes been duly watchful, had they "looked up" the cases of Catholic widows and children, and seen that justice was done to them. Since this has been, in some degree, attended to, a considerable number of the victims whom they had kidnapped have actually been wrested from them, (although few, compared with those which they still retain), and they have been reluctantly compelled to undertake the maintenance of several others in Catholic institutions. But for British freedom, our religious interests would habitually have been "taken care of" by public men, much as they have been by Captain Fishburn. This is but one instance out of many. In almost every Union Workhouse in England, our poor brethren are now suffering extreme oppression; and in almost every workhouse-school their children are losing their Faith; but, if every Catholic in independent circumstances would only be on the watch to detect, resist, and expose every instance of such tyranny, they would, before long, render it impossible. In England, but for English liberty, Catholics would have as little fair play as in Sweden itself, for Protestantism is everywhere essentially persecuting.

With regard to France, it is needless to express our admiration for the extraordinary ability and wisdom of the Emperor, or our acknowledgement of the line which, on the whole, he has taken in religious matters. We should be sorry to see Catholics ungrateful or forgetful of such things. Yet, we should scarcely regret to see the Church identify itself with any political leader—if for no other reason, because men are at best both changeable and mortal, and the Church is unchangeable and immortal. The French Church is right in accepting any form of government which the French nation adopts, and in recognizing and supporting the loyalty of the existing government towards the kingdom of Christ. But even should the Emperor, unhappily for himself, be alienated from her, or should his government be succeeded by another, the Church would still be there, and would still have her own calls and duties. The popular mistake which identified her cause with that of the government of the restoration, was a serious injury to religion after the revolution of 1830; the high position which she has since attained, she attained for herself, unaided, nay, opposed and thwarted, by the government of the day; and it will be maintained by her recognizing the government which France adopts, but identifying herself with none.—*Weekly Register.*

ENGLISH COMMERCIAL MORALITY.—The *London Times* says, in the surplus of insolvencies a case must now have something more than the usual monotonous features to entitle it to a single remark. For the commercial historian the evidence already collected is sufficient to enable him to hand down on a short and decisive page the character of British trade in the epoch from 1833 to 1857. If a joint-stock bank is in question, they do not want to be told that; the first accounts showed a surplus impudently vouched for all concerned, that it next turned out the whole capital had been squandered, and that finally the shareholders were informed they would have to make up an enormous deficiency. Neither need it be added that the directors throughout all these stages carried everything before them by the aid of lawyers and accountants employed to increase the terror of the victims by pointing out that bad as their fate might be, it could be made worse by a resort to the law of the land, and that this resort would infallibly be adopted unless "unanimity" were the only cry. If the instance is that of a private individual, no state particulars are required to the effect that the insolvent was a boy with a turn for horse-racing, or a clerk set up by a banking manager, or an older and more practised charlatan who had failed on two or three previous occasions, starting the last time with a "capital" of £10,000 on the wrong side, consisting of accommodation bills granted by established houses. They know that of course he became the first buyer in his district; that the old and respectable traders around him were gradually obliged to succumb in the competition; that he dared his creditors to take any steps against him on pain of losing in the meshes of the Bankruptcy Court the two shillings and threepence in the pound, which he considered he could offer if not driven to resistance. From one end of the kingdom to the other the experience has been the same, and people do not seek to hear any more of it. It is, doubtless, felt to be a grievous thing, that the state of the law should insure immunity for the offenders and prosecution for their dupes.

THE REVENUE OF BANKRUPTCY.—The first thing to do, my young friend, when you start in life, is to settle everything you possess upon your wife. Having done this legally and securely, take a warehouse in a good situation and begin to buy. That you may be under no alarm about your power to do this, I will explain, in a few words, the theory of trade. The greater part of goods manufactured are made by persons with little capital, and they are compelled to force sales to get bills of exchange for discount to pay for the raw material. The warehousemen who buy them are men of little or no capital, and they are compelled to hurry sales to get bills for discount to pay the bills drawn by the manufacturers. And so trade moves, one class continually pushing on another. The necessity to sell is behind every man's back; you, therefore, need be under no concern about your ability to buy. Before you have opened your doors a week you will scarcely be able to keep the commercial travellers out. Let it be hinted abroad—although it is not absolutely necessary for your success in failure—that your father-in-law is a person of property. It means nothing, but it will be useful in a variety of ways.—*Dickens's Household Words.*

MR. SPURGEON AND THE "HIGHER CLASSES."—We read in one or two of the papers that the Rev. C. H. Spurgeon is to preach on behalf of the South London Auxiliary to the Christian Blind Relief Society, at the Ranover-square Rooms, on Thursday morning.—It is added, that "the audience on that occasion will be strictly confined to the higher classes."

A correspondent of the *Morning Star* writes to that paper as follows:—"A short time ago I entered Westminster Abbey early in the morning, and asked one of the vergers if I might go for a space, for private prayer, into one of the private chapels. His answer was, 'No, sir, we allow nothing of that kind here.' I remonstrated; when he said, 'If you want to say your prayers, you can kneel down here' (a most prominent place at the entrance). I said, 'Were I to do so, the passers-by would think me a hypocrite or a Pharisee—I wish to get away from this many to pray alone.' Well, sir, said he, 'let my orders be against such a course, and I cannot let you through.' In course of time, having waited fifteen or twenty minutes, I paid a fee of sixpence, and was led through the Outerby by my clericone. When I entered the shrine of the Patron of the Abbey I knelt for a minute, but my inexorable guide roughly seized me said, 'Now, sir, come, none of that here—I told you that it was not allowed.' He made me rise from my knees, and I came away, feeling that our noble old Westminster Abbey was indeed no longer a place of prayer.

CONSECRATION OF BISHOP LYNCH.—We learn that the consecration of Rev. Dr. P. N. Lynch as Bishop of the see of Charleston, will take place on the second Sunday in March. Archbishop Kenrick, of Baltimore, and the Rt. Rev. Bishop Barry of Savannah, will assist at the ceremonies. Archbishop Hughes, of New York, is expected to be present.—*Catholic Mirror.*

PROVINCIAL COUNCIL.—The Provincial Council of the Province of Baltimore is summoned to meet in the Metropolitan Church, on Sunday May 2d.

DEATH OF THE REV. BISHOP LORAN.—This worthy patriarch departed this life on Friday, 19th ult., at his residence on Bluff street, Dubuque, at 5 o'clock. The Bishop was born at Lyons, France, in the month of May, 1791, consequently was in his sixty-seventh year. He was in the sacred ministry forty-three years, fifteen as the President of a College in France, and twenty-eight in this country; eight of which was in the service of the Church at Mobile, and twenty in Dubuque as the Bishop of the diocese.—*Dubuque Express.*

At the annual meeting of the Church Pastoral Aid Society, held the other evening, in the Free-trade Hall, the Rev. Canon Stowell, referring to the importance of the veto of the society, said a large proportion of the younger Clergy were preparing to be the pioneers of the Church of Rome in the Church of England, and some of our Bishops were caught in the same snare, and were either dupes or designers in the matter.

THE LATE ADDRESSES OF FRENCH REGIMENTS.—The following is a copy of the despatch addressed by Count Walewski to the French Ambassador in London, which was presented to Parliament, and read in the House of Commons:—

"Paris, Feb. 6, 1858.

"Monsieur le Comte.—The account you give me of the effect produced in England by the insertion in the *Monitor* of certain addresses from the army has not escaped my attention, and I have made a report of it to the Emperor. You are aware of the sentiments by which we have been influenced in the steps we have adopted with Her Britannic Majesty's Government on the occasion of the attack of the 14th of Jan., and of the care we have taken, in applying for its concurrence, to avoid everything that could bear the appearance of pressure on our part. All our communications manifest our confidence in its sincerity (*loyauté*), and our defence for the initiative being taken by it; and if, in the enthusiastic manifestations of the devotion of the army, words have possibly been inserted which have seemed in England to be characterized by a different sentiment, they are too much opposed to the language which the Emperor's Government has not ceased to hold to that of Her Britannic Majesty for it to be possible to attribute them to anything else than inadvertence, caused by the number of those addresses. The Emperor enjoins you to say to Lord Clarendon how much he regrets it.

"I authorize you to give a copy of this despatch to the Principal Secretary of State for Foreign Affairs.

"Receive, &c. "A. WALEWSKI.

"To the Count Persigny."

The following is a copy of a letter addressed to the Times but which that unscrupulous journal of course suppresses.—*Darnall Hall, Sheffield, 1 Feb., 1858.*—Sir—It is right for a Protestant to do that towards a Catholic which it is wrong for a Catholic to do towards a Protestant? I ask this, because you in 1853 praised Prussian Protestants for doing the very thing which you are now blaming French Catholics for doing. If you doubt this, refer to the *Times* of 17th January, 1853, where you will find yourself praising the Prussian Government for interfering to prevent Catholic Missions from preaching in localities where Protestant populations had the preponderance. Such a proceeding by Catholic Missions, you then stigmatised as 'the vanguard of an aggressive host of demands and encroachments on the Protestant Church, which a Protestant State cannot satisfy or submit to without sacrificing its character and standing as such.' Again I ask, is that right in a Protestant which is wrong in a Catholic?—Yours, R. J. GAINSBORO.

"THE REVENUE OF BANKRUPTCY"—The London Times says, in the surplus of insolvencies a case must now have something more than the usual monotonous features to entitle it to a single remark. For the commercial historian the evidence already collected is sufficient to enable him to hand down on a short and decisive page the character of British trade in the epoch from 1833 to 1857. If a joint-stock bank is in question, they do not want to be told that; the first accounts showed a surplus impudently vouched for all concerned, that it next turned out the whole capital had been squandered, and that finally the shareholders were informed they would have to make up an enormous deficiency. Neither need it be added that the directors throughout all these stages carried everything before them by the aid of lawyers and accountants employed to increase the terror of the victims by pointing out that bad as their fate might be, it could be made worse by a resort to the law of the land, and that this resort would infallibly be adopted unless "unanimity" were the only cry. If the instance is that of a private individual, no state particulars are required to the effect that the insolvent was a boy with a turn for horse-racing, or a clerk set up by a banking manager, or an older and more practised charlatan who had failed on two or three previous occasions, starting the last time with a "capital" of £10,000 on the wrong side, consisting of accommodation bills granted by established houses. They know that of course he became the first buyer in his district; that the old and respectable traders around him were gradually obliged to succumb in the competition; that he dared his creditors to take any steps against him on pain of losing in the meshes of the Bankruptcy Court the two shillings and threepence in the pound, which he considered he could offer if not driven to resistance. From one end of the kingdom to the other the experience has been the same, and people do not seek to hear any more of it. It is, doubtless, felt to be a grievous thing, that the state of the law should insure immunity for the offenders and prosecution for their dupes.

OF RAVENOUS WOLVES WHOSE GOPEL IS THEIR MUM.—Mr. William Rees, the Mayor of Haverfordwest, can now echo the prayer. But then he should not tempt ecclesiastical rapacity by keeping 'black pigs.'—White pigs would have been safe—their very colour would be a burning satire upon ecclesiastical cupidity. But black pigs—why it was tempting the levy of black mail—they were a congenial prize, and ecclesiasticism swooped upon its favourite quarry."

The *Court Circular* publishes a series of *tableaux* representing England in 1858. We give two of them:—"The editor of the *Record*, in frantic delight at Spurgeon's archiepiscopal elevation, writes an article to prove that Lord Palmeston is Elijah."

"Mr. Spurgeon (now Archbishop of Canterbury) officiates at the marriage of Archbishop Whately to his fifth wife—the previous four appearing as bridesmaids. After the ceremony there is a grand ball (males and females separate, of course); and the agility of the two Archbishops, who dance together, amazes everybody."

UNITED STATES.

CONSECRATION OF BISHOP LYNCH.—We learn that the consecration of Rev. Dr. P. N. Lynch as Bishop of the see of Charleston, will take place on the second Sunday in March. Archbishop Kenrick, of Baltimore, and the Rt. Rev. Bishop Barry of Savannah, will assist at the ceremonies. Archbishop Hughes, of New York, is expected to be present.—*Catholic Mirror.*

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FEMALE EMIGRATION.—We are glad to find from the report of the Commissioners of Emigration that Senator Seward and Hon. John Kelly have undertaken the charge of carrying through the National Legislature the bill for the protection of female emigrants to this country. Already symptoms of opposition begin to show themselves from interested parties, who are endeavoring to throw obstacles in the way

of the passage of such a law, on spurious pretences of guarding the honor of the American mercantile marine; but enough of evidence has been adduced to prove the necessity that exists for such legislation; and it should be put through as quickly as will be consistent with proper deliberation. We perceive that the Commissioners have consented to allow Mr. Vere Foster \$3 a head towards defraying the expenses of such female emigrants as he may send to homes and employments in the West. This is well; but it would be better if they had been a little more liberal, which, we think the saving of their funds, effected through Mr. Foster's philanthropic exertions, would warrant them in being.—*Irish American.*

SLAVERY IN THE UNITED STATES.—A case has been recently decided in the Kentucky Court of Appeals, which affords a striking example of the legal working of the so-called "domestic institution" of our Southern neighbours. A plain statement of the facts will enable the reader to comprehend the nature of the case.—Stephen Kyler, a negro slave, was emancipated by his master, Joseph Kyler, in the year 1843. For many years prior to his emancipation he had, so far as he could by the laws of Kentucky, been the husband of Cynthia, the slave of one Taylor.—Joseph Kyler, benevolently desiring to secure to his emancipated slave (and in all human probability, his half-brother) this wife, bought her of Taylor. He would at once have made her free, but the Kentucky Constitution of 1850 provides that no slave can be emancipated unless he or she shall emigrate from the State. Under these circumstances, and following legal advice, Joseph Kyler had recourse to a statute of Kentucky which provides that no free negro shall be capable of acquiring in fee, or holding for any length of time, as hire or otherwise, any slave, other than the husband, wife, parent or descendant of such free negro." Under this provision Cynthia was conveyed to her husband. Before the sale, however, of Cynthia to her husband, one Dunlap had recovered two judgments against him. Eight years afterwards, in 1857 he sued out writs of *fi. fac.* upon his judgment, and levied on Cynthia, as the property of Stephen Kyler, and was proceeding to sell her as a slave. Stephen joining with his wife brought this action asking the Circuit Court to declare that the woman was the wife and not the property of the man. This Court, however, decided against the plaintiffs, and the case went up to the Court of Appeals. Wheat C. J. affirmed the decision of the Court below.

DIVORCE.—Cincinnati papers state, that on the 8th Jan., no fewer than one hundred and fifty-seven applications for divorce were made to the Court of Common Pleas in that city. Other cities throughout the country can show proportionate statistics; and even villages and rural places, especially in New England, are doing their utmost to rival, in this respect, the scandalous records of their neighbours. Modern progress is leading the enlightened world towards a frightful abyss, and it seems, with irresistible power. England has already bowed before its mandates, though one of the most conservative amongst Protestant governments; and by her late legislation has not only declared lawful, but taken pains to render smooth and easy, the commission of this detestable sin. Divorce—in other words, adultery and modified polygamy—was once in England the exclusive privilege of the noble and wealthy; a kind Parliament has broken down these barriers, and has put into the hands of the lowest and poorest the same facilities for trampling on God's law. It is only in Catholic Europe—the stationary, retrograde, derided portion of European society—that this indulgence of lust or cuprice is resolutely refused, under pains and penalties, to all would be *progressive* men. In Prussia, the most powerful of all the Protestant governments of continental Europe, divorce has become so frequent, as to astonish and alarm all well wishers of human society. Of late years, the average shows that some three thousand or more divorces take place every year. This is in the proportion of 18 divorces to every 100,000 individuals. But, it must not be forgotten, that the Catholic population of Prussia, none of whom are ever guilty of this infraction of the entire population. Consequently the proportion of divorces to the Protestant population must be nearly doubled to arrive at the truth. In fact, taking the purely Protestant portions of the kingdom, we find by the census that in such districts, as those of Stettin, Magdeburg, Frankfurt, and Koenigsberg, the number of divorces stand as 30, 36, and even 57 to every 100,000 inhabitants. In the kingdom of Saxony, where the royal family is Catholic, and by its correct moral demeanour exercises, necessarily, great control over the higher classes, the proportion of divorces *per annum* is only 8 to every 100,000. We believe that the only non-Catholic commonwealth remaining in all Christendom, that does not tolerate divorce, is South Carolina. There is no state in the Union, no Protestant government in all Europe, that has not legalised adultery under the name of divorce. Long may South Carolina enjoy this proud distinction of being the only commonwealth in the whole world, which, without adopting Christ's religion as her state-creed has adopted His moral law as the basis of her legislation regarding the family!

CHURCH PROPERTY THEFTS.—It seems that a large amount of Church Property in Mexico sold by the late anti-Christian Dictator was purchased on speculation by American citizens! Thus between the infidel and the heretic, the robber and the receiver, the Catholics are ever doomed to suffer in this life!—When an attempt was made to interfere with the Trinity Church corporation of New York, the Press cried out loudly against the sacrilege; but when the Catholic Bishop or the religious Catholic communities are to be bereft—the Press thinks it all right.—The Editors can even quote Scripture, and are so dreadfully alarmed about God and Mammon being joined, that they are quite willing to relieve the Catholic Bishops of the means which the charitable have placed at their disposal, for the maintenance of the sick and the orphan. We cannot understand why such anxiety should be manifested on the part of unbelievers, because the Catholic Church has some real estate. They can relieve their anxiety as their ancestors did in England, Ireland, Scotland and Germany, by taking it away by force, but under color of law and in the name of religion! (See *Cincinnati Catholic Telegraph*) clip the following from the *Daily Commercial* of this city:—

"AMERICAN SPECULATORS IN MEXICAN CHURCH PROPERTY BITTEN.—Washington, Feb. 19, 1858.—Important dispatches from Mexico have been received at the State Department. Mr. Forsyth, the Minister, had recognized the new government, as have all the other members of the diplomatic corps, such a course being not only usual but necessary for the protection of the interests of American citizens. Grave questions are likely to come up at once with the Zuloga government, in consequence of the decree restoring the confiscated church property to the clergy. When the sales of this property were made last year, by the government, some of our citizens applied to the legislation to know whether, if in the case they should buy any of the confiscated property from the government, their title would be a good one; and if they could claim damages as American citizens if any subsequent government should take the property away from them. Mr. Forsyth decided that as the confiscation and sale were the acts of the government of Mexico, *de facto* and *de jure*, they would have a good claim in case the property they paid for should be taken from them by any subsequent government. It is said that purchases to the value of several millions have been made by American citizens, and that as the recent decree of President Zuloga has a retroactive as well as a present and prospective effect, the property is to be taken from them. The questions are likely to cause serious complications between the two governments, as however well founded President Zuloga's government may be, it can never possess the right to invalidate completed contracts between former governments and individuals."—*Cor. N. Y. Herald.*



THE TRUE WITNESS AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE B. CLERE, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes. TERMS: Town Subscribers... \$3 per annum. Country do... 24 " Payable Half-Yearly in Advance. Single Copies, 3d.

The True Witness. MONTREAL, FRIDAY, MARCH 12, 1858. NEWS OF THE WEEK.

Amongst the most interesting items of British news brought to us by the last steamer, we find an account of a deputation of Orangemen; who waited upon Lord Palmerston for the object of inducing him to revoke the instructions of the Irish Lord Chancellor to the Lord Lieutenant of the County of Down, directing him not to commend any person to be placed on the Magisterial Bench who would not subscribe a declaration to the effect that, so long as he held his commission as Magistrate, he would not connect himself with Orangeism. Lord Palmerston received the deputation most blandly, and snubbed them most unmercifully; telling them in plain words that Orange Societies were an insult to the Government, as though it were unable to protect the persons of its subjects; and that the best thing that the Orangemen could do, would be to go home, and quietly disband themselves—as "there was nothing which would more contribute to the peace of the country, and the obliteration of ancient prejudices." Giving them this nut to crack, Lord Palmerston most politely bowed the deputation out, who retired no doubt well satisfied with their reception. We would call the attention of M. Loranger to the above facts; and request of him to bear in mind that all that we ask is, that our Canadian Government shall adopt towards Orangeism the same policy, as has been adopted towards it in Ireland—a policy we may add that has been repeatedly and most earnestly enforced upon our Canadian authorities by the Imperial Government. If to ask this be "intolerance," then must Her Majesty's Protestant Ministerial advisers at home be the most intolerant of men.

The debates in the House of Commons have been exciting. By a large majority, Lord Palmerston has obtained leave to introduce his Bill for the new Government of India. A Bill for abolishing the odious impost of Church Rates was carried by a majority of 53; but on the measure for dealing with conspiracy to murder, Government suffered a defeat. In fact, both inside and outside of the House, there is a strong feeling against making any alterations in the criminal code—no matter how obvious the justice of those alterations—lest it might seem that the "British Lion" was awed by the crowings of the "Gallic Cock." Now amongst the fauna of the political word there is no beast that more piques itself upon its pluck than does the aforesaid "Lion;" and so at the present moment it is lashing its sides with its tail in a manner awful to behold, and roaring most obstreperously. This is to be regretted, for it seriously menaces the "entente cordiale," so advantageous to France and England, and to the cause of European civilization.

The trial of Father Conway commenced in Dublin on the 16th ult. The case for the prosecution lasted two days, and on Thursday the 18th, Mr. O'Hagan addressed the Jury for the defence. The witnesses examined for the Crown cut but a sorry figure. Having deposed to certain violent expressions of the Rev. Mr. Conway in Irish, they were subjected to a rigid cross-examination as to their knowledge of the Irish language, when they were forced to admit their ignorance of that tongue. This created much amusement in Court; whilst the loud cheers of the large bodies of the most respectable citizens of Dublin, who every evening accompanied the reverend gentleman to his lodgings, testified the warm interest that this "Priest Persecution" case has excited in Ireland.

On the Continent all was tranquil. From India the news is favorable, and the proceedings of the British armament at Canton are accepted as highly satisfactory, and as likely to bring the "Celestials" to their senses.

The chief topic of interest in the United States is the great "Revival," as it is called, that has occurred and is still raging there. Brother Jonathan is of an active restless turn of mind; he must be busy, he must be speculating somewhere, or dabbling in something. So the late financial crisis having put him out of conceit with commercial speculations, he is now turning his attention from Cottons and Missouri Bonds, to religion, and feels like taking a few shares in the kingdom of heaven. All classes have been affected by this strange movement, which breaks out periodically in the United States. Rich and

poor have felt its influence. "Religion" says the N. Y. Tribune, "is to certain degree fashionable, and church-going is taken as an evidence of respectability." Amongst the poor its effects are still more violent, and in the words of the Tribune, it is "spreading like a contagion, and taking like an epidemic." Placards are posted up in the streets to tell the wayfaring man where his soul can be saved, at the lowest figure and the shortest notice. Employers pray for their clerks, and the clerks bemoan the spiritual darkness of their employers. From all corners nasal supplications are offered up. Men grasp one another by the hand, and eagerly exchange notes as to the state of their respective souls. There is much "sweetness" in Broadway. The numbers of conversions are daily quoted by evangelical brokers in a spiritual "price-current;" whilst in Wall Street, hard-headed men of business discuss the "best means of promoting salvation." One day it is announced that the cabmen have "had a call," and that a "great work" is going on amongst the dealers in dry goods; the next, we learn that the firemen have been "took serious," and that all the old apple-women have "experienced vital religion." And so the epidemic runs its course, to the no small amusement of the worldling, but the sorrow and scandal of the Christian; who knows how and in what these scenes of morbid excitement must inevitably terminate. When the Spring trade revives, religion—that is "Revival Religion"—will collapse; roguery, and debauchery, and infidelity, will again abound, and the last state of the people will be worse than the first. Thus it ever has been with "Revivals."

Canada is to have the honor of raising a regiment of Infantry, to consist of 1,000 rank and file, and to be styled the "Prince of Wales Royal Canadian Regiment." The success of this experiment to recruit the British Army in Canada, where even unskilled labour is at a premium, is we think more than doubtful.

The Canada brings important news of a change of Ministry. Lord Palmerston has been succeeded by Lord Derby; Sir E. B. Lytton is at the head of the Colonial department. Orsini, Rudio, and Pierri have been condemned to death, and Gomez to penal servitude for life. Mazzini writes to the Times in defence of his colleague Orsini. The British troops were in possession of Canton; from India there is nothing of importance, but Sir Colin Campbell was concentrating his troops for an attack upon Oude, where the final and decisive struggle will take place.

PROVINCIAL PARLIAMENT.

On the 4th inst., M. Cauchon brought before the notice of the Legislative Assembly a question of privilege concerning the Quebec election. After commenting upon the unprecedented frauds which characterized that election, and pointing out that with a population of only 60,000 at the last census, upwards of 15,000 votes had been recorded, the Hon. gentleman moved, that, inasmuch as it would be impossible to enter into a scrutiny of frauds so numerous and so gigantic, "the return be declared null and void, and that the seats of the representatives for the City of Quebec be declared vacant."

This was opposed as unconstitutional, and contrary to the laws regulating the trial of contested elections, by M. Sicotte, the Attorney-General Macdonald, and the supporters of the Ministry. "There was no legal evidence"—argued the latter—"that a single illegal vote had been given," and the House could not take action upon mere popular rumor. M. Loranger and others followed on the same side. Mr. Ferres "had looked over the poll-books, but on the face of them could discover no irregularity."

Mr. J. S. McDonald supported the motion; whilst Mr. Galt proposed in amendment that the poll-books be submitted to a select committee of five members, to inquire whether any facts appear therein requiring the immediate action of the House. This amendment was, on a division, lost; 73 voting against it, and 48 in its favor—majority 25. Mr. J. S. McDonald then moved another amendment, to the effect that it was imperative on the House to cause an immediate enquiry at its Bar to be instituted into the Quebec election frauds, with a view of punishing the guilty parties. This too was negatived on a division by a majority of 19—the numbers being 65 for, and 46 against. The main motion was then proposed, when there appeared—Yeas, 32; Noes, 80; majority against the motion 48.—M. Cauchon's motion having been thus lost, a promise was given by the Ministry that after the evidence had been taken in the ordinary way, the case should be submitted to a select committee to determine how far the privileges of Parliament had been violated, and how far the fraudulent voters were liable to punishment.

On the 5th inst., the House proceeded with the adjourned debate on the Address in reply to the Speech from the Throne. The most striking, if not the most pleasing feature of the evening was a speech from a Mr. Ferguson, M.P.P. for Simcoe. This person who is described in the New Era as rowdy-like, and whose speech, according to the correspondent of the Montreal Herald, had a certain smack of

"brutality" about it, suggestive of the speaker's origin, education, and early associations—(he boasts of being an Orangeman since he was eleven years old)—declared himself opposed to Mr. George Brown, but in favor of the measures that the latter advocates. With many an endearing allusion to "Dear Brother McDonald," the Orange Attorney-General, he asserted that several members of the Ministry, amongst them the Attorney-General himself, had approved of those measures; and that he knew that those gentlemen would vote for his Bill for abolishing Separate Schools, and for the rest of the "Clear Grit" platform, whenever they came up. That in this Mr. Ferguson stated the simple truth, we fully believe; and in spite of its "brutality" we accept his speech as a valuable corroboration of the essential identity of Orange and "Clear Grit" principles. Betwixt the holders of those principles there may be, as between Mr. Ferguson and Mr. Brown, certain personal antipathies; but they are all actuated by the same motives, and aim, at the same results, viz Protestant and Anglo-Saxon Ascendancy, and the consequent degradation of the Catholic and French Canadian population of this Province. The only perceptible difference betwixt them consists in this—that a "Clear Grit" is an Orangeman out of office, whilst an Orangeman is a "Clear Grit" place-man.

On the evenings of the 8th, 9th, and 10th, the debate on the Address was continued, and was proceeding up to the time of going to press.

Mr. McGee's speech on the Address is admitted on all sides to have been a splendid display of oratory; and the electors of Montreal have good reasons to feel proud of their representative, and to congratulate themselves upon their choice. The Toronto correspondent of the Montreal Herald has the following notice:—

Toronto, March 4, 1858. The debates in Parliament will occupy all your space, so I need say only two or three words here. Mr. McGee's speech last night was, so far, the speech of the session. It was like Mr. Papin's effort last session, one of those unusually happy efforts which keep members and gallery occupied and amused from the time the speaker rises until he resumes his seat. There was a full concourse of strangers, and the Speaker had to call upon the Sergeant to suppress the tokens of that sentiment which was sympathetically communicated from the lower to the upper part of the building. The speech has since been the subject of conversation everywhere. Mr. Loranger's reply was cheered very enthusiastically by his own side of the House; but outside I hear only one opinion, that the allusion to Mr. McGee's supposed poverty and other misfortunes, whatever may be his faults, was, in the position in which the two men are, low and ungenerous. A gentleman whom I have known for a pretty warm opponent of McGee, in my hearing expressed a very emphatic censure upon the member for Laprairie at the conclusion of the latter's speech. Such attacks will do McGee as much good as his own eloquence. Probably the public will hardly appreciate the power of the speech which they read in the newspapers as delivered *in voce*.

Nothing indeed could be in worse taste, or more thoroughly "snobbish," than M. Loranger's attempted rejoinder to Mr. McGee. It was evidently the production of an ill-bred "parvenu" who piques himself upon his wealth, and "respectability;" whilst his sneers at his opponent's poverty, and at his being a "member for Griffintown," reflect discredit upon him only who could be ungenerous enough to give utterance to such taunts. They cannot affect Mr. McGee's position, and will certainly not tend to elevate M. Loranger in public opinion.

We regret that we cannot give our Member's speech in its integrity; but we copy from the Toronto Colonist that portion wherein he forcibly deprecated the active encouragement given to Orangeism by our Gov.-General, and his Ministerial advisers. It will be seen that the Attorney-General, when pushed to the wall, was forced to admit that he was a member, and an active encourager, of the infamous bloodthirsty organization which numbers Miller, the murderer of Farrell, amongst its "Dear Brothers!" As the Toronto Colonist avails itself of this admission to commend Mr. McDonald to the support of the Orangemen of Canada, we cannot refrain from pointing out to our readers that the man who is an active member and supporter of a secret politico-religious, anti-Catholic Society, which the Protestant Government of Great Britain is obliged to discontinue, cannot be a fit person to be entrusted with the administration of justice betwixt Catholics and Protestants, in a mixed community like ours; and that the same reasons which commend him to the support of Orangemen, point him out as utterly unworthy of the confidence and support of Catholics. The following is an extract from Mr. McGee's speech on the Address:—

Mr. McGee said there was another subject on which he would wish to address the House. It was in relation to a serious imputation against the head of the Government. There was throughout Canada West, in Montreal and in some portions of Canada East an institution upon the merits of which when the matter came up fully before the House, he would be prepared frankly to state his opinion. He alluded to an institution which would be before the House during the session for an act of incorporation—the Orange Institution. It had been the object of a great deal of debate and legislation. Gentlemen composing the majority of that House might say—as in some of their organs they had said—that this was an old country quarrel, with which they had nothing to do. But he could not think of disposing of the matter thus. And he would respectfully call the attention of the Attorney-General East, the Commissioner of Crown Lands, the Provincial Secretary—the gentleman wielding the Lower Canada majority—his objections to the head of the government. For, if it were really a serious matter, then these gentlemen giving him the majority to enable him to abuse his

position, were answerable, and they could not wash their hands of the consequences. There were other gentlemen whose individual attention he might call to the matter, but for personal reasons he did not think it would be delicate to do so. Of the merits of this institution he would be willing to hear all that could be said; and of its demerits he would adduce such facts as he believed were worthy the attention of the House when the subject came regularly up.—All he would at present say was that it was notorious, and none could deny it—whether the fault lay on the one side or the other, or on both—that this institution had always been the cause of more heart burnings, quarrels, rows and riots—and of more bloodshed also—than almost any one association, secret or public, that ever existed in this province or in the country from whence it was imported, Ireland. That fact was notorious. He would say moreover that it celebrates what all good men desire to be forgotten the anniversary of a battle fought during a civil war. Of all quarrels, family quarrels were said to be the worst. And of all things which ought to be forgotten, surely it ought to be that of civil strife. It was also notorious that one of the greatest occasions which the society celebrated was the anniversary of such a battle. Now, if an association were formed for celebrating the 13th of September, the occasion of the death of Montcalm—if such a day were celebrated, thereby reminding a portion of the inhabitants of the Province of defeat—reminding them that the sceptre had passed away from their house to the house of its present possessors—he would ask those hon. gentlemen from Lower Canada, would their Gallic blood stand such an insult? Again, he would ask, suppose the anniversary of the battle of Culloden were paraded as a party triumph, how would some hon. gentlemen in that house feel? Although there was not a Jacobite on the face of the earth, the very fact of the celebration would make them, and call up a feeling of opposition. These facts he would simply indicate as showing that, whether rightly or wrongly, the fact was notorious that at the hour the Orange Association and its celebrations and displays had occasioned ill-feeling, and had caused that turmoil, trouble and collision between the people, which ultimately led to breaches of the peace, special proclamations for murder and such like. And he stood there to accuse the hon. gentlemen at the head of the administration of encouraging that institution in this province.

Hon John A. Macdonald—I acknowledge the fact. (Laughter.) It is, I would inform the hon. gentleman, an open question. (Renewed laughter.) Mr. McGee said he would take the benefit of the hon. gentleman's acknowledgement to give him the benefit of the evidence in the case. Would the predecessors of the hon. gentleman in this united province have done as he has done. Over his own name and during the administration of the government of the province that hon. gentleman had identified himself with that association, and its members have rejoiced over the fact that he is one of their legal advisers. Now, it would be at once conceded that an act which might be perfectly right for a private person to perform, might be perfectly wrong when performed by the same party as the head of the government. That was the distinction he would draw. He did not intend to judge of any man's right to belong to any association he pleased. But the hon. gentleman was not a private person. Would Mr. Hinks have done as the hon. member whom he charged had done—even though it was requisite in order to form a party or lead a government? Sir Allan McNab was not, he believed, a member of this Association—or, if he were, he did not parade it in public. Would Mr. Baldwin or Mr. Lafontaine have done so?—or would not Mr. Lafontaine on such facts been made public respecting one of his colleagues have demanded an explanation. Now it appears as if hereafter the path of honor in Canada was through the lodges of the association. And he would show where the head of the government stood in relation to an institution which a portion of the people fairly considered hostile to their civil and religious liberties. He would read from one of the organs of the government, the Leader, under another name, the Patriot;—at a festival of Lodge 137—on the 2nd of February, 1858—of which O. R. Gowan, was Grand Master, after the removal of the cloth, a letter was read from the hon. Attorney General West. It commenced, "Dear Sir and brother," and in it the Attorney General expressed his regret that family affliction would prevent him having the pleasure of attending their festival that evening. Now he (Mr. McGee) would say to the gentlemen from Lower Canada, that if they believed this institution to be fairly objectionable to a portion of their fellow subjects, and if that feeling at last grew so strong that no remedial measures could reach it, who was to blame? The head of the government they were supporting. Now he would say that the head of a country like this, bidding for emigration and increase of population, had no right to recognize—or declare himself over his own signature—a member of an association which, before courts of justice, had been proved to be inimical to the rights of a portion of the community, and at all events, the cause of bloodshed. He would give the House this pledge, that when the question came up, he would, if he were allowed, demonstrate that for the last 30 years it had been the desire and settled policy of the empire, to discourage this exclusive sectarian and political association of one class against another, within the empire. And in former times the brightest heads of the province had been made to feel this policy. As he said before he desired to question no individual right. But no man should abuse his high place in order to encourage what was obnoxious to the feelings and convictions of a large portion of those over whom he had been put in trust to administer the government of the country.

"POLITICAL ASSASSINS AND THEIR RELIGION."—This is the heading of a lengthy article in the Montreal Witness, the object of which is to show that the Catholic Church approves of assassination; and that the Rouges, infidels, and the other inoffensive Protestants of Italy and Continental Europe generally, are but innocent lambs, "dressed up in wolves' skins by the priests," in order that the Catholic may have the satisfaction of killing them "with a clear conscience." As our erudite cotemporary attempts to support his thesis by appeals to history, we will take the liberty of examining a few of the instances by him cited, as corroborative of Rome's approval of assassination; and of the consequent necessity for a "Protestant, or at least a non-sectarian education of the masses" as the only "guarantee against murder and assassination." Our cotemporary's thesis in short is, that Popery fosters, and that Protestantism is a guarantee against, the crime of assassination.

(1.) "It must be recollected"—says the Montreal Witness in support of this thesis—"that two monarchs of France—Henry III and Henry IV.—have fallen under the daggers of assassins acting under the immediate instructions of priests, Jesuits, and even Cardinals."

ordered a Te Deum, and struck a commemorative medal." (3.) "Jean Châtel whose dagger cut Henry IV. in the mouth was not only a Roman Catholic, but a pupil of the Jesuits, and after this tool of the Holy Fathers had been quartered by the executioner, the king reluctantly expelled the whole order from Paris and France on the evidence that they had plotted the assassination, and directed the assassin. Such also were the revolutionists who in 1793 imitated in the streets of Paris, though on a smaller scale, the assassinations of 1572. Even Charlotte Corday, the most worthy of political assassins, was brought up a Romanist."

The Witness cites also the more recent political crimes perpetrated, or attempted, by the European Protesting democrats who have, like Gavazzi, &c., &c., renounced Popery, as additional testimony in support of his position. As we however find therein the very opposite of that which our cotemporary pretends to deduce therefrom, we need only remark thereupon that his "modern instances" are conclusive as to the demoralizing tendencies of Protestantism. Gavazzi, Orsini, Mazzini, and the other leaders of European democracy, may have been born, baptized, and brought up in the Catholic Church; but as they have openly renounced their allegiance to that Church, they are now to all intents and purposes sound Protestants—a Protestant signifying merely any baptised person who is not a Catholic. But to return to the more ancient instances cited by our cotemporary, we would observe that:—

1. Neither Jacques Clement, nor Ravallac acted under the authority of the Church or of her Ministers. Of the former, it is sufficient to note, that even Ranke in his libel upon the Sovereign Pontiffs known to the Protestant world as the "History of the Popes"—admits that Pope Sixtus "was amazed" when the tidings reached him of the death of Henry III, which would not have been the case had he been privy to the plot against Henry's life; and so generally was the act of his murder condemned, that a work was published by two Dominican Fathers—to whose order Clement belonged—to prove that the assassin of the King was, not Clement, but another person disguised in his dress. With the logic of the Fathers we have no concern; but their indignant repudiation of the murder is a clear proof that that crime was not sanctioned, or approved of, by the Church, or the great body of the Clergy. Again with regard to Ravallac, who was not as was the assassin of Henry III, killed on the spot where he committed his crime, we have the best possible proof—viz the prisoner's solemn asseverations under a severe and long continued application of the most cruel tortures—that he had no accomplices, no instigators; and that the crime which robbed France of her beloved Sovereign was concocted in the recesses of his own diabolical brain, and perpetrated by his own hand, without aid or counsel from any living creature. It is not however for us to establish the innocence, but for her accusers to prove the guilt, of the Catholic Church, in the affairs above mentioned.

2. That the St. Bartholomew's massacre was planned by the priests under advice of the Pope, or that for the horrid crime of the 24th Aug., 1572, the Catholic Church is in any sense more responsible, than is the Church of England for the far more infamous massacre of Glencoe perpetrated by the express commands of one whose "pious" memory is celebrated by many Protestants at the present day, is false. Again we cite the avowal of the Protestant historian Ranke, that "it cannot be proved that he"—the Pope, Pius V.—"was privy to the preparations to the massacre of St. Bartholomew;" and we assert that there is no shadow of a proof to show that his successor Gregory had any knowledge of the intended crime. We must remember also that in the XVI century there were no daily newspapers, no electric telegraphs carrying the tidings of every great event from one part of Europe to the other; and that consequently it was very easy for Charles IX in his report to the Sovereign Pontiff, to put the massacre, upon which, now that all the details are known, all men look with horror, in a very different light from that in which we now view it. This is what actually took place. The French King wrote to the Pope representing the massacre as a sanguinary conflict between the Catholic royalists and the Huguenot rebels, in which the latter were routed with great slaughter. Having no means for verifying, and no reasons for doubting, the truth of Charles' report, the Pope celebrated what he believed to be a legitimate victory won on a fair field, against the enemies of the Church, and of the king, with religious ceremonies, and the striking of a medal with a motto commemorative of the defeat of the rebels who had long disturbed the peace of France; and who by their innumerable atrocities, their cruel murders, their repeated violations of the most solemn engagements, and their disregard of all laws human and divine, had brought that once flourishing kingdom to the verge of destruction. A victory over such monsters as the Huguenots, if obtained by lawful means, would have been a legitimate subject for congratulation and religious thanksgiving; and no fault can be imputed to Gregory XIII and his Cardinals, because, having no other means of arriving at the truth, they accepted the explanation given them by the French Court of the cir-



circumstances connected with the awful events of the St. Bartholomew.

So much for the action of the Court of Rome; whilst for that of the Parisian clergy it is sufficient to say that there is no evidence to show that the massacre was premeditated, or that if it was premeditated, any of the French Clergy were privy thereto.

God forbid that we should attempt to offer any excuse for, or to palliate the hideous crime of, the St. Bartholomew; but we would remind the Montreal Witness that it was, at the worst, but the putting into execution against the Huguenots, of the identical treason which some twelve years before, the Huguenots had planned, and almost carried into execution against the Catholic party.

3. The affair of Jean Chatel is easily disposed of; for in this case not only it was not proved that his crime was committed at the instigation, or with the privacy of the Jesuits; but the perfect innocence of the Reverend Fathers was on the trial clearly established in spite of the energetic efforts of their numerous, powerful, and unscrupulous enemies, and was subsequently admitted by their speedy recall.

Jean Chatel, who on the 26th December, 1595, stabbed Henry IV in the face, had been formerly a student at the Jesuit College; and taking advantage of this circumstance, the enemies of the Jesuits—then very powerful in Paris, and who for years had been seeking to ruin the Reverend Fathers in the public estimation—thought to implicate the teachers in the crime of their former pupil.

they were condemned—"non servato juris ordine, neque partibus auditis," says De Thou; but within a few years their innocence, and the malice of their adversaries were clearly established by their recall from exile, and by the confidence reposed in them by the very king whose life they had been falsely accused of attempting, but whose heart was committed to their keeping after his death.

But we have already given too much time and space to the libels of the Montreal Witness. On another occasion we will examine by the light of history what guarantee against assassination, murder and other political crimes, is afforded by a Protestant or non-Catholic system of training.

MOCKERY OF JUSTICE.—Under this caption the Toronto Mirror notices our remarks upon the gross dereliction of duty of which the legal authorities were guilty, in allowing an interval of seven weeks—from the 23rd of Dec., 1857, to the 10th of Feb., 1858—to elapse without making the slightest effort to procure the arrest of the Orangeman Miller, the cold-blooded murderer of the Irish Catholic Farrell; thereby giving the criminal ample time to effect his escape, and to set the laws of God and man at defiance.

This question our cotemporary will find answered in his own columns in an extract from the Guelph Herald, a Protestant journal, which our readers will find on our fifth page. The Guelph Herald, as well as the True Witness, finds that "it is to be regretted that so long a period has been allowed to elapse between the commission of the act and the initiation of sufficient measures for bringing the homicide to trial;" and it is this truly scandalous delay, and wilful dereliction of duty, on the part of our Executive and our Orange Attorney-General, that we, and that every man, not a "government hack," must condemn as a "mockery of justice."

But says the Mirror, in apology for his Orange patron, the reward was offered "as early as the Cabinet could address themselves to the consideration of the difficulty, in view of their absence from the Seat of Government at the polls." What!—is the murder of one of Her Majesty's subjects of so little consequence in Canada then, that the Executive charged with the maintenance of the law, and the protection of our lives and property, cannot address themselves to the consideration thereof, cannot initiate the slightest measure for the arrest of a murderer indicated by the verdict of a Coroner's Jury, for the space of seven weeks, because forsooth! they were all so busy at the polls, and so engrossed in their particular electioneering affairs, that they had no time to spare for the "consideration of the difficulty?"

But though this may satisfy the Mirror—though this explanation of the prolonged inaction of the Ministry may be a virtue in its opinion and in that of the whole tribe of "government hacks"—it does not satisfy, it will satisfy no honest man; and for this reason, that, if the Ministry could not, during the space of seven weeks, find time to offer a reward for the apprehension of a fugitive from justice, charged with the highest crime known to the law, they are not fit to be entrusted with the protection of our lives, they are not worthy of the trust that has been reposed in them by the people of Canada.

Shall we suggest another explanation of the indifference with which our Executive beheld the escape of Miller, the murderer? It is said that the latter is an Orangeman; it is known that the Attorney-General for Canada West is a member of that infamous society; and it was hardly to be expected that "Dear Brother" McDonald should take any very active steps to bring his "Dear Brother" Miller to justice; or that an Orange official should have any scruples about conniving at the escape of a brother Orangeman, charged with such a mere bagatelle as the murder of an Irish Papist.

Good News, if True.—The Ottawa Tribune assures us that "the Catholics of his section of the country have a guarantee" that the Ministry is prepared to grant them equal rights with Protestants upon the School Question.—This we are glad to hear; but must confess that we should have been better pleased had our cotemporary condescended to inform us of the nature of the "guarantee" which they—the Ministry—have given. We hope that we may be mistaken, but we fear that their "guarantee" is but little worth; for this is certain that, in their addresses to their respective constituents the Upper Canada members of the Ministry pledged themselves and their colleagues not to make any further concessions to Catholics on the School Question.

We would direct the attention of our readers to an article on our sixth page extracted from our United States exchanges, and treating of prostitution in the "Common Schools" of the State of New York. The facts are clearly proved—the deponents being Protestants, and therefore unexceptionable witnesses against Protestantism; and are conclusive as to the immoral tendencies of State-Schoolism. In perusing however the disgusting details which we lay before their eyes, our readers should remember that what the "Common Schools" of New York are, that also are the "Common Schools" of Canada; that in both the same immoral practice of herding together boys and girls of the age of puberty, and under the superintendence of male teachers, obtains; and that in Canada, at all events, it seems to be the custom of the teachers to flog their female pupils publicly before the boys.—The results of such a system of treatment upon the morals of the rising generation cannot be doubtful; and if the parents of Canada do not promptly take energetic measures to abate the nuisance of those dens of infamy which Protestant fanaticism has forced on us in this country, we may soon expect to be roused from our disgraceful apathy, as unpleasantly as have been the unfortunate mothers of the children who frequent the "Common Schools," or rather "common" brothels, of the State of New York.

PRESCOTT ST. PATRICK'S ASSOCIATION. At the Annual Meeting of the St. Patrick's Association of Prescott, held in their Room, on Tuesday, the 2nd inst., the following Officers were elected for the ensuing year, viz.— Daniel Conway, Esq.,—President, (re-elected.) Mr. Joseph Dissett,—Vice-President, do. Farrel Peeney,—Treasurer, do. D. F. McCarthy,—Corresponding Secretary. Francis Culhane,—Recording Sec. (re-elected.) Board of Management—Messrs. John Mooney, John Murphy, Michael Meagher, Thomas Whelan, Stephen Kavanagh, William Tobia, and Philip Murphy. FRANCIS CULHANE, R. S. Prescott, 3rd March, 1858.

Government has at length offered a reward for the apprehension of William Miller, charged on the verdict of a Coroner's jury with the wilful murder of John Farrell. While highly approving this action of the Executive, it is to be regretted that so long a period had been allowed to elapse between the commission of the act and the initiation of sufficient measures for bringing the homicide to trial. Our readers generally are averse of the occasion and the circumstance under which the unfortunate youth John Farrell met a premature and awfully sudden death. On the day the polls were opened at the recent election for the North Riding, a conflict took place between a party of Roman Catholics returning from the poll and a number of Orangemen who had congregated at McCrear's tavern, Alma. It is disputed which party was the assailants and which the assaulted; in all probability, should the case come under the investigation of the Court of Assizes, it will be found that neither party was blameless; it is, however, remarked, that while the Catholic party are only charged with carrying sticks, it is evident from the death of one man by a gun shot wound, and from another wounded by a long knife, that the Orangemen were better prepared for a combat than their opponents.

After commission of the Act, Miller, we believe, surrendered to a magistrate, and an inquest was subsequently held by Coroner Gordon of Arthur. The evidence adduced has been published in Montreal and Toronto, and if the statements sworn to by the witnesses, who were mostly Protestants, are not rebutted, it must go hard with the accused, whose flight adds to the presumption of guilt. Meantime three magistrates, who had all voted on the same side as the party with whom Miller was acting, held a court in Elora, had Miller brought before them, and, after hearing evidence in the case, accepted very moderate bail for his appearance. We had no idea that any gentlemen in the Commission of the Peace had in such circumstances any right to liberate on bail, but had believed that such power was vested solely in the judges of the Superior Courts; but, doubtless, the magistrates who assembled in Elora must have had competent legal advice ere they hazarded so strange a procedure. The result is, that Miller is a "fugitive from justice," and that the Roman Catholic population of the North Riding, deeming that the local authorities were not disposed to accord them the protection of the laws, have become considerably excited, and Catholics have been charged—we believe falsely—with one or two assaults. In these circumstances, the Elora Backwoodsmen, instead of endeavoring to assuage the hostile feelings mutually displayed by Catholics and Orangemen, has told the "violent ruffians" of Arthur, that the Orangemen of the adjacent townships were about to combine and move upon them, after the fashion of the Yankee "Regulators," assuring them that "revenge is sweet," and that "no mark is so fair as the breast of a foe."

This is certainly throwing oil on the troubled waters after a peculiar fashion. Nor did the threatened invasion of Arthur remain unaccomplished. Some eighty sleighs filled with Orangemen, to the number, it is said, of 800, most of whom were armed, drove into Arthur village on Saturday week; but the Catholics of the village, who were far inferior in number, prudently kept out of the way, so that happily no riot ensued. The Orangemen, after firing a few muskets and making some noise, took their departure.—Guelph Herald.



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TEMPERANCE ASSOCIATION, FOURTH AND FIFTH COMPANIES OF VOLUNTEER RIFLES, AND No. 1 HOSE COMPANY, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

- JOHN McDONALD, Chief Marshal, on Horseback. RIFLE BAND. FOURTH COMPANY OF VOLUNTEER RIFLES, Major Devlin: Members Four Deep. FIFTH COMPANY VOLUNTEER RIFLES, Captain Bartley, Members Four Deep. CANADIAN INDEPENDENT BAND, No. 1 HOSE COMPANY. IRISHMEN OF THE CONGREGATION OF ST. PATRICK'S CHURCH, Not being Members of any of the Irish Societies. HARDSYD BAND. Sup. | FATHER MATHEW BANNER | Sup. Two Stewards with Wands. MEMBERS OF THE TEMPERANCE SOCIETY, Two Abreast. Two Stewards with Wands. VIGILANCE COMMITTEE, EXECUTIVE COMMITTEE, SECRETARY AND TREASURER, VICE-PRES., PRESIDENT, VICE-PRES. Two Stewards with Wands. SANSFIELD BAND. Sup. with | BANNER OF ST. PATRICK, | Sup. with Spear. Two Stewards with Wands. MEMBERS OF THE ST. PATRICK'S SOCIETY, Two and Two. Supporter | LADIES' HARP BANNER | Supporter. Members Two and Two. Sup. with | NATIONAL EMBLEM | Sup. with Spear. BANNER. Two Stewards with Wands. Members Two and Two. Supporter | GRAND | Supporter with | SUNBURST BANNER | with Battle Axe. | OF IRELAND. | Battle Axe. Two Stewards with Wands. COMMITTEE, PHYSICIANS, SECRETARIES, TREASURER, VICE-PRESIDENTS, PRESIDENT, CHAPLAIN, CLERGY OF ST. PATRICK'S CHURCH. Supporter | GRAND | Supporter with | HARP BANNER OF | with Battle Axe. | IRELAND. | Battle Axe. Two Stewards with Wands.

THE MEMBERS OF THE ST. PATRICK'S SOCIETY, and the TEMPERANCE ASSOCIATION, will ASSEMBLE at

THE ST. PATRICK'S HALL, PLACE D'ARMES,

At EIGHT o'clock, A.M., precisely; whence they will proceed in PROCESSION, on being joined by the Fourth and Fifth Companies of Volunteer Rifles, and No. 1 Hose Company, through GREAT ST. JAMES, BLEURY, and LAGAUCHETIERE STREETS, to ST. PATRICK'S CHURCH; where a SERMON, suitable to the occasion, will be PREACHED at High Mass, and a COLLECTION taken up for the poor.

On arriving at the Grand entrance of the Church, the Procession will form a double line, facing inwards, leaving an open space of at least eight feet.

The FATHER MATHEW BANNER will fall to the right, and the BANDS to the left, one of which will (as soon as the Clergy and Presidents enter the door, followed by the other Office-Bearers, the Banner of St. Patrick, Grand Banner, and the Grand Sunburst Banner of Ireland), STRIKE up the National Air—"St. Patrick's Day."

After Divine Service, the Procession, on being joined by the MALE portion of the Congregation of St. Patrick's Church, who may not be Members of any of the above named Societies, will RESUME the same order in RADEGONDE and LAGAUCHETIERE STREETS, and PROCEED by CRAIG, ST. ANTOINE, MOUNTAIN and W'CORD STREETS, passing St. Ann's Church; and thence THROUGH WELINGTON, M'GILL, and NOTRE DAME STS., to St. Patrick's Hall, where the Procession will disperse.

By Order, JOHN McDONALD, Chief Marshal.

ANNIVERSARY DINNER.

THE ANNIVERSARY DINNER of the ST. PATRICK'S SOCIETY, in commemoration of the FESTIVAL OF ST. PATRICK, will take place on the EVENING of the 17th inst., at COMPAIN'S RESTAURANT, Place D'Armes. Dinner to be on the Table at SEVEN o'clock. Tickets 12s 6d each; to be had at Compain's, as also from the Members of the Committee.

AN ADJOURNED MEETING of the St. Patrick's Society will take place in the ST. PATRICK'S HALL, on MONDAY EVENING NEXT, the 15th inst., at EIGHT o'clock precisely.

As business of importance will be transacted, a full and punctual attendance is requested.

By Order, WM. WALLACE O'BRIEN, Rec. Sec. N.B.—Members in arrears desirous of qualifying themselves to Vote at the Annual Election will PAY their Dues at this meeting.

ARREST OF A GANG OF THIEVES.—On Thursday a man named Charpentier, was given into the keeping of Detective O'Leary, for having stolen a coat from the store of Mr. Barbeau, St. Paul Street. When the prisoner arrived at the Police Station, he "peached" on two companions, named respectively Alford and Cessage, who were arrested in the Quebec Suburbs the same evening. The three prisoners were brought before Mr. Coursol on Friday morning, and depositions having been taken against them, they were remanded for trial at the ensuing Court of Queen's Bench.

FURTHER DISCLOSURES OF THE MURDER CASE AT SAINT JEROME.—We understand that the investigation lately made at St. Jerome, by Mr. Delisle, clerk of the crown, in connection with Mr. Jones, Coroner, and Dr. Craik, was such as to establish that the murder of Mrs. Desforges was not the result of poison, but of suffocation by a feather pillow; and that the two principal actors in the crime were Widow Belisle and a man named J. B. Desforges, the brother of the deceased woman's husband; the investigation has also brought to light that the husband was an accessory before the fact. Strong evidence being obtained to raise the suspicion that the late Mr. Belisle, the husband of the female prisoner, Widow Belisle, who died suddenly some fifteen months ago, had been poisoned, his body was exhumed, and the necessary analysis is now being made by Dr. Craik. The husband of the deceased woman, his brother and Mrs. Belisle have been arrested and are now awaiting their trial at the ensuing Court of Queen's Bench. Of all the cases entered for trial this term, this one promises to possess the most terrible and melancholy interest; and, perhaps, no trial ever took place in the city to rival, in harrowing details the circumstances connected with this murder.—Montreal Herald.

The Brockville Recorder of Thursday, says:—"Yesterday morning the appalling intelligence reached town that a whole family had been murdered the previous evening, about two miles from Dublin Corners, and about ten miles from Brockville. On making enquiry, we found the intelligence but too true, as it appeared a man by the name of Thomson, his wife, and a hired man, had been brutally murdered by some persons as yet unknown. It appears that the murdered body of Thomson was found lying on the bed, fearfully mangled. The body of his wife was found on a chair, dreadfully cut. While the body of the hired man was found in the barn literally cut to pieces. These are all the particulars we could gather before going to press. Dr. Edmondstone, coroner, has left town for the purpose of holding an inquest. It is said that Thomson kept several railway labourers as boarders, but whether or not any suspicion attaches to these persons, we have not heard.

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

Died. In this city, yesterday morning, 10th inst., James, eldest son of Mr. Peter Casey, Deputy Revenue Inspector, aged 20 years. Friends and acquaintances are respectfully invited to attend his funeral, this afternoon at three o'clock, from his father's residence, 33 Sanguinet Street, to the place of interment, Catholic Burying Ground. In Reading, Pennsylvania, U. S., on the 8th inst., at the residence of her son-in-law, Mr. John Lee, contractor, Mary Tovey, a native of the County Kilkenny, Ireland, and wife of Mr. Peter Jackson, Cote St. Paul, aged 48 years.

MONTREAL MARKET PRICES. March 9, 1858. Table listing prices for various commodities like Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Potatoes, Mutton, Lamb, Veal, Beef, Pork, Butter, Eggs, Ashes, and Pearls.

MRS. UNSWORTH HAS the honor to announce to her Friends and the Public, that she will give a

GRAND VOCAL AND INSTRUMENTAL CONCERT, AT THE MECHANICS' HALL,

TUESDAY, THE 6TH APRIL, Assisted by her DAUGHTERS and several distinguished AMATEURS and PROFESSORS.

Programme in future advertisement. March 11, 1858.

P. K. METHUEN, Mass., Aug. 26, 1857.

Messrs. P. Davis & Son—Dear Sirs: I have had occasion to use your PAIN KILLER very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the Jungles without it. In case of colic, diarrhoea and cholera, the Pain Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit and the good of the people where I go. Sincerely yours, M.H. RIXBY. The Rev. H. L. Van Meter, writing from Bassin, Burmah, says—"The Kearns praise it very highly indeed. I cannot conceive how a single medicine could better meet their peculiar ailments and habits than does your Pain Killer. We are now using it freely in our family and find its excellent qualities confirmed with each renewed trial. Please send me 410 bottles by first opportunity." Sold by all medicine dealers. Lyman, Savage & Co., and Carter, Kerry & Co. Montreal, Wholesale Agents. Sold by Druggists everywhere.

A LUXURY FOR HOME.

If our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.

No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.



FOREIGN INTELLIGENCE.

FRANCE.

The Ami de la Religion of the 11th Feb. announces that the celebrated and well-known eloquent preacher, the Rev. Father Ravignan, who has done so much towards the revival of Catholic feeling in France, is hopelessly ill.—Great grief is felt throughout the religious population of Paris at the prospect of losing such a fervent instructor.

In consequence of the suppression of the Spectateur, all the poor men employed in and about the printing-office of that journal, such as the porters, the folders, &c., were thrown out of employ. The Emperor, compassionating their state of distress through having to remain unemployed during a period more or less long, has sent to each a sum sufficient to support them, until they can procure some employment—that is, their daily wages for three months. This body of men, which is numerous, has addressed a letter of thanks to the Emperor.

The Chambre des Mises en Accusation had decided that Pierri, Orsini, and others concerned in the plot against the Emperor, should be tried before the Court of Assizes; and the trial is shortly expected to commence.

A notice from the British Foreign Office, says—that no person is henceforth to be permitted to land in France without a passport.

Captain Dunham, of the American barque "Adriatic," which lately escaped from the French authorities at Marseilles, has sold his ship either to the Russian government or a Russian firm, and was making his way to England.

The following is from the Times Paris correspondent, dated 18th ult.

Four or five days ago a letter from Paris, published in the Nord, of Brussels, stated, in substance, that it was about to be suggested to the English Government to have any member in the House of Commons, who should in future speak "disrespectfully" of the Emperor of the French, called at once to order. No credit was given to the statement here; it would appear, to be sufficiently explained by Lord Palmerston's remarks on Tuesday night. Certainly the French Government has little reason to complain of want of alacrity on the part of English Ministers. Lord Palmerston was quite right in saying that to require the insertion in the Moniteur of M. Walewski's apologetic despatch would be "absurd." It would be absurd to call on the French Government to stultify itself; one cannot expect it to turn round and tell the French colonels that their ready acquiescence in its own wishes was wrong.

A number of French police agents have been already sent to London, to hunt out, and keep up a surveillance on the refugees. Surely French authorities ought to feel grateful to our Government, who, it is reported, was kind enough to send a person to Paris under whose guidance and care they arrived at their destination.

I alluded yesterday to the accounts from Turin intimating the probability of M. Cavour relaxing a little in the way of concession. The fact is confirmed in private letters received to-day. The Sardinian Government has yielded on certain material points to the demands of the French Government. These points relate to the refugees and other persons in Genoa, who may be considered by the French Government as "dangerous." Powers will probably be demanded for the removing to a distance, or altogether expelling them from the Piedmontese territory; and in the matter of the press that summary measures may be taken against it. Similar concessions will be made by Belgium, particularly with reference to the press. I am not quite sure that the concessions will stop here. The modification, or completion of the law in England, in compliance with the prayer of the French Government, may encourage the latter to increase its demands on Belgium and Sardinia, and will render it more difficult, if not impossible, for either of those small States to resist.—If Belgium and Sardinia be reproached with yielding (and few reflecting men will think of reproaching them) they may safely answer that they cannot do wrong when they only imitate, mutatis mutandis, the example of their "big brother."

RUSSIA.

The journals of Moscow contain a list of 501 landed proprietors belonging to the order of Noblesse, who have given in their adhesion to the liberal measures of the Emperor, respecting emancipation of serfs, which it was expected at one time they would oppose.

SWEDEN.

Sweden again affords the strange spectacle of a country conscious that its people have totally lost all faith in the national religion, and that if its persecuting laws are relaxed, there is nothing to prevent their abandoning it in a mass, and yet absolutely ashamed to maintain in face of day its outrageous code. This led, as our readers will remember, to the introduction by the Government of a Bill to mitigate the penal code, which was thrown out last autumn by the House of Nobles and by that of the Clergy. Another Bill has now been introduced. It proposes that every Swede shall still be compelled to belong to the Established Church, on pain of losing all offices and emoluments, and all civil and political rights of every kind, and imposes severe fines and imprisonment upon every attempt, however moderate and argumentative, to make proselytes to any other religion, or to assail that of the Establishment. It is to be observed that this measure is not proposed as a penal law, but as a large and liberal measure of toleration; and so, indeed, it would be in that truly Protestant land. It is, we believe, too liberal to pass. The simple fact is (and it is openly avowed both by lay and clerical speakers in the Swedish Diet) that they would gladly be rid, if they could, of the shame of persecution, but that they well know that nothing else affords the slightest chance of checking the dreaded spread of the Catholic religion. If the Catholic Church could but be kept out, toleration might be established, because the Swedish Protestants really care not a straw either for the established or for any other form of Protestantism.—Weekly Register.

DENMARK.

A letter from Copenhagen in the Gazette de la Liege says:—"Many persons are becoming converts from Lutheranism to Catholicity.—These conversions, which fill with joy the hearts of the children of the Church, are causing a great sensation in Holstein. The chief of one of the first families of the Holstein nobles—Count Hahn de Neuhaus, brother of the Countess Ida Hahn Hahn—has embraced at Talborough."

ITALY.

ROME.—We extract the following from the

Roman correspondence of the Journal de Bruxelles:—"The Vicar-General's department has just published a statistical account of the population of Rome for the year 1857. It would appear from this table that Rome has 54 parishes; and that in the capital there are 38 Prelates, 1,351 Priests, 2,931 Professed Religious Men, and 1,930 Religious Women, 936 Seminarists (students for the Priesthood), 273 dissenters from the Catholic Church; among which number is to be included the Protestant foreigners, but this is without including the Jews, who have a quarter of their own; there are 38,926 families, and in all a total of 179,952 inhabitants. There is, moreover, during the winter and until after Easter a floating population, which the last year amounted to 80,000; these, of course, are strangers and foreign visitors. At the time when the Holy See was during ancient political troubles obliged to reside at Avignon (in France), the population of Rome fell to 16,000 citizens.—The Romans will therefore clearly see the downward career which would be likely to happen to their capital if ever the Holy See should be transferred. The inexhaustible charity of Pius IX. has been again manifested on the occasion of the terrible disasters arising from the earthquakes in the kingdom of Naples. The Minister of the Interior has received, through Mgr. Ferri, Archbishop of Sidon, Apostolic Nuncio at Naples, a sum of 3,000 ducats from His Holiness, for the relief of the sufferers. The Official Journal of the Two Sicilies testifies, in very affecting terms, its gratitude for the parental solicitude of the Holy Father, who not only has offered up fervent prayers to Heaven on behalf of the unfortunate people of the provinces of Basilicata and the home principality, but has also assisted the helpless from his private means.—The College for the United States is in a fair way of progression: an authorised agent from the Bishops of the United States is in Rome, and it would appear that now the only question is as to the locality to be selected."

The Campanile of Turin announces the death of Mgr. P. Ravina, Vicar-General, administering the diocese in the name of His Grace the Archbishop Fransoni, who has been for some years past in exile, in consequence of upholding the rights of the Church against the pretended liberal government of Count Cavour. This loss (says the Campanile) will be a severe blow to the exiled Archbishop, who well knew the high qualities of a man to whom he was attached as an intimate and faithful friend. In Mgr. Ravina the Clergy admired a model of the most exemplary life, a lively faith, and an activity constantly sustained during a career of seventy-seven years. Parsimonious towards himself, he exercised extreme benevolence towards the poor, and his charity was as enlightened as it was generous.

INDIA.

The Bombay Standard, of the 5th January, publishes a list of casualties since the commencement of the insurrection. The list includes commissioned officers only—not soldiers, whose number must be legion. It is a frightful array of names, and a glance at it awakens feelings of horror and pity.—420 officers of all ranks, from General down to Subaltern, have fallen since the first outbreak at Meerut to the second relief of Lucknow.

A supplement to the London Gazette, of Tuesday, gives lists of the Europeans, men, women, and children, as well those not belonging to the East India Company's service, as those who did, who have been murdered by the rebels, or killed in action, or who died in the field against the rebels, or have been wounded. These lists are terrible to contemplate, and it is utterly out of our power to publish them. They fill nearly fifty folio pages, and, on a rough calculation, contain upwards of three thousand names, and a large majority are set down as killed or dead. With this supplement to the official paper before the public, no one, says the Star, can be misled by the consolatory statement regularly appended to the reports of the engagements with the mutineers, in which our losses are set down as "inconsiderable."

At Delhi the course of justice no longer suffers any impediment, so far as the minor agents in the rebellion are concerned. On the 22nd of December the Nawab of Theyghar was hanged. "At an early hour the Chandney Chowk, where the gibbets are erected, was thronged with natives, principally Hindoos, who appeared to take a lively interest in the spectacle. A strong body of Her Majesty's 60th Rifles, preceded by their band, marched up about a quarter past four, and drew across the road on all sides of the gibbets, while the gallant Goorkhas lined the right side. All the buildings in the neighborhood were crowded with European spectators, some females appearing here and there. About twenty minutes past four the cart containing the prisoner appeared, drawn by bullocks, and guarded by a party of Sikh cavalry. The Nawab, a tall, stout, good-looking man, dressed in plain white clothes, with a figured muslin turban, having been pinioned, mounted the platform; his eyes were covered with a cloth, and the hangman having descended, the drop fell, and the traitor was launched into eternity. He struggled for some seconds, and then all was over. The crowd was very orderly, not a sound or sign escaped them during the ceremony; but very few Mahomedans were present. On the morning of the 24th three rebels were hung, one of whom was the leader of the attack at the Hindun, and the plunderer of Georagan. His rank in the rebel army was 'General.' The other two were 'small fry.'—Correspondent of the Daily News.

The Lucknow heroines had arrived at Calcutta, and were received with great enthusiasm, a salute being fired from the fort.

There are no authentic accounts of the enemy in and around Lucknow, but it was considered not unlikely that they numbered 100,000 men.

The following extract, from a private letter written by a gentleman of the highest respectability, at Calcutta, has been communicated to the London Star:—"Nana Sahib was taken by Outram, on the 2nd January. Four British officers (prisoners) were offered in exchange, which the Governor-General said could not be listened to, but no orders as to the disposal of Nana were sent, which may involve another reference."

"The trial of the ex-King of Delhi had been fixed for the 9th, but the prisoner being indisposed, it was postponed till the 13th, and by this time has no doubt been brought to a termination. These are the charges preferred against him by the Government-Prosecutor, Major Harriott, of the Judge Advocate-General's Department:—"COPY OF CHARGES PREPARED AGAINST MAHOMED BAHADOOR SHAH, EX-KING OF DELHI.

"1. For that he, being a pensioner of the British Government in India, did at Delhi, at various times between the 10th of May and 1st of October, 1857, encourage, aid, and abet Mahomed Bukht Khan, Subadar of the Regiment of Artillery, and divers others, non-commissioned officers and soldiers unknown, of the East India Company's Army, in the crimes of mutiny and rebellion against the State.

"2. For having, at Delhi, at various times be-

tween the 10th of May and 1st of October, 1857, encouraged, aided, and abetted Mirza Mogul, his own son, a subject of the British Government in India, and divers other unknown inhabitants of Delhi and of the North-West Provinces of India, also subjects of the said British Government, to rebel and wage war against the State.

"3. For that he, being a subject of the British Government in India, and not regarding the duty of his allegiance, did at Delhi, on the 11th of May, 1857, or thereabouts, as a false traitor against the State, proclaim and declare himself the reigning King and Sovereign of India, and did then and there traitorously seize and take unlawful possession of the city of Delhi, and did, moreover, at various times between the 10th of May and 1st of October, 1857, as such false traitor aforesaid, treasonably conspire, consult, and agree with Mirza Mogul, his son, and with Mahomed Bukht Khan, Subadar of the Regiment of Artillery, and divers other false traitors unknown, to raise, levy, and make insurrection, rebellion, and war against the State, and further to fulfil and perfect his treasonable design of overthrowing and destroying the British Government in India, did assemble armed forces at Delhi, and send them forth to fight and wage war against the said British Government.

"4. For that he, at Delhi, on the 16th of May, 1857, or thereabouts, did, within the precincts of the Palace at Delhi, feloniously cause and become accessory to the murder of 49 persons, chiefly women and children, of European and mixed European descent, and did moreover, between the 10th of May and the 1st of October, 1857, encourage and abet divers soldiers and others in murdering European officers and children, both by giving and promising such murderers service, advancement, and distinctions; and, further, that he issued orders to different native rulers, having local authority in India, to slay and murder Christians and English people whenever and wherever found on their territories; the whole or any part of such conduct being an heinous offence under the provisions of Act 16, of 1857, of the Legislative Council of India.

FRED. J. HARRIOTT, Major, Deputy Judge Advocate-General, Government Prosecutor.

Jan. 5, 1858."

"If these charges are proved the Court cannot but sentence the prisoner to death under the act referred to; but the general supposition, as you know, is that his life will be spared, having been guaranteed to him after his capture, though by whom or by whose authority we are as much in the dark as ever. The Rajah of Bulubghur, another of the state prisoners at Delhi, has by this time followed his brother rebel the Nawab of Jhujbur. The tribunal before whom he was arraigned found him guilty of treason, and he was sentenced to be hanged on the 11th.—Times Correspondent.

CHINA.

The Pekin Gazette, of Nov. 14, contains a document which is regarded as equivalent to a declaration of war against Russia.

The correspondent of the N. Y. Times says, that her Majesty's gunboat "Opposum" arrived from Hong Kong, and reports that the bombardment of Canton commenced at daybreak of the 23th.

The city was on fire in a number of places and the ships were throwing shells at the rate of 30 per day, at which rate they were to continue for three days, when the final assault will be made.

At the time of the "Opposum's" leaving at noon, the troops, or a portion of them, were seen from the mast-head marching up the hills in rear of the city, preparatory to storming Gough's Fort; a large fortress on the top of a high hill overlooking the city, manned by Chinese.

Dec. 30, 11 a.m.

Yesterday the two forts on the heights in rear of the Town were assaulted and taken by the combined English and French forces. Only a moderate loss on their side.

The Chinese resisted strongly, using mainly small arms in their defence.

As usual upon assailants entering forts they fled. The British and French entered the city by escalade and met with a stout resistance from 20,000 Chinese, and 5,000 Tartar troops.

At the time of leaving the fighting was still going on; the Chinese suffering defeat in every quarter.

British killed:—Captain Bates, Post Captain in the Royal Navy; and Lieut. Hackett of the same service. Both officers were killed prior to the assault whilst reconnoitering.

The opinion is that the City will be totally destroyed, the death of Captain Bates having exasperated Admiral Seymour.

"COMMON SCHOOLS" AND PROSTITUTION.

(From the New York Freeman's Journal.)

Let no one do us the injustice of thinking that a particle of triumph at the verification of what we ten years ago predicted, is mingled with the pain and horror we feel in penning this article. Our readers know that we abstain, on principle, from copying reports, or even notices, of the crimes and shame that civil and criminal courts are bringing out against so many of the Protestant clergy. The same motives of public decency, and of generous forbearance, have governed our course with respect to repeated instances of outrage in connection with the bad system of State-controlled schools. Some time ago we saw the following paragraph going round the papers, but did not copy it, as it might have been urged that the incident was not chargeable to the system of Public State Schools, but was a singular, lamentable abuse:

"CORREPTION OF PUPILS IN BOSTON PUBLIC SCHOOLS.—The Boston Times says:—"About a week since, one of the monitors of the first class in a Public School for girls at the North End, happened by chance to find a written note on the floor of the school, which she read, and was so astonished at the contents that she handed it to her female teacher. The note was written by one of the pupils to another in the same class, and revealed (in language too indecent for publication) the astonishing intelligence that the writer of the note and five of her school-mates, girls between the ages of 12 and 15 years, had been seduced and were in the daily habit of visiting certain places and indulging in the lowest conduct. The disclosure was most startling to the teacher, and she instantly sent for the mothers of the depraved girls. As soon as they arrived, an examination was made, and the girls made full confession of everything, disclosing the particulars in regard to the manner in which they were first induced to corrupt themselves, and the motives for continuing. As the girls related the deeds which they had performed, the anguish of their mothers was most terrible."

We did not make use of this paragraph at the time, though we might rigorously have argued that, from the constitution of Public Schools, as State institutions, parents have no protection for their children from the danger of such infamous associates. We had, also, the corroborating fact that a similar abomination, affecting three little girls in a Public School in this city, was detected several years ago, and hushed up, through the advice of a Protestant clergyman, and others, "for fear the Catholics would make use of it against the Public Schools."

On the morning of the day on which we are writing this article, we glanced over the columns of the Montreal True Witness, whose editor, a year or two since, was urging Irish Catholics to flee from the United States to that Paradise of the North—Upper Canada. In the last issue of that paper, the editor was now saying:—"Had we the misfortune of being a resident of Upper Canada, we would quite as willingly intrust the education of our children to an ordinary house of ill-fame, as to one of the Rev. Mr. Ryerson's State-supported academies."

As we read this instance, whatever the occasion of it, we felt that it must be an exaggeration; and thought that no good could come of denunciation so unmeasured. Strangely enough, within the next few minutes we picked up the New York Dispatch of last Sunday; and our eye fell on a long article commencing as follows:—"PROSTITUTION IN THE PUBLIC SCHOOLS.—Oh that we had gone to reside in the backwoods, or been buried among Hottentots, ere we had felt constrained to write that startling caption, and print what will be found beneath it!"

We recollect that, six and eight years ago, the Sunday Dispatch was among the most bitter in denouncing the Freeman's Journal for then maintaining that our public school system, is one more likely to debauch and corrupt than to better the youth of this city. Has it come then to this, that the very promoters and favorites of State control in education, such as the Tribune and the Dispatch, are now the most extreme in their denunciation of results which we showed were inevitable in the system? We, however, applaud to Dispatch for its courage in publishing the article, of which we have just cited the shocking commencement. That paper continues:—"If we are to have our children instructed under the auspices of the abandoned of both sexes; if our very schools are to be converted into instruments of harlotry; if courtizans are to teach the young ideas how to shoot; we had better adopt the creed and practices of Mormons at once. The purpose of these reflections will be more readily comprehended after a perusal of the following communication. We were anxious to disregard it; we have endeavored to force a disbelief of its contents; we have made every effort to convince ourselves that such a horrible state of affairs cannot possibly exist; but all these endeavors have resulted in a conviction that it is our duty to bring the matter before the public in short, the character of the source from whence the information comes, leaves no room for a doubt as to the sincerity and integrity of the writer."

The following is the material part of the communication given in the Dispatch:—"It appears that the object of some who seek an election to the School Board, is not only to 'raise the wind,' whereby they may live in splendor and fare sumptuously the remaining years of their lives after they had become politically defunct, but also a desire to satisfy their carnal appetites at the expense of the honor of some of the weakminded engaged in teaching the female youth of the city. Does the public doubt that a School Commissioner or Trustee can succeed in obtaining a mistress from among the many female teachers employed? If so, doubt no longer, because, unfortunately for truth and virtue, and for the frail victims of their lust, they are too often successful! And for what consideration, do these deluded creatures become the willing sacrifice to a scoundrel's beastliness? Ambition. Ay, elevation from the position of a virtuous subordinate to that of a crime-steeped principal. In the ward in which I reside there exists at this time, an exemplification of the truth of my assertions, and the fact is as notorious as that the Commissioner who holds a prominent position in one of the most important Committees of the Board, required all who made application to be appointed teachers, to submit themselves, not to an examination as to the capability of the applicant, but to a personal inspection by his fair innamorata. If the applicant's personal appearance pleased this queen, she received an appointment; if not, the applicant was told that her 'examination had not proved satisfactory and she could not be appointed."

"The remedies that have been resorted to periodically, to rid ourselves of present, and to prevent future, grievances, have proved abortive. Whether because of being improperly administered, or that the reformers needed the greater reformation, I am not sufficiently posted to offer a decided opinion. Yet true it is, should the character of a great majority of our officials be taken as the standard of the honesty, integrity and virtue of our people, New York city would afford the best evidence of the truthfulness in that belief need no longer doubt. Were we, as a community, so hopelessly depraved as we appear to be, the Almighty, should he determine our destruction, would have no occasion to prolong our miserable existence by requiring us to produce the means of salvation if our Saviour must be such a one as he desired the inhabitants of the ill-fated cities of Sodom and Gomorrah to find. There certainly must be one spark of honesty and love of virtue still remaining in the community, and it should no longer be allowed to remain latent, but it should be at once kindled into a flame that would drive the official vampyres before it, and consume them as the prairie grass is consumed by fire.

"I am one of those people who believe that every man and woman too, should do his or her part in reforming abuses and exposing villainies; and I am also one of the class who generally practice what they preach; therefore, as the Committee on Frauds, may have many friends in the Board of Education who 'good graces' they desire to retain, and may decline 'the responsibility,' I constitute myself a Committee of One, and having the means and power to produce the papers, will undertake an investigation as to how the school affairs of the Ward in which I reside have been, and are now being, conducted by the parties to whom they have been entrusted; and as I feel confident that many and grievous sins of commission, that should not longer be withheld from the public, will be brought to light, I shall forward you the result of my labors, and ask your co-operation in exposing these wretches, in all their 'naked deformity,' to the world. ELEVENTH WARD.

"February 15, 1858."

In the autumn of 1856, a well-known school officer of the Seventh Ward was accused by a young lady teacher of having caused, or threatened, her dismissal because she refused to sacrifice her chastity to his demands. The official thought to save his reputation by destroying that of the defenceless female; so he challenged an investigation, and appeared at a meeting of the Ward officers, accompanied by Mr. Richard Basted as his counsel. It is to the credit of Mr. Basted that, at an early period of the trial, a letter to the young lady being put into his hand, he asked his clients if it was his handwriting, and the latter acknowledging it, Mr. Basted took his hat, apologized to the father of the young lady for having appeared as counsel against her, and abandoned the case, which, little to the credit of the officers of the Seventh Ward, was hushed up among them. It was legitimate for us to have used the transaction at that time, in support of our objections to making education an affair of State control; but we wish to be generous in our controversies, and so we would not charge against the system one such catastrophe. The letter in the Dispatch shows that the forbearance on our part was unmerited, and the outrage not isolated.

The Dispatch may well comment on the "Eleventh Ward" letter, by saying:—"What answer can be made to this charge, or rather these charges? The purity of our children is too sacred a trust to be trifled with in the minutest particular. We could pass in silence the many short comings not only of our present system of city school education, but of the manner in which it is administered. We could, perhaps, forgive the aggregate inefficiencies of many of the Commissioners, and submit in silence to the intilities which are apparent from their incompetencies and rapacities; but we cannot submit for one moment to even a bare suspicion that the children for whose education the inhabitants of Manhattan Island are taxed over one million of dollars per annum, are contaminated by the touch of lewd and lascivious preceptors supposed to be virtuous, or glared at with libidinous eyes by lechers in educational office. The thought that the innocent young girls instructed at these schools may be subjected to these vile influences, is too terrifying

and monstrous to be entertained a moment longer than it can be obliterated by prompt and decided legislative action. What evil could not be effected by the depraved mistress of a Commissioner—a mistress in charge, as principal, of a school of females? How, especially and skillfully she could distill the leprous poison into the ears of the eldest for the advantage of herself and her official paramour! We shudder as thoughts find utterance."

"Compared with this evil, the ill-ventilation of the majority of the school-houses, the liability of many of them to take fire (we are told that the school-house at the corner of Grove and Hudson-streets has been on fire two or three times within many months), and the inadequacy of the methods of egress in case of sudden panics, caused by conflagrations or alarms, are matters of secondary importance. We are too well aware that nominating conventions who select candidates for Commissioners and Trustees, know more and care more about the Custom House, the Power Mug, the spoils of that victory, and the technicalities of politics, than they do of schools, or the moral and intellectual fitness of those selected to govern them. But we were hardly prepared for the revelations of our correspondent. The whole public school system, as at present represented, we begin to fear, is rotten, and rapidly falling into universal disrepute, and this last charge against it will arouse the people to a sense of the necessity of immediate reform in that system, from root to branch."

"When the State 'Free-school law' was passed in 1852, we said we would live to see this whole system of usurpation of family responsibility in education fall, amidst the execrations of a plundered and outraged community. We mistake the intelligence and conscience of our fellow-citizens, if many years elapse before this consummation. The Dispatch will well call for 'immediate reform in that system from root to branch.' That is just the reform needed. It is the root of the system that is corrupt. The family, not the State, must look to the education of the child. The parent, not the office-holder, must employ the teacher. We are ready to join in any fair and judicious method for redressing this terrible wrong."

PROTESTANTISM AND POLYGAMY.

"Puzzle-headed people are apt to confound together" Protestantism as it is in principle and Protestantism as practised in the higher grades of society. They are not at all the same thing, however, nor things equal to the same. The Protestantism of decent society is neither one thing nor the other—it is protestantism with a strong admixture of Catholic sentiment, and in practice governed in no slight degree, though unconsciously, by Catholic tradition and Catholic practices. It is not to be expected that "puzzle-headed people" will come to understand this all at once; yet things occur from day to day which, one might imagine, would make the matter clear, even to the most puzzle-headed.

For instance:—we reprinted from the Guardian the other day a correspondence regarding marriage and divorce lately published by Bishop Colenso in the Natal Journal. It appears that this Protestant Bishop Colenso, of Natal, announced "some time since" his "opinion" that—"we cite the Guardian"—"in case of a native convert being already in possession of more wives than one, the Christian system did not require, or justify, the repudiation of any of his several wives." And it appears further by the correspondence "that his view is supported by the Archbishop (Whately) of Dublin, and the late Bishop (Hinde) of Norwich." "Puzzle-headed people," says Dr. Whately, "are apt to confound together the making of a contract which is (in a Christian country) not allowed, and the keeping to a contract which, when it was made, was lawful. I hold with the Bishop that a man who puts away his wife, even though he has another, sauteh her to commit adultery."

Here is Protestant doctrine, from which indeed the instinct of every pure-minded Protestant will revolt, as from any other unmitigated heathenism. And yet it is impossible, on Protestant principles, to convict Dr. Whately and Company of false doctrine. Given the Bible, the whole Bible and nothing but the Bible, and there is no proving the polygamists in the wrong. This is worth considering maturely. Doctor Whately may be right and the Christian system polygamist—that is to say, the Catholic principle of marriage not the positive doctrine of Christ's law, for aught that our protestant brethren learned or unlearned, from Norwich to Port Natal, can show to the contrary. And if, on Protestant principles, Doctor Whately be right on this point, what law is it that "in a Christian community does not allow" polygamy? Where is the rightful authority to prescribe it? Is it all a matter of civil contract, allowable or not, as the civil law may determine? And, where allowed, in perfect accordance with the Christian system of—Port Natal?

Doctor Whately goes on further to clinch the argument. "The divorce," he says, "which some of the Missionaries advocate, creates so manifest and great an obstacle to the propagation of the Gospel, that nothing could justify the adoption of such a procedure except its being clearly a point of moral obligation, instead of which it is, as I am convinced, a procedure decidedly immoral."

To found a community of converted heathens, leaving to the second generation the example of their fathers, good Christians acknowledgedly, living in polygamy, seems a novel way to begin the establishment of a pro-Christian society. But why not, at all once, bring out the pretence that Protestantism is, any more than it is, a civil system, a political anti-Catholic creed, and advocate a true British "compromise" between itself and the several heathen systems it may be brought to deal with? The sooner it comes to this the better for all parties. Cotton and cottony would go off more readily if, at the same time, the passing off upon the natives of a Brammagen-ware religion were not attempted. This, too, would obviate the uncomfortable necessity to the qualmish Missionary to stretch a point or two of "moral obligation" in favour of "the propagation of the Gospel" in foreign parts. Those points of "moral obligation" are but the last remains of nummery and superstition; relics of old Catholic teaching, which have lost their virtue in this unbelieving age.

But why narrow the application of this Natal doctrine? It is the right moral (or immoral) doctrine, and its teachers, so-called Archbishops and Bishops, are the proper Protestant Doctors of the age and country. The half measure of divorce divulged by Parliament will probably, and very soon, prove insufficient for the requirements of the heathen mass. You have then only to fall back upon the Natal-Norwich-Dublin doctrine, and the "so manifest and great obstacle" which some Missionaries create to the propagation of the Gospel, amongst the heathens at home will at once disappear. As the case stands, who will distinguish for us the nice distinction between Natatism and Mormonism, between the doctrine of Protestant Bishop Colenso and the practice of his interesting clock on the one side and on the other, the doctrine and practice of Prophet Young and his brethren of Utah? The real Protestant hymn of the day is "Going home to Utah!"

But how will those poor "puzzle-headed people," gifted with right moral instincts, reconcile this ecclesiastical Protestant teaching with their own decent notions? Will they rest satisfied with their own consciousness, and not seek, so as to discover, upon what sure grounds the Catholic principle of marriage has been established? The Church will readily enough discover it to them—in a word, that marriage, under the law of Christ, is not only a contract, but a Sacrament also.

The teaching and practice of the Church—the same to-day, yesterday, and the day before—as the same from the beginning, so the same unto the end—is clear and unmistakable. Here is but one in-



stance where she, through the testimony of her teaching and practice, is found filling up what is wanting of the completion of the New Testament...

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The Price for Board, with Instructions, will be from Seven Dollars, and upwards, per month, payable in advance, by two instalments. Should Parents or Guardians prefer it, they can board their children outside of the Institution.

Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb.

F. A. JACQUES DE HAUT, Pfr., Director.

CHEAP READING.

UPWARDS OF FIFTEEN HUNDRED VOLUMES on Religion, History, Biography, Voyages, Travels, Tales and Novels, by standard authors, to which constant additions will be made, for ONE DOLLAR yearly, payable in advance. Printed Catalogues may be had for Ad., at FLYNN'S Circulating Library and Registry Office, 40 Alexander Street, near St. Patrick's Church.



