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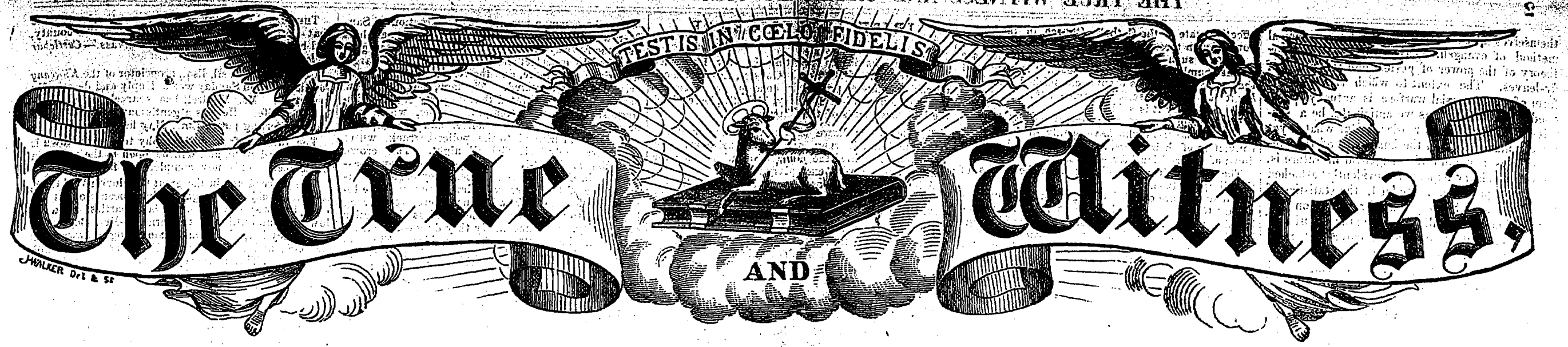
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CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, AUGUST 7, 1857. No. 52.

REV. DR. CAHILL ON THE PERSECUTION OF CATHOLIC SOLDIERS IN INDIA—CONFISCATION OF THEIR PAY—CRAUELTY TO THEIR CHILDREN.

Every communication which comes to hand from India confirms the accounts already received of the systematic religious rancor with which the Catholic soldiers are pursued by the civil and military Soupers of the East. Every one knows the extent of the power of the Commandant of a station over the Regiments under his control, but no one unless the poor private soldier himself can comprehend the numerous petty annoyances to which he can be subjected, from the permanent and harassing vengeance of the lowest Souper officer of his company: the sergeant, the corporal, can, by incessant insult, and by oppressive command, render the life of a private soldier a very hell. The Indian service is at this moment the best testimony against the disgraceful character of Protestantism: and it is a proof, if such were wanted, of the total disorganization of military discipline, and the palpable ignorance of professional duty among the British superior officers in every part of the world. The British officer heretofore has been proverbially at the tail of his class in every Seminary and College where he has been educated. The scion of an ancient family, a good figure, and a liberal fortune, have been the requisites in our crack regiments: while in the slow corps (as they are called) the hungry officers have been taken from the starved ranks of the sons of the poorer clergy, or from hangers-on of wealthy mercantile companies, or postulants at the gates of the aristocracy. In a vast majority of cases these young men entered on the service "with a full breast, but with an empty pate," and so universal has been the public opinion on the literary or scientific deficiency of these military aspirants, that to be a scholar, or to have even mastered the ordinary curriculum of a college education, seemed to be a degree of attainment scarcely (unless in few instances) ever to be found in that class of men called an officer and a gentleman. The fast regiments being connected with the Bishops, and the slow battalions being drawn from the curates, or the grocer's counter, they all entered the army inoculated with the swaddling mania of modern Methodism, or with the persecuting phrenzy of Exeter Hall. Look at them in every military station, where England rules, and you find them amongst the lowest and most rancorous bigots of modern times, converting the army at home and abroad into Orange lodges or Bible conventicles: deranging the essential discipline of military law, skilled in the canticles and the psalms, but ignorant of the common strategic principles of their profession. The character of a real genuine soldier is one of generosity, chivalry, liberality, toleration, courage, truth, honor: in fact, a true military man is the embodiment, the aggregate of every attribute that can exalt nature or adorn society; but to see an old maimed General, with one arm, preaching in a tub; to hear an old dilapidated Colonel, with a wooden leg, singing psalms on a table: to listen to a toothless Governor of a Garrison or an Island praying to the Lord in an easy chair after dinner, while slandering the Catholics: these are facts and scenes which degrade the color of a regiment, and stain their swords more than cowardice or treachery. Hence the Crimea has told a tale of British military ignorance and incompetency, which now forms part of our national disgrace, and cannot be better expressed than in the scathing contempt of one of the Russian Generals after the battle of Inkerman, in speaking of the English soldiers, viz., "On this day we fought an army of lions, commanded by a staff of asses."

I cannot give a clearer explanation of the degrading bigotry and Souperism in the army of India than to extract the substance of two articles of the Madras Examiner, which has just arrived in Dublin. Although the extracts are long, they will amply repay the Irish Catholic for the perusal; and they will convince him how dangerous it is, without a sufficient guarantee to live in India under a military discipline which forces his child to receive instructions from Protestant bigots, which ridicules his faith and his priesthood, which confiscates his hard earned pay under a burning sun, and which adds to the hardships of war consuming insult to his country, his kindred and his religion. These extracts will also lay the groundwork of a full development of the late mutiny in India, on which I shall treat in my next article: and will promulgate through the world the injustice, the intolerance, and the persecution which England (under the cover of parchment laws of liberality) practises towards Catholics in every part of her empire at home and her colonies abroad. The extracts are as follows from the Madras Examiner:—

"Some months ago we received a letter from a Catholic M.P., asking us for information on certain points concerning the Catholics of British India and their relations with the Company's Government. Our correspondent assured us that

it was the intention of influential Catholics at home to make war upon the Board of Directors, the Board of Control, and her Majesty's Government, on behalf their brethren in India; and he told us that we could render useful aid by supplying Liberal members of Parliament and other influential parties in the Three Kingdoms with the fullest information on every subject in which Indian Catholics are interested. In the first place then we have, on the part of Catholics of this Presidency, to thank the gentlemen who have so very liberally undertaken to help those who cannot help themselves; and secondly, we will endeavor to place before the public as clearly and as concisely as we can the case of the Catholics of the Madras Presidency. We will leave to our esteemed contemporaries, the Bengal Herald and the Bombay Catholic Examiner, the task, for which they are so much better fitted, of representing the state of Catholic affairs in the other Presidencies, and we will thereby be the better able to speak with confidence when we have only to deal with questions within our own knowledge.

"For convenience sake, and as the returns can be depended upon, being furnished by the heads of missions, we will take our statistics from the Madras Catholic Directory for 1857, from which we learn that the Presidency is divided into ten Vicariates Apostolic, presided over by nine bishops, the tenth being at present in Europe. In the ten Vicariates we find there are six hundred and thirty-five priests, viz., of the Latin rite 238, and 397 of the Syrian rite; the latter are to be found in the Vicariate Apostolic of Verapoly. The Catholic population of the Madras Presidency amounts to six hundred and thirty-seven thousand six hundred and fifty-two souls, and is annually increasing—on the one hand by conversions, and on the other by births. Taking the returns furnished from some of the vicariates, and the average of past years from others which have not furnished returns for 1856, as the basis of our calculation, we do not go beyond the mark in saying that the conversions in 1856 must have amounted to upwards of two thousand nine hundred. The Catholics have many schools throughout the country, some of which might vie with European seminaries, but the greater number are village or station schools, in which the primary education of the children, whether in English or the vernaculars, is alone attempted.

"All classes of the community are represented in the Catholic body; from the civilian to the ill-paid writer amongst the European portion, from the merchant to the coachman amongst the East Indians, and from the Brahmin to the Pariah amongst the natives, all classes, conditions and degrees are to be found in the ranks of the 637,652 Catholics of this Presidency. No where, however, is the Christian more forcibly reminded of the words of Christ—"The poor you have always with you," than in a Catholic Church in any part of India. The great bulk of the Christians, in this part of India at least, are cultivators. Next to them, in point of numbers, come camp-followers, Lascars and Sepoys—then servants and day laborers. It would appear as if all other classes united to keep the Catholics down, for although we do meet with a few in places of trust and emolument—men who have won for themselves the confidence of those placed under them as well as the respect of their superiors—the number bears no proportion to the numerical strength of the body nor to the amount of qualifications, as compared with others, possessed by its members. We have said that the great bulk of the Catholics are cultivators, and in saying this we have said all that is necessary to show that they are the most miserable wretches, in a temporal point of view, to be seen on earth.

"Like their Hindoo brethren, they dwell in wretched huts, by far too small to admit of the inmates stretching their limbs with comfort, and therefore rendering it necessary for the males to repose under the canopy of heaven; they labor hard throughout the year, they are early at work, and late to quit it, and yet they are badly clad and have little to eat, oftentimes reduced to starvation point, and rarely possessed of a rupee in excess of the Government demand. This is the condition of the ryots of southern India, the units who are in comfortable circumstances being lost in the tens of thousands who are in misery. A parental Government expects as tax, or, more correctly, as rent, the last farthing which the unfortunate cultivator can pay, and talks of a revision of the land assessment on the completion of a survey, which the most sanguine do not expect to see finished within the next two and twenty years!!

"Having thus given a hasty glance at the condition of John Company's Catholic subjects, let us now assure our Parliamentary friends that the Catholic subjects are the only class under the rule of the East India Company who do not receive aid from the state for the support of their religion. Hindooism is endowed, although John would conceal the fact. Let a return of the Pagoda lands be insisted on, and the truth will

become apparent. Mahomedanism has also a state provision made for it, but like Hindooism, it is indebted to John's predecessors for that provision, and is fortunate only in so far as that John curbed his grasping disposition, and allowed the *status quo ante* to remain undisturbed.

"But we would not be giving our Parliamentary friends all the information they have a right to from us, if we did not tell them that the Hindoo youths of the Madras Presidency College are taught to discourse most learnedly on the introduction of the 'invocation of saints,' and of 'image worship by the monks of the dark ages,' and that they are crammed with anti-Catholic legends long since exposed and exploded, but which still retain a place under the name of history in the chief Educational establishment of the Madras Presidency.

"We wish it to be distinctly understood that for the Catholic subjects of the Company no provision for religious instruction is made, and we wish it also to be borne in mind that the Catholic subjects are the only persons for whose religious wants the state does not either directly or indirectly make some provision; even the grants in aid for educational purposes which the Court of Directors have long ago authorized to be extended to all classes, are withheld from Catholics, owing to the peculiar sanctity of the local Government. For one issue we have said enough, but we are determined to go through with the subject, and, in a series of articles which we shall take good care will be placed in the hands of members of both Houses of Parliament who profess liberality, and of the Catholic Bishops of England and Ireland, to expose the hollow pretences of the East India Company, its scandalous injustices and barefaced hypocrisy. We hope for little from the Court of Directors, we hope for less from the degenerate son of the illustrious Canning, but least of all do we look for liberality from the nobleman who now governs our unfortunate Presidency. Our strength lies in being able to organize a party in Parliament against the Court, and to that end shall our exertions be directed."

The second extract will be found in the following article from the same journal, as follows:—

"War, war, war! The Government of the illustrious nobleman who so admirably deals out patronage, are determined upon a vigorous campaign on behalf of the church as by law established, against the poor little Catholic children whose fathers are now on the confines of Pegu defending the boundaries of our Indian empire, and who are at any moment prepared to shed their blood if necessary for their country's honor! A noble cause truly for the grandson of General Harris to be engaged in, the coercing the consciences of soldiers' children, or defrauding the poor parents out of the subsistence allowed to soldiers' children by the Court of Directors.

"Our Indian readers need not be told that the East India Company makes an allowance to the wives and children of European soldiers, which allowance is paid to the wives from the date of marriage, and to children from their birth until (unless previously provided for) they attain their sixteenth year. It is an allowance to enable the soldier to feed and clothe his family, and as such has been hitherto regarded. Up to this time, Catholic soldiers who refused to allow their children to imbibe Protestant principles in regimental schools, had to put up with many petty persecutions from crotchety old officers in command of regiments, but the supplies were not cut off. Now-a-days we have an experienced tactician to deal with, and he, having learned that 'hunger will tame a lion,' has resolved to starve the rebellious parents into submission in order to bring the children within the influence of his well trained hand of proselytizers. And this tactician is the Lord Harris who was complimented on his departure from Trinidad with an address from the Catholics of the Island!

"It will be recollected that the proselytizing scheme of the Government of India made its appearance early in 1856. In the April of that year the Right Rev. Dr. Fennelly, the Vicar Apostolic of Madras, protested in the strongest terms against the plan of the Government of India, pointing out to that Government and the Government of Madras that it would be utterly impossible for Catholics to comply with the regulations at the same time that they preserved their allegiance to their religion. His Lordship told the authorities in plain terms that he could not recognize as a dutiful son of the Catholic Church any one who conformed to the regulations, and he implored the Governor General to cancel the penal clauses, and the Governor of Madras to suspend their operation pending the reference to the Supreme Government. Now, although the local Government did not reply to this portion of Dr. Fennelly's letter of April, 1855, the obnoxious rules were suspended, and we heard no more of them for eighteen months, and then only in the shape of a threat. That threat has been since carried out, and Catholic children, because

they would not forsake excellent Catholic schools for the purpose of attending a garrison school conducted on the most approved Church of England principles, have been deprived of the monthly pittance hitherto granted by Government for support!!! In other words, poor soldiers have been fined in sums varying from ten to twenty shillings a month, because they would not act in direct opposition to the command of their bishops and clergy!

"To the eternal honor of Lord Harris be it told, this glorious campaign was not commenced at a station where her Majesty's Regiments are to be found, nor at the stations garrisoned by one of the Company's European Regiments, nor even at head-quarters, nor at a station where there are effective troops! No, the war should be commenced against worn out old men, women and children, deprived of their natural protectors. The veterans at Vizagapatam, and the women, whose husbands are on foreign service, are the first to be bribed into disobeying their superiors, or mulcted heavily for their fidelity to their religion, and this is the act of the conscientious, the liberal, the high minded Governor of Madras!!! His lordship had his attention drawn to the threat in October last, and we have therefore good grounds for supposing that the measures now carried out at Vizagapatam and elsewhere, meet with his approbation. The seventh of this month, the date on which the children's pay was confiscated, will be long remembered by the Catholics of Vizagapatam, and we trust that the Governor-in-Council will be taught to remember it also.—Those parents who have despised the bribe, and who look with contempt upon the nasty bigots who dared to huckster with them for their children's faith, and we are happy to say that the Catholics of Vizagapatam almost without exception belong to this class, have little reason to be afraid of temporary loss; the Court of Directors will be forced to pay up arrears from the day the pay was first stopped, and will be compelled to rescind the order; war has been declared, and time will teach our rulers a lesson.—We advise the Catholics to place no hope in the Government which for the last twelve months, or nearly so, has kept the Catholic orphans out of the allowances decreed to them by the Government of India; redress must come from Europe, and until it comes they must be content to let the subsistence money accumulate."

From the extracts just quoted, one sees that the conversions to the Catholic faith, in one Presidency alone, are upwards of two thousand persons in one year, where Lord Ellenborough has stated that there are not two dozen real converts to Protestantism since the English conquest of the country!! It is the same story wherever England has introduced her missionaries; they have never converted a country, a district, a hamlet. Their tyranny has always caused revolution: their bigotry and calumnies have ever awakened public hatred of their character: and the history of the last three centuries on this point in reference to Protestantism—namely, their missionaries have been uniformly expelled from all nations, where they, for a time, had been permitted to reside.

July 10, 1857. D. W. C.

SOUPERISM TESTED BY ITS OWN STATISTICS. (From the Dublin Review.)

The word "Souperism" is now pretty well naturalized into the Irish controversial vocabulary, and, however grating to English ears, has undoubtedly some advantages over our own more courteous phraseology as applied to the subject which has given occasion to it. The term "Souperism" has this advantage over its English synonyme "proselytism," that it expresses, and that with a vividness characteristic of the land of its birth, the peculiar kind of spiritual aggression which it is meant to denote. Under the image of that grateful beverage which is so extensively employed by the zealots of reformation as a means of attacking the conscience through the medium of the hungry appetite, is described a certain class of temporal attractions which are sedulously employed by our evangelists for the purpose of introducing into the sister island the very singular form of Christianity to which they are addicted. Soup, while it expresses the principal of these inducements, also represents the whole class under a vigorous and striking metaphor. Were we to give an accurate enumeration of the other constituents of this class, we should have to ring the changes upon bread, butter, potatoes, pigs, fine clothes, and all else which is engaging to the heart of the Irishman, to say nothing of "places" varying in profit according to the value of capture, from the humble rank of housemaid or errand-boy, to the more dignified elevation of school teacher or scripture reader. Such is "Souperism," and when we remember how proverbially and historically powerful the "mess of pottage" has always proved as a temptation to part with man's highest "birthright," we may fear that there is something which looks

like fatality in the choice of this particular form of temptation as an equivalent to the blessings for which it is offered in exchange.

The actual success which has attended the great proselytizing movement in Ireland, is one of those matters on which it has seemed almost impossible to arrive at even a portion of truth amid the jar of conflicting testimonies. It is not merely Catholics and Protestants who give us, as might seem natural, very different accounts of the effect of these attempts. Even Catholics themselves vary materially from one another in their evidence on the subject: some telling us that efforts of proselytizing zeal have succeeded in making considerable inroads upon the faith of Ireland—others maintaining, with equal confidence, that the success of the movement is most absurdly exaggerated. There may be reason also to think that these several judgments have been, in some measure, unconsciously colored by the natural bias of the witnesses, of whom one portion is disposed to measure facts by a strong antecedent prejudice in favor of the inflexibility of Irish faith; another, to give ready credence to stories which fall in with previous impressions of Irish fickleness and venality. In the great uncertainty created by this war of testimonies, though with a strong personal inclination to believe (antecedently to irrefragable evidence) everything which is good of the Catholic poor of Ireland, we caught with avidity at a document bearing a statistical character, and emanating from the stronghold of "Souperism" itself. We were of course prepared to take *cum grano*, the testimony of the parties concerned in this movement, and especially as knowing that "cooking" is an accident as inseparable from "Reports" as from the soup whose successes they chronicle. Of a statement framed for the very purpose of eliciting the applause of a public meeting, satisfying subscribers, and inviting subscriptions, it would be quixotic to suppose that its natural tendency is to the unfavorable side. Who does not know how easy it is, and how necessary (and that, too, without anything like dishonest falsification of facts) to set matters in an advantageous light, and to withdraw into the background all which can check hope and cloud encouragement! And, to do the present Report but justice, it must be admitted to possess this feature in common with other Reports; it betrays a manifest, and yet not an exaggerated desire, of subserving the interests of the Society to which it belongs; a natural and perfectly legitimate vein of promise and hope; an inclination to gild the bitter pill and sweeten the nauseous draught; to press topics of consolation, and mitigate the force of unwelcome disclosures. Yet, after every allowance of this kind, the most obtuse intellect cannot fail to perceive that the materials of congratulation are felt to be exceedingly scanty, and that a most praiseworthy reliance upon Providence everywhere takes the place of that solid substratum of hope which would guarantee the grounds, though it might possibly diminish the merit, of this exalted and sometimes rather extravagant confidence. There is something (as we shall have to show by quotations) almost touching in the strain of pensive melancholy which ever and anon discloses itself amid the tinkling of symbols and the beating of drums; it reminds us of the wailing of the wind instruments at a military funeral; and indeed the general tone of this very curious Report is that, far more of men accompanying a corpse with honor to the tomb, than of those who are heralding the glories of a victory.

The earliest note of discouragement meets us in the very first page.

"The ordinary, and what, in dependence upon God, may be called the reliable, income of the Society, has decreased in the past year in a measure which gives just grounds for the fear that it may become necessary seriously to diminish the efficacy of the Missionary operations"—p. 7.

The Report consists principally of returns made by the various agents of the Society, of the fruit of their labors in different districts.—We shall proceed to notice some of the conclusions, interesting to the Catholic public, which are warranted by these records of Protestant missionary experience, verifying them as we proceed by quotations.

The first impression favored by the Report is, that modern Protestantism has added an entirely new weapon of spiritual influence to those which it found ready made to its hand; we allude to the circulation of handbills and the posting of placards. The distribution of the Scriptures

"We were delighted to observe a very able and spirited article in the *Union* on the Report here under review, and beg to acknowledge our obligations to it. Not the least promising taken in that article is the bold adoption of the word "Souperism" to express the detestable system which it exposes. This is one of the many evidences which the *Union* gives of a desire to throw itself heart and soul, into the spirit of Catholics. It forms an agreeable contrast to that eclectic, fastidious, and patronizing tone of complacency with which we are sometimes the objects, or rather victims, at the hands even of friendly critics.

themselves appears to have been a principal method of evangelizing the world to the theory of the power of posters and the strength of fly-leaves. The extent to which this peculiar form of universal warfare is actually practised...

The return, for instance, from King's and Queen's County states, that "The circulation of handbills and placards has been carried on very extensively throughout the whole district. Hundreds of respectable Roman Catholics receive handbills by post, and they are very rarely returned."

"Who can estimate the blessed effects which may result from so much seed being scattered over this part of the whitening fields of Ireland?"

"Although our number of converts is few, there is a wide-spread spirit of inquiry amongst the people which will one day, I trust, result in an important change."

"The handbills continue to be as useful as at any former time. Even they who say it is wrong to be circulating such papers cannot resist reading them."

"It must be confessed that the recorded effects of this extensive spiritual 'touting,' are exceedingly inadequate to the value attached to it."

"The testimonies we have cited will, as we think, not merely throw light upon this very novel method of preaching the Gospel, but will also justify what we have said upon the sanguine temperament of the missionaries themselves."

"We come next to the general tone of this Report which is on the whole beyond all question, plaintive and desponding. The testimony of the various witnesses to the 'extraordinary difficulties' which beset their work is strikingly consistent."

The Secretary at Athlone writes (the italics are ours.)

"On the whole, on reviewing the past year we have great reason to bless God, &c., and to pray that the operation (of the Society) may be continued in zeal and patience until He sends out His word, and blows with the wind, to melt the ice that binds up the heart of this people."

"It is not for us to say what result may arise from so large a circulation of the Word of God, &c."

reflects state of the Catholic Church in that country, and such a position on an inadequate means (dumbly speaking) to meet it, is wonderful that any (or any) has been accomplished, and if it has it can only be ascribed, &c.—p. 40.

"The main feature of progress has not been so much the numbers who have openly declared their conviction of their errors, as the gradual breaking down of superstition, &c."

"While we are enabled with gratitude to our covenant God (this expression occurs more than once in this Report) to refer to many hopeful things in this Missionary district, it would be vain to say that we do not meet with our disappointments and our immense difficulties, sometimes the greatest from quarters where we should least expect them."

"The Tuam agent again insists upon the important fact that the effect of the Society's operations is not to be measured by conversions. After repeating, as usual, the number of placards and handbills, put into circulation, he 'thanks God' (why, we do not quite see) that the Society is not to measure its success by the absolute renunciation of Popery on the part of a few, but by the leaving of the population, &c."

"In bringing the Gospel torch amidst the darkness of Romanism, we have fearful odds to contend against. The whole Protestant population does not exceed at most 500, while Rome has 23,900. She has ten priests, besides Sisters of Mercy and Christian Brothers, almost without number, who have schools in every quarter. Well may we exclaim, 'What are we among so many?' Nevertheless, let us take courage."

"The Lough Corrib agent writes in the same strain: 'Upon the whole, my impression of the past, and my hopes of the future are not calculated to produce discouragement. The race is not to the swift, nor the battle to the strong.'"

"From Ballyconrea we hear of 'discouragements and sad disappointments.' From Moyrus of 'many disappointments.' From Ballinakillick, of 'trials and anxieties.' From Killyery, of 'difficulties.'"

"We think it will be generally admitted that these quotations attest rather the humility of the writers than the success of the work. It is indeed evident that, with every desire to make the best of a bad case, the Report of the Society for promoting missions among the Irish, has to chronicle annually a most miserable failure. It is indeed a sad reflection, that such really excellent persons, as we know to be some of those whose names appear on the subscription list, should be deluded into spending their money upon so palpable a sham."

"In one point of view, the testimony of this Report ought to be peculiarly satisfactory to Catholics. It bears the most unequivocal witness to the zeal and vigilance of the priesthood. We hear with real satisfaction that at Dublin 'the most determined efforts are made to lessen the numbers attending [prose] schools.'"

"The following picture is really most refreshing, and bears unquestionable marks of truth: 'Here,' (says the Cork reporter) 'I may refer to the antagonistic forces that we have to encounter. There are not here, as in many other districts, open violence and priestly denunciations. The streets are quiet, the alleys silent, the priests most bland. But deep, and dark, and deadly are the workings of the system; more dangerous, because more secret. The Society of St. Vincent de Paul collects annually an average sum of £200, wisely distributed among the wavering members of the Church; the tread of the Sister of Charity steals through every lane, and her lips pour poison (?) into the ears of every convert in every hospital. A Roman Catholic Young Men's Association supplies lectures, books, and teachers, for a nominal fee, and keeps in compact organization, and strictest union, all the upper and middling ranks of the Roman Catholic population. The confessional is worked incessantly, which accounts for a sudden change often found by the readers in the feelings of families towards the Word of God, otherwise inexplicable. The press in the interest of Rome, conducted with surpassing ability, seizes upon every advantage, either to exalt its Church, or depreciate and damage the Established, and all its societies. The priests, though not turbulent, are neither unwarlike nor inactive; and the monks ply most industriously the work of education (secular); and it is reported with great success, by the Commissioners of Endowed Schools lately in Cork. There are National and Jesuit Schools in every quarter of the town; and a strong political combination of Romanists against everything bearing the name, or in the slightest degree favoring Protestantism. This reminds us of the inadequate machinery at our command, and the pressing wants of the Mission.'"

"The Report contains other evidence of the same satisfactory character. Of course we do not mean for a moment to imply that the whole of this Report is couched in the same desponding language. We have quoted these passages to prove what we think must be the impression of every reader that its general tone is far from encouraging, and this, notwithstanding all the temptations which present themselves in the construction of any such document, to the most favorable exhibition and the most sanguine interpretation of facts."

"Jack R. died in the town of Springfield, N. Y., a year or two ago. A short time before his decease an anxious sister inquired of him whether she should not send for the minister. He replied in the negative. She then told him that they were fearful he had not long to live, and suggested that he might not feel entirely prepared for that event. 'Why should I be afraid to die?' he asked. 'I never voted a Whig ticket in my life!'"

"The Belfast News-Letter gives the subjoined account of this disgraceful affair:—'Last night some disturbances took place in the noted localities of Durham-street and the Pound, which at one time assumed a very threatening and serious aspect. At about nine o'clock two large crowds of opposing parties met in Grosvenor-street, off Durham-street, and commenced to pelt stones, and indulge in other such hostile demonstrations. The police of the district, under Sub-Inspector Bindon and Head-Constable Henderson, were promptly drawn out and marched to the scene of contest, where they were welcomed by a shower of stones. The police then got orders to fix bayonets, and charge the mob, which they accordingly did with the desired result; for both parties, forgetting their previous hostility, instantly fled before the common pursuers in the direction of Sandy-row, &c., &c.'"

"The Rev. John Mawe was, on the occasion of the late synod in Killybegs, appointed parish priest of Trillick, having filled the office of administrator for some years in a very exemplary manner."

"A list of subscriptions was entered into at the synod towards the erection of a monument to the Right Rev. Dr. Egan."

"The Rev. John Keating, P.P., Loughgall.—With feeling of the sincerest regret we have received tidings of the death of this most estimable and amiable clergyman. Little more than six short weeks have elapsed since we saw him, in the apparent flush of health, assisting at the laying of the foundation stone of the new Catholic church which the respected pastor of Stewartstown, the Rev. Peter Daly, is building at Coalistand. Father Keating was upwards of twenty-two years on the mission. He was a native of Dundalk, and received his education in the Irish College of Paris. He has left behind him a large number of friends, and his mission here was the grandest and holiest monuments that could perpetuate his memory."

"The Derry Sentinel announces that the Rev. Moore O'Connor, Protestant Rector of Cullinagh, has resigned his living to the patron (the Marquis of Donegal), and has been received into the Catholic Church."

IRISH INTELLIGENCE. We regret having to state that the Rev. Dr. Renneham, President of Maynooth College, lies in a most precarious state at present in consequence of severe indisposition. On last Saturday, 11th ult, he received the last sacraments of the Church.

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EVICIONS IN THE COUNTY OF GALWAY.—THE DARTFIELD PROPERTY.—LOUGHREA, JULY 13, 1857.—On this day at ten o'clock, John M. O'Hara, Esq., sub-sheriff of this county, with a strong force of police, under the command of William Coffey, Esq., C.I.P., along with Messrs Walker and Oloone, S.I.P.s, escorting a 'crown brigade' of ten men, under the control of a bailiff, proceeded to the lands of Dartfield, about three miles from hence, to put into execution nine ejection decrees, obtained at the last quarter sessions of this town, against an equal number of tenants on the property of Mrs. Maria Louisa Blake, of whom the most exaggerated and false statements have been made respecting her tenancy, and the retaliation which 'ought to be' inflicted on her for the treatment given them, since the unfortunate collision which took place there in November, 1855.—The melancholy work to be done on this day, being begun about 12 o'clock, the entire houses were razed to the ground, after the furniture and families were put out, in all amounting to forty nine persons, including lodgers. The crops belonging to them, and which were imprudently sown after those persons got the usual six months' notice to quit, are forfeited for the law expenses attendant on the proceedings. The entire work of demolition being completed about four o'clock p.m., the sub-sheriff and police returned to town in the same order they left. A habere against three more tenants was not executed on this day, they having agreed to the terms proposed by Mrs. Blake for retaining possession.—Saunders.

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ON THE FIRST OF JANUARY, 1850, there were 10,667 prisoners in the jails of Ireland—in June of that year, 13,267; and since then the number has gradually diminished until, in January, 1856, the number was only 3,551—in June, 3,686; and on the 1st of January, 1857, this small number had further declined to 3,410. The inspectors of prisons, however, point out that, although felony and vagrancy, the result of pauperism, have wonderfully declined, drunkenness and misdemeanors among females have increased.

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It is one which Irishmen may afford to approach with an impartial spirit, and without enthusiasm on one side, or the other; for, my part, I must admit that my own feelings have undergone a total change with respect to the retention of this office, but that change has been forced upon me by a thorough conviction of its utter worthlessness for really practical purposes of government and administration. (hear, hear.) To attribute the peace and tranquility of Ireland to the existence of the Viceroyalty is, at the best, an immense exaggeration; but I do not hesitate to say that to attribute to the Viceroy the prosperity of that country is downright blasphemy (series of 'oh, oh' laughter, and cheers). I repeat this most deliberately. The prosperity of Ireland is not owing to any human creature, but to that Great Being who presides over the destinies of mankind (hear, hear). He it is who has blessed their harvests. He it is who has given them abundance. It is that Great Being who has removed a load of misery from the hearts and the houses of the people of Ireland (hear, hear). I deny that the Irish Viceroy has in any way contributed to bring about that happy change, which as an Irishman, I gladly recognise, and which, as a Christian man, I attribute to the mercy of God alone (cheers). I contend, then, that the attempt to trace these blessings to the influence of a mock sceptre and sham court, is downright palpable blasphemy. Now, while I deny that the Lord Lieutenant has done all those wonderful things for Ireland which the hon. members for Dublin would have the house believe, I freely admit that the Government are much indebted to the present Viceroy (hear, hear); for that noble lord has done his very best to render himself popular (hear, hear). He has actually mastered all the national dances (laughter); and such is the extent of his acquisitions in this graceful art, that I verily believe he is equal to any achievement, from the dash and splendor of Sir Roger De Coverley to the intricate mysteries of the noble shuffle (great laughter). I am sure the noble Viceroy has made himself master of these dances out of respect to a dance-loving nation, and in order to place himself upon a good footing with all classes of the people (renewed laughter). Lord Carlisle has also proved himself a most eloquent eulogist of Irish bulls; and I would say he has done more to indicate the points and beauties of the national pig, and to render his hearers enamored of the beauty of that animal, than any Viceroy who has blessed the country with his presence (great laughter). Moreover, he has ever spoken in the most graceful and propitiatory manner of the national traits of character, and makes the people in love with themselves. To the government he has done service still more immediate—in a political way; for not even the celebrated Coppock himself is a better electioneer than Lord Carlisle (hear, and laughter). The noble lord, so far as it is possible for a human being, even a Lord Lieutenant, to be so, was omnipresent during the late general elections. He might be said to be everywhere, in borough and in county. Nothing was too great for his genius, nothing too minute for his power of detail. There was not a borough in Ireland, especially a small borough, where he had not a finger in the pie (laughter). I admit, candidly, that the noble lord is an admirable electioneer; but what real benefit he has ever conferred, or is ever likely to confer, on Ireland has, in my mind, yet to be discovered. I have myself gone to the Castle (cheers, and laughter)—not to bow and scrape before sham Majesty (laughter), but upon public business. And on those occasions the Lord Lieutenant of the day has been obliged to admit, practically, the mockery of which he was the embodiment. It is evident to every one who goes on real business to the Castle, that the Viceroy has no power, no authority, (hear, hear)—that he is a kind of political post-office (laughter)—an electric wire through which a message to other departments might be sent—in fact, a mere vehicle for conveyance (renewed laughter) nothing more. "I am not of the cabinet, I must consult the cabinet," is the only intelligible answer that he can give on any question of public importance (hear, hear). The influence of the Castle is most injurious to the country generally; but in no respect is its evil influence more seriously felt, than in the demoralization of Dublin society. In no city in the world is there more pretence and vanity. In too many instances, it is wretched ostentation and glitter outside doors, and hard, miserably pinching within doors (laughter). The country gentleman of £700 or £800 a year was not contented unless he had his daughters presented at the Castle. Accordingly, he came up to Dublin, hired a house perhaps from that patriotic house-agent who so pathetically appeals on behalf of his imperilled country—(laughter)—enters into the vulgar rivalry so common in that city; and, in order to keep pace with the ambitious barrister, and the more aspiring attorney, he has to screw his miserable tenants, whom he rack-rents or drives to America; and, in the end, this deluded gentleman finds himself embarrassed and a pauper—having sacrificed his all to bask in the smile of an Eglinton or a Carlisle (laughter). Yes, such is too often the result of this miserable jostling and striving, this contemptible bowing and scraping before a mock Majesty, in a mock Court (laughter). There are those who question the wisdom of sacrificing time and means to enjoy the splendours of a real court; but it does surprise me to witness the eagerness with which rational human beings rush to participation in an absurd farce, even though a dancing viceroy (laughter) plays the principal part in the entertainment. I believe this institution leads the public of Dublin to folly and extravagance, and tends to render the pursuit of humble, honest industry less respectable than it is in other places. It has been said now, as on a former occasion, that the abolition of the Viceroyalty would keep the Irish gentry from Dublin; but the answer given in 1850 to this objection by the noble lord the member for London, was, that it would be better for many of them if they remained on their estates, and spent their money at home (hear, hear)—and I must confess I am old-fashioned enough to agree in this opinion. The hon. member for Dublin bewails the loss of his resident gentry, and of the money which they spent in the capital. But what does he prove? That the dukes, and marquises, and earls, are annually diminished in number, even though the Viceroy still remains to Dublin (hear, hear). It is true that Dublin catches an occasional gleam from the coronet of Ireland's only Duke; but the rest of the once-resident nobility are gone, and none are now left but a baron and a bishop (laughter). But if the withdrawal of the Viceroy, and the extinction of his splendid court, and the loss of those "gay and festive scenes" so admirably described by the hon. member for Dublin, are to drive all those great people from Dublin, how is it, I ask, that the Viceroy, and the court, and the splendid balls of the Castle, do not keep them there, now that all these exist in undiminished splendour and magnificence? (Cheers) I am, sir, quite prepared when the right time comes and the right plan is proposed to vote for the extinction of a piece of idle and senseless pageantry, which is injurious and not beneficial to Ireland; but on the present occasion I feel bound to vote for the previous question (hear, hear).

TALES OF THE JURY ROOM.—Dr. Griffin, of Limerick, brother to the deceased novelist, has addressed a letter to the *Evening packet* in reference to a statement which had obtained some circulation, to the effect that the late "Terry Driscoll" was a contributor to the *Tales of a Jury Room*. Dr. Griffin says— "This statement is entirely erroneous. Not only did Mr. Jackson not contribute largely to that series, but not one of the tales published as *Tales of the Jury Room*, was written or contributed by him. I well remember that the story solicited was long in coming; that but one tale came, which was received just as the book was going to press; that on examination it was found in some respects unsuitable to the series, and was never published. I have a considerable portion of this tale in my possession at present."

GREAT BRITAIN.—It is now distinctly stated that Her Majesty will pay a visit to France in September next. She will be entertained as the Emperor's guest at Fontainebleau, Compeigne, having been first thought of, but afterwards rejected. It is said that Lord Palmerston will accompany the Queen.
We believe that parliament will close on the second week in August; the 10th is the day at present named.—*Court Journal*.
The sum required to be voted by Parliament this session towards defraying the expense of the naval and military operations in China, beyond the ordinary grants for navy and army is estimated at £500,000.
The sum required to be voted by parliament towards the reimbursements to the East India Company of a moiety of the extraordinary expenses of the expedition to Persia is £500,000.
It has been pointed out as a noticeable fact that not a single Catholic peer voted against the government on the question of the admission of Jews into parliament.
There are now thirteen ships already taken up to embark troops from Portsmouth for India during the present month.
The "OATHS BILL."—We have now a year before us, and it is to be hoped that before next year's Jew Bill comes out, Catholics will have agreed how to meet it. Our course is plain. We are ready to relieve the Jews, we are ready to relieve Christians; but we will be no parties to a bill which, under pretence of relieving the Jews, grants relief in a sneaking way to all Christians except Catholics, and leaves them unrelied. It is absolutely false to call such a measure "a step in a right direction." The whole country was the other day in arms against the continuation of the war income tax in time of peace.—"Would it have been 'a step in the right direction' to pass an act relieving from it Protestants and Jews, and 'leaving Catholics where they were'?"—And yet such a measure would have differed from Lord Palmerston's Oaths Bill only thus far, that the grievance it would have continued affected the pocket instead of the conscience. Let the Catholic members and the Catholic Peers give the Government fair notice. We will support you in relieving the Jews, we will support you in relieving all Christians; but, if you choose to mix the two together, and force us either to oppose your Jew Bill or to vote for our own degradation, we will oppose the whole.—*Weekly Register*.

The Liberal members of the House of Commons met on Thursday and resolved to support, in the first instance the plan proposed by Lord John Russell, rather than that of Mr. Dillwyn, for the purpose of bringing the Jew question to a formal settlement. Mr. Dillwyn's plan was to admit the Jews to the House of Commons by virtue of a simple resolution of the house; Lord John's to proceed by a bill, which proposes to extend to the legislature the principle of the act passed eighteen years ago, to enable courts of justice to swear persons in the form most binding on their conscience. Considerable indignation was expressed by the meeting at the obstinacy of the House of Lords, and a deputation to Lord Palmerston was resolved on.
The Divorce Bill still hangs in abeyance, and its second reading in the Commons has several times been postponed. Every week's delay is of incalculable importance, as it makes the passing of this wretched law in the present session less and less probable. It is now announced that Mr. Gladstone (who has at length reappeared in the House of Commons) is to lead the opposition to it, and to present a most influential petition against the Bill, signed by a great number of Protestant clergy and many thousands of laity. Our hopes are now strong that this monstrous evil will at least be once more delayed.—*Weekly Register*.
The *Advertiser* says:—"Mr. Gladstone will speak strongly against the Divorce Bill, and the opponents of the measure hope to prevent its passing by systematic obstacles."

The Jewish claims do not make much way in the House of Lords. Last year the bill was rejected by a majority of 32—110 to 78. This year the adverse majority is 34, and the house on both sides mustered more strongly, the numbers being 173 to 139.
The *Advertiser* says that there will be a new election for the city of London. Baron Rothschild has pledged, both in speeches and by letter, to resign should the bill for the removal of the Jewish disabilities not be carried this session.
DEFALCATIONS IN PUBLIC DEPARTMENTS.—The defalcation with respect to regium donum in Ireland amounted to about £30,000, those in Buckingham Palace to £12,000, those in the Admiralty Registrar Office to £60,000, those in the Council Office to about £3,000. The amount of those in the Treasury, in estate estate, and escheats were of an unknown amount. Four years ago a gentleman was sent down to an important provincial town to examine the accounts of a person suspected to be in the arrears. "For four years," said a witness, last week, before a parliamentary committee, "the whole of the system was one great fabrication. The accounts sent up and audited, and passed, according to the usual forms of audit, were perfectly fabulous." It may be added that rumours were afloat some months ago of an extensive "draw" upon the secret service fund. Perhaps these may suggest to Liberal members the necessity of a searching inquiry into the financial administration of the public departments. *Leader*.
THE ITALIAN INSURRECTION.—The late enterprise was planned in London, and is likely to lead to a general remonstrance from all the Italian states against the shelter and protection afforded by this country to Mazzini and his gang. We know not if Lord Palmerston will condescend to plead any longer the insufficiency of the law of England to meet the case of men who use the asylum in which they have taken refuge as a fortress from which to levy war, and appeal to the law to protect them while they conspire to subvert society. Lord Palmerston may, perhaps, feel himself strong enough openly to assume the championship of their cause, and as he once said that Rome was never better governed than by the Triumvirate, so now he may let the Italian states that they are resisting their own good in objecting to the invasion of Mazzini.—*Tribune*.
The submarine Atlantic electric cable, now manufacturing, was in danger, during the recent hot weather, signs of melting having begun to exhibit themselves in the gutta percha coating. The crisis, was however, got over, and the cable is safe.
A summons has been obtained on application before the Liverpool magistrates, against the proprietor of an ultra-Protestant paper, the *Liverpool Herald*, for an alleged libel upon the Catholic priests of the Isle of Man.

The *Barnstable Patriot* mentions a recent instance corroborative of the statement of the injurious effects of guano when allowed to come in contact with an abrasion of the skin. Mr. Edward Hall, of Dennis, in planting, produced a blister in the palm of his hand, and a portion of guano coming in contact with the wound, was followed by a severe swelling which became so painful that apprehensions were entertained that amputation might be necessary.
A servant girl in Abbotsford-place, Glasgow, having overheard some of the young ladies in the house state that the use of cosmetics—something taken from a phial—made people particularly beautiful, stealthily betook herself to smearing her face with the contents of any phial that came in her way. The whole house was one day lately roused with her screaming, and the girl was discovered with her face in blisters. She had used as a cosmetic nothing else than croton oil!

THE ARCHBISHOP OF LYON.—M. de WOLVERHAMPTON. We read in the local journal that, on Monday last, the Most Rev. Archbishop M'Call, at the invitation of the Rev. J. Fanning, favored the Catholics of this town with a visit on his way from London to Ireland. A numerous and respectable concourse of English and Irish Catholics, assembled at the railway station to receive the Archbishop; and testified by the warmth of their demeanor the feelings of respect which they entertained towards him. The Archbishop proceeded in a carriage, preceded by outriders, to Giffard House, North Street, the residence of the Rev. G. Duckett, escorted by many of the Catholic Clergy and laity of Wolverhampton and neighboring towns, and followed by an eager throng of spectators. On alighting, the Archbishop was ushered into a chamber arranged for the purpose, when the Rev. G. Duckett read an address from the Clergy and congregation of SS. Peter and Paul, in which the services rendered by the Archbishop during "thirty long years of trial and probation" were highly eulogised. The Archbishop, in his reply, dwelt with peculiar emphasis on the character of Dr. Milner, painting in glowing terms the advantages which the sister kingdom as well as his own country had derived from his indefatigable and successful labors. He attested his unworthiness to be compared to so eminent a doctor, yet affirmed that it was the early impressions made upon his mind by the friendly intercourse he had had with that able champion which had induced him to feebly follow in his steps. He concluded his reply amidst general applause. After some brief delay, His Grace proceeded to the chapel in North Street, where a crowded audience, chiefly composed of Irishmen, awaited his arrival. The Archbishop addressed a short exhortation to his countrymen in their vernacular tongue, to which all lent the most profound attention. His Grace was next conveyed to the mission and house of the Rev. J. Fanning, where he dined with a select company of Clergy and gentry; many of whom had travelled from a great distance to enjoy the honor of being personally presented to His Grace. At half-past seven, the learned Doctor ascended the pulpit to address a congregation which, for its numbers and importance, has seldom or never been equalled. He first addressed his countrymen in the Irish language. His address was listened to with deep attention. He then proceeded to deliver, in English, a special exhortation to all present on the duties they owed to God and their neighbor, dwelling particularly on the necessity of faith and good works. In conclusion, the Archbishop invoked the Divine assistance on all present.

Sir COLIN CAMPBELL, Lieutenant-General Sir Colin Campbell, who has just been appointed Commander-in-Chief in India, entered the army in 1808 as an ensign in the 9th Regiment of Foot. He served in the Walcheren expedition, and throughout the Peninsular campaigns, having been present, among other engagements, at the battles of Vimiera, Corunna, Barossa, and Vittoria, and at the siege of San Sebastian. He received two severe wounds at San Sebastian, and was again severely wounded at the passage of the Bidassoa. He then proceeded to North America, and served there during 1814 and 1815. He was subsequently employed in the West Indies, having been attached to the troops which quelled an insurrection in Demerara in 1823. In 1824 he embarked for China, in command of the 98th Regiment of Foot, which he headed during the storming of Chinkeangfoo and the operations in the Yang-tze-Kiang, which led to the signature of the peace of Nanking. His next field of service was India, where he greatly distinguished himself in the second Panjab campaign, under Lord Gough, in 1848 and 1849. Throughout that campaign he commanded a division of infantry, which was engaged at the battles of Chillianwallah and Gojerat, and the other affairs with the enemy; and he took an active part after the battle of Gojerat in the pursuit of Dost Mahomed and the occupation of Peshawur. He was among the wounded at the battle of Chillianwallah, and, in consideration of his distinguished services in the campaign, he was appointed a knight commander of the Bath. He subsequently held the command of the troops in the district of Peshawur; and during the years 1851 and 1852 he repeatedly undertook successful operations against the Momuds and other turbulent tribes of mountaineers in the neighborhood of Peshawur and Kohat. He afterwards returned to England and proceeded to Turkey in command of a brigade of infantry. His brilliant services throughout the operations in the Crimea, during which he commanded the Highland brigade and the Highland division are fresh in the recollection of every one.—His services during the Russian war were rewarded with promotion to the rank of lieutenant-general and the grand crosses of the Bath, the Legion of Honor, and the Sardinian order of Maurice and St. Lazare. He has recently held the office of inspector-general of infantry, which he has now quitted in order to assume the supreme command in Bengal at a time when the actual and contingent dangers arising from the mutinies in the Bengal native army rendered it necessary to employ a general officer possessed of the highest vigour, activity, and capacity.

"We have been reaping," says the *Morning Star*, "the result of India House rule—constant outbreaks. Insensible to the blessings of our boasted civilization and of English government, the people are always ready to cast it off; an interval of five years without an outbreak is almost unknown in India. We have only just recovered from a Santal insurrection, and now we hear of an alarming mutiny among the native troops. It is pretended that this mutiny is caused by the forced use of greased cartridges by the soldiers; we fear there lurks at the bottom a more alarming cause of dissatisfaction—viz., a deep seated hatred of British rule. We see that many of our contemporaries are labouring hard to produce the impression that the dissatisfaction of the Sepoys is not shared by the rest of the inhabitants. But, unhappily those best conversant with the country, from long residence there, give testimony of an exactly opposite character. Mr. J. B. Norton, whose work on Madras we recently referred to, says:—'Let us not lay the flattering unction to our souls that it is love of our rule which keeps the natives quiet. I believe it is impossible to labour under a more fatal error. Go where we will we find but little love lost towards us on the part of our subjects; and indeed little they owe us, if we consider how exclusively screwing revenue out of them has hitherto been the apparent object of our mission.'" To the same purport is the testimony of Mr. Malcolm Lewin, in an important pamphlet just published, to which we shall refer more fully hereafter. "We have raised," he says, "an enemy within, more dangerous and more powerful than the native princes we have dethroned and plundered; in place of foreign enemies we have the inhabitants of India in hostility to our rule; we have to contend with the results of universal poverty and misery, with the social degradation of all classes, with the dissatisfaction that ever follows in the wake of insult and oppression.' If we mean to keep India, it behoves Parliament not to delay a day in inquiring into the grievances of our Indian fellow-subjects—not by testimony from East Indian Directors and servants, but from the mouths of the Indian people themselves. Give them the means of telling their own story, and be prompt to do justice to their complaints. It is folly to deceive ourselves, our Indian empire is in imminent peril; but where are the men with the requisite honesty, courage, and wisdom to rescue it? No reflecting mind can view the present state of things without alarm. The best men of all parties and distinctions in the late Parliament who dared to denounce injustice and the abuse of British power in the wanton attack on Canton, have been rewarded for their honesty by dismissal by the people, and their places are filled by one of the most ignorant and servile Parliaments on record. Military rule is triumphant. In the present state of things we acknowledge that force is indispensable to our supremacy in India, but if military rule be the only remedy which the Government have to offer to the just claims of India, we affirm it as our solemn conviction that India will be lost."

A circumstance has just occurred which shows the awful risk we run when we allow the re-marriage of divorced persons even upon what seems the clearest evidence. All men admit that such re-marriage is more legalized adultery if the first marriage has been dissolved for any cause less than conjugal infidelity. Last session an unhappy lady, Mrs. Talbot, whose case we have more than once mentioned, was found guilty, and her marriage dissolved entirely on the testimony of a Protestant clergyman, the Rev. A. Sargent. Within the last few days this gentleman has brought against himself an entirely unfounded charge of forgery, and it turns out that he has a monomania of false accusations affecting even himself as well as other persons. It is remarkable that the only other evidence against poor Mrs. Talbot was her own confession to another Protestant Clergyman, and that she too is confessedly insane. Whether anything can be done to remedy the injustice in this particular instance remains to be seen. Anyhow it is important to observe that by the Divine Law, which the law of England has hitherto followed, such an error could lead to no sin, and no irretrievable evil; as the divorce granted on mistaken evidence can be annulled. By the law now proposed, such a discovery, coming after the parties are remarried, can only show, *ex post facto*, that they are living in legalized adultery.—*Weekly Register*.

In a recent charge delivered by Archdeacon Sinclair to the clergy in the Church of St. Paul, Covent Garden, we find the following Protestant testimony to the progress of the Catholic Church. His text may be said to have been 'Rome—conquering and to conquer.' He complained that everywhere the Church exhibited fresh vigour and 'aggressiveness.' He spoke of the great reaction in favour of the Catholic religion; and deplored the extinction of Gallicanism in France, the Concordat with Austria, the Reconquittance of Spain, &c. After denouncing the 'arrogance' he said 'he must admit that there were various ways in which Romanism served as examples to members of the Church of England. They were examples of unity; for, although they had many serious differences amongst themselves, they would on no account break off communion with one another. Another of their characteristics was their zeal, for they loved their Church and would make any sacrifice to promote its interests. There was not a few belonging to the Church of England whose negligence and lukewarmness presented a melancholy contrast to Papal industry and liberality. As regards the Clergy of the Archdeaconry, he was gratified to think that their zeal was increasing, but the great evil was that their zeal was not a zeal 'according to knowledge.' Their zeal was too narrow, too exclusive, too much allied with partisanship; and he very much regretted that the cause of national education and of Church extension had greatly suffered from their unhappy narrow mindedness. We feel assured that Glasgow, which has hitherto done so much for Catholicity, will not be insensible to the universal spirit of progress which animates the Church, and that the want which at present exist will be speedily supplied. But the greatest of all our wants, in this city, is an increase in the number of clergy. This is beyond all others the most pressing and that which is most universally felt.—*Glasgow Free Press*.

The *Saturday Review* is reminded by the late discussion in the House of Lords concerning Lord Plunket and the *Examiner*, of a circumstance in connection with his lordship, which was not brought before the House of Lords, but which, it will be remembered, was brought under the notice of the readers of the *Weekly Register* at the time. In the *Saturday Review* for January 6 and January 19, 1856, we proved that Baron Plunket, Lord Bishop of Tuam, had performed a feat unparalleled in the literary and episcopal world—that his lordship had actually delivered, and ordered to be printed, with his own name as the author, a charge to his clergy, every word of which was stolen, without the slightest acknowledgment, from a charge delivered some years before by the Archbishop of Canterbury, then Bishop of Chester. This act we ventured to stigmatise as a fraud of the very worst kind; and the only excuse offered for this scandalous transaction was that ventured upon by his friend Mr. Dallas—that the charge had been got up for his lordship by one of his clerics, and that the Bishop had been imposed upon by his lack. Of course not one word was urged to vindicate the act of publication, and to justify the Bishop in putting his name, as author, to pages of which he knew that he had never written one single syllable. The exposure attracted attention. It was the subject of a clever Latin epigram, which we took the liberty of publishing—the newspapers quoted the incident, and *Punch* manufactured jokes upon it.—We should certainly never have thought of reviving this scandalous story, but that Lord Plunket's injudicious friends have led us to serious reflections on their notion of a "hardworking Bishop, diligently attending to the duties of his see, beloved by his clergy and one of the most meritorious bishops who ever sat in the House of Lords." It seems that a hardworking Bishop is one who steals another man's thoughts and labours, and publishes them as his own. The model Prelate who attends diligently to the duties of his see is one who, in the discharge of his highest functions, accepts a ready-made *Concilio Clerum*, and delivers it as the solemn result of his own labors and convictions.

One change is expected as the result of the disclosures in the Glasgow poisoning case. "There will be no more love letters," cries everybody. Every girl will hesitate to commit herself to writing, lest her note of hand should be presented untowardly on some future occasion by the unscrupulous lover.

There was recently discovered a murdered child on the moors, between Whitby and Guisborough, by a dog having the child's leg in his mouth. The mother was committed for the murder of the child, three years old, which had been removed by her from the nurse, to whom some arrears were owing for its maintenance. At the York Assizes, on Monday, she (Sarah Jemison, 25) was found guilty and sentenced to death.

UNITED STATES.

SHOCKING TRAGEDY ON STATEN ISLAND.—A startling tragedy, which fortunately rarely occurs on this Island, took place on Tuesday morning, in Port Washington, on York avenue, near the "Telegraph." The facts, as near as we could gather them, are as follows:—"It appears that Miss Emma Brewley, residing in Brooklyn, and a Mr. John G. Souler, of New York, have been on intimate terms for the past two years, against the wishes of the young lady's parents, who repeatedly forbade her lover their house; but he persisted, little dreaming that his acts would subsequently call his loved one to the final judgment seat. From the statement of the father it appears that the lady had a rejected lover who, exasperated at the conduct of his successful rival, determined to either end his own life or theirs. With this determination, on Tuesday morning about 11 o'clock, he repaired to Staten Island, where he learned that the lovers were sojourning, for the purpose of ascertaining the lady's true state of feeling for him; but judge of his jealousy and surprise when, on reaching Fort Washington, he discovered his fair Juliet, reposing in the sweet sleep of innocence, in her lover's arms. Driven to fury at this sight, he drew a pistol for the purpose of ending his life, when the snapping of the trigger awoke Mr. Souler, who, perceiving his purpose, struck the pistol from the young man's hand who, still infuriated, picked it up and fired at the sleeping form before him—the ball entering her heart and causing instant death. The murderer immediately escaped, before Mr. Souler, who was awe-stricken at the act could give an alarm. Several persons on hearing the report of the pistol, hastened to the spot, and after conveying the lifeless body of the female into the fort, started in pursuit of the murderer, who unfortunately eluded his pursuers by jumping on the boat which was just starting from the dock, and escaped to New York.—Coroner Vanderbilt was immediately summoned, who, after empanelling a jury, held an inquest on the body.—*New York Herald*.

starting from the dock, and escaped to New York.—Coroner Vanderbilt was immediately summoned, who, after empanelling a jury, held an inquest on the body.—*New York Herald*.

WE HAVE VOICES FROM UTAH!—The Mormons had received tidings of the military preparations of the Government, but the news had excited little alarm. The tone of Young's organ is confident and boastful. Federal office-holders are affectionately informed that Utah is not a desirable abiding-places for them; and that "they will not find it congenial to their health." Governmental appointments for Territories are denounced in unmeasured terms as a relic of barbarous colonial usage. Serious charges are made against Surveyor-General Burr—how well sustained does not appear. He is accused by Charles W. Moeller, and others, who make affidavits of the facts, of committing frauds upon the Government, overcharging incidental expenses, and falsifying the position of the Mormons.—The Navajo Legion, consisting wholly of Mormons, is changed into a corps of infantry Brigham having suggested the abolition of the cavalry.

A DARK PICTURE.—Four months ago Dr. Burdell was murdered in his city house, before midnight, and the murderer is unknown. Only a few hours ago, one branch of the Government authorised a reward to be offered for his discovery. Since that murder, there have been in this City certainly not less than 20 cases of brutal and felonious assaults on citizens, the perpetrators of which to this hour are unpunished, and in several cases undetected.—*New York Commercial Advertiser*.

ROBBERS' CAVE.—It has been known to a very few persons in this city, for some time, that a discovery of great wealth has been made in the interior of Kentucky, on the Louisville and Nashville Railroad by a poor family who formerly lived in this city.—The discovery was made by a young man, while ploughing the field, about six months since. As he was ploughing leisurely along, the earth suddenly gave way under his feet and he was precipitated into an immense cavern. Much injured by the fall, the young man in casting about for some means wherewith to get out, discovered numbers of iron safes and strong boxes, which, upon investigation were found to contain gold and silver coin, and jewelry and other valuables to a fabulous amount.—The plantation upon which all this treasure was found does not belong to the fortunate discoverers, who only lease the property, and from motives of security they have kept the secret of their good fortune to themselves. An eminent gentleman of this city is about interesting himself to secure the fortunate family in the ownership of these great treasures.—*Louisville Democrat*.

CRIMINALS IN COURT.—A LADY ARRESTED, AND FINED FOR OBSTRUCTING THE SIDEWALKS.—One of the most extraordinary cases ever brought before a legal tribunal was witnessed in the Police Court on Saturday. An officer complained of a young and remarkably handsome lady for obstructing the sidewalks of Washington streets by a too great display of crinolines. As it is understood that the lady is highly connected, we will call her Mary Smith, and not expose her true name. Before the complaint was read, Judge Russell inquired as to the whereabouts of the prisoner. The officer replied that the lady was waiting in the entry; that herself and two others had endeavored to squeeze her through the doorway, but they were too narrow, and she wished the Judge's advice in the premises. The Judge said that it was an extraordinary case—the constitution guaranteed to every one an open trial, and he would not hold a session in the entry even to plead a lady. Under the circumstances he recommended that Miss Smith be moved from the entry to the front door, and he thought that she must spread considerable net to be able to take her place in the prisoner's dock. The experiment was tried and found to answer admirably—the door being some 20 feet wide, very little compressing was needed—and with a frown of indignation upon her pretty brow Miss Smith found herself face to face with the judge, and listened to the complaint which was read to her. The officer testified that half a dozen times during the week he had been obliged to step from the sidewalk to enable the defendant to pass. Once he came very near being run over by a passing carriage, and he inquired of the judge whether the city government would have allowed a pension to his widow in case he had been killed. The judge said that he should reserve his opinion until some time next week on that point, and inquired whether the circumstance of the lady was not produced by natural causes. The police officer said that he was the father of sixteen children, and if he was lucky, he expected an addition to his family next month. He had never known his wife to occupy half so much space as Miss Smith, and he hoped she never would, as he disliked twins. The court rebuked the levity of the man and told him he must trust to Providence. The officer said that he should, but if Providence continued to favor him, he meant to petition for an increase of salary, and he thought he ought to have it. The court intimated that his remarks were irrelevant to the case, and inquired if he had any further testimony to offer. The officer said he had. He had requested the prisoner two or three times not to step on the sidewalk, as people were unable to pass without going into the street, which at times was inconvenient to ladies wearing paper-soled shoes, owing to the outrageous manner in which the thoroughfares were watered. The court, in summing up, said that the evil was one of great magnitude, and should be checked by vigorous measures. There was no statute under which too great a display of crinolines came, but he should take the responsibility of inflicting a fine of \$5 and costs, and he hoped that it would be a warning. The fine was promptly paid and Miss Smith was discharged.—*Boston Herald*.

CURIOUS ARRANGEMENT OF A HOSPITAL.—The large city hospital of Chicago has been placed by the Board of Health, under the charge of two medical boards, one of the allopathic school of medicine, and the other of the homoeopathic. To the latter only about one-fourth of the building has been allotted, but more room will be given if needed. Each patient, on entering, is to choose which school of physicians shall take him in charge. If he is indifferent, or unable to choose, he will be assigned to one or the other school, according as the week in which he enters may be odd or even, as numbered in the year.—Thus the two-systems are fairly matched against each other, and a sharp and careful rivalry will be inaugurated in the good work of saving life. The respective boards are to keep records of the symptoms, treatment and result of their cases, a published comparison of which, at the end of the year, would no doubt form an exceedingly interesting study for the profession generally.

SHARP CUTS AT THE DOCTORS.—At the recent medical convention held at Lewiston, the clergy and members of the bar were invited to the repast given at the De Witt House by the followers of Galen, and after the cloth was removed, during the interchange of sentiments, the Rev. Mr. B., while alluding to the intimate relations between the professions of the clergy and the physician, in all seriousness remarked that it was a somewhat singular fact that "when the doctor was called the minister was sure to follow"—The doctors gave him three cheers.—*Portland Transcript*. The above reminds us of a hard hit at the doctors, which may be found in the Bible. In the 16th chapter of the second book of Chronicles is the following:—"And Asa, in the thirty-ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one-and-fortieth year of his reign."—*Lynn News*. A harder hit at the medical fraternity is given in Mark's Gospel (v. 26) relating to a 'certain woman,' who 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse!'

The True Witness

MONTREAL, FRIDAY, AUG. 7, 1857.

NEWS OF THE WEEK. The steamer 'Plover' from Liverpool... arrived at New York on Wednesday.

ORANGEISM.

The excitement consequent upon the disturbances at Montreal and Toronto on the 12th and 13th ult. having now considerably subsided...

1. That Protestants do not take offence at, or endeavor to disturb the Catholic procession of the Fete Dieu; and that therefore no Catholic should take offence at, or offer any opposition to, Orange processions and demonstrations on the 12th of July.

2. That French Canadian Catholics, who are as sincerely attached to their religion, and as zealous for the honor of their Church, as are Irish Catholics, take no notice of Orange processions or demonstrations; and that therefore it is monstrous that Irish Catholics should take offence thereat.

We meet the first of these arguments by the assertion, that it is not true that Protestants do not take offence at the Catholic processions of the Fete Dieu. They do take offence at them; they pronounce them "illegal," brand them as "idolatrous," and would, if they had the power, put a stop to them entirely.

In the next place, there is nothing in the Catholic procession to wake up painful memories—to wound the feelings, or to arouse the passions of any section of the Christian world. The great event which it commemorates is one, not of strife and persecution, but of divine love; an event upon which every Christian can look back without a pang; for that event is the redemption of mankind by Our Lord Jesus Christ upon the cross, and the institution of the Sacrament which, as an unfulfilling pledge of His love, He left in perpetual commemoration of His passion.

But the event commemorated by the Orange procession is, and must be, one deeply painful to the feelings of the Catholic, and the Irish Catholic in particular. It commemorates the conquest of Catholic Ireland by a foreign Protestant army—and is therefore insulting to the religion and nationality of Irishmen; it commemorates the establishment, by force of arms, of "Protestant Ascendancy" over a Catholic people—and is therefore painful and insulting in the highest degree to the professors of the Catholic faith; and it is avowedly designed as a public declaration of the object of those who take part in it, to establish, if possible, in Canada, and perpetuate the same "Ascendancy" of one denomination

over another—and must therefore be offensive to every true friend of "civil and religious liberty." Roman liberty consists in perfect equality, and as "Ascendancy" is incompatible with perfect equality, so "Protestant Ascendancy" is incompatible with, and is the direct contradictory of, civil and religious liberty.

We should not therefore wonder at the hostility which these party demonstrations—so insulting to the national pride of Irishmen—so offensive to their religious feelings as Catholics—suggestive of so many years of "Protestant Ascendancy," and so incompatible with "civil and religious liberty"—provoke from Irish Catholics in particular; neither can we conclude from the acts of violence to which the latter are sometimes provoked, to their intolerance, and natural propensity to outrage.

Let us take a case in point; though to be sure it would be difficult to find in the history of the world any two countries which have stood to one another in precisely the same relations as have Protestant Anglo-Saxon England, and Catholic Celtic Ireland, for the last three hundred years. Something however very closely approaching thereunto may be discovered in the relative positions of Mahomedan Turkey, and Christian Greece; though far be it from us so to malign the Turk as to insinuate that Moslem rule over a Christian population was, even at its worst, so foul and cruel a thing as has been Protestant rule over the Catholic population of Ireland. Compared with the latter, the worst atrocities of the Turk seem but the legitimate severities of a wise and paternal Government.

Even the massacre at Scio does not present the hideous and revolting features that does the massacre of the Papists at Dolly's Brae by the Orangemen in 1849.

Now we ask any candid unprejudiced person, what in his opinion, would be the result if, in the streets of Athens, or Napoli di Romania, a procession of Turks, to commemorate the defeat, and subsequent captivity of the Greek Christians, were to make its appearance, with shouts of to "hell with the Giaour," and loudly proclaiming the design to re-establish "Moslem Ascendancy" in the Morea? Would it be thought a proof of a particular blood-thirsty, intolerant, and malignant disposition on the part of the Greek Christians if, thus insulted and outraged, they drew pistols and yatagans on the insulters and oppressors of their creed and country? Yet whatever cruelties may have been inflicted by the Moslem stranger on the children of the fair isles of the Aegean, far deeper are those which the sons of Catholic Erin have suffered from the hands of the Anglo-Saxon Protestant "alien;" and the Greek or Irishman who unmoved could look upon a procession commemorative of the wrongs and sufferings of his Church and country, and listen calmly to the taunts of his alien oppressors, "aliens in blood, in language and religion"—would be either less than a man, or more than an angel.

The plain fact of the matter is, that no high spirited people ever did, or ever will, submit to be taunted with national defeats or national misfortunes. Nay—in spite of all their affected philosophy, we cannot but think that, if a procession were to make its appearance in the streets of Montreal, triumphantly commemorating the sound thrashing that the British troops received from the "Irish Brigade" at Fontenoy, or the repulse of the British attack upon the Redan, its members would be roughly handled, and that the majority of the British Protestant press would bring in a verdict of "serve them right." And yet neither the defeat at Fontenoy, nor the repulse at the Redan, recall memories so painful to the British Protestant as does the conquest of Ireland by the Anglo-Dutch, to the patriotic and high-spirited Irish Catholic.

That French Canadian Catholics do not get excited as do Irish Catholics by Orange demonstrations, is simply because the former have not yet suffered from Orangeism as have the latter. But suppose that amongst our French Canadian Catholic population there were numbers still living who remembered, as do many of our Irish Catholics in Canada to-day, the time when, with every returning twelfth of July, their churches and houses were attacked and given to the flames—who had seen—as have Irishmen still living in Canada—their friends and relatives, perhaps an aged father, a grey haired mother, or the innocent prattling babe, murdered in cold blood, and without provocation, amidst shouts of "Johnny Crapaul lie down," and to "hell with the Pope and Popery;" who had heard the shrieks for help, of sister or sweetheart writhing in the brutal grasp of an infuriated mob of Orangemen—we doubt much, we say, whether if French Canadian Catholics had seen and suffered all these things from the hands of Orangemen, they would manifest the same indifference towards an Orange procession, that they do today. Nor let it be thought that our picture of Orange atrocities in Ireland is overdrawn. Here is one, which, though we have published it before will bear publishing again; and which when Orangeism is again about to uplift its foul head in Canada, it is well to keep prominently before men's eyes, in order that they may know what kind of monster it is that they have in their midst. Let us premise that this picture is from

the hand, not of a Catholic, or an opponent of Orangeism, but of an impartial Committee of the House of Commons in 1835, appointed to inquire into and report upon, the principles and practices of Irish Orangeism; and of a Court appointed by the British Government, to investigate the Orange outrages of 1849.

From the Report of the House of Commons, it appears that the object of Orangeism is the "political supremacy" of Protestants over Catholics; that under the pretence of loyalty, Orangemen attempt to palliate their cruelties towards their offending fellow-citizens—that this pretence of loyalty is a sham, a lie—that the "Orange oath of loyalty" is avowedly conditional; and that, contrary to law, attempts have been repeatedly made to tamper with the allegiance of the army, by issuing warrants to military bodies.

"Nothing"—we are told—"could be more praiseworthy than the published rules of the society. . . . But never did any society exhibit such a glaring inconsistency—rather such a positive contradiction—between its professed principles, and its actual practice. . . . The practice of the Society was to resort to every contrivance" by songs, speeches, party tunes, processions, emblems, and mottoes—to insult, to domineer over, to offend and irritate their Roman Catholic neighbors; and the results of its working was seen in outrages, murders, house wrecked, villages destroyed, riots without number, law perverted, justice denied, and the animosity of the rival parties wrought up to madness."—See Edinburgh Review (Protestant.)

Such is the picture drawn of Orangeism by Protestant hands; such the object and result of Orange processions. Can it therefore be wondered at—whilst human nature is what it is—that the sufferers by these outrages, the sons of the victims of Orange murders, the men who have been made houseless, and driven from their native land by Orange persecution, should become excited in Canada, at beholding in this land of their adoption, the same "processions, emblems, and mottoes" with which in Ireland they had been so often insulted; and which are renewed in Canada with the express design of imposing "Protestant Ascendancy" with all its attendant horrors upon the Catholics of this hitherto free country. To exhort their people to forbearance under insult and outrage is the duty, as it is the invariable practice, of the Catholic Clergy; to use every legal and constitutional means in his power to check the progress of Orange despotism in Canada, is the duty of every good citizen; but the right to condemn the violence of the Irish Catholic, who, smarting under the sense of high two centuries of persecution, is provoked to acts of illegal violence, belongs to him only who, during the course of his life, has never once yielded to the impulse of passion, and who, under the bitterest of provocations, has always, with the grace of God, been able to control his natural indignation. Certainly it is, to say the least, highly indecorous for those very men, who looked calmly on at—if they did not actively encourage—the burning of our Parliament House in 1849, and the subsequent disgraceful riots and cowardly outrages upon our most estimable citizens—riots and outrages by-the-by in which we never heard it insinuated that Irish Catholics took any part—to affect a holy horror at the comparatively trifling, excesses which, in so far as the firemen are concerned, we strongly condemn, but which in other respects, were provoked by the Orangemen themselves. Had it not been for the unprovoked assault made upon a reverend member of the Catholic clergy upon the 12th, we firmly believe that the disturbances of the 13th would not have occurred; and though we attempt not to justify those disturbances, we cannot allow them to be made the pretext for branding the Irish Catholics of Montreal en masse, as a set of Thugs and ruffians.

As they do in Canada to-day. At first we were inclined to doubt this story; but we have now full confirmation of its truth in every particular.

THE HEADSHIP OF THE CHURCH.—We cannot but think that the Montreal Herald has been guilty of injustice towards the Minerve, in taxing that journal with ignorance, for asserting that Henry VIII claimed to be Head of the Church, in the same sense that the Pope does so; and guilty also of much disingenuity in the manner in which he shifts the question at issue betwixt himself and the Minerve, from the theories put forward by Henry VIII, and sanctioned by the obsequious Bishops, Clergy, and Parliaments of his day, to the practise of the Anglican community in the XIX century.

Whatever may be the practise of the present day, we assert—and, if the Herald contradicts us, will prove from history—that according to the theory of the Anglican Church, as great powers in things spiritual are attributed to the Crown of England, as are, by the most ultra-montane Catholic, attributed to the Papal Tiara; and that Henry VIII not only claimed, but constantly exercised, with the sanction of the servile Protestant hierarchy, with the sycophant Cranmer at their head, powers such as no Catholic ever dreamt of assigning to the successor of St. Peter.

According to the theory of the Church of England, the King is the source of all jurisdiction, spiritual, as well as temporal. It is from him that priests derive their power to administer the sacraments, and Bishops authority to confer the Holy Ghost in Ordination. He, and he alone, has, according to the Anglican theory, the sole and absolute right to hear and determine all causes, spiritual as well as temporal: to declare in matters doctrinal, what is true and to be believed—what false and to be rejected. Bishops and priests are but his ministers, to whom he confides the management of his affairs spiritual and ecclesiastical, in precisely the same manner as Lords of the Treasury, and Justices of the Peace are his ministers for the management of his tem-

poral affairs. And though some of the more extravagant of these pretensions may appear to have been explained away by the Proclamation of Elizabeth, yet, if Cranmer may, in any sense, be accepted as the exponent of Anglicanism, and as a fair interpreter of the principles upon which it was originally founded—the King of England is Universal Bishop—"episcopus episcoporum" of the entire realm. If the Montreal Herald denies any of these our statements, we are prepared to prove them by authentic documents, and the testimony of history.

In the meantime, as a proof of the extent to which, in theory, if not in actual practice—for of course Protestants are always consistently inconsistent, and their practise is ever at variance with their theories—the "Royal Supremacy" extends, we would call the Herald's attention to "His Majesty's Declaration," prefixed in the Book of Common Prayer to the "Articles of the Church of England;" and which—no protest having yet been made against it by the clergy or laity of that communion—we are therefore entitled to look upon as embodying the doctrine of the Anglican Church, as to the origin, extent, and nature of that Royal Supremacy:—

"Being"—says this Declaration—"by God's Ordinance"—i.e., of divine right, "supreme governor of the church within these our dominions, we hold it most agreeable to this our Kingly office, and our own religious zeal . . . not to suffer unnecessary Disputations, Alterations, or Questions to be raised which may nourish faction both in the Church and commonwealth."—Book of Common Prayer.

His Majesty then proceeds to declare:— "That the Articles of the Church of England . . . do contain the true Doctrine of the Church of England agreeable to God's Word; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles."—Ib.

Here then we have the king claiming to be "Supreme Governor" of the Church of England by divine right, and not by the consent of the people; declaring what is the "true doctrine" of the Church of which he is Head; commanding all his subjects to continue in the profession of that doctrine, by him ratified and confirmed; and prohibiting the least difference or departure therefrom. No Pope, assuredly, even in the plenitude of the Papal power ever pretended to have greater power or spiritual authority in virtue of his Headship or Supremacy in the Catholic Church, than does the King of England at the present day.

Again His Majesty, as "Supreme Governor," thus makes known his royal pleasure:—

"That in those both curious and unhappy differences which have for so many hundred years, in different times and places, exercised the Church of Christ, we will, that all further curious search be laid aside."—Ib.

When, or where, would we ask the Herald, has the most imperious of the Roman Pontiffs—a Hildebrand or an Innocent—ever claimed greater authority over the human conscience? When, or where, would we ask our cotemporary, has the Papal Church ever shown herself a greater enemy to "freedom of enquiry" than does the Church of England—which, speaking by its "Head upon earth," prohibits "all further curious search" into those doctrinal questions which have long excited the Christian world? We pause for a reply.

Perhaps the Herald will tell us that after all, all that is claimed for the King of England—or rather for the officers by him appointed to hear and decide spiritual and doctrinal questions—is the power to declare, what is the actual doctrine of the Church of England; that it is not claimed for him, that he is the subject of any especial revelation, or that he can make, or do away with, an article of faith. But this is precisely what a Bellarmine, and the most ultra-montane of Popish theologians predicate of the Pope. He is a judge indeed of doctrine, but cannot make an article of faith. Speaking ex Cathedra, and addressing the universal Church, he can in all cases define what is, and has been, the doctrine of that Church—"quod semper, quod ubique, quod ab omnibus;" and though the Catholic believes that in thus delivering judgment, the Pope, because guided, and assisted, by the Holy Spirit is infallible, no Papist ever dreamt for one moment that the Pope has power to make new doctrines, or is the medium of a new revelation from God to His Church. There is then after all, no appreciable difference betwixt the power claimed by the Kings of England to "declare the true doctrines of the Church of England," and the authority which Catholic theologians assign to the Pope. The one declares judicially, what is the "true doctrine of the Church of England" z.c., what it is that that body holds or believes to be true; the Pope does the same, and no more for the Catholic Church.

Both—Pope and King—claim of divine right, or by "God's Ordinance." The one appeals to the express promises of Our Lord, to Peter, and the testimony of the Church from the first century of Christianity; the other, to the precedents of the Jewish theocracy, and the Acts of Parliament passed during the reigns of Henry VIII., Edward VI., and Elizabeth. The difference betwixt them consists in this, that whilst the Supremacy of the Pope over the Catholic Church, is a fact—which enemies may denounce as an abuse if they will, but whose reality they cannot dispute—the Supremacy of the King of England over the Anglican Church is a farce, for which no one pretends even any respect. Virtually, that "Supremacy" is lodged in the House of Commons, or rather in the majority of that House for the time being; and that fearful power which in the XVI and XVII centuries sent Popish priests to the rack and the stake,

and consigned the Puritan dissenters to stocks and whippings post, is hardly deemed worthy of an occasional sneer from the keen satirist Punch. Not that the Church of England is therefore the less the creature, the slave of the State, or Civil Power, than it was in the days of the Tudors and Stuarts. It has retained its abject condition, though it has changed masters; and its destinies are controlled not in the "Star Chamber," but at the hustings, and amidst the clamor of a contested election.

We should be very happy, to oblige our friend of the Christian Guardian; but really his twaddle about Popery is so very silly; so much below the average of Protestant drivelling upon the subject, that we cannot, in justice to the readers of the True Witness, inflict his tediousness upon them. We would however take this opportunity of remarking that, not "in the estimation of a dark and infatuated Papist" alone, but in that of every intelligent and humble minded person, must it sound blasphemous to hear any one pretending to have received a special and miraculous assurance from Heaven—whether by a "voice coming down a tree," or any other supernatural agent—that all his sins were forgiven, and that he was made an heir of eternal life.—Such assurance God vouchsafes not to mortal man; but, bidding him that stands, or thinks that he stands, to take heed lest he fall, tells all His children that they only who keep His commandments; and who persevere unto the end, shall be saved, and shall be allowed to pass the gates of the city of life. Now, as no one living can be assured of his constant obedience, and of his final perseverance—as no one living can have assurance that he shall never fall again into sin, or that if he fall, God will give him time and grace to repent—no one living can be assured here on earth, that he is "an heir of eternal life." Methodism may teach its votaries to look for, and to believe that they have this assurance; but the humble Papist, mindful of God's warning, will still be content to work out his salvation with fear and trembling—knowing that though God is faithful to His promises, man's life on earth is a continual warfare, and that to win the crown, he must fight the good fight.—1 Tim., vi., 12.

The Christian Guardian is correct in assuming that Papists are taught that priests can absolve the truly penitent sinner of his sins; but we cannot see anything "stupid or impious" in this doctrine. That Christ did give power to certain men to "remit sins"—St. JOHN, xx., 23—is, unless the Gospel be a lie, a fact. There is therefore nothing "stupid or impious" in believing that certain men may have that power now, unless it be "stupid or impious" to believe that Christianity be a divine institution adapted for all successive ages—unless it be "stupid or impious" to believe that sinners in the XIX century stand in as much need of the remission of their sins, as did sinners in the first century; and that God, Who is just and impartial towards all His creatures, has given to the sinner of the present day, precisely the same facilities for obtaining that needed remission of his sins, that He accorded to the sinner in the days of the first preachers of Christianity. In attacking then the absolving power of the priest, or denying to him the same power as those which Christ gave to His Apostles, the Christian Guardian is—perhaps unwittingly—assailing Christianity itself. For, either, the powers given by Christ to His Apostles, as recorded in the 20th chapter of St. John, were necessary for the salvation of sinful man, or they were not. If they were not necessary, in giving such powers, Christ was guilty of a gross mistake; if they were necessary then, and as the nature of man has not changed, as his spiritual necessities are still the same as in the first century of our era, God cannot have withdrawn those powers from earth, without having been guilty of a gross partiality, without having deprived man of something necessary for his salvation.

Such of the miraculous gifts of the Apostles indeed, as were needed merely to strike the senses of the heathen, and thereby to give sceptics sensible demonstration that the Apostles were the divinely credited ambassadors of an Almighty Being, may have been partially withdrawn, as they became no longer necessary. But the gift of the power to "remit" and to "retain" sins, was one of which the senses could not, under any circumstances, take cognizance; and was therefore useless as a sign or proof of the divine mission of the Apostles. Therefore we cannot logically conclude from the partial cessation of one set of miraculous powers with which the Apostles and their first successors were endowed, to the cessation or withdrawal of the other. The one was given to authenticate the divine commission of the first preachers of a new religion, and as a means of establishing the truth of their doctrines, to a Pagan world. The other was conferred with a very different object; and unless it can be shown that that object has been fully and finally accomplished, he must be either "stupid or impious" who calling himself a Christian, denies that there are still on earth men with power from Christ to "remit" or to "retain" sin.

* This "cessation" we by no means admit. There is as good evidence of miracles wrought by Catholic missionaries in modern times, as there is of the miracles attributed to Christ and His Apostles. The evidence for both consists in the testimony of intelligent eye witnesses, who could not have been deceived, and who had no motives for being deceivers.

The Ottawa Railway Times is better able to abuse an opponent than to refute him, and shows himself to be far more familiar with the vernacular of Billingsgate, than he is with theology, or the writings of the most eminent modern Protestant divines. In calling hard names, in applying such epithets as—"scurrilous, blasphemous, reprobate," &c., he displays a marvellous proficiency; his logical attainments are, unfortunately for him, very small.

To a short paragraph in the True Witness a short time back, in which we ventured to express a doubt whether an All Merciful God

...hold guilty of mortal sin, and punish with sudden death him who amused himself fishing on a Holy Day. On Sunday afternoon the Railway Times replies in the following indignant paragraph...

God was six days in creating the Heavens and the Earth &c., and rested on the seventh day which he hallowed and sanctified unto himself...

We have no desire to enter into a controversy with our contemporary, as it would be impossible for us to follow him through all the slush and back lanes of billingsgate...

In one thing only does the editor of the Railway Times show his good sense; and that is in having "no desire to enter into a controversy" with the TRUE WITNESS upon the origin and extent of the obligation for Christians to keep Sunday...

To assertion we oppose assertion. We deny, and defy our opponent to prove that, even on the Jewish Sabbath, "amusements" were entirely forbidden; and if they were, we deny and defy our opponent to prove that in this respect, the old Jewish or Mosaic law is binding upon Christians...

According to the doctrine of the Apostle Paul, the Mosaic law in its whole extent had lost its value as such to Christians; nothing could be a rule binding on Christians on account of its being contained in the Mosaic law; but whatever was binding as a law for the Christian life, must as such derive its authority from another quarter...

And again he assigns the following purely ecclesiastical origin for the religious observance of Sunday:—

We must debate the origin of the religious observance of Sunday, not from the Jewish-Christian churches; but from the peculiar circumstances of the Gentile-Christians, and may account for the practice in the following manner. Where the circumstances of the churches did not allow of daily meetings for devotion and agape...

We do not cite Neander as authority to the Catholic; but as in a peculiar manner the champion of Continental evangelical Protestantism, Protestants cannot well refuse to listen to him with respect...

And granting that the Sunday, or first day of the week, was, ever after the Ascension of Our Lord, strictly observed by the Apostles as a Holy Day, it has yet to be shown that Christians in the XIX century are bound to follow in this respect the practice and example of the Apostles in the 1st. In the XV chapter of Acts, for example, we read the express command of the Apostles, writing to their Gentile converts respecting the extent to which the latter were bound to "keep the law of Moses" v. 5...

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

to the Sabbath, because its observance is of the natural law, and therefore always and universally obligatory. This reply will not do, because they were particular to enjoin upon their Gentile converts the obligation of abstaining from idolatry and fornication, both of which are also forbidden by the same natural law.

The entire argument from Scripture in favor of Protestant Sabbathical observances on the Lord's Day, or first day of the week may be summed up thus:—

1. Scattered through the writings of the New Testament some two or three vague hints are to be found that, by the Apostles, the first day of the week was in some manner distinguished from the other six days, by their meeting for prayer, and the offering of the Eucharistic sacrifice; argal, the Apostles transferred the observance of the Jewish Sabbath from the seventh to the first day of the week.

This is a pretty broad conclusion to be drawn from so slender a premise; but the next is still more so:—

2. Whilst the positive precept of the Apostles to their Gentile converts "to abstain from things strangled, and from blood," is, though unrepented in the Bible, not binding upon the Christians at the present day—yet it is binding upon the latter to imitate the (supposed) example of the Apostles with regard to Sunday observance; and this, although throughout their writings, we discover numerous passages, wherein the Judaizing tendencies of the early converts are strongly denounced, as repugnant to the spirit of Christianity.

The liberality of the editor of the Railway Times is as remarkable as his logic. Because he believes it to be sinful to indulge in certain innocent sports on Sunday—argal—he would prevent every body else from indulging in them; and not content with being at liberty to keep his Sunday as he pleases without let or hindrance from his neighbors, he is wretched unless he can compel the latter to submit to the yoke which he has imposed upon himself.

In conclusion we would propound to our contemporary the following questions:—

If the TRUE WITNESS merit to be spoken of in such harsh terms—if he be a "scurrilous blasphemous reprobate" for asserting the sinfulness of innocent amusements on the Sunday, what then shall we say of a "Most High and Mighty Prince"—to whom the Anglican Bible is dedicated—and of the "Blessed Martyr" who, holding the same opinions on the lawfulness of Sunday amusements as does the TRUE WITNESS, and as "Supreme Head" of the Church of England, enjoined their Bishops and clergy to teach the lawfulness and to exhort their hearers to the practice of Sunday sports? This was the doctrine of the Protestant Church of England in the XVII century as laid down by its "Supreme Head," accepted by its Bishops, and preached by its clergy from the pulpit. How then, as a Protestant, can the editor of the Railway Times condemn those who hold and preach the same doctrine in the XIX?

TO OUR SUBSCRIBERS.—With this number we bring to a close the Seventh Volume of the TRUE WITNESS; and would improve the occasion by endeavoring earnestly to impress upon the minds of those of our friends who are still arrears, the duty of remitting the amount by them due to this office without delay.

FATAL AFFRAY.—A man named Archibald McDougall came to an untimely end on Saturday last near St. Joseph street, under the following circumstances:—The deceased, who is in the service of the Grand Trunk Railway Co. was returning from his work, it is said, slightly in liquor. A lot of little children were amusing themselves at his expense, when in a moment of irritation he threw an axe he had with him at them. Seeing this, a man named Jovanetti standing by, struck the deceased a blow on the head with the axe, fracturing the skull. The wounded man was some hours afterwards removed to the General Hospital, where he expired during the course of the night. An inquest is being held upon his body, but a verdict had not been given, up to the time of going to press. Of Jovanetti himself we have heard the highest character given: and it seems clear that his sole object in interfering with the deceased was to protect the children from the fury of an intoxicated man.

STEAM BOAT COLLISION.—The Steamer Montmorenci with 1500 barrels of flour on board, ran into the steamer Quebec on the night of the 4th inst., and sank almost immediately. Fortunately no lives were lost; and but trifling damage inflicted on the Quebec, which continued her trip without delay. It would seem as if a most lubberly look out had been kept on board the Montmorenci.

To CORRESPONDENTS.—X. Too late for insertion.

THE HARVEST.—We hear many complaints from Upper Canada of the injury done to the hay, and standing crops, by the late heavy rains. In some parts of the Upper Province the farmers had commenced to cut their wheat.

BROWNSON'S QUARTERLY REVIEW.

- I. E. H. Derby to his Son.
II. Christianity and the Church identical.
III. Present Catholic Dangers.
IV. Public Instruction.
V. Religious Liberty in France.
VI. Literary Notices and Criticisms.

Whether Mr. Derby be worthy of the notice with which the learned Reviewer honors him, may to some appear doubtful; but all will admit the masterly manner in which Dr. Brownson meets and overthrows, one by one, the popular arguments against Popery. In replying then to Mr. Derby, he is virtually replying to the whole host of Protestant objectors.

In the present number, the Reviewer takes up the question of the Invocation of Saints, and the respect which the Church pays to their names, relics and images. He then answers the objections urged against the celibacy of the clergy—showing that the Church, though enjoining celibacy on her ministers, and recommending it as a state preferable to the married state, has always loudly proclaimed, and stoutly maintained, the holiness of that union which she counts amongst her Sacraments. The following passage will furnish abundance of matter for serious reflection to those who would desire to duly appreciate the conduct of the Catholic Church in this matter:—

"Whoever will consult the records of our criminal courts, will find that, in proportion to their numbers, the Protestant clergy furnish more instances of conjugal infidelity than any other class of society. Almost all the instances that come to light in which Protestant ministers have fallen, the minister has been a married man, with an interesting wife and children."—p. 300.

The arguments against the Catholicity of the Church, from the existence of heresy—i.e., some kind of Protestantism—in all ages; against the Supremacy of the Holy See, auricular confession, and other Catholic doctrines are successively disposed of; as is also the absurd Anglican theory of national churches—as if God had appointed one means of salvation for Celts, another for Saxons; or as if Christ had established national churches, instead of one Catholic Church, and had confided the administration thereof to First Lords of the Treasury, or Chancellors of the Exchequer. Upon the whole, we should think that poor Mr. Derby must feel that he has been, what his countrymen would style, "most catawampously cheated up" by the Reviewer, whom he has rashly provoked to the combat.

In his second article, the Reviewer deals with an opponent of a different stamp, and of a far higher order of intellect. The organ of the Universalist church in the United States, now appears in the lists to break a lance with the Catholic champion. The question at issue is the one question at issue betwixt the Church, and all forms of Protestantism—that question being: "Is Christianity an organism?—Did Christ Himself organise a society for the propagation and maintenance of His religion throughout all nations and all generations?" If there be such an organisation, if Christ did organise a society, called "a Church," the Universalist would admit the Catholic Church to be that society so organized.

The third article is devoted to a notice of the controversy now pending betwixt the Rambler and the Dublin Review; which is followed by a few considerations on the Catholic educational institutions in the United States. The fair and masterly analysis of the French Imperial regime, in which the Reviewer frankly acknowledges his suspicions of the good intentions of Louis Napoleon towards religion, and expresses his disgust at the impertinent interference of the secular tribunals with the purely spiritual action of the Church, will be read with interest by many; and we especially commend it to the notice of those who think that Dr. Brownson is a defender of absolutism, or an indifferent friend to civil and religious liberty. The usual Literary Notices and Criticisms close the number of this most valuable periodical.

We have so often expressed our opinion of Brownson's Review, and avowed our admiration for the editor's talent, and boldness in defending the cause of our holy religion, that it is unnecessary for us again to dwell upon these topics.—Only now, and always when the occasion presents itself, would we seize the opportunity of recommending this Review to the Catholic reading public of Canada, as, without a rival, the best, the most ably conducted, and most valuable Catholic periodical published in North America; and one therefore which well deserves the hearty support of every Catholic.

The Irish Vindicator is the name of a new Irish American newspaper of which we have received the fourth number, published at New York on the 1st inst., and which appears weekly, on Saturdays. This paper is handsomely got up, and its editorials display a great amount of talent. We hail therefore the appearance of our new contemporary, and heartily wish him a long life and a prosperous one.

An unmistakable proof of the interest which the people of Great Britain take in the Colonies generally, and in Canada especially, may be found in a long article in the last number of Blackwood; in which the writer advocates the union or confederation of all the Provinces of British North America, and the giving to the Colonies the right of sending representatives to the Imperial Parliament. Of these two schemes, the first has been often mooted, and is likely to find favor in the eyes of the people at home, as a means of postponing, if not entirely preventing, the annexation of Canada and the other Provinces of British North America, to the United States. The advantages to be derived by the Colonies from the privilege of sending representatives to the Imperial Parliament, would seem to be more questionable; as entailing upon them the burden of contributing to the Imperial revenues. If "Taxation without Representation" be tyranny, "Representation without Taxation" would be an absurdity.

To the Editor of the True Witness.

DEAR SIR—You have doubtless been present at the beautiful and interesting ceremony which took place in the Congregation Convent in your favored city, on Monday the 3rd instant; when seven young ladies were received, as Novices, and two made their solemn profession, and enrolled themselves among the devoted daughters of Marguerite Bourgeoys;—I, too, had the pleasure of witnessing this soul-inspiring sight; and never shall I forget the impression made on my mind, when I beheld tender virgins declare solemnly before the Altar of God, and in presence of the entire assembly, that they freely and gladly gave up the world with its false joys; and that henceforth they took God alone to be "the portion of their inheritance for ever." Amongst this happy choir of virgins, Lower Canada had, of course, the larger number of representatives; but I noticed, with real satisfaction, that Upper Canada was not forgotten. She also made her offering on the occasion, in the person of Miss Catherine Ely—a young lady from Kingston, whom the world will hereafter know only as Sister S. Clara.

We may imagine indeed, but cannot express, what must have been the feelings of her worthy mother, whom I saw present, shedding copious tears, not the tears of grief, but those of the purest affection. No doubt but from her inmost soul she gratefully blessed the Author of our being, for His having endowed her child with such qualities, as rendered her worthy of consecrating herself wholly, and for ever, to His divine service in that holy asylum of innocence and peace. This young religious is the sixth subject whom the Congregation Nuns have received from Kingston since their establishment there in the month of September, 1841, besides those they have given to other religious communities. They have had, it is true, their hours of adversity there, as elsewhere; but with all this they have been, and are daily being, amply rewarded by the brilliant success with which it has pleased God to crown their efforts in the sacred cause of the education of youth. I can, from personal knowledge, bear willing testimony to the immense amount of good they have done in the city of Kingston, the majority of whose inhabitants do not profess the Catholic religion; but, on the contrary, are, many of them, bitterly opposed to it. Still they cannot fail seeing, as many of them now do see and acknowledge, the merit of those Sisters of the Congregation of our Blessed Lady; and they give proofs thereof, by now sending their daughters to them to be educated. Knowing, therefore, that they are likely to do in future, as they have already done in the past, so much for the sacred cause of religion, you will, Mr. Editor, readily understand the joyful sentiments with which I heard, on good authority, of the immediate foundation of another school of the Congregation Nuns, in the flourishing town of Belleville, C.W., besides the increase in numbers (which was really necessary) of the Nuns at Kingston. That these Nunnery schools of the Congregation of Notre Dame may increase and multiply in Upper Canada, and particularly in the Diocese of Kingston, even to a hundred fold, is the ardent prayer of your very humble servant.

THE "SUPERIOR RACE."—The Toronto Times, (Protestant) of the 28th ult., states that "last year we had only about one-eighth of our population incarcerated for various crimes.—Next, we shall have about half, according to present appearances." Who then can doubt of the efficacy of the "common schools" of Upper Canada to repress crime?

The Globe again writes: "Any one who pays the slightest attention to the moral statistics of Canada West, must be aware that there is a large section of the community owning no stated adherence to any religious denomination, and that this section is continually on the increase."

The Upper Province is not singular in this respect: the same complaint might be made with equal truth of every Non-Catholic community in existence; a large section of which must always be included under the head of "Protestants Unattached" to any particular denomination.

ORANGE FIRE COMPANIES.—According to the report of the Leader which we find quoted in the New Era of Saturday last, the Chief Engineer at Toronto openly declared that:—"All might depend on the efforts of the Firemen to second the Orangemen when it might be needed. Three fourths of that body belonged to the Orange Lodges."

THE LATEST PROTESTANT MIRACLE.—A correspondent of the Christian Reflector gives the following details of a miraculous cure. Had a Catholic priest been the narrator, what an outcry would there not have been about Popish imposture, and Popish credulity! The writer says:—"A man by the name of Charles R. Parsons was baptized by me in May last, who had an impediment in his speech from the time of his earliest recollection. At the time of his conversion, his tongue was loosened, and since that time he speaks easily and plainly. Before his conversion he stammered painfully, and could hardly make a verbal announcement of a simple errand: now he speaks fluently, both at home, at meeting, in prayer, and exhortation."

PROTESTANT CRUSADE.—The first detachment of the American expedition against the Mormons is now on its way across the plains; its force consisting of about 1,400 men. The Mormons can muster, it is said, nearly 10,000 fighting men, and, if attacked, will most likely be able to hold their own against their assailants.

Mrs. Cunningham, of New York, whose connection with the murdered Dr. Burdell has already obtained for her such unenviable notoriety, has been again arrested on a charge of felony.—We find the following particulars given by the New York press:—"It appears that at the trial before the Surrogate, Mrs. C.'s Counsel hinted that she was enceinte by Dr. Burdell. Suspensions were aroused, and a plan formed to entrap her through her own physician, Dr. Ure.—A marked child was borrowed from Bellevue Hospital, and last night Mrs. C. was pretended to be delivered of it. Her arrest is at the instance of District Attorney Hall."

THE ELECTION FOR PONTIAC.—There is a fair prospect of a hard contest in the county of Pontiac,—no less than seven candidates being in the field, namely Mr. Frank Powell, brother of the member for Carleton; Mr. Burke, editor of the Ottawa Citizen; Mr. Bryson; Mr. Young, of Aylmer; Mr. Paupare, of Chichester; Mr. W. Laurence Gray; and Mr. Mackenzie.

EXTENSIVE ROBBERY IN TOWN.—We learn from Le Journal of yesterday that \$266, in silver and notes, was stolen that morning from a buran drawer of the Revd. Peres Oblat at St. Saviour, Beauséjourville.—Quebec Gazette, 31st ult.

DEPORTION FROM THE GARRISON.—We are sorry to learn that lately this crime has become rather frequent; so that men who have in the hour of danger and trial so nobly defended and upheld the honor of their colors and their country should so far forget themselves as by an act of infatuation, often without one tangible reason, to trample their well earned honors in the dust; to render themselves perjured and dishonoured men, to leave a life of comparative comfort for one of hardship, obloquy, and scorn—for we can assure them that even in the United States deserters are treated with every mark of hatred and contempt.—Quebec Gazette.

The St. Andrew's Society of Québec has appropriated the sum of £25 for the purchase of a piece of plate, to be presented to Captain Blanchebasset of the ship James McKenzie, for his kindness to his unfortunate passengers before and after the burning of the steamer Montreal.

Francois Denis, one of the crew of the steamer Alliance is at present charged, before the Inspector of Police, with having taken a silver watch from the body of a woman brought down the fourth trip made to the wreck after the disaster. There were then 17 bodies on board and the cook of the steamer, a negro, swears that she saw the prisoner drag the watch from off a dead woman's neck. She subsequently quarrelled with the sailor, and hence the disclosures of his guilt, which she made to the mate of the vessel, who instantly ordered Denis ashore, and is now prosecuting this callous delinquent.—Quebec Chronicle.

The Niagara Mail states that early on the morning of the 28th instant, a fishing boat containing three men, upset in a squall out in the lake about two miles from Fort Missisquoi. The accident was fortunately seen by the sentry who gave the alarm, and a boat, was directly manned by Corporal Boyd, and Private Ears and Cavendish, of the Royal Canadian Rifles, who by dint of severe pulling got up in time to save the poor fishermen, who was just exhausted and who otherwise would soon have all met with a watery grave. Great credit is due to the gallant soldiers for their activity displayed in saving the lives of these three men.

ALLEGED POISONING CASE.—Madame Sophie Berthelette Chaurath, widow of Jean Baptiste Chaurath, late of this city, has petitioned the Government at great length setting forth, among a number of other things, that she has reason to believe that her husband who died in Temperance street, in this city, on the 15th of July, was poisoned. She alleges that while she went for the Coroner, her house was broken into and the body of her husband carried off to be buried against her consent, in order to prevent a post mortem examination and inquest into the cause of death. She is a woman of 58 years of age, with every appearance of being respectable and trustworthy. She has evidently been burdened with a heavy load of cares for years, and seems to have become somewhat suspicious—but she declares that she entertains no suspicion which has not a reasonable foundation to rest upon. We listened to her story and questioned her closely for several hours, and are satisfied that she is of sound mind. What she desires is that the body of her husband should be exhumed, for the purpose of discovering whether her suspicions as to his having been poisoned be correct. And we must say that, under the circumstances, it would only be fair that her request be complied with if it would be better that ten unnecessary exhumations should take place than that one murder should go undetected for want of the necessary investigations being instituted. Mme. Chaurath may be under a delusion in regard to the supposed poisoning of her husband; but her conviction that she is right, is strong, and we do not see how her request that a post mortem examination should yet take place can be refused. Were she to make the necessary affidavit before a Coroner, her request would doubtless be complied with. What makes against her suspicions in the matter, is the difficulty of understanding what adequate motive any one could have had to poison her husband, who had been reduced to poverty.—Toronto Leader.

HANEMANN RECONVERTED TO COMMON SENSE.—At a meeting of "spiritualists," an invalid was brought forward dreadfully afflicted with ulcerous scrofula that all the doctors had failed to cure. It was proposed to appeal to the spirit land for advice, and a Homeopathic physician; present interrogated the departed spirit of Hanemann as to what remedy should be taken. Loud and distinct raps, audible to the whole audience, told of J-y-c-r-r.—C-a-t-h-a-r-t-i-c P-i-l-l-s.—Homer [N. Y.] Whig.

MONTREAL MARKET PRIORS. August 4, 1857. Table listing prices for Flour, Oatmeal, Wheat, Oats, Barley, Buckwheat, Peas, Beans, Potatoes, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Butter, Salt, Honey, Eggs, Fresh Pork, Ashes—Pots, Pearls.

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, Chamfoung, 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., Proprietor, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

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

FOREIGN INTELLIGENCE.

FRANCE. ... It is generally believed that the insurrections which have been happily suppressed in Italy and in the South of Spain were well known to the French Government...

RUSSIA. ST. PETERSBURGH, July 8.—The journals exhibit some degree of acrimony in refuting the charge of Russian intrigues in India...

RUSSIA. THE ABBE DU NORD says it would be better, instead of accusing the Persians and Russians, to reprint the predictions of Gen. Sir Charles Napier...

PRUSSIA. The Prussian Protestant Upper Ecclesiastical Board has issued a circular to the clergy respecting the blessing of the Church on the second marriage of divorced married people...

PRUSSIA. The text is as follows:—"After we have presented our most dutiful report on the negotiations which for some time have been pending respecting the benediction of divorced wedded people..."

THE EVANGELICAL UPPER ECCLESIASTICAL BOARD. Berlin, June 15, 1857. ITALY. Advices from Naples, of the 9th ult., state that the Two Sicilies are tranquil...

ITALY. The news from Hong Kong is to May 25.—The sufferings of the Chinese are frightful. Famine continued to increase in Canton and the interior...

man of great energy and resolution appears much affected in the manner in which he was abandoned and at the little sympathy which his enterprise had met with from the people...

RUSSIA. The preparation for the trial of the insurgents of Genoa, is the principal subject of attention. A great danger has been escaped. The papers found on the prisoners, and others taken with arms and ammunition hidden in various places show what were the intentions of the conspirators...

RUSSIA. The brutal atrocities committed by the mutineers in their first successes have provoked military severities which, if practised by the troops of the King of Naples or the Emperor of Austria, would doubtless be denounced by the English press as instances of horrible cruelty...

SWEDEN. The Protestant Kingdom of Sweden is in a ridiculous position. In that country, in which Protestantism is absolutely and exclusively in possession of the field, and therefore where English Protestants (if they were sincere) would expect "the right of private judgment" and "liberty of conscience" to be universally recognised as mere matters of course, a most barbarous code of laws imposed conformity with the State Church...

CHINA. The news from Hong Kong is to May 25.—The sufferings of the Chinese are frightful. Famine continued to increase in Canton and the interior. The gunboats have gone up the Canton river to attack the Mandarin junks...

REVOLUTION IN INDIA. The whole army of Bengal has revolted.—Thirty thousand British soldiers of every arm, horse, foot, and artillery, have renounced their allegiance, and declared for the legitimate King of Delhi...

explodes and controls the whole district around. We do not exaggerate, and it is impossible to exaggerate the awful confusion which is spreading that ill-got Empire asunder. The best informed and most candid correspondents of the Times write in stronger terms than we could coin...

Another writing at Agra, and warning the British public against believing the concocted news of the Indian journals, declares that this Maharajah is strongly suspected of being deeply implicated in the plot, and that the communications extant in India with reference to the origin, causes, and progress of the movement are utterly untrustworthy, and only disguise the truth...

This is a deadly crisis to follow the celebration of Clive's centenary. And we happen to have an additional authentic fact to contribute to the tale. An Irish Priest of very remarkable acuteness and sagacity, writing from Agra by the last mail, reports that Russian Agents are passing into the disturbed provinces in swarms; and that their authority and object, apparently overlooked by the Company's servants, are no secret to those who care to see an inch below the surface...

THE HALF SIR. BY GERALD GRUFFIN. (Concluded from our last.) CHAPTER X. A pause here occurred—when Hamond, who already began to feel strongly prepossessed in favor of the lady's frankness and ready cordiality, petitioned for an ample detail of the circumstances of Lady Emily's life on the Continent, which was given with little hesitation...

slavish fondness. "You have not asked me if you are not a friend, a demon, a serpent, a meadow mouse, added, suddenly arresting the lady's progress, as Miss O'Brien covered her face with her hands, and shrunk back in her chair..."

Hamond resumed his chair in an attitude half irresolute, half attentive, while the lady, retiring still further into the shadow thrown by the window curtains on the already darkening apartment, spoke in a tone of deep agitation...

Hamond, chafing under the restraint, returned to his seat, while Miss O'Brien continued: "We were betrothed—bound by a registered contract, and still more by the intelligence that subsisted between our hearts—but yet, united as we were by anticipation, it was my hourly sport to play upon his sensitive nature—to awake his jealousy—to see him watch me with an anxious glance through the whirl of the ball and rout, where I had smiles and quips for all but him—and pretty sentences strung up like pearls for every ear but his..."

Hold! torture and madness!—hold! Hamond exclaimed, starting up in a paroxysm of un governable fury, and flinging the chair across the room, while Miss O'Brien recoiled in terror at this unexpected burst of violence. "What! taunt him with his lowliness—the station of life in which the mighty Lord of life and nature had placed him? Did you tax that poor being with the will of providence? Why do you not chide the wren that it cannot outsoar the eagle? or those dwarfish shrubs before us, that they do not uplift their boughs above that pine or oak? Shame on you! Shame and sorrow on you! In this manner was it that my brain was stung, even to the very verge of madness—I feel the scourges of my heart renewed—but you are not yet too late—you have not yet flung your false vile person into another's arms—your injured love may yet be sought and satisfied. Oh, fly then! fly (since you speak of penitence) return to that poor wretch's feet—you know not the misery he endures—you know not how his heart is burning and his soul darkening within him—how restless are his nights, how bitter is his food—how lonely are his thoughts—how he howls and groans in the anguish of his spirit. You know not what that anguish is. Do, fly to him! Find him out! If you leave a corner of the earth unsearched, and save him not, you are a murderer! Seek him out—fling yourself at his feet—moisten the dust around them with your tears—and if his pride—his honest, injured, manly pride, refuse the atonement, and he should justly spurn you in your humbleness—go then, and hide you in your shame, where the eye of man may never look upon you more, and pray that the good and the virtuous may forget you, for a blessing!"

"It is a just judgment that falls upon me," said the lady, faltering, "yet I would be penitent." Then with a still more hesitating voice, "but where's the hope from that? He never would forgive me." "Go, do your part," said Hamond, as he passed his handkerchief over his damp and heated brow—"your sin will end at last." "Judge!" she again faltered some seconds, "judge by your own heart, sir. If she whom you once loved, Emily Bury—pray forgive my boldness—but if she were now living to—"

You have guessed it, Hamond; Emily, by a sudden burst of loud, delicious laughter, Hamond extended his arm, but his strength failed him in chair, while Emily, mistaking the action for one of indignation and disgust, threw herself against the feet of the speaker, and, as she fell, her arms were flung out, and her hands clasped around the neck of the speaker...

Hamond had guessed it, Hamond; Emily, by a sudden burst of loud, delicious laughter, Hamond extended his arm, but his strength failed him in chair, while Emily, mistaking the action for one of indignation and disgust, threw herself against the feet of the speaker...

"I owe all to you, my darling Martha, to you and your kind husband. But this is only one act in your whole life of goodness and charity." "Poh! poh! no speeches now. Well, Mr. Hamond, did I not tell you this lady would be worth knowing. Come now, and let us make the toilette, Hunter has agreed to take an Irish dinner for once, and is waiting for you in his dressing-room. Take Emily's arm, pray, she added merrily, as they were leaving the room—"I will depend on her for once with ceremony. That's a good boy and girl—go, and never quarrel before strangers again."

Whether the anticipations of the lovers were fulfilled—whether their old contract, so unhappily broken, was now again respected—or whether they were content to wear out the remainder of their days in the quiet enjoyment of a steady esteem and friendship, are questions in which, probably, the reader may now have ceased to take an interest; I will intrude yet so far upon his time, nevertheless, to tell him that Castle Hamond soon became (what all Irish houses are, with few exceptions) the abode of hospitality, and (what all Irish houses, alas! are not) the seat of happiness and comfort. The traces of a female hand and taste soon became evident in the improved appearance of the little demesne; the hay-band no longer aspired to the office of a gate-keeper—the avenue was cleared and weeded—the bundle of newspapers was no longer permitted to act as deputy for a window-pane—and the economy of the establishment was no longer so confined, as to involve Remy in such degrading implications as that thrown out by the wren-boy at the commencement of our tale.

"My master is delighted at the thoughts of Miss Emily comen to life again," said Remy O'Lone to his mother, as he sat dangling his leg over the corner of the kitchen table one evening. "May be 'twould be another story with him after they were married a piece."

It was not "another story" with them, however. Hamond and Emily persevered in the benevolent course of life which both had adopted for some time before; and the condition of their tenantry, and of all the cottagers who came within the sphere of their good offices, afforded a pleasing proof of the benefits that might be conferred on even the most destitute portion of Munster cottagers by a single well-disposed resident proprietor.

Lady Emily Hamond was seated in a rustic chair, on a fine summer evening, near the gravel-pot before the hall-door, while Mr. Hamond was walking down the lawn with Mr. Charles Lane and his young wife, who were now sober settled bodies in their neighborhood. Looking on one side she saw Remy O'Lone sidling towards her in a half bashful way—now pausing, and looking sheepishly at his toes—now pushing his hat up behind, and using more comical actions than I have time or space to describe. When he had at length approached within a yard of his lady's side he made a grin, and with a half-laughing affectation of freedom:

"Why then, please your ladyship," said he, "if it wasn't making too free, ma'am, there was a little girl that I had a sort of a rattle regard for—Nelly, you know, ma'am; 'tisn't living with you or anybody belonging to your ladyship still sh'd be ma'am, I wonder?" "Oh! Nelly? she was married very soon after your master left Dublin, to a serjeant, Remy."

"Gondolin! Wish an I never seen the peer of her. That's the way of it, Nelly? Wint off with a sodger! Very well, why—"

"Indeed she was a foolish girl, Remy," said Lady Emily. "Oh then—not contradicten: your ladyship—not an ounce of foolish flesh was there upon her carcase. Ayeh, fool indeed! If you bought Nelly to sell for a fool you'd lie a long while out of your money. 'Tis like all their dooms—the thieves."

Having what of them that ladies, an' under pro- government, there's such rogues goin'.

A TEST AND ITS APPLICATION.—The Edin- burgh Witness, a rabid anti-Catholic organ, proposes as a test of the influences of a religion, upon the morals of its professors "the number of illegitimate births."

A young lady, who affected a disinclination towards matrimony, wrote on a pane of glass some verses expressive of her determination never to enter into the holy state.

A doctor returned a coat to a tailor because it did not fit him. The tailor seeing the doctor at the funeral of one of his patients, said, "Ah doctor, you are a happy man."

MRS. HANSEN, NO. 600 FOURTH STREET, SAYS OF DR. McLANE'S CELEBRATED VERMIFUGE, PREPARED BY FLEMING BROS. OF PITTSBURGH.

A child of mine showing symptoms of worms, I gave it a bottle of Dr. McLane's Celebrated Vermifuge, which brought away a bunch of worms, numbering, I should judge, about thirty.

Mrs. Twist, No. 18, Avenue D, writes under date of August 10, 1857, and says she had been troubled with worms for more than a year, and that she took one bottle of DR. McLANE'S CELEBRATED VERMIFUGE, prepared by Fleming Bros., which brought away from her over three hundred worms, big and little.

The above certificates are all from parties well known in this city. If there are any who doubt, they have the names and addresses, and can satisfy themselves by personal inquiry.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. OF PITTSBURGH, PA. All other Vermifuges in comparison are worthless.

WANTED, IN School District No. 3, in the Parish of St. Patrick, Sherrington, a MALE TEACHER, competent to teach French and English. A liberal salary will be given.

TEACHER WANTED, FOR the ELEMENTARY SCHOOL, in District No. 4 of the Municipality of Lacorne, County of Terrebonne.

TO LET, A FARM of 130 ACRES, in superficies, adjoining the Village of VARENNES. Apply to the undersigned on the premises.

CARD OF THANKS. THE undersigned tenders his sincere thanks to R. W. CAMERON, Esq., Agent for the Australian Pioneer Line, 6 Bowling Green, New York, for the prompt and kind attention shown to a relative, who sailed in the ship "Continent," for Melbourne, on the 13th inst.

LOCAL COMMITTEE. AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. THE LOCAL COMMITTEE, desirous of exhibiting to those who may visit Canada on the occasion of the Meeting of the Association (which will be held in Montreal, on the 12th of August next) as large a Collection of SPECIMENS of the NATURAL HISTORY of the COUNTRY, INDIAN CURIOSITIES, ANTIQUITIES, &c., as circumstances permit—most respectfully solicit the Contributions of those who may have such in their possession, in aid of that purpose.

DEAF AND DUMB INSTITUTE. THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, is now removed from Coteau St. Louis to Chambly, where it is now open in the Chambly College, for the instruction of the Deaf and Dumb.

FOR SALE, FRENCH AND LATIN BOOKS. J. B. ROLLAND. KEEPS constantly on hand the largest and best selected Assortment of FRENCH and LATIN BOOKS in the City, at very moderate prices.

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

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DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS. Cornelius a' Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, £15

MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes, 5 0

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Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c. Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLANE'S, are worthless.

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores. FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors.

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Group, Whooping Cough, Influenza. BROOKER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of our fraternity in the South appreciate your skill, and commend your medicine to our people.

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SERMON ON ST. PATRICK'S DAY. JUST PUBLISHED, in Pamphlet Form, a Report of the SERMON Preached by the Rev. M. O'BRIEN, in St. Patrick's Church, on the 17th of March, 1857.

P. J. FOGARTY GENERAL COMMISSION AGENT. 21 St. Nicholas Street, Montreal.

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

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