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LECTURE OF ARCHBISHOP HUGHES ON THE LIFE AND TIMES OF DANIEL O'CONNELL.

DELIVERED IN THE ACADEMY OF MUSIC, NEW YORK, ON THE EVENING OF JUNE 12, 1856.

The "Life and Times of Daniel O'Connell" furnish a theme for the grouping, into one subject, of the most remarkable and important public events which history has recorded as occurring at any time between the birth and the death of a public man. I regret that the task of presenting those events in a condensed yet luminous form, has not devolved on one more competent than I am to fulfill it in a manner satisfactory to so numerous and so enlightened an audience as the one I have the honor to address. If we begin by speaking of the times of O'Connell how wonderful are the public events which occurred under his eye, and within the range of his personal knowledge! For example, at his birth, the Catholic population of Ireland were under the inflictions of the Penal Code, which had continued for nearly ninety years, and had exercised its baneful and degrading influence on three successive generations. It combined—in its malignant foldings over every portion, so to speak, of the mind and body of the Catholics of Ireland—the strong coil of the anaconda, with the subtle sting of the scorpion. It denied them rights of property, rights of domestic order, rights of education, rights of religion—in short, it denied them every right except that which could not be called a right, but a necessity: namely, it aimed at making them paupers, as regarded property; barbarians, in reference to science and general education; and either apostates from the Catholic faith, or adherents thereto, under the disadvantages both of pauperism and of ignorance.

Details of specific statutes on this subject would be out of place in a lecture necessarily so brief as this must be. But, I may express the whole result in the words of Edmund Burke, who was a Protestant, although he never ceased to be a lover of his Irish countrymen. He says—"It had" (that is the Penal Code) "a vicious perfection. It was a complete system—full of coherence and consistency;—well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement, in them, of human nature itself, as ever proceeded from the perverted ingenuity of man."

Under the operation of such a system, which had been in force for more than eighty years, Daniel O'Connell was born in 1775. The sword of the American colonies was unsheathed in resistance against the oppressions of Great Britain, in that same year. O'Connell on all public occasions ascribed the mitigation of the Penal Code in Ireland to the successful resistance of the American patriots. In 1777 a British army in its pride of place, surrendered at Saratoga to the once despised, insulted, and calumniated provincials. The penal code was relaxed in 1778. This relaxation was not the striking off of Ireland's fetters, but simply a lengthening, by a link or two, of the chain, which, in its stringent rivetings, had crushed her energies. It gave the Catholics power and dominion over the remnants of their property, of which they had not been legally plundered, during the three previous generations. But still they could not acquire even by this relaxation, the right to purchase, or as tenants, hold, any freehold interest.

In 1782 England was involved in war with other enemies, whose fleets rode triumphant and unopposed in the British Channel. She required 20,000 seamen and active landmen for her military service; and in order to obtain them from Ireland she relaxed the rigor of the Penal Code for a second time. By this relaxation she permitted the Catholics of Ireland to open schools for the education of their youth in literature and religion—after having made it a crime by her penal laws, during the previous eighty years, for any Catholic to teach, or to be taught, in Ireland or elsewhere. If want of education be a reproach to the Irish in later times, this historical fact will be sufficient to assign the reason. It reverses into a sad and literal sense, so far as the Irish are concerned, the hollow compliment of Lord Brougham to the enlightening genius of the British people, when, proclaiming the progress of education, he announced that the "schoolmaster was abroad;"—the schoolmaster had been literally "abroad" from Ireland during ninety years. His attempt to keep school or teach any person in Ireland, Protestant or Catholic, any species of literature or science, was punishable by law with banishment; and if he returned after banishment, he was subject to be hanged as a felon.—Under these circumstances, it was certainly the schoolmaster's interest to be "abroad." But if any Catholic child, however young, was sent to any foreign country for education, such infant child incurred a

corresponding penalty—that is, a forfeiture of all right to property, present or prospective.

In 1792 the French armies defeated their enemies at every point. The Netherlands were conquered, the cannon of the battle of Gemappe, were heard at Saint James's and the wisdom of English statesmen induced them, by way of conciliating the Irish, to relax the chain of the Penal Code by an addition of two or three other links of diminished bondage.—By this relaxation of the barbarous code, Catholics, for the first time in a century, might become barristers, attorneys and solicitors; they could be freemen of the lay corporations—the grand jury box and magistracy were open to them, and they were permitted to attain a rank as high as that of Colonel in the army—nay, some of them were allowed the elective franchise in voting for members of parliament.

Up to this time, concessions to the great body of the Irish people were made under the direct apprehension of danger to the British Empire, from the States with which she was at war. O'Connell was not yet of age, but already partial freedom, from one cause and another, began to dawn on his unfortunate country. All this he had seen, and part of this he was. But besides—what astonishing events passed before his eyes, on the stage of European political, civil and commercial vicissitudes during his life. In his times there was the French Revolution, with all its wide-spread and terrific consequences of bloodshed, war, triumphs and defeats. He was still in France as a student, when Louis XVI. was executed on the scaffold. He witnessed some of the horrors of the revolution. He saw the priesthood of the Church slaughtered by the sanguinary multitude, unchecked by the disordered councils of the State.—He witnessed, if not on the spot, the attempt to abolish Christianity, to dethrone God by denying His existence, and to substitute for the worship of the Supreme Being, a symbolical divinity, called "Human Reason"—an attempt the folly and stupidity of which were almost more than blasphemy. He saw the Corsican adventurer rush into this Chaos and reduce it to partial order—religion renovated—the existence and worship of God re-inaugurated—order re-established amidst what had been anarchy—and this adventurer, as he might at first have been called, rising by the force of his genius, the power of his sword, but, above all, the permission of God, to an undisputed sovereignty, not only over France, but almost over continental Europe.

O'Connell was a sincere Catholic, and the buffetings to which the Church of God during that awful period was exposed, must have affected him deeply.—The Deism and political infidelity which had animated most of the cabinets of Europe, for half a century previous to the outbreak of the French Revolution, were now passing under his eye, from the theories inaugurated by Voltaire into their practical results on society. As an appropriate beginning, the Jesuits had already been suppressed, at the period of O'Connell's birth; but he lived to see them restored, after the malignity of their enemies had been confounded and the hostile intrigues of Anti-Catholic cabinets had been broken up and scattered to the winds. The blows of infidelity reached higher marks, and he saw the head of the Church, Pius VI., dragged into exile; and there, giving up his great soul into the hands of God. He saw Pius VII. also a captive under the hands of secular power. He saw that British government which professed, and, no doubt, professed sincerely, such hatred to the "Pope of Rome," restoring at the expense of blood and treasure, the same illustrious exile, Pius VII. to the chair of St. Peter, and to the freedom which is essential to the head of the Church. He saw a successor to the throne of Louis XVI. re-established in the halls of his royal ancestors; whilst, simultaneously, the great conqueror of Europe, who had dazzled the world by his victories, was condemned to spend the last few years of his life as a chained eagle on a desert rock in the ocean. Two subsequent monarchs of France he saw driven into exile, where they died, unacknowledged by the great nation over whom they had reigned.

Confining his view to Great Britain and Ireland alone, he could not fail to have observed a contest between rival parties, changes in politics, contradictions between principles professed by either party in their modification, variation, and sometimes reversals, according to different times and circumstances. He must have seen the Whigs and Tories of England like gladiators in a pagan coliseum, struggling each for ascendancy over the other. The very changes in the royal families of Europe have been awful lessons of experience, which were exhibited to the steady gaze of Mr. O'Connell, and no man was fitter to comprehend the deep moral and political meaning which they were so well calculated to convey.

But it is not surprising to me that Mr. O'Connell scarcely ever alluded, in his speeches or writings, to

these great and terrible revolutions which were changing from year to year the political and social condition of Europe. Burke had indulged, philosophically, in topics of this kind. But O'Connell had but two loves: the one was the love of his country, the other of his creed, and in his public life, these two became one and indivisible.

In a country like the United States, in which there is no distinction of creed; in a country like ours in which all Christian denominations are equal before the law; and on an occasion like the present, it is far from agreeable to me to allude to rivalry or disagreements between English and Irish, or between Catholics and Protestants, among the Western Islands of Europe.

Yet I think it impossible for any one to conceive a just estimate of the character of Daniel O'Connell, who will not admit in the circumstances of his life and times the distinction which is happily out of place in the free and independent States of the American Republic. O'Connell is by no means the only patriot of Ireland; but he is the only patriot who combined and absorbed into his policy the sympathetic impulses of religion and patriotism, so far as these regarded the feelings and interests of the great mass of his countrymen. Others, whose names it would be hardly necessary to mention here, have probably excelled him in rhetorical and eloquent periods of patriotism, and are entitled to the respect which is due to great talents. But they had not the key of the heart of Ireland—they pleaded and spoke under circumstances which might attest individual devotion, and acquire for them individual fame, but so far as both were concerned, they were but "as sounding brass and a tinkling cymbal." O'Connell, as a mere Irish patriot, was throughout his life superior to any of the illustrious names which Ireland has been in the habit of cherishing—be they Burke, Grattan, Curran, or any of the others. He was not their inferior in statesmanship, jurisprudence, or eloquence. But he was their superior so far as their country was concerned; he was their equal or more in patriotism, and had, at the same time, by all odds, the advantage over any rivals in opening up the avenues to the heart of the Irish people. He was a Catholic statesman—they were Protestant statesmen—honorable men, if you will, but shut out from any approach to the inner doors of Irish life. O'Connell's life, from the commencement of his public career, seems to have been influenced by the memory of two early, but perpetual dreams—the one promising a hope that he should release his countrymen from the bondage which had been entailed by what is familiarly called the "Union"—the other that he would be enabled to rescue his fellow Catholic countrymen of Ireland, and of the British dominions, from the thraldom and degradation to which, before his day, they had been subjected. In accomplishing the former, he was disappointed by the brevity of human life and other circumstances. In the latter, he succeeded, and during his life he had the happiness to see, mainly through his own exertions, the altars of Ireland, England, Scotland and the colonies of the great British Empire liberated from the degrading thraldom to which by iniquitous legislation they had been previously subjected.

If, with all his patriotism he had been a Protestant, he might like others have distinguished himself by most eloquent speeches against the wrongs inflicted by the State, and in favor of the rights denied.—But then he would have risen to a species of only individual notoriety, and general admiration as a patriotic rhetorician. He would have gone up as a blazing rocket, and descended as a mere stick.—Catholics of hardly less powers than his have exhibited themselves in this way; and so long as they were supposed to be united to the heart of Ireland by deep and undoubted sympathies, they were successively sought to be purchased by the hostile government of their country, or banished or consigned to execution. Ireland has suffered the loss of many able and profoundly patriotic men devoted to her cause, but who sacrificed themselves on even the public interest to the results of their individual aspirations, unsustained by any profound acquired sympathy with the great body of the Irish people.

O'Connell was none of these. He was a statesman as well as a patriot. He understood that in the briefest possible period he could get himself transported to the gibbet at home or the Penal Colony abroad, for the crime of loving, or laboring for, his beloved country. But he was too much of a statesman for a blunder like this. He comprehended from the beginning, that in order to effect great and radical changes in the community, a beginning must be made under the progress of humane ideas, patiently urged and patiently waited for in their progressive amelioration of the social and political condition of a great State. Hence, with all the natural impetuosity of his individual character, he blended the

calmest and wisest philosophy of statesmanship into his policy, in arranging the relations of the means intended to employ, to the end which he was determined to accomplish. For twenty-three years after his admission to public life and his recognition as a distinguished member of the Irish bar, he seems to have studied out the best means whereby to realize the dreams of his life—Catholic Emancipation and the Repeal of the Union with England.

Let us begin with his idea of Catholic Emancipation.

O'Connell brought no hereditary influence into the contest. He was not a Peer; he was not the son of a Peer.—But he had the instinctive consciousness of greatness, which talent and immense acquirement were calculated to inspire. He wished to break the fetters that encircled the altars and the limbs of his Catholic countrymen. The task was immense. The resistance which it compelled him to regard as being necessary to overcome, was the resistance of a certain amount of wisdom on the part of the Catholic clergy of this country; the resistance of the dominant party in Ireland, the virulence of which was proverbial—the Orange party; the resistance of the stolid prejudices of the English yeomanry, so called; the resistance of all the corporations of Great Britain and Ireland, namely, the resistance of the established church; the resistance of the British navy; the resistance of the army; the resistance of the House of Commons—all of them bound by an oath to oppose the idea of Catholic emancipation; the resistance of the House of Lords; the resistance of Peel and Wellington, and Anglesey, and Lord Lyndhurst, and I will say, last, but not least, the resistance of the British monarch himself—George the Fourth. O'Connell comprehended, therefore, what he should have to encounter, and, as I have said before, he began, and partially and prudently laid out his project, which was to collect a few, to speak into their ears words of patriotism, of truth, and of justice; and as he began the emancipation of the Catholics of the British empire, you can easily understand what discouragement it was that he could scarcely get what was called a house to hear him, and a house in those days meant ten persons of an audience; and yet, undismayed when he found only eight he was not discouraged, but rushed into the street, caught two passers by and brought them in; and then he began that agitation which finally triumphed over the apathy of his countrymen, over the virulence of his Orange enemies, over the antagonism of the British Parliament and the prejudices of the British people—finally over the Commons, the Lords, the Cabinets and monarchs, till that same George the Fourth, with an oath of blasphemy, was compelled—it was not voluntary—to sign the act by which O'Connell emancipated the Catholic subjects of his empire in spite of his opposition and all the opposition he could marshal.

I was myself among those, for many years, and even till recently, who thought that credit should have been given much more than O'Connell ever awarded, to Wellington and Peel, on the subject of Catholic emancipation; but a more intimate acquaintance with documents of recent publication satisfies me that they yielded most reluctantly. And when we consider the question of triumph, in a contest, the parties to which are so unequal—an individual on one side, and an empire on the other—and consider the means by which that triumph was brought about, it would be worthy of any statesman to study well the tactics of Daniel O'Connell as a statesman and a politician. This is the only solitary case in history in which an individual has been able to accomplish such great results by means entirely moral and religious. You are all aware of those maxims of which he was the author; how he used to say things which impatient and hot-blooded young patriots could not bear, namely, that "a crime ought not to be committed;" that "the law of God was the best guide for the patriot;" that whoever commits a crime, gives strength to the enemy." In short, he went so far as to say—though it is not to be imagined that he meant it in a literal sense, but figuratively, and for the benefit of his own impetuous countrymen—"that no political amelioration was worth the shedding of one drop of blood." This, of course, was exaggeration; but taking into account that he had to begin to instruct the people, that the circle composed of ten auditors repeated what he said—that the newspapers took it up—that little by little that circle enlarged its circumference till it reached the most remote population of the whole island—you must consider, also, that those poor people, during so long a period of bondage, had been utterly unaccustomed to the discussion of political questions in anything like a popular form—O'Connell's task, the most delicate ever statesman undertook to perform, was to excite his countrymen up to a certain point of interest and zeal, and then to restrain their impetuosity, lest it

might go too far; for during the whole of his life he was watched by a thousand argus eyes of the law—watched in his conduct, in his language, to see when and where and how it would be possible for government to throw an Attorney-General's noose around his neck and bring him to the brief end to which others were consigned before him; but those he avoided, and if you will understand those maxims which he employed so frequently, you will perceive that they were maxims of wisdom, but furnishing no evidence that he himself was a coward—he was not a man destitute of nerve and bravery; but he was a wise man, and he knew that, having excited up to a certain point of interest his countrymen, then it became his duty to restrain and guide; because, if at any moment he had said the word, they were brave and impetuous people as they are, more ready for the battle than for base retreat.

It would be impossible to dilate upon the various prominent points in the personal life of Daniel O'Connell. I have already, I fear, exhausted your patience, and must bring the portion of my remarks that remains to a close. O'Connell entered public life in the year 1800. His first public speech was against the Union. He was one of the first young lawyers professing the Catholic religion who made their appearance at the bar, and, for a long time, he was hated by the hostile judges and shunned by his fellow counsel. But it was remarked that while he was not lucratively employed, he was, to use the language of one of his fellow barristers, "bottling up" with great industry and economy, legal knowledge wherewith to perplex those same presidents on the bench and their colleagues.

In a little time he began to acquire a reputation at the bar, and for twenty-three years he continued the profession of the law, deriving from it an income of from four to five thousand pounds a year. In the meantime, with that impetuosity of natural temperament which belonged to him, and with that fearlessness which distinguished his character, he had incurred the displeasure of not a few among his rivals; and in consequence of having spoken once disrespectfully of the Corporation of Dublin, he had to meet one of its members. That was D'Esterre. They met in the barbarous duel, and D'Esterre fell at the hands of O'Connell. This event was one of the subjects of regret to that great, religious man, up to the period of his death. It is true that at the same time, or soon after, he accepted another challenge from Mr. Peel, afterwards Sir Robert Peel; and they had arranged to meet in Belgium; but the future Minister contrived, or it was contrived for him, to get arrested when he had got as far as London, and he never kept his engagement. I mention these circumstances simply to show that O'Connell had nothing in his nature of what the world sometimes calls "the white feather." He was not afraid of anything, but he was a wise man, and after a brief period from the time of his duel with D'Esterre, he recorded a vow in heaven that he would never accept a challenge from any one; and many a poltroon, in his after life, both in the British Parliament and elsewhere, took advantage of his vow to insult him, knowing very well that they were exempt from the retribution which he would otherwise have inflicted.

Mr. O'Connell has been variously represented by many persons. Some, taking up the pages of calumny which his enemies published, looked upon him as a species of monster. Those who knew him well, knew that he was a highly refined and accomplished gentleman—a man of eminent talents—a man of the most enlarged and benevolent feelings as a philanthropist. During his practice at the bar, whenever those same Orange enemies of his had a difficult cause to manage in the Four Courts of Dublin, Daniel O'Connell was their man. They selected him and were never disappointed.

In the meantime, and whilst O'Connell was laboring with patience, and under the greatest disadvantages, for five and six and ten years, to accomplish the great end of his life, he did not postpone the opportunity of doing good to others, simply because he could not as yet realise the darling object near his heart. In 1826 a bill for the repeal of the Test and Corporation acts—which was a bill for the relief, not of Catholics at all, but of those Protestants of the British empire who did not belong to the established church—that is to say, of the dissenters—was before Parliament—and although O'Connell and his countrymen were still themselves in fetters, he, by the advice of his spiritual director, Mr. Lestrange, got up a petition, signed by 800,000 Catholics, and sent it to the table of Parliament, where it reversed the decision of the ministers, and enabled him and his Catholic countrymen to see their Protestant fellow-citizens of the empire, the dissenters, emancipated before themselves. Afterwards when, in fine, he was admitted, and when the restrictions which had been imposed upon Catholics were reluctantly relieved, you find O'Connell and all his influence going to enlarge the liberties of the British people. I speak of the reform of Parliament, which had been the object of desire with many parties for more than half a century, and which would not have been granted probably till this day had it not been for Daniel O'Connell. They speak of the changes that have occurred, but who is there that can appreciate them? And since he has passed from this life and is gone, and men enjoy the benefits of his labors, how few there are who appreciate, at their proper value, the sacrifices of toil and care and talents of that great man for the accomplishment of the ends he had in view, and of the advantages of which they are now in the enjoyment! Before O'Connell's time every Catholic was in the condition of a serf. Before O'Connell's time they were all looked upon with contempt. No doubt, the result of his labor was to excite perhaps more sharp hostility, as against rivals, because he took that population, that third of the

British empire—seven millions and a half of people—he took them in the palm of his gigantic hand and placed them on an equality with their fellow-citizens. Before his time the Duke of Norfolk had no right, was incompetent to discharge the office of a common constable; and what was true of him was true of all the glorious old Catholic nobility of England. But O'Connell, by his own exertions and amidst great discouragement raised them up to an equality of which they and their successors are still in the enjoyment. Were they grateful? It is not worth while to enquire. A man who is conscious of a right and noble purpose need not look for gratitude. Let him do his duty: O'Connell did this, and did it in a manner that reflected honor upon his nature as a man and the religion he professed as a Christian. I have this to say of O'Connell, that, from the beginning to the end of his life, never has he given one solitary counsel which any human being has had reason to regret. No wife was made a widow—no child was made an orphan, by the advice of O'Connell; because he took religion for his guide, and for the first time in the history of the world, he applied moral means for the acquisition of all that the constitution afforded.

It might be said that he was tricky; for instance, when the British Parliament set their minds to work to see how they could best suppress his Catholic association, they passed a bill, called at the time, the Algerine Act, because its object was contrary to all constitutional right. It prohibited the continuance of any political association during more than a period of fourteen days. Now, here was an unconstitutional enactment, and there was an honest man—he was bound to submit to that enactment? As far as it was law, and he was a prudent man—he submitted; but he understood the Act better than its framers, and turned it against them and to his own account, because, instead of having one association permanent in Dublin—the law allowing fourteen days—he multiplied his associations over the island, each of them remaining in session thirteen days. Now this is to my mind an evidence that an eminent lawyer, who understands the fundamental principles, the elements of a constitution, can go behind a hasty enactment, and if the legislator is ignorant or faithless in regard to its principles, to take advantage of his legislative blunder. But this was not the only case; in fact during that time there was a contest between the wisecracks of St. Stephen's and O'Connell; and after they had clubbed their heads together to make laws to put him down, the story was next day in the papers that he had found a means of driving a coach-and-four through their statutes.

Daniel O'Connell was not a bigot in religion—he was a liberal Catholic. Do not misunderstand me—my idea of a liberal Catholic is one who is sincere and faithful in the profession of his faith, but who recognizes in every human being the same right that he claims for himself; but in modern times a liberal Catholic has come to be understood as a man who makes no distinctions between one creed and another. O'Connell was none of those: he believed in his religion, and from the period of his unfortunate duel to the close of his life, he combined the edification of a practical Catholic in his private moral life with the highest duties of a politician and a statesman, and that is what scarcely any other public man that I have read of has ever accomplished before. In short, O'Connell was one of those men whom the world—that is, the foreign world—could hardly comprehend, from the calamities that were heaped upon him. I remember him in two or three circumstances of private life, and it may perhaps relieve the tedium of this long harangue if I allude to them. The first time I met him was in London, and I was introduced with a determination to have a struggle with him on a certain question—that was on the asperity, I thought, with which he spoke of certain social institutions in this country; and I told him, after the ordinary introduction, "You are not surprised, Mr. O'Connell, that while you have many friends in America, you have some who are much displeased with certain of your public remarks." And he asked, "Which?" "Well," I replied, "they think you are too severe upon an institution for which the present generation, or the present government of America, is by no means responsible—I mean slavery." He paused and said, "It would be strange, indeed, if I should not be the friend of the slave throughout the world—I, who was born a slave myself." He silenced me, although he did not convince me. I afterwards heard him in the House of Commons, and there he was, the great, grave senator. You would suppose he had been brought up from childhood an Englishman, he was so calm and unimpassioned.

But he was listened to with profound respect. I heard him again at one of those "Monster Meetings," as they were called, at Donnybrook. He had been preceded by several able and clever orators; for Ireland, and especially, the City of Dublin, is seldom deficient in able orators. When he spoke, it was like casting oil upon the troubled waters. Those who had preceded him had aroused and awakened the passions of that crowd of not less than two hundred thousand people. But when he spoke he stilled their stormy passions, and allowed them all to go home in good humor.

At another time I had the honor of being invited to dine at his table. Nothing extraordinary occurred until after the desert, when a little group of his grandchildren—I suppose—were permitted to enter. They closed around him just as some of his political satellites, but with the innocence of childhood. He had a hand for each; one clinging to his shoulder, another upon his knee. And he had an epithet of tenderness, varied from one to the other, which surprised me more than any eloquence I ever heard. In the language of the continent of Europe, there are diminutive epithets of tenderness, but I never dreamed that they belonged to the English language, until I heard them from the lips of O'Connell.

I met him again on another occasion, in London, at a large dinner party where there were a number of Members of Parliament, and distinguished members of the Catholic nobility. He was near the lady who presided. Towards the end of the entertainment, a very warm discussion sprang up at the opposite extreme of the table, on a question with which they all at first seemed to be perfectly familiar, but in reference to which, the more they discussed it, the more they seemed to become involved in cloud and fog. The dispute had reference to a character in one of Mr. Cooper's novels, (The Pioneer) named Leather-stockings, and the specific part which the novelist had made him play in the work just alluded to, and when they were fairly "at their wits' end," (O'Connell in the meantime conversing with the lady of the house,) a reference was, by common consent, made to him. After hearing both sides, he commenced to stake out the whole subject. He began at the beginning, traced the characters, distinguished one from the other time and place, till at last they all wondered;—and one said, "how is it, Mr. O'Connell, that you, who have to govern Ireland, and who have to meet the Tories in Parliament, and do this and do that—how is it that you are so perfect in a matter of this kind?" He said—and I mention it for the benefit, perhaps, of some young persons who may be engaged now or hereafter, in the same career—he said, "it is probably owing to this, that the habit of my life has been, to arrange all matter of knowledge according to chronology; that is, to see the order of time in which the event took place. As a lawyer, said he, during the period when I have devoted seventeen hours daily to my profession, I always began by studying the chronology of the case—what thing took place first—what the next—until at last it has become such a practice with me, that although I just glanced over that novel of Mr. Cooper's, it has fixed itself upon my mind as if it were a law case.

Such, but very imperfectly presented, was Mr. Daniel O'Connell. I do not say that he had not his faults; I do not say that he was infallible, either as a politician or a statesman; but I do say that, "take him for all and all," Ireland never produced his equal before, and, I fear, never will again. And I say further that, he few in number or be they many, I, at least, shall ever claim to be one of those who cherish a profound respect, under every point of view, for the illustrious memory of the great "liberator" of Ireland.

THE PURITAN SABBATH.

(From the Westminster Review.)

CONCLUDED FROM OUR LAST.

Such is the outline of the history of the Sabbath. And now, let us ask, how, at the present time, Sunday is actually observed in Scotland and in England? The Scotch Sunday is one of the most mournful sights to be seen by any one who has learnt from the writings of St. Paul the doctrine of Christian liberty. Ignorance and fanaticism has made the Scotch more Judaical than the Jews, and their casuistry more miserable than that of the Talmudists. Even the Puritans, who issued their edicts against men taking a quiet stroll on Sunday through city streets and country lanes, could hardly have believed that their descendants, two centuries later, would actually draw down the blinds on Sunday, lest their eyes should wander abroad and admire the glory of the handiwork of God. In the nineteenth century of the Christian era, in a country where the Gospel has been preached by men who have freely bled for its sake; in a country which has produced rational beings like Adam Smith and Sir Walter Scott, it is actually thought a satisfactory homage to God, for man on one day in the week to draw down the blinds of their windows, and look in each other's mournful countenances. If Mungo Park had discovered an African tribe that did this, what lamentations we should have had over their blindness; what subscriptions, and meetings, and schemes for their conversion! We do not mean that this is a universal custom, but it is one frequent enough to be quoted as a Scotch observance.

The instances of Scotch scrupulousness with regard to the Sabbath which it is easy to gather within a short time are innumerable. We remember to have heard that a minister who was to preach in the afternoon service, took an early dinner with a friend. After the meal was over, he went into a garden at the back of the house and walked up and down, thinking over his discourse. His host watched him in agony for some time, and at last entreated him to come in, because the scandal he would create by being seen walking in a garden would do more harm than his preaching could do good. No wonder that in a country where this could happen, poor herring fishermen are forced to lose two nights a week, for a bit of Sunday comes into two nights, and to let their prey go by for forty-eight hours out of the few days which give them the wealth of their year. No wonder that great efforts have been made in Scotland to stop all railway travelling whatever on Sunday. Mr. Cox, whose name deserves to be held in the highest honour by all lovers of rational religion, combated this monstrous proposal with great earnestness; and, although he was beaten in the particular instance which gave rise to his book, he and those who have worked with him have had some success, and on main lines communication is open throughout the week. They also managed, by great exertion and perseverance, to start a Sunday steamer on the Clyde; but the outcry of the clergy was fearful. And what does all this outcry lead to? It leads, on the one hand, to an external, an unreal observance, and on the other, to gross immorality. What is a poor Scotchman to do on a day when he has not to labour, but may not go out and refresh himself in the open air? What he actually does is to soak himself with whiskey. Sunday drunkenness in the large Scotch towns had reached such a frightful pitch that, in 1854, the Forbes Mackenzie Act was passed, prohibiting the sale of all fermented liquors on Sunday. Men have begun to get drunk on Monday and Tuesday instead; and now there are hosts of Temperance Societies wishing to prohibit the sale of these liquors throughout the week. So it always is. Folly leads to foolish legislation, one piece of foolish legislation leads to another, and then follows either a violent reaction, or profound national degradation.

Bad as English Sabbatarianism is, it is not so bad as this. The Established Church retained too much of the spirit of Christian antiquity to permit the full Judaical development of Puritanism. In the teaching of the English Church there is not a trace of Sabbatarianism. The Fourth Commandment was inserted, together with the rest of the Decalogue, in the Communion Service, at a time when the Reformers had no reason to suppose that its insertion would be misinterpreted. The Catechism is silent on the subject of the Lord's Day altogether; and in explaining the duty towards God taught by the Ten Commandments, it omits to include the obligation to keep the first day of the week holy. This silence has had undoubtedly a considerable effect on English society. Individual ministers may inculcate Sabbatarianism; but they cannot altogether ignore the silent contradiction of the Liturgy. English Sunday-keeping is not what Calvin calls a gross and carnal superstition. The upper classes, whatever their theory may be, practically keep Sunday much as they would keep a Christian holiday. In the country, they read the paper, and dress leisurely, go to church, lunch, stroll about their grounds, look at their horses and dogs, dine quietly with their family, have a little sacred music which sends them to sleep, read a sermon to their servants, and go to bed; having passed a day which satisfies their consciences, and enables them to go comfortably through the arduous duties of the week. In London, the day is passed much in the same way, except that the claims of society are a little more attended to. The poor, also, are not themselves under the Sabbatarian yoke, although the Judaical tenets of their superiors press in an indirect way very hardly on them. The misfortune of the English poor in large towns is, not that they have substituted the Old Testament for the New, but that they know no more of either Testament than they do of the Koran. To get shaved, to have hot meat for dinner, to go to afternoon church in a clean smock, and to smoke a pipe with his children playing about him, is the Sunday ambition of the agricultural laborer. The London poor man buys his provisions on Sunday morning, reads his Sunday paper, and then goes in a river steambath or a cheap excursion train. It is the middle class, and especially the lower portion of the middle class, that is the stronghold of English Puritanism. Its members are principally Dissenters. They have warm religious feelings, and they and their ministers are, generally speaking, exceedingly ignorant. Their theological learning is about on a par with that of Cromwell's Ironsides. They keep Sunday not exactly as the Puritans of the Commonwealth kept it, because their practice is modified by that of the other classes of society in which they live; but they keep it with a real desire to obey the Jewish law.

Unfortunately, the class of small shopkeepers is, in England, the governing class. A few grocers and tailors can make their borough member eat his words and deny his opinions, because they hold his reelection in their hands. On most questions the shop-keeping class does not interfere; but when it does interfere, it is sure to be successful. Let any one, who is neither a small shopkeeper nor a member of Parliament, reflect seriously on the debate of this Session on the motion for opening the British Museum and National Gallery on Sunday, and he can hardly fail to see that the true lesson it teaches is, that the franchise must be lowered. The wrong kind of electors return the wrong kind of legislators. The higher class of artisans and of day laborers is, in thought, character, habits of reflection, even honesty, far above the class of petty shopkeepers; and if these men had votes they might do something to regenerate the electoral body. Considering, however, that power rests where it does, we ought not, perhaps, to affect much surprise at the result of the division.

Practically, in the present state of public feeling, and with the present constitution of the electoral body, it is not to be expected, perhaps scarcely to be desired, that we should shake off at once the yoke of Sabbatarianism. It is necessary that the great majority of the nation should first regard Sunday in its true light as a Christian festival. How the festival should be kept is a subordinate question; it is more important that we should get rid of the notions of modern Judaism than that we should lay down precise rules for Sunday observance. There is, however, one day in the year which is kept exactly in the spirit in which every Sunday should be kept;—Christmas-day furnishes the model of a festival, observed as a festival should be. Religious worship, kindness to the poor, the cementing of family ties, cheerful recreation, rest from labor, all find their appropriate place in the duties and occupations of the day. We wish that there was a Christmas-day in every week; but even the one that we have in the year furnishes the standard at which we may aim in our efforts to cast off the Puritan burden. And let it not be said that it is a slight thing to effect so much. This little change involves the whole. Who ever heard of Christmas Day breaking? The obviousness of the answer suggests how completely Jewish the sin of Sabbath-breaking is. We must get rid of this from our list of sins. One of the favorite common-places of the day is that crime begins in Sabbath-breaking. The dying criminal confesses to his chaplain that the errors began in playing on Sunday instead of going to church; the terror of the gallows is held up before the minds of boys in Sunday schools; and really it is quite true that men are corrupted and ultimately hung because they have indulged in recreation on Sunday. They are told they commit a deadly sin if they amuse themselves on the Sabbath: they do amuse themselves: the burden of the sin is on their souls, and they perish. But at whose door does the sin lie? It lies not at their door, for they were too ignorant to be responsible, but at the door of those who invented the sin, who preached it to them, who misled them.

We hope also, though it is a small matter, that if it were understood and admitted that Sunday was a Christian festival, more mercy would be shown towards children in parish schools. On a day of rest, of recreation, of thankfulness, these poor little things are most frequently treated as follows. They have to attend school from nine to half-past ten, parade to church, sit through service with a man at hand ready to rap their knuckles if they do not attend; then to school again and service till five; in all seven hours. Who can wonder that amidst leaving school they break the Sabbath, and go bird-nesting or rabbit-hunting? We remember to have heard of a school examined by the Government Inspector, who asked among other questions on the division of time, which was the longest day. At first he got no answer; in a

minute or two, a little boy looked suddenly intelligent, and said, "I know, Sir; it's Sunday!" When our Pharian friends talk of the blessings of the Sabbath, we may ask them to remember some of its curses, the poor children groaning under the "longest day," and the emancipated boy beginning his career of crime by Sabbath-breaking. We may be sure that no one who believed "Sunday to be a purely Christian festival" would have invented either the torture for the child or the sin for the boy.

But whatever doubt there may be as to the extent to which the Acts prohibiting Sunday trading can safely be repealed, there is no doubt whatever that Sunday recreation should not only be permitted, but encouraged. For the poor of large cities the kind of recreation which consists in seeing country sights and tasting country air during a few hours of Sunday, is nothing short of a necessity. That railways make this recreation possible is one of the very few alleviations which have been given to the misery of modern city life. It is quite as much an act of charity, even of necessity, to send a poor man by a Sunday excursion train, as to take an ass out of a pit. The poor of London are in a pit, and a very foul pit too; we cannot do much for them, but we can prolong and sweeten their life by giving them an occasional glimpse into a happier and purer existence. How certainly the country acts as a restorative both to the physical and moral health of town populations, has been stated over and over again by all those best qualified to form an opinion. "The improvement in the general conduct of the people of London," says Sir Richard Mayne, in the report above referred to, "has been very great in recent years, and I attribute it to the increase of facilities for getting out of town." Sir Joseph Paxton, in his evidence given before the Committee of the Commons upon the Beer Act, describes with most convincing minuteness and vividness the effect produced by opening the noble grounds of Chatsworth to the artisans of Macclesfield and Derby. Drunkenness decreases, family union is promoted, happiness is tasted; and even the exercise of that spirit of decorum and respect for property, which the poor invariably display when placed upon their honor, must exalt and strengthen the general character.

The duty of providing as far as possible means whereby the poor of large cities may be enabled to visit the country on Sundays is so obvious, that we may be surprised that even Sabbatarians do not look on it as a work of necessity. We think it very probable that much of their reluctance to see the truth as it is, arises from an unconscious confusion of the English with the Jewish poor. In the Bible they find the lot of poverty blessed, as sheltering most readily within it the excellences of humility, disinterestedness, and unquestioning faith. The way, then, to elevate the poor is, they say, not to break the Sabbath by taking them into the country, but to show them how they may bear and even be grateful for their poverty. This is to forget what a poor Jew was, and what a poor Londoner is. It is not a crust of dry bread and a cup of water that crushes and degrades a man, but unwearied labor, expulsion from honest society, and vicious thoughts. In a hot climate and a thinly-populated country, to listen to the teaching of the law with which he had long been familiar, to restrain avarice, to surrender himself to religious impressions, was a task quite within the compass of a poor man's power, and akin to the long-developed instincts of a Jew. His poverty may be compared with that of a Highland or a Cumberland peasant; they have little worldly comfort, but they have time for sober thought, and bodies healthy enough to be the dwelling-place of a healthy mind. Contrast with this the hopeless, heartless, grovelling, toiling, careworn misery of the poor in Bermondsey or Houndsditch. Health, relief from the strain on mind and body, quiet sleep in pure air, a change for the eye and the brain, are absolutely necessary before these men can be raised from their state of moral degradation. The physical question is the primary one—Can the poor of London be made healthy enough to grow better? There is only one day in the week on which anything can be done to solve this question, and we are asked to throw this day away.

Where are we to stop? it is asked: are we to go on till not only the poor man has country recreation, but places of amusement open for him in towns. If any places of amusement are open, should any be compulsorily shut? The country recreation is so infinitely the more important point, that we do not think the opening of town places of amusement very much worth discussing at present. But ultimately we see no reason to doubt that all amusements may and will be permitted. That the British Museum and National Gallery should be opened, cannot be denied for a moment, on any other than purely Sabbatarian grounds. A more plausible objection is made to permitting any place of amusement to be open on Sunday where money is taken at the doors, because to permit one to refuse another, is to create a monopoly; and if all amusements are permitted, the nation will, it is feared, become absorbed in amusement on a day that should be devoted to better purposes. We have here exactly the same proposition as that urged for prohibiting Sunday trading; and here, again, its truth is equally questionable. If it is a bad thing to indulge in certain amusements on Sunday, why should we suppose that every one will indulge in them simply because he is permitted to do so? The Act of George II., which closes places of amusement, is as much a subject of uncertainty as the Act of Charles II. regarding trade. The Committee on Public Houses noticed in their report how easily it was evaded. "The inconsistency," they say, "that suffers the singing saloons of Manchester and Liverpool and Cremorne and the Eagle Tavern Gardens to be open on Sunday, and shuts in the face of all but the proprietors and those who have free admission, the gardens of the Zoological Society, and the vast and varied school of secular instruction provided within the grounds and building of the Crystal Palace, is too glaring for continuance." The law thus, as it stands, fails where it most wishes to succeed. And if we attempt to lay down any rules as to what amusements are and what are not innocent, we are at once beset with infinite difficulties. What is an amusement? A clergyman lately told us that he had been severely censured by a Sabbatarian for carrying a walking stick on Sunday. We despair, after this, of finding any recreation that all will agree in as innocent. We must leave the matter to the decision of conscience and taste, and we should hope that common sense, good feeling for others, and respect for the religious character of the day, might be trusted to pronounce from time to time, what limits it would be advisable

to impose by custom, not by law, on the liberty of recreation. If we amuse ourselves, it is said, what is to hinder a Continental Sunday being transplanted into England? A Continental Sunday, that is, the bugbear. It is one that we may meet with confidence; for we do not hesitate to say that, in the greater portion of the Continent, the Sunday is kept better than in England. Even the Sunday of Paris is better kept than the Sunday of Edinburgh. What are the two things that we are asked to compare? Let us leave out extremes, and compare the Sunday of a large English town with the Sunday of Germany or Switzerland. In what respect have we the advantage? A German father goes to church in the morning, dines and smokes, spends his afternoon in tea-gardens with his family, and goes to the theatre in the evening. He spends a day more or less religious according to the dictates of his conscience—social, cheerful, bright with innocent pleasure. Who are we, that we should condemn him? It is a very favorable topic at religious meetings to express gratitude that the light of the Gospel shines so much more brightly here than on the Continent, and to thank God that we are not as other men are. Would a German who saw blinds drawn down on Sunday, and walking-sticks rejected as an earthly vanity, much wish to be like us? To say nothing of the much higher and truer Christian liberty of those who have not "made a ghostly idol of the Sunday," the German has conspicuously the advantage in two minor points—the power of sociality and the power of enjoyment. The lamentable want of anything like enjoyment in England, except in field-sports, is the source of most of our great national faults, especially of money-worship.

Let us repeat once more what we have said above, that no question about the abolition of the laws limiting Sunday trading and Sunday recreation can be properly entertained and disposed of until the true notion of Sunday as a Christian festival has settled into the minds of men. No exertions to spread this truth can be too great or too rapid. But the mode of taking advantage of growing knowledge, and of more true and liberal opinions on the subject, is a matter requiring the exercise of moderation, of respect for others, and at the same time of firmness. On the one hand, we cannot expect that prejudices associated with religion should die out at once, or that feelings ingrained into national character should rapidly fade away. On the other hand, timidity may only prolong the struggle; we cannot consent to be defrauded of the liberty that is our due; and we come to the conviction that there is not only sound doctrine, but sound advice in the well-known sentence of "Luther's Table Talk" (p. 310):

"If anywhere the day is made holy for the mere day's sake—if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty."

IRISH INTELLIGENCE.

The Right Hon. J. D. Fitzgerald, who now fills the office of her Majesty's Attorney-General in Ireland, has already given two sums of one hundred guineas each for the completion of the new chapel in Ennis. He has also given a handsome contribution to the Franciscan Friars; and recently he ordered a picture of the Holy Family, from a painting of one of the great masters, which cost five thousand guineas, and has tendered it to the chapel committee.—*Limerick Observer*.

THE POLITICAL EXILES.—John Dillon appeared yesterday in the hall of the Four Courts, wearing his wig and gown. The *Newry Telegraph* (Orange authority), thus speaks of the return of another of the gentlemen who took part in the troubles of '48:—"John Martin reached Newry on Friday evening; and of the hands that have grasped his in the warmth of friendship, sure we are that not the least heartily pressed by him have been those of the many who were known to him to have repudiated 'Young Ireland' principles the more earnestly just because that to the infatuation which such principles engendered was ascribable the perversion of a generous-hearted and most useful country gentleman into an erring politician."

MR SMITH O'BRIEN.—The *Limerick Observer* mentions as a rumour that Mr. Smith O'Brien's return to Ireland will be delayed for some time by a tour on the continent with his eldest son, and it is further said that his arrival at Cahirmoyle, his seat in the county of Limerick, will be strictly private.

PROGRESS OF TRANQUILITY.—A Dublin paper notices a gratifying fact, as showing the peaceable and orderly state of the northern Irish counties, that on the 26th of May last there were not in either of the gaols of Drogheda, Dundalk, Monaghan, or Antrim a single prisoner for trial at the ensuing assizes to be held for the northeast circuit, while in one of the two remaining towns on that circuit—viz., Armagh and Downpatrick—there was but one solitary prisoner in "durance vile," and in the other town but five.

A Propos of Government patronage, the *Kilkenny Journal* announces the appointment of Mr. M. Banim, brother of the late John Banim, the Irish novelist, to the postmastership of Kilkenny. The brothers were joint authors of the celebrated *Tales of the O'Hara Family*—a work which must always hold a high place in the annals of fiction.

The most cheering account of the crops are now daily received from every part of Ireland. The potatoes have a most flourishing appearance, and it is stated that even in the heaviest soils the rain has not inflicted any danger.

There is a reduction of nearly 50 per cent, in the number of paupers this year in the Galway workhouse as compared with the corresponding period in 1855. In the latter year the numbers were 862, to 437, in 1856.

In 1855, 6,225,556 gallons of proof spirits were entered for home-consumption in Ireland against 3,440,734 gallons in 1854, and 8,136,862 in 1853. There were in 1855, 2,214 detections of offences against the Excise law, 597 prosecutions, and 464 convictions, the result of which was the immuring in gaols of 246 persons.

The man arrested in Drogheda as "Red Pat Bannon," charged with the murder of Miss Hinds, is not that notorious person. There is now a strong impression abroad that "Red Pat" was murdered by his accomplices to prevent his turning approver.

IRISH TENANT RIGHT.—In the House of Commons on Thursday (5th June), Mr. Stafford asked whether the Government intended to propose any amendments in the Tenant-right (Ireland) Bill; and, if so, whether they would place them on the notice-paper before Wednesday next, on which day the bill stands for committee? Mr. Horsman thought it necessary to make some explanatory remarks before replying specifically to the questions of the hon. gentleman. The House would remember that, at the commencement of the session, the noble lord at the head of the Government, upon being asked whether he intended to legislate during this session upon the subject of tenant-right, stated that the occurrences of last year had not given the Government any encouragement to hope to legislate successfully, and therefore it did not intend to introduce or to take charge of any measure upon the subject. The hon. member for Mayo having obtained leave to introduce a bill, the House had a fair right to expect from the Government, upon the question of the second reading, some explanation of its intentions, and he (Mr. Horsman), being responsible for the omission of any such explanation, begged to express his regret for that omission, which had occurred from an unwillingness to speak in the absence of those hon. gentlemen who had taken an active interest upon this subject in former years. He was in expectation that some of those hon. gentlemen would have entered the house, and therefore he waited, believing it very improbable that the discussion would terminate with the speech of the hon. mover of the bill. The hon. member for Mayo (Mr. G. Moore) expressed a desire that no discussion of the provisions of the bill should take place on that occasion, but that the House should simply reaffirm a resolution it had affirmed in the preceding session—that the relations between landlord and tenant in Ireland were not on a satisfactory footing. The Government had no difficulty about reaffirming that resolution, although he (Mr. Horsman) could not think that such a declaration of opinion would lead to any practical result. (Hear, hear.) He had been quite prepared to state the view of the Government, that proceeding to committee upon the Bill would be a mere waste of time, but a general cry of "Agreed" arose upon the other side of the House, and therefore, seeing the general feeling of the House, the Government deferred to it. As, however, the Government had opposed last year the measure of the hon. member for Kilkenny (Mr. Serjeant Shee), which was not so extensive in its character as that of the hon. member for Mayo, it was not likely that they should support the objectionable provision of the present bill. (Hear.) If, when the motion for going into committee upon that bill was made, the hon. member for Northamptonshire would move its amendment on that day six months, he would have the support of the Government. ("Hear," and loud laughter.)—Mr. Drummond thought it would be as well to know whether the House was to look to the hon. member for Northamptonshire or to the Secretary for Ireland for a declaration of the intentions of the Government upon Irish matters. ("Hear," and laughter.)

ACCIDENT NEAR CARRICKFERGUS.—A few Thursdays back two men were seriously injured at the shaft now being sunk by the Marquis of Downshire, near Carrickfergus. The gearing it appears having got out of order at "the dam" a bucket which was being lowered broke from its fastening, and descending with fearful rapidity fell upon two of the workmen who were employed at the bottom of the shaft. One of the men had his head frightfully cut, several of his ribs broken, and one of his hands pierced through with a pike; the other had his head cut, and his body seriously bruised.—*Northern Whig*.

RAILWAY ACCIDENT—CARRICK-ON-SUIR.—A frightful accident occurred on Friday evening last, Mr. John Brown, farmer, having been crushed to death on the railway whilst turning his cows across the line from water between Carrick and Fiddown. The poor man being deaf and feeble did not hear the whistle, and the train passed over his body, almost separating his head and arms from the trunk, and causing almost instantaneous death. A coroner's inquest commenced on Saturday, and was resumed on Monday—verdict according. A watchman was previously removed.

SERIOUS ACCIDENT.—Between the hours of nine and ten o'clock on Saturday evening one of the most distressing accidents witnessed for a long period in Dublin took place in Capel street. A woman servant, named Hannah Delany, happened to be in the act of shaking a carpet out of an upper window of Mr. Byrne's house, at an elevation of some forty feet from the street, when she lost her balance and was precipitated from the window. As in the case of Caroline Agnew, and of the female who fell from the window in Sycamore-alley, the loose drapery of the poor woman tended in some measure to break the fall.—Her clothes became inflated by the air as she fell, and in a great degree mitigated the violence with which her body was thrown upon the pavement.—Besides this she was first caught in her descent by the projecting bar of a gas lamp-post. However, being a heavy woman, she came to the ground with great violence, and was taken up apparently lifeless; and was conveyed at once to Jervis-street Hospital, where every requisite attention was at once paid to her by the resident, Mr. McGrath. The surgical aid always so speedily available at this hospital was promptly brought to bear on her case, but of course no expectations as yet can be entertained as to the poor woman's recovery.—*Dublin Freeman*.

THE OLD LEAVEN WORKING.—The *Down Protestant*, a violent Orange paper, makes a great flourish about "Popery," and declares that Down is going to demand a restoration of the old constitution of 1688. "During the fine days of June," it says, in grandiloquent style, "thousands of the brave yeomanry and industrious Protestants of the country will assemble, God willing, around a platform, from which will go forth a voice, as the sound of a trumpet, in warning and exhortation." The highest magistrate in the county, the true Protestant landlord, and the humble and honest Orangeman, will meet together, to declare their convictions, and express their resolve that there shall be no further national downward progress to the abyssal doom of the supporters of Rome. Thousands of Protestants in Down will show that they have the olden spirit, and that they need no baptism at the Boyne to make them follow on in the wake of the Prince of Glorious, pious, and immortal memory."—What wretched drivelling!

EMIGRATION.—Number of our poor peasantry are daily leaving us for a foreign shore. The old mania seems to have set in again with its original force.—*Clare Journal*.

The payment by Mr. Vincent Scully, M.P., of the first call of £43 a share on his shares in the unfortunate Tipperary Bank, will amount to the enormous sum of £28,000.

THE "TIMES" ON THE MAYNOOTH QUESTION.—The organized agitation which has been going on some time all over the country on the subject of the Maynooth Grant—an agitation the avowed object of which is the support and carrying out of Mr. Spopner's temporary victory on that question—appears to demand some further notice in connection with the recent debate on the Irish Church. Anybody who has passed through a town of any size in this country for the last month will have seen placards on the walls and in the shop windows announcing meetings on this subject, and calling upon all sincere Protestants to come forward and confirm the late important victory. "Now," it is said, "is the time to strike, when the iron is hot, when a great advantage has been obtained, and can by prompt and decisive action be converted into a permanent and complete triumph. Now is the time to petition the Legislature, to show the strength of Protestant feeling in the country, and to protest against the pollution of the conscience of a Protestant State by the support of a Popish seminary." Now, nobody can affect any surprise that such petitions as these should be largely signed in this country. There are crowds of innocent people everywhere who cannot see an inch beyond their noses, who see no bearings of one part of a whole question upon another, who go solely by their own likes and dislikes in the particular case, and who in this instance simply say to themselves, "Do I like Maynooth, or dislike it? Would I rather there were a Maynooth, or not? I had rather there were not, and therefore I will petition Parliament not to support it." We can affect no surprise that crowds of innocent people in this country, full of sincere Protestant convictions, and not seeing or troubling themselves in the slightest degree about consequences, should urge Parliament to withdraw its grant from Maynooth. These persons have not the remotest idea that anything else will take place, if they get what they want, but the fact itself which they want to take place. They think that if Maynooth is suppressed it is suppressed, and a very good thing too,—that the whole thing is then over, that Protestantism has triumphed, and the State conscience is changed—all which is very pleasant. We observe that of the 638 petitions presented to Parliament against the continuance of the grant to Maynooth only 128 are against "all religious endowments in Ireland," the rest being simply for the repeal of the Maynooth Endowment Act. It is fair, then, to presume that the signers of the 510 petitions which adopt the latter title have no wish whatever to interfere with religious endowments in general in Ireland; that they do not quarrel with the Presbyterian endowments, and still less with the Protestant Establishment in that country. No; we know the names of the leaders and speakers at these meetings, and we know that these gentlemen would be horrified at the bare idea of any misfortune to the Irish Church Establishment, which they regard as the great bulwark of Protestantism. These gentlemen, then, and their followers have evidently no idea that the withdrawal of the grant from Maynooth can have any consequences affecting the Irish Church Establishment. If they had, they would stop their agitation on this subject, for there can be no doubt whatever that the Irish Establishment counts for a great deal more on the Protestant side than Maynooth does on the Romanist.

Now, we say we can affect no surprise that crowds of innocent people in this country should deal with the Maynooth question in this way, because the great majority of men have not the time or opportunity to cultivate political thought. They live out of the political world, and do not see the relations of things in it, and the bearing of one event upon another. But that men like Mr. Spopner, and those who vote with him, who have imbibed the atmosphere of Parliament for years, have been conversant with the ideas, the reasonings, the fears, and the anticipations of statesmen, and have lived in the very thick of political thought,—that they should really suppose that they can deal with the Maynooth question in such a way is somewhat astonishing. Where can their eyes or ears have been all this time? By what sevenfold thickness of political hide have the plainest, the most certain, and the most apparent political truths, been excluded from all access to their minds? What has been the nature of their political existence,—a frost, or a trance, the subterranean sleep of the tortoise, or the snug vacuum of the geological load? How can they, with the facts of the political world before their eyes, imagine that they can play with the Maynooth question as with a single isolated question, affecting a particular Romanist seminary, and there stopping? How can they, with their tender and scrupulous anxiety for the welfare and preservation of the Irish Establishment, gratuitously stir up questions which come into most delicate contact with it, aim wantonly at destroying the very equilibrium which supports it, and by the creation of an undoubted Romanist grievance invite and provoke the most formidable assault upon it?

But, if Mr. Spopner and his friends in Parliament have been deaf hitherto to all reason on this subject, surely the debate on Mr. Miall's motion ought to make them open their ears. How is the Maynooth grant there characterised, and in what light is it regarded? It is expressly and without the smallest doubt or hesitation regarded in the light of a fulcrum or support of the Irish Church Establishment. "If Maynooth is disendowed," says Mr. Miall, "leaving other endowments entirely untouched, what will become of the boasted tranquility of Ireland?" Mr. Miall thus hails Mr. Spopner as his ally, and a most powerful and effective one, in his scheme against the Irish Church:—"He based his chief justification on the fact that our Irish ecclesiastical arrangements were in imminent danger from another quarter." The hon. member for North Warwickshire had obtained leave to bring in a bill for the disendowment of Maynooth. Mr. W. J. Fox ranks "the endowment of Maynooth among the various means which had been taken to prop up the Irish Establishment." What does Mr. Spopner say to being hailed as an ally by the very men whose Irish policy he abominates? Is he entirely comfortable at seeing his strongest opponents think exactly as he does about Maynooth? Is it not a call to reconsider a measure when we find it all at once eagerly adopted by our opponents as the very best for their own purposes? Surely the debate on Mr. Miall's motion ought to open the eyes of Mr. Spopner and his friends. If nothing else will convince them the hearty concurrence of their most vehement political foes ought to do so.—*Times*

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES
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 The Union Bank of London, London.
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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 4, Place d'Armes.
 TERMS:
 To Town Subscribers, \$3 per annum.
 To Country do, \$2½ do.
 Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 27, 1856.
 NEWS OF THE WEEK.

The *Atlantic*, from Liverpool the 11th inst., arrived at New York on Sunday last. Her news, though not important, is in one sense interesting, as showing how deeply excited the people of England are becoming on the American Question. By certain portions of the press, it is argued that Mr. Crampton's dismissal—of which official notification was daily expected—was not of such a nature as to make it imperative on the part of the British Government to give Mr. Dallas—a gentleman who is far from being unpopular—his passports. The *London Times* on the contrary, and other leading journals, exhibit a very warlike disposition. Several vessels—the *Nile* (91); the *Shannon* (50); the *Pylades* (21); and the *Cossack* (21)—have been ordered to prepare for foreign service with all possible speed. It is generally believed that they are intended to reinforce the West Indian and North American Squadron.

The recognition by the American Government of Mr. Walker, and his gang of Yankee filibusters, as the Government *de facto*, of Nicaragua, has excited the animadversions of the French press; which almost unanimously, and in strong language, denounces this high-handed violation of the rights of an independent republic. The doctrine that "might makes right," and that it is the "manifest destiny" of the States to rob, oppress, or "catacompsly chaw up" all their weaker neighbors, will hardly find acceptance either in France or England.

It is to be hoped however that the present blustering attitude of our republican neighbors, or rather, of a fraction of them—is but a political electioneering dodge, to be put off when it shall have served the purpose for which it has been assumed. We believe that the great majority of sensible men in the United States are as opposed to a war with England, as are the great majority of the British nation to a war with their republican cousins. At the same time, it must not be forgotten that in times of popular excitement, the "sensible men" have always great difficulty in making themselves heard; and that thus two great nations, whose manifest interest is to cultivate friendly relations with one another, may find themselves forced into hostilities by the violence of a handful of designing and unprincipled politicians.—Of this however we may be assured—1.—that Great Britain will not go to war with the States unless she be compelled to it; and 2.—and that if she be compelled to it, she was never better prepared to defend herself, and to inflict chastisement on her adversaries, than she is at the present moment.

The *Anglo-Saxon*, from Greenock the 13th ult., arrived at Quebec on the afternoon of Wednesday last. The following is the substance of her budget of news:—

The American Minister had an interview with Lord Clarendon at the Foreign Office on Wednesday. In the House of Commons, on Thursday, Mr. Disraeli said that if the Government did not go on with the army estimates they might expect a discussion on our relations with the United States. The Chancellor of the Exchequer said he would fix Monday for that, if there was no objection. The *Daily News* calls attention to the domestic troubles of America. The *Post*, in a leader on the serious aspect of the internal politics of the United States, says that Kansas is but the field in which the great American question of slavery is to be debated—most probably in arms; and so thoroughly is the vital character of the crisis understood in America, that there are many who hold that the postponement of the contest would be cheaply purchased by a foreign war; as the only means of uniting the jarring States once more under the same banner.

The *Times* states that there is, unfortunately, no longer any doubt that Mr. Crampton will be dismissed, and that the exact news of his dismissal has not yet reached us, we may certainly expect to receive information to that effect by the next mail. At the same time that our Minister is dismissed the Exequator will be withdrawn from the three Colonies whom the American Government consider guilty of violation of their municipal law of sovereign right.—Of the correctness of this intelligence the *Times* cannot pretend to express any manner of doubt. The American Government's intimation of its intention is accompanied with the most profuse assurances of good-will and respect

towards this country. Mr. Dallas, says the *Times*, is armed with the fullest power to negotiate and finally settle the disputes connected with the Central American question, and, if unable to come to an agreement, the two contracting parties be empowered, without further reference to America, to refer the question to the arbitration of some other impartial third person to be selected by mutual concurrence. As regards our retaining Mr. Dallas, the *Times* considers that the question should rest entirely upon the guilt or innocence of Mr. Crampton, and if the latter be innocent Mr. Dallas ought not to remain, and if he be guilty no false pride should prevent us from acquiescing in his expulsion.

The *Times*' Paris correspondent says that the French army will be reduced 200,000 men.

THE GENERAL CORPORATION BILL.

This measure has been disposed of, for this session at least. On Wednesday of last week it was carried in the Legislative Council, by a majority of 10 to 5—"that the Committee rise without reporting thereupon." In consequence, Mr. Drummond's Bill was dropped; and very glad we are that it has so been got rid of.

This Bill was introduced merely as a concession to the fanatical Protestant majority of the Upper Province. No one pretends that it was called for by the existence of any abuses; or that its restrictive clauses were just. The latter were merely intended to allay Protestant "jealousy" against our Catholic institutions, and to make, for their supporters, a little Protestant political capital against the approaching dissolution of Parliament.

That a similar measure will be again laid before the Legislature, and with the same insulting provisions, is however very probable. Whether it shall ever become law will depend upon the manner in which the Catholic electors of Canada exercise their right of voting, or rather perform their duties as citizens, at the coming general election. They have had a warning of what they may expect from too many of their present representatives. It will be for them also to decide whether they will allow themselves to be so dealt with, so misrepresented, a second time.

In the meantime, it may not be out of place here, in spite of the loss of the Bill in the Legislative Council, to notice the arguments adduced by Mr. Drummond's friends in justification of his conduct.—Of these we have already noticed one—that similar measures were enacted by Christian Princes during the first centuries of Christianity; and have shown—that the measures appealed to as precedents, were, both in the spirit which dictated them, and in their effects upon the Church, the very opposite of the Bill introduced by Mr. Drummond—that their sole design was to put a stop to crying abuses, and to prevent the appropriation by individuals, and to their personal ends, of sums destined by Christian charity, for the support of religious and charitable institutions. Though interfering with the liberty of the individual to an extent that would not be tolerated in the nineteenth century, the legislation of the Christian Emperors of the fourth and fifth, was conceived in a spirit friendly towards the Church; and with the design—not of restricting her in the acquisition of wealth—but of protecting her against her worst enemies.

In subsequent ages, however, we admit that Mr. Drummond's friends may find ample precedents for their late "Corporations Bill"—as they may also for many an act of injustice and outrage towards the Church, and upon her ministers. It is not however, as we said last week, because such things were done in past ages, that it is to be assumed that it would be just to do them now. Were, for instance, an Orange rabble in Toronto to beat out the brains of Mgr. Charbonnel at the foot of the high altar of his Cathedral, we doubt much, if even a Protestant Court of Justice would accept as a valid plea in extenuation of the crime, that, in a similar manner, the brains of an Archbishop of Canterbury were beaten out several centuries ago, by the minions, and at the instigation, of a Catholic King of England, whose displeasure the murdered Prelate had incurred by his bold defence of the rights and property of the Church, against the encroachments of the State. And yet, if in any one instance we are to adopt the peculiar ecclesiastical policy of the Plantagenets as a precedent to be followed, we see not how it can be argued that we should not adopt it in every particular; even should it lead us to the knocking out of Popish Bishops' brains, as well as to the confiscation of ecclesiastical property.

Some peculiarities however we may find in the social state of Europe during the Middle Ages, and in the peculiar tenure of land that then obtained, which may justify, in some respects, the restrictions placed by the State upon the gifts or bequests made by individuals to the Church. But unless it can be shown that in Canada, in the nineteenth century, a similar state of things exists, it is illogical to appeal to those mediæval restrictions, as affording any precedent for the restrictive clauses of Mr. Drummond's Bill. In the article, for instance, to which in our last week's issue we alluded, the writer quotes in justification of these restrictive clauses, certain statutes of the Plantagenet Sovereigns, to the effect that:—

"It shall not be lawful for any to give his lands to any religious house—AND TO TAKE THE SAME TO HOLD OF THE SAME HOUSE. Nor shall it be lawful to any house of religion to take the lands of any, and to leave the same to him of whom they received it. And if any from henceforth give his lands to any religious house, and thereupon be convicted, the gift shall be utterly void."

From this it is evident that the object of this legislation was to prevent the holder of land under the Crown, or other feudal superior, to whom he owed

feudal service, from making over his fief to the Church, to be held again from the Church—thereby depriving the aforesaid feudal superior of the services due to the latter, from his vassal. Now in the Middle Ages, Church lands enjoyed an immunity, sometimes from military service; and almost invariably from taxes; and consequently, the lands held under, or from, the Church enjoyed the same immunities, to the manifest detriment of the State, and of the feudal superior.

"The Church lands"—says Hallam—"enjoyed an immunity from taxes, though not in general from military service, when of a feudal tenure. But their tenure was frequently in what was called *Frankalmoin*, WITHOUT ANY OBLIGATION OF SERVICE. Hence it became a customary fraud of lay proprietors to grant estates to the Church, which they received again by way of *feif* or lease, EXEMPTED FROM PUBLIC BURDENS."—*Hist. Middle Ages, c. VII.*

Here then we have a full explanation of the *mortmain* statutes, cited by our cotemporary—and of the abuses which they were intended to correct. When he shall have shown that in Canada, land, or property of any kind, held by ecclesiastical corporations is exempt from taxation, and contributes less to the support of the burdens of the State than land or property held by lay proprietors—then, but not till then, will we be prepared to admit the propriety of imposing in Canada, in the nineteenth century, restrictions upon the acquisition of land or property by the Church, analogous to those that were imposed by the legislators of the Middle Ages.

Upon the precedents afforded by the legislation of later times we need not dwell. They were all, without exception, dictated by a spirit of hostility to the Catholic Church, and by the desire, on the part of arbitrary Princes, aided by corrupt and servile courtiers, to make themselves masters of her possessions. The French Bourbons and their concubines, their Pompadours and Du Barrys—the latter the virtual rulers of France, during the seventeenth and eighteenth centuries—did no doubt enact many measures identical in spirit and design with Mr. Drummond's "General Corporations Bill." This we admit. But as we do not admit that it becomes the Christian statesman to take as his models the despots, infidels, pimps, and harlots of the age of Lewis Quatorze and Louis Quinze—so do we not admit that the acts of the said pimps and harlots should be held up to us as precedents worthy of the imitation of the Legislature of a free and Christian country.

PROVINCIAL PARLIAMENT.

On Thursday the 19th inst., His Excellency the Governor General gave his assent to a large number of Bills, passed during the present session. The Bill for authorising the Synodical meetings of the ministers and members of the Anglican sect in Canada, was reserved for the signification of Her Majesty's assent.

On Friday the 20th inst., the Hon. Mr. Crooks gave notice in the Legislative Council, of his intention to move a series of resolutions, of which the burden is—that it is derogatory to the dignity of the Council that measures requiring the concurrence of both Houses, should be carried into effect upon the representations of one branch only of the Legislature—and that the Legislative Council claims to be heard upon the important question of selecting a site as the permanent Seat of Government.

On Monday the 23rd, Mr. Powell moved in the Legislative Assembly, that the selection of the site of a permanent seat of Government ought to be a Ministerial measure: and that the present administration, by declining to make it such, had forfeited the confidence of the House.

Mr. Mongenais moved to strike out the notice. Mr. Brown moved in amendment that it was inexpedient, during the present session, to grant £50,000 towards the construction of government buildings at Quebec. This amendment was ruled "out of order" by the Speaker; and Mr. Brown then moved in amendment, that, it was inexpedient to make any grant this season, for the aforesaid purpose. This also having been ruled out of order, Mr. Brown moved yet a third time, to the effect that it was expedient to rescind the resolution fixing the seat of government at Quebec. After some discussion this motion was disposed of by moving the "orders of the day."

On Tuesday the 24th Mr. Attorney-General Macdonald announced the intention of the Government to prorogue Parliament on Friday the 27th inst., if the state of the public business would permit.

It is but too often the custom with Catholic settlers on this Continent, when they have made a little money, and pushed themselves on in the world, to grow purse-proud, and ashamed of their ancestral faith; and—if not to renounce it altogether, at all events, to keep it as much out of sight as possible—as they would their old clothes, or any other unpleasant reminiscences of their early and more humble days. It is to this contemptible vanity that, in a great degree, must be attributed the fearfully numerous apostacies amongst the Catholic immigrants in the United States; to this same feeling also must we trace that truckling to Protestantism, and Protestant dollarocracy, of which too many of our Catholic settlers in Canada also are guilty. We could mention the names of wealthy individuals for instance, who by way of obtaining a reputation for "liberality" amongst their Protestant neighbors—are in the habit of contributing freely to the support of the Protestant schools of their respective districts; but who—to there shame be it spoken—have never given one cent to the encouragement of their

poor Catholic fellow-citizens and fellow countrymen, in their efforts to establish and keep alive a Catholic house of education.

But we forget. Our object is not to censure, but to praise; and in gratitude for the true Christian liberality of the warm-hearted Catholics of Glengarry, we are well content to forgive the *pseudo* liberalism of the purse-proud upstart. The best praise however that can be given to the Scotch Catholics of Glengarry, is a simple statement of facts; and of the generous sacrifices which at the sacred voice of religion they have made, and are ever ready to make, for the cause of the dear "old faith" of Auld Scotland.

The Reverend Mr. McLachlan, the zealous and indefatigable Pastor of Alexandria, has been very busy of late in establishing in his parish a suitable female school and academy for the use of his parishioners. In this laudable effort he has met with great success; and on the last day of August next, his labors will be crowned by the inauguration of a Convent, which he has been, under God, the means of calling into existence; and which, with a small chapel thereunto attached, will be named after, and placed under the patronage of, the Blessed St. Margaret, Queen, and Patron Saint of Scotland. The Convent itself will be conducted by the Sisters of St. Joseph, whose laudable exertions in the cause of Christian education are known to, and admired by, our entire Catholic community.

Such splendid success could not of course have been realised, had not the Scotch Catholics of Glengarry shown themselves as zealous as their Pastor in the good work. As specimens of their generosity, we may mention that, when on the 22nd inst., the corner stone of the chapel was blessed, the Catholics of Alexandria by contributions amongst themselves, raised the sum of \$80. A few weeks previously, and for the same purpose, these same stout-hearted Papists contributed the sum of \$104—to which an equal sum was added by the Priest of Alexandria—the Rev. Mr. Lachlan himself. At St. Andrew's, on Pentecost Sunday, the sum of \$80 was subscribed; on the 1st instant, at St. Raphael's, a collection of £10 12s 6d was taken up; and since then, various sums, amounting to about £5, have been received from young men working on the public works near Kingston. When we remember that these sums have all been contributed by hard working men, we cannot but recognise the fact that, according to their means, the poorer classes of both our Scotch and Irish Catholics, put their more wealthy brethren to shame. All honor to the brave Scotch Catholics of Glengarry!

The subjoined is an address presented by the young pupils of the female school of Alexandria to their Priest. It is their own composition; and is pleasing as showing—not only the progress which in a very short time they have made in their studies—but the truly Christian and Catholic sentiments with which their youthful hearts are imbued:—

REV. FATHER—This being the first time that we have had the pleasure of addressing you, permit us—the happy children of your spiritual adoption—to tender to you our grateful thanks for the many benefits you have conferred upon us. Ungrateful indeed should we be, and unworthy of the care bestowed on us, did not our hearts expand with emotions of the warmest gratitude towards you, our Reverend Father, for the deep interest you have always manifested in our welfare. Happy also are we in having for our Teachers, those Ladies who have left all to follow Christ, preferring rather to serve Him, than to enjoy the momentary pleasures and vanities of this wicked world. Here, and by them, we are not only taught our temporal duties, but the first and most necessary of all duties—which is to know how to serve our Creator, to Whom we owe all these favors. But for the exertions of you, our Reverend Pastor, who, ever anxious to advance us in the path of perfection, leaving nothing undone to secure our eternal happiness, deeply do we feel our inability to express the sentiments which agitate our youthful breasts. Accept then this humble effusion of our grateful hearts, accompanied with our fervent prayers that, when you are called from this world, you may hear that joyful sentence addressed to the faithful servant—"Because thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of the Lord."

This, Reverend Father, is the ardent desire of
 Your respectful and affectionate
 CHILDREN.

ST. JOHN THE BAPTIST.

Tuesday last, the 24th inst., the Feast of the Nativity of St. John the Baptist, the Patron of Canada, was a grand gala day with our French Canadian fellow citizens. At an early hour of the forenoon, the streets were alive with the different Societies and companies, arrayed in their proper insignia, and accompanied by several of the Clergy, the students of the colleges, and the members of the fire companies. Having assembled on the *Champ de Mars*, they formed into procession; and with bands playing and banners flying, marched along Craig, and St. Antoine streets—turning down St. Marguerite street—and returning to the Parish Church by Bonaventure, and Notre Dame Streets. There could not have been less than from three to four thousand persons in the procession; and in the rear we noticed some little children elegantly dressed up to represent—a Jacques Cartier—an Indian—and other historical and national characters. A beautiful little boy, attired as St. John the Baptist, closed the long array.

Having entered the Parish Church, High Mass was commenced; and the music (Mozart's 12th) was well performed by the choir. The preacher of the day delivered an eloquent and appropriate discourse; in which he took occasion to lament the yearly loss to this country of so many of her best children by emigration to the United States. After Mass, the procession re-formed, and having again marched thro' the chief streets of the city in admirable order, dispersed about 3 P.M.

OUR COLLECTOR FOR UPPER CANADA.—We take this opportunity of heartily recommending Mr. P. Furlong, our newly appointed Travelling Agent, and Collector for Upper Canada, to the favorable notice of our friends in the Western section of the Province. This gentleman is fully authorized to receive subscriptions, and to give receipts on account of the TRUE WITNESS.

The Corporation having refused to incur the expense of giving a suitable reception to the 39th Regiment, upon its arrival in Montreal, our citizens, much to their credit, took the matter into their own hands; and on Saturday last, at noon, a crowded, and most influential meeting was held on the *Champ de Mars*, to take the matter into consideration. His Honor the Mayor was in the Chair.

A Committee was named to make the necessary arrangements; and a subscription was opened on the spot. The conduct of the Corporation was strongly condemned, and the meeting quietly broke up.

On Monday last, Captain Devlin's Company of Volunteers completed their ten days' drill, as required by law, at Guilbeault's beautiful Gardens. The occasion was taken advantage of by hundreds of spectators, amongst whom we noticed a great number of Irish ladies, all anxious to witness the progress which this Company has made. We do not exaggerate when we say, that they are a most soldierly looking body of men; and that the knowledge of discipline displayed by them upon this occasion elicited the hearty admiration of every one present. The Irish citizens of Montreal may well feel proud of Number Four Company; and so may Canada, that she has such men ready and willing to fight her battles, in the event of such a necessity.

At the close of the drill, Captain Devlin addressed Mr. Rooney, (drill Sergeant), complimenting him for the attention which he had paid to the Company, who, he said, would never forget that to him they were indebted for the respectable position they had now attained; as a proof of which he begged, on behalf of the Company, his acceptance of a purse containing \$150, which, said the Captain, we do not offer as compensation for your valuable services, but as a token of esteem for your gentlemanly conduct and unceasing kindness towards us.

Sergeant Rooney acknowledged the handsome gift in a very creditable manner; and remarked that he had never met with a Company of men more anxious to perfect themselves in military discipline, or more attentive to the instructions given them. You have, said the Sergeant, the good fortune to be commanded by Officers, who spare no effort to promote your advancement; and I have no doubt that you feel as proud of them, as I am certain, they do of you. I am not, as you are aware, a speech-maker; and therefore I must content myself by saying, persevere as you have hitherto done; let the same good feeling that now prevails ever bind you together, and you will, I hesitate not to say, maintain the high character which has ever distinguished the Irish soldier. To the officers and men, I again beg to return my heartfelt thanks for their most generous, and I must say, undeserved acknowledgment of my services.

The Company was now dismissed, in order to enable them to join in the dace, for which ample preparations had been made. We need scarcely say that it was kept up with spirit, and that the hour permitted for this amusement was considered to be a very short one. Upon the sound of the bugle, every man in the Company resumed his place in the ranks in a moment; and immediately marched off, headed by Hardy's splendid Brass Band, to the tune of "St. Patrick's Day."

We have received from the American publishers of the Popular Catholic Library—Messrs. D. & J. Sadlier & Co.—three new volumes of that admirable series—viz.: *The Story of the War in La Vendée*; *History of the Missions in Japan and Paraguay*; and *Tales and Legends from History*.

Of the first-named work—*Story of the War in La Vendée*—we can truly say that it is one of the most valuable contributions offered to our literature for many a day. The period of which it treats, is one of the most interesting in French history; and the story is unfortunately one with which Catholics in general are not sufficiently acquainted. Never in the whole history of the Church was a nobler struggle made by a people in defence of their faith, than that sustained by the peasants of La Vendée against the brutal power of the bloody French Revolution. Who can read without intense sympathy of the heroic deeds of the Vendean chiefs—the Cathelineaus—the Lescaures—the Stofflets—the Larochejacquelines—the Bonchamps—the D'Elbées—and others who were the life and soul of that most noble insurrection?—Ah! these indeed were Catholic heroes, fighting the blood-thirsty minions of the Revolution with the chivalrous generosity of a Cid or an Amadeus.—These were the men who lived and suffered and died as became Christian heroes, in defence of the two great principles—loyalty to their king, fidelity to their God. "Vive le Roi—Vive la Religion Catholique;" these were the words which hovered last on their dying lips, as their spirits ascended to the God of martyrs. Where in all history, in all romance, can we find a nobler character than that of the boy-hero—Henri de Larochejacquelin—who closed his mortal career at the age of twenty-two; young in years, but ripe in glory? Read history, Catholic youth—read the *Story of the War in La Vendée*—and you will find it worth a hundred of those wretched novels which excite and exhaust, without improving the mind, or touching the heart. We have dwelt on this work, because we find it at once useful and attractive, and

would wish to see a copy of it in every Catholic family.

The *History of the Missions in Japan and Paraguay*, will be found a work of rare interest; containing much valuable and curious information. It is from the pen of an accomplished English writer—Miss Caddell—to whom we are already much indebted. We can safely recommend it as a valuable addition to every Catholic library.

Tales and Legends from History, will, we are sure, be a favorite with the young. It is a series of historical narratives charmingly told; and will be found to answer the double purpose of instruction and amusement. Such books are just what our young people require; and we trust, by their means, to see the youthful mind elevated above the trash-fictions of the day, and stocked with useful knowledge.

We have also received from the Messrs. Sadlier, who have it for sale, *The Knout*: a tale of Poland, recently published by Mr. P. F. Cunningham, of Philadelphia. This work was originally translated from the French, by Mrs. J. Sadlier, for the *New York Freeman's Journal*, and gave much pleasure at the time to the readers of that paper. It is certainly a most attractive story; and we would specially recommend it to the attention of those Catholics who profess to sympathise with Russia. Let them read *The Knout*, and after that uphold Russia, if they can.

The Coroner's Inquest on the victims of the steamboat explosion still continues its researches into the causes of this lamentable and most disgraceful catastrophe.

EPISCOPAL VISIT TO ST. ALPHONSE.

To the Editor of the True Witness.

Sir—It is with pleasure I have to inform you, that we had this week the happiness of an Episcopal visit from His Lordship the Coadjutor of Montreal, who following the precepts of his Divine Master, had sent one before him to prepare his way. On Sunday afternoon a Retreat was commenced under the direction of the Rev. Father Brunet, belonging to that celebrated Order, the Peres Oblats, assisted by twelve Priests. This mission has produced wonderful effects. Nothing could surpass the attention and devotion of the people—everything else seemed to have been forgotten. During the whole of the time, the Church and the confessionals were crowded almost to suffocation. Nearly all in the Parish had the happiness of receiving the Holy Communion, and of enrolling themselves under the banner of Temperance—"The Temperance of the Cross." Indeed they must be lost to feeling who could withstand the unanswerable arguments of the Rev. Father in behalf of the cause of Temperance; his discourses on that, and the other duties incumbent on us as Christians and Catholics, will not soon be forgotten here.

His Lordship arrived here on the 17th, accompanied by a great number of the inhabitants who had gone to meet him at the Parish Line. Everything was in the best possible order for his reception; the Church in particular being decorated in the most handsome manner—thanks to the indefatigable and never ceasing exertions of our respected Parish Priest, the Rev. N. Piché. After his Lordship had entered the Church, and the usual ceremonies being gone through, he addressed the congregation in a very feeling manner—in French and English—impressing on them their duty towards God and their neighbors—the blessings to be derived from being temperate in all things, and from living in peace and harmony one with another.

In honor and in commemoration of the bond of Temperance entered into that day, a large and beautiful Cross—well tinned and finished with great taste and beauty, about fifty feet in height—was erected on the top of one of the highest hills in the Parish, immediately adjoining the Church, so that it can be seen not only by the parishioners, but by a great many of the adjoining Parishes.

In the evening a large bonfire was lit up on the hill, and a beautiful display of fireworks took place; on the whole, the scene was truly imposing, and will long be remembered. I wish some of the *Mémoires* of the present House of Assembly had witnessed the scene—they would see the utter inutility of State enactments, when compared with religious devotion, and the moral suasion of true religion when brought to bear upon such questions.

On the following day His Lordship administered the holy Sacrament of Confirmation to a large number of both sexes; and in the evening of the same day (the 18th) took his departure from amongst us, carrying with him the prayers of the whole Parish for his spiritual and temporal welfare.

I am, Sir, your obedient servant,

R.

St. Alphonse, 21st June, 1856.

The following letter, which is certainly deserving of the most serious attention has been handed us (*Toronto Mirror*) for publication:—

To Mr. Felton, and the gentlemen who voted for his amendment on the 12th inst.

Gentlemen,—In reply to the false reports circulated relative to your noble move in the School question, we beg to declare that in the Bill first introduced by Mr. Bowes, in the notice distributed on the 12th inst. to the members of the House, and other documents trusted to your high sense of justice, you have not only the claim of the Board of the R. C. School Trustees elected by the R. Catholics of Toronto, but you have also the ten C. Bishops of Canada, recoiled by several organs of the Press in Upper and Lower Canada, and even by the former editor of the *Journal of Quebec*; you have the claim of the tens of thousands of Catholics, who in 1853-55, from Upper and Lower Canada, the Archbishop and Bishops at their head, petitioned the Parliament in order to obtain for the R. Catholics of Upper Canada equal rights of freedom of education, and whose petitions still stand in all their force as long as it is evident for any man of candor that the Separate School Bill of 1856, against which the Bishops and the Press protested with all their energy, is contaminated with the six infamous shackles mentioned by the *Toronto Mirror* of the 6th inst., and which are as follows:—

- 1st. So as to exclude Catholic supporters of separate schools from the municipal assessment for school purposes, which right is granted to the Protestants of Lower Canada.
- 2nd. Maintaining an annual notification, very difficult in a widely settled country, and even in the cities; which notification is not required from the Protestants of Lower Canada.
- 3rd. Containing the tyrannical obligation for Catholics to contribute to Protestant schools, school houses and libraries. No such contribution is demanded from the Protestants of Lower Canada.
- 4th. Defrauding Catholics of their just share of any school fund except the Government Grant. No such fraud is perpetrated on the Protestants of Lower Canada.
- 5th. Annulling the election of Trustees when their separate school is not established in two months. No such

frivolous and vexatious enactment exists in the Protestant Separate School Law of Lower Canada.

6th. Rendering doubtful the right of Catholics to apply their school taxes to the separate school of a neighboring section. This is the most iniquitous clause in the whole Bill, for by it Catholics about Toronto, Adajala, Guelph, &c., have been taxed twice, once for their own schools, and once for Protestant ones. No such infamy as this is tolerated in regard to the Protestants of Lower Canada.

Therefore, dear sir, by supporting our Bill, and defending the honorable position you and other members took in the House on the 5th of May and 12th inst., you cannot but deserve the highest consideration and the deepest gratitude of one-half of the population of this Province.

As for the R. C. members for Lower Canada who voted against your motion to give equal rights of education, we cannot explain it put by the false reports already alluded to; and their erroneous votes, no doubt, have led astray the Protestant members pledged to give us those equal rights: such are Mr. Bowes, the Hon. W. Cayley, Mr. Clarke, Mr. Foley, Attorney-General Macdonald (who received special letters from Kingston on behalf of the Bill of Mr. Bowes), Mr. Angus Morrison, and others better known to your Catholic constituents. We hope that at least those Catholic members, owing to this present declaration, will be right again on the occasion of the second reading of the said Bill now in your hands. So much the more that the lost amendments the Incorporations Bill, moreover an antichristian law authorizing divorce could not be so unjust, so injurious to religious liberty, so mischievous to individuals, families, and society, as is the present condition of the R. C. of Upper Canada with regard to the education of their children, if this proverb (22, 6) be true: *A youth according to his way, even when he is old, will not depart from it.*

We have the honor to be, dear sir, your humble, obedient servants,

† ARND. DE CHARBONNEL,
Bishop of Toronto.
† JOHN FARRELL,
Bishop of Hamilton.

Acknowledgments in our next.

THE ANGLO-SAXON.—We are pleased to learn from a telegraphic message communicated by Messrs. Edmonstone and Allan to the News Room, that the Anglo-Saxon put into Greenock on the 11th inst., for repair of a slight derangement of her machinery, which it was supposed would be effected in two days. She may, therefore, be considered now as from eight to ten days out from Clyde.—*Herald*, Wednesday.

LONGUEUIL.—The boat on which the late explosion took place, having been raised, left Longueuil wharf yesterday morning, under the charge of Capt. Bell, for Sorel.—This removal is on the authority of the coroner, exercised at the request of the American engineers. She was to be drawn up on the slips immediately on her reaching Sorel, to afford the United States engineers the power of having a thorough inspection.—*Id.*

SEAT OF GOVERNMENT.—One of the new developments of responsible government occurred at the election of Mr. J. C. Morrison for Niagara. That gentleman told the folks at Niagara that they need be under no apprehension about the seat of Government—that in spite of all the votes in the world it would never go to Quebec—that money had already been voted once for Toronto; but none expended—and that the same thing would happen now in the case of Quebec. We fully believe the statement of Mr. Morrison. There never was any probability of the seat of Government being permanently fixed in the ancient capital of Lower Canada; but what are we to think of the Government one of whose members makes such a statement as this while the body is professing in good faith to be desirous of carrying that, which, however improperly and injuriously, has now become a Cabinet question?—*Montreal Herald*.

RECEPTION OF THE 39TH REGIMENT.—We learn by a private letter from Gibraltar, received last mail by a gentleman in town, that the 39th, under the command of Major Hudson, left "the Rock," on board the *Simoom* steam transport, on the 23rd ultimo. The *Simoom* is a slow vessel and it may, consequently, be a week or ten days before her arrival. In the meantime, we are glad to announce that the Committee appointed at the meeting on Saturday last, are strenuously laboring to carry out the wishes of their fellow citizens, and that, when our gallant friends do arrive, they will be received with "all the honors"—in a manner creditable to our fair city and demonstrative of the high appreciation of our citizens for the noble deeds of our brave soldiers—"we love them for the dangers they have past."—*Id.*

RECEPTION OF THE HEROES OF THE CRIMEA.—We may mention that it is intended the line of march on the arrival of the 39th Regiment from Quebec will be by Commissioners Street, McGill Street, St. James Street, Place d'Armes, Notre Dame Street, and Jacques Cartier Square to the Bonsecours Barracks, and that it is hoped and expected the residents along the entire line—on which triumphal arches, at certain points, will be erected—will add to the beauty and gaiety of the scene by as rich a display of flags and banners as they may have at command.—*Id.*

RECEPTION OF THE 39TH REGIMENT.—The Committee of the Citizens appointed to make arrangements for the reception of this gallant regiment have accepted the tender of "Dolly" for the refreshment to be furnished the Men.

We believe the dinner has been decided to be held in the city Concert Hall.

It has also, we are informed, been decided to erect four triumphal arches on the route of procession. One at the Montreal House, now building, and another across Great St. James Street, opposite the Bank of Montreal, also in course of erection. This last, Mr. Spence informs us, is to be an exact fac simile of the triumphal arch erected on the Place Vendôme, in Paris, on the occasion of the first French Crimean troops arriving. The two others are to be placed in McGill Street, and Notre Dame Street opposite the Court House. Nelson's Monument is also to be decorated with flags.

We are happy in being able to state that the subscription lists are fast filling up. They, however, still remain at the Merchants' Exchange and Mechanics' Institute, awaiting any further contributions.—*Transcript*.

AGRICULTURAL PROSPECTS.—The *Quebec Colonist* writes: "On the whole, we have every reason to expect good times, and that while the inflated west is on the point of making a grand burst up, we are on the eve of a return to prosperity. Our farmers are not in debt, and we notice with pleasure that advantage has been taken of the construction of the wharves below Quebec by the population of that part of the country. New lines of steamers are doing profitable business in carrying farm produce from River Ouelle, L'Islet, Riviere du Loup, &c., showing that Jean Baptiste is steadily progressing in wealth without any of the ostentation and banter of our half-yankee friends in Upper Canada."—*Quebec Colonist*.

THREE RIVERS, JUNE 25.—The body of a man was brought ashore this afternoon found floating in the river—deceased was a sailor—bore marks of having been scalded, and is supposed to be one of the number that were drowned at Longueuil.

THE "HERMIT OF THE NORTH."—This unfortunate monomaniac was released from jail last week. His brother-in-law came for him, procured the poor man's freedom and took him off to Melbourne with him. The "Hermit," though liberated, would not go without his sword.—When he got his short, cross-tipped armour buckled on, he went away contented. However, he says, Montreal shall feel his power yet; and that his agency was at work bringing about the late boiler explosion.—*Herald*.

STEAMBOATS AT QUEBEC.—The *Quebec Gazette* gives a sad account of the steamers plying to the "ancient capital." If all be true which is stated by our cotemporary we are not to wonder at accidents like that at Longueuil; but only to thank God that they are not more common. The *Quebec Gazette* of Saturday last says:—"Mr. Oalvert, Inspector of Steamboat Boilers and Engines, informs us that yesterday he went on board of the following boats; the *Brothers*, *Enterprise*, *Canadian*, *Rainbow*, *Queen Victoria*, *St. Charles*, *Notre Dame*, *St. Nicholas*, and the *Alma*. All these boats, with the exception of the *Alma*, we are further informed, have no gauges to indicate the pressure of steam as required by law. The *Alma* has a gauge, but it is plugged with wood, and is in fact exactly in the same predicament as was the gauge of the boat whose boilers exploded at Longueuil. This boat is, curiously enough, employed on the Grand Trunk Ferry, instead of the one which has been taken from the ferry here to supply the place of the boat destroyed at Longueuil. To a number of these boats Mr. Gagnon has granted certificates.

"Yesterday, as the steamer *Pilot* neared the Quebec side, the master rang the bell to tell the engineer to stand by; then he rang to "ease her," and thirdly he rang, "stop her;" but without being either eased or stopped she ran on, and was steered between the *John Munn* and *Phenix*, giving them and herself an unexpected shock.—The engineer of the *Pilot* was simply asleep, and slept so soundly that the collision was not enough to awaken him."

PERTH, JUNE 20.—We yesterday got word of the discovery of a most diabolical murder at Merrickville, on the Rideau. It appears that a young woman, who called herself Jessie Thompson, living for some time back at Kitley, has been missing since the 24th May, and the body now found was identified as hers. It was cut into about a dozen pieces, and some parts removed altogether and sewed up in a bag and thrown in the river. There is also suspicion that an infant was poisoned previous to the murder of the young woman. The murderer is said to be a man named Johnston. He had posted a letter to the girl from the Perth Post office, and it is supposed he is hereabouts. There is no doubt but that the names of both the man and the woman are assumed. I do not enter into particulars, as they are too horrible for publication.—*Gazette*.

AN APPOINTMENT.—It will be seen by the following that Mr. Gowan has made his peace with the ministry. What a fraternisation! Joseph Cauchon, Commissioner of Crown Lands, the greatest lay Jesuit of Lower Canada, recommending to Office Ogle R. Gowan, Grand Master of the Orangemen of Canada! How do the brotherhood like this coalition!

CROWN LANDS DEPARTMENT

Toronto, June 4th, 1856.

His Excellency the Governor General has been pleased to appoint Ogle R. Gowan and Morgan Hamilton, Esquires, to be Commissioners to investigate the mole in which lands in the newly surveyed Townships in the Counties of Huron and Bruce have been disposed of.—*Brockville Recorder*.

THIS PRESS.—Government being incapable of receiving the support of a free press, are engaged in buying up as many newspapers as they can reach with money or patronage. The *Catholic Citizen* has loudly denounced the Government on very many questions during this session, and has well maintained the character of an independent press. Mr. M. P. Hayes, who is, we believe, one of its proprietors, has been lately appointed by Mr. Cauchon, an agent for the sale of the new lands on the Madawaska, and the number of Thursday showed an entire change in the tone of the paper. It defied the Government for its recent behaviour on questions in which the Roman Catholic body is deeply interested, in the most slavish manner, while the *Mirror* of the same day came out in dead opposition. We do not agree with the *Catholic Citizen* on religious matters, but we are sincerely sorry that it should have been defiled by the touch of the unclean thing.

We observe, also that the *London Herald*, once an independent paper, has been bought up by the Government.—*Globe*.

BWARE OF COUNTERFEITERS.—We find the following notice in the *London (C.W.) Free Press*:—"Constable Wilson of St. Thomas, in conjunction with Mr. Vanvalkenburg, Chief of Police, were in pursuit of two counterfeiters during the whole of Friday night. They visited nearly every saloon, boarding house, hotel and tavern in London and the surrounding townships, in the expectation of finding two fellows who visited St. Thomas on Friday and succeeded in passing off six counterfeit \$10 bills purporting to be on the Commercial Bank of Kingston. The bills were counterfeited in such a clever manner that two of them were accepted at a branch of the bank of Montreal. It is thought that the counterfeiters have proceeded to Hamilton and Toronto, where they will do a large business, unless the press in these cities place the public on its guard. A large roll of counterfeit bills on the Bank mentioned was in possession of one of the fellows."

We understand that our cotemporary was correct in his surmise—the forgers have visited Toronto and have succeeded in passing off several of the forged bills. The plate is tolerably well executed, but the signatures are badly done and easy of detection. Forged \$10's on the City Bank, Montreal, are also in circulation, but they are very badly done.—*Id.*

Births.

In this city, on the 21st instant, the wife of Mr. Edward Murphy, of a daughter.

At Quebec, on the 21st instant, Mrs. F. R. McNamee, St. John Street, of a daughter.

Died.

In this city, on Sunday, the 22nd instant, Mrs. James Flanagan.

IRISH CATHOLIC COLONIZATION SOCIETY.

AGENT WANTED.

Wanted immediately, a well-educated IRISH CATHOLIC, to assume the Agency of this Society in Montreal. The applicant must produce the most satisfactory testimonials as to character and ability, and, if approved of, he must devote his entire time to the business of the Society.—Applications must state the amount of salary required, and be addressed to the undersigned, who will communicate all necessary particulars. No letter upon the subject will be noticed unless it is pre-paid.

The *Catholic Press*, and other Journals favorable to Colonization, are respectfully requested to give this advertisement a notice.

ALEX. HERBERT,
Secretary.

Montreal, June 26, 1856.

FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the *Post* writes— "I believe I am correct in stating that the French Government has used every effort to prevent those unhappy complications which have led to the suspension of diplomatic relations between England and America. The Government of the Emperor will, I understand, combine to exercise its good offices in the same spirit of reconciliation, and should the two nations be found engaged in actual war, no doubt England may reckon on the active alliance of France."

The accounts given by the provincial journals received this morning of the inundations in different parts of the country are most afflicting. At Lyons the Saone has not yet reached a greater height than it had done during the last ten days, but the Rhone has risen above the level it attained in 1840 and 1851. In Lyons, it is stated that 20,000 persons are deprived of all shelter. The Cardinal Archbishop, from the commencement of the inundations, placed his palace at the disposal of the sufferers. Subscriptions are being raised in Paris; and the Emperor has gained much popularity by his visit to the district, and his personal exertions, as well as by liberal donations. The Catholic feeling of the country has been strikingly illustrated by the immediate development of religious devotions of every kind through the whole district.

ITALY.

Private letters, relative to Italy, from the Belgian and French capitals, assert that a great insurrectionary movement may shortly be looked for; but these announcements appear to be incompatible with another statement, to the effect that Mazzini, disgusted with the ill success of all his efforts to regenerate his native land, is about to emigrate to America, and leave Europe for ever. A telegraphic despatch from Paris declares that the notes presented by France and Austria to the Neapolitan government were nearly identical. These notes did not demand any specific reforms, but the tone was urgent and even menacing.

The *Times*' correspondent announces the immediate publication of a ministerial document with the object of showing that the internal organization of the Pontifical States has been unjustly censured, and that those who have so severely judged it have done so in ignorance of the real state of the case. The communication in question enters into statistical details, intending to show the correctness of this view of the case. The following are the concluding passages:—

"We cannot close this rapid sketch of the improvements introduced in the Administration without noticing the spirit of clemency which has not ceased to direct the acts of the Pontifical Government in spite of the feelings by which Restorations are in general actuated. No vengeance has been exercised against those who had constrained the Pope to quit Rome; no measure of rigour has been applied to them; the Holy Father contented himself with putting it out of their power to be mischievous by expelling them from his territory. No imprisonment—no judicial proceedings, except in cases where some individuals insisted on being brought to trial, and who, after their condemnation, were punished only by having their passports handed to them."

"With respect to the flagrant conspiracies which followed hard on the return of the Pope, it was his duty to have punished them, as also the acts of assassination which were the results. Those prosecutions were conducted in the most regular manner.—The Holy Father never failed to mitigate the severity of the sentence. Among those who were the most deeply implicated a considerable number were after a certain lapse of time liberated, on condition of expatriating themselves. At this moment it is not easy to ascertain the exact number of the persons to whom a return to the Roman States is prohibited for political reasons, but we are assured that it does not exceed 50."

"Those who attack the Pontifical administration with the pre-determination to find it bad, will not benefit by what precedes. It is intended merely for those who love truth and desire to find it."

The *Journal de Rome* announces the conversion, on the 13th of May, of a Miss Isabella Ferrier (daughter of the late Captain William Ferrier), a native of London. She abjured the errors of Protestantism, and was received into the Church at Bologna, by Mgr. Grassi, Archbishop of the Metropolitan Church there, having been previously duly instructed in the Faith of the Catholic Church. It is also publicly stated, that a short time previously in Squillace, Calabria, an English gentleman, a Mr. William H. Drew, a native of Woolwich, in Kent, solemnly abjured the errors of Protestantism, embraced the Catholic Faith before the Bishop, and in presence of the Chapter, the Clergy, the Seminarists, and a great number of the faithful.

THE HOLY SEE.—NAPLES.—TUSCANY.—The report, so confidently put forth, that the Grand Duke of Tuscany rejected a proposed concordat with the Holy See, is totally void of truth.

On the contrary, not only has Tuscany agreed to a concordat, but Naples will follow the example.

THE ITALIAN QUESTION.—Careful observers are beginning to notice that, in proportion to the evidence of the English Press on the subject of the affairs of Italy, is the manifestation of a closer union between Austria and France. There can be no doubt as to the fact that the Great Catholic Powers regard the affairs of Italy as within their especial province, and that any interference which has not the sanction of Rome will not be countenanced by the Cabinets of Paris and Vienna. Prussia has already replied to the invitation of Count Cavour, the Prime Minister of Sardinia, to the effect that the King

guided by the policy which regulated his conduct throughout the war, will not interfere in the affairs of Italy. It is understood that Russia will follow the example of Prussia, influenced, as is supposed, by a wish to conciliate France. Now, England could not do a better thing than pursue a similar line of conduct. We have really no business with the internal administration of Italy, inasmuch as we hold no diplomatic intercourse with the spiritual Sovereign, the Pope. By interfering we only get ourselves into trouble,—put the country to enormous expense—and in point of fact, give to the disaffected an encouragement provocative of deeds which may lead to their destruction. If we insist upon interfering conjointly with France, the people of England may depend upon it that our interference will not be such as to command the approbation of an Exeter Hall audience. The course of conduct which we will be forced to sanction in Italy will not brighten the brow of Lord John Russell's Scotch Prophet, Dr. Cumming. Better, therefore, leave to France and Austria the trouble and the toil of regulating the administration of a country with which they have everything and we have comparatively nothing, to do.—*Hull Advertiser*.

SPAIN.

The government are determined to proceed with the greatest energy in the Mexican affair. At a Cabinet Council held the day before it was resolved to send to the Gulf of Mexico, independently of the naval forces detached from Cuba, two ships of the line, one frigate, and one corvette, which are to be placed under the command of a distinguished naval officer. One of these ships is now ready to put to sea, and the government has ordered that the other shall be fitted out with all possible despatch.

PRUSSIA.

Without vouching for its accuracy, we translate the following from a letter which appears in the *Presse Belge* from Berlin:—"It is contemplated to erect a Catholic bishopric in Berlin, and the proposition is understood to have the weight and influence of the Prince Bishop of Breslau, now actually in Rome. It would be a Suffragan See to that of Breslau, and some go so far as to name Mgr. Kettler, Bishop of Fulda, to the new diocese. It will be recollected that this prelate is the brother of the Bishop of Mayence, who last year, on the occasion of the Feast of St. Boniface, preached an eloquent and powerful sermon, which disturbed the equanimity of the Protestant party in Germany. Both these prelates served in the Prussian cavalry before embracing the ecclesiastical state."

RUSSIA.

The Emperor of Russia has granted an amnesty to the Polish exiles; but they must petition to be allowed to return, and then their errors will be forgiven. The Poles in London, through the agency of their secretaries, repudiate this concession on the part of the Czar, and denounce as traitors all who are base enough to accept it. We cannot help viewing it, however, as a great improvement on the policy of Nicholas towards the land which he held in such iron bondage.

THE CRIMEA.

The *Times* has a letter from its correspondent in the Camp, dated May 21. He says:—"The monotony of life in a camp like this is as complete and as barren of incident as existence in a barrack at home." We make a few extracts:—

The correspondent reports some conversations with Russian officers about the siege:—

"The strangest, but the most universally asserted and best attested, fact we have learned from our late enemies is this—that, had the fire continued, they would have blown up their works and evacuated the south side of the town on the 10th, or at farthest on the 12th of September—that is, either two or four days after the assault. The fire was too tremendous and all-searching to be withstood. The officer of one regiment, which garrisoned the Malakhoff from the evening of the 6th till the evening of the 7th, said they had marched in 3,400 men, with 70 officers, and when they were relieved 2,800 men and 51 officers had been killed or wounded by shell and shot."

"The French have, up to this date, embarked and despatched from the Crimea 55,600 men."

GREAT BRITAIN.

Mr. Henry Cranmer, of Liverpool, and formerly some years a member of the College attached to St. Niman's Cathedral, Perth, has been received into the Church of Rome. He is eldest son of the Rev. J. S. Cranmer, B. D. (Cantab.), of Wantage, Berkshire.

THE SUNDAY BANDS.—On Sunday, the public promenade in Hyde Park and Kensington Gardens assumed its ordinary appearance. There was no attempt at music by a private band, as on the previous Sunday, nor any disturbance whatever. The weather was remarkably fine, and great numbers of people, including a large proportion of the higher classes, thronged the walks along the Serpentine and in the gardens, but no circumstance occurred to interrupt the common enjoyment, and the excitement consequent on the withdrawal of the music may be said, in Hyde Park at least, to have passed away. A band organized by the Society established for securing the performance of Sunday music in the parks, played in the Regent's park, on the stage erected for the performance of the band of the Second Life Guards on Sunday afternoons, prior to its suppression by the Government. It appears that, although the Government refused to countenance the performance of military bands in the parks on Sunday afternoons, intimation was given to Sir John Shelley, Sir Joshua Walmsley, and other supporters of the movement, that if the people chose to have private bands of their own in the Regent's and Victoria parks on Sunday afternoons they would not be interfered with. *Punch* has a cartoon this week bearing upon the above subject, entitled "Circumstances alter Cases." The Queen is represented sitting in a chair and addressing the Protestant Archbishop, who is standing opposite

to her, in a tone of disappointment:—"Well my Lord, then I suppose my Sunday band must be given up too?" "Oh de-ar no, your Majesty," his Grace hastens to reply, bowing most anxiously and deferentially, "that's quite a different thing!"

NAVAL MOVEMENTS.—By the latest arrivals from England we are informed of the departure of vessels of war from different dockyards bound to the Canadian coast. The *Arago* brought us the following information:—"A despatch from Plymouth to Liverpool, dated on Monday night, June 3, says the *Anchor*, 14, screw, Captain Heathcote, has been ordered, by electric message, this evening, to proceed to Halifax with all possible despatch. It is reported that the *Esk*, 21, screw, has had her destination (South America) changed to Halifax."

THE "TIMES" ON THE AMERICAN QUESTION.—The dismissal of Mr. Crampton and the dismissal of Mr. Dallas, which must immediately succeed it, by no means imply a state of war, or an even necessary prelude to that dire calamity. We may be at peace with America, though without any diplomatic representative; and, perhaps, at the point at which matters have arrived, the absence of an Ambassador may in some degree diminish the apprehension of danger. When one party is bent upon fixing a quarrel upon the other, the fewer points of contact they have the more likely is the desire of the more pacific party to be attained. The less they see of each other the less likely will the embers of smouldering discontent be to be fanned into a flame. Besides, with us time is of the very essence of the case. As war is threatened for electioneering objects, it the rupture is adjourned till the elections are over we are comparatively safe. We can assert our own dignity without peevish haste; nay, all the better that we do not feel driven to show an irritable or quarrelsome spirit. We must endure no insult, but we must not be eager or anxious in endeavouring to discover offence, even where it may perhaps be intended. It well becomes us, as the elder, and certainly not the less powerful State, to be slow to believe that any Government can deliberately intend to seek a quarrel with us, and, even if satisfied that this is the case, to leave them up to the very last moment the most ample opportunity of reconsideration and retreat from a position hastily and unwisely taken up. The consciousness that we are equal to any encounter that may be forced upon us may well teach us patience and long-suffering.

Still it must be confessed, though recent events in the United States do not menace with immediate war, and though a strong effort on behalf of their country made by those classes which take little interest in ordinary politics may perhaps still arrest the course of the Government, that each new account we receive shows more and more clearly the predominance of a spirit fatal to relations of permanent goodwill and amity between the United States and any Government faithful to those principles and traditions of which England may not unreasonably boast to be the representative. We have to do with men who habitually subordinate foreign to domestic politics, and who have now finally deserted the safe and honorable course of trusting to internal growth and development to secure their greatness, and have embarked on the endless and restless career of territorial conquest and annexation: if we be so fortunate as to get over the present danger, we cannot, therefore, hope for a long respite. Some new nation may be found weak, disunited, and tempting,—some new combination of parties which can only be secured by raising anew the war-cry against England, until at last, in some unhappy moment, the pretence so often repeated will turn into grave earnest, and both nations will be condemned to weep in tears of blood—the one that she has advanced so far; the other that without dishonor she could recede no further.

The American press endeavors to persuade itself that England will be ready to appoint a successor in the place of Mr. Crampton, and suggests that the three Consuls can be retained in their situations, by way of compromise. In the first of these views we apprehend that the writers considerably overestimate the placability of the English Government and people. We will not, on the one hand, offer insult or offence; but, on the other, we are not disposed tamely to submit to it. Those who endeavor to persuade themselves that we shall learn the dismissal of Mr. Crampton without enforcing the retirement of Mr. Dallas are calculating upon an amount of endurance totally inconsistent with the character of Englishmen. Did we believe that Mr. Crampton had really been guilty of any offence against the United States, there would need little pressure or remonstrance to induce us at once to remove him from the situation he would have dishonored; but, if an attempt be made to sacrifice him to the emergencies of local politics, we shall feel that his quarrel is our own, and certainly not pass it over without distinctly marking our sense of the indignity. If the American people will persist in placing the best interests of their country in the hands of men who treat great affairs with such inconceivable levity,—if they will listen to those who are for ever telling them that they have a "manifest destiny" to oppress their weaker neighbors, and take from them, by conquest, those territories which it is so much easier and more honorable to develop by internal energy,—the day must come when they will be confronted by communities as vigorous as their own, and find, when it is late, how much easier it is to grow by the arts of peace than the doubtful and dangerous appliances of aggression.—*Times*.

SALE OF A HUSBAND'S BODY.—At the weekly meeting of the West Derby Board of Guardians (Liverpool) on Wednesday, a letter was read from Wilhelmina Hartsburn, a foreigner, asked to be permitted to exhume the body of her husband, who died in Liverpool in 1853, and was buried in the Necropolis. She stated that her late husband had a malformation of a peculiar and extraordinary kind; that some one in Paris had offered her 700*l.* for the body, and that she wanted to take it up to sell it for the purpose of obtaining support for herself. The application was, of course, refused.

A COUNTERFEIT INDEED.—With reference to the portraits of Palmer, a correspondent of the *Newcastle Guardian* says:—"There are, as you will suppose, none of them of very great accuracy; but the most atrocious of all is one which, some 12 or 13 years ago, when the Corn Law agitation was at its height, did duty for a portrait of Mr. Cobden. Some scoundrel of a print-seller, it seems, has got hold of the plate, has hammered out the name of Cobden, and inserted that of Palmer, and in that condition the rude cheat is selling about the streets at a penny."

It is the intention of government to have a regiment of cavalry quartered in Canada for the future, the strength of which shall be 750 mounted men.

THE CONVICT WILLIAM PALMER.—A great deal of excitement has been occasioned by an announcement to the effect that her Majesty's government had ordered a respite of Palmer's sentence, with a view to a further examination of the circumstances connected with this remarkable case. Upon inquiry at Stafford gaol it was ascertained that no official communication of the sort had been received by the governor, and it is believed that there was no foundation for the rumour, beyond a paragraph which appeared in one of the London morning papers. It is stated confidentially that Sir George Grey, her Majesty's Principal Secretary of State for the Home Department, has laid the question of Palmer's respite before Lord Campbell, and that the answer returned by the Lord Chief Justice is to the effect that he perfectly concurs with the verdict of the Jury, and that he sees no reason why the law should not take its course. If this statement be true, no further communication will take place between the High Sheriff of Staffordshire and the government, and that high functionary will be compelled to carry out the execution according to the instructions he has already received. A circumstance which will perhaps throw some additional light on this painful case may be mentioned here. An elder brother of William Palmer, the convict, the Rev. Thomas Palmer, M.A., a clergyman of the Protestant Established Church, residing at Coton Hall, Staffordshire, has visited the prisoner several times during the last few days, and has collected some extraordinary facts in relation to the case, which he intends forthwith publishing in the form of a pamphlet, which he hopes may have some effect in arresting the execution, for the purpose of further inquiry. William Palmer, himself, is very anxious that he should be put upon his trial for the murder of his wife, whose death it has been freely alleged, was caused by the administration of poison by his hands. That request it is not likely the government will grant, unless some strong and, at present, unforeseen confirmation of the evidence given for the defence by the medical witnesses should transpire. It seems to be the general opinion in this part of the country, that the death of Palmer next Saturday week (if the execution as at present purposed be carried out) will not tend to unravel the remarkable medical mysteries, which the late trial developed. If he should confess that he administered strychnia to Cook, Dr. Taylor's theory that it may be observed and all traces of it lost will be established; but Palmer has assured his brother, the governor of the gaol, and the chaplain, that he has nothing to confess in reference to the crime, and that he is as innocent of the murder of Cook as the child unborn. In the event of his perseverance in this statement, the discovery will have yet to be made whether the evidence of the medical witnesses for the defence is correct, that strychnia may be found in the body after death, no matter how long it may have been administered. Palmer continues to complain bitterly of the partiality of Lord Campbell's summing up, which he declares to be more one-sided than even the speech of the Attorney-General, who avowedly strove to obtain a conviction against him. Within the last day or two an anonymous letter has been received by one of the scientific witnesses called in William Palmer's defence. It purports to be from a female, resident, we believe, in the neighborhood of Liverpool. It sets forth the intimacy which had existed between the writer and Cook, and alleges that the former in a fit of jealousy touched Cook with a ring which contained a deadly poison, a few days only prior to his illness.—*Daily News*.

THE CONVICT PALMER.—Mr. Hand, the Under-Sheriff of the county of Stafford, has informed Major Salford governor of the gaol, that the execution of William Palmer will take place on the morning of Saturday, the 14th of June, at 8 o'clock. The scaffold will be erected on the flat roof of the building forming the entrance to the prison. When Palmer arrived at Stafford on Tuesday night a considerable crowd had assembled to see him but he was quickly transferred by Mr. Weatherhead and his assistants to a carriage which was in waiting, and in ten minutes he was inside the cell allotted to him. Since then his behavior has been much the same as before his trial. Two of the prison officers are constantly in his cell, and when he does enter into conversation with them the purport of his remarks has chiefly reference to a probability of his sentence being remitted. He is as collected and unmoved as ever, and evinces cheerfulness and serenity.

STRAHAN, PAUL, AND BATES.—Some time since we took occasion to draw the attention of our readers to the difference in the crimes of these three partners in the late banking concern, showing that Sir John Paul and Mr. Strahan were the actors in the disgraceful transactions, shared in the expectations of the profits, while Mr. Bates was absent during the time their crimes were committed; and also that, in point of fact, Mr. Bates was a salaried clerk, although nominally a partner. We suggested that there was a wide distinction between the parties. We are now happy to learn that this distinction has been acknowledged by the Home Office, and that the memorial presented on behalf of Mr. Bates having been referred to the judge who tried the case, Baron Alderson, it has been intimated to the friends of Mr. Bates that the difference between his position and that of his partners has been recognized, and that a mitigation of punishment may be looked for in his case, although his immediate release from captivity cannot be expected. Sir J. Paul, together with Mr. Bates, is at Pentonville; Mr. Strahan is in one of the convict prisons near London; and it is thought, when these two are sent to their final destination, that the clemency of the Crown will be extended to Mr. Bates, and his liberation take place. We are pleased to find that this distinction in guilt has been admitted, and is soon likely to be acted on.—*Dublin Post*.

THE COLLIERIES STRIKE.—A correspondent of the *Glasgow Herald*, writing from Coatbridge on the 17th May, says:—"The men are going in gradually; and the supply of coal is increasing daily. The strike among a few may last for some time longer, but it is all over with the general body of workmen. Misery, starvation and beggary are working their devastations among them, and the demoralizing effects of this lamentable struggle are felt, not only by the colliers and miners and their families, but by the whole community of the district. Upwards of 400 men are now at work in the mines."

UNITED STATES.

Col. Allen's Kentucky Battalion of Militia has disbanded at New Orleans for want of means of transportation to Nicaragua.

The People's Theatre and eight adjoining buildings were destroyed by fire at Cincinnati, on Friday, June 14. Nothing was saved from the theatre.

Wherever the New England race, and the New England religion have spread, there you find a population deeply imbued with religious fanaticism, persuaded that their own race and their own religion are infinitely superior to every other under the sun, filled with contempt for foreigners, and imbued, above all, with an almost ineradicable, hereditary hostility to Catholicity, which, under the name of Popery they have been taught to abhor, fear and despise from their earliest childhood. The New England States and all the States settled by New England people, are dotted all over with ministers, and sprinkled all over every week with religious news-papers, the chief burden of whose exhortations in the pulpit, and on the printed page, is to inculcate the most deadly hatred of Popery. This perpetual inculcation of hostility to the Catholic Church, as the first duty of Protestants, cannot but have an immense effect upon minds that never hear any thing else; and, unfortunately, it addresses itself, to one of the worst feelings of our nature, and the most easily fanned into a flame. The New England religion is itself the narrowest creed that men calling themselves Christians perhaps ever professed; and it has produced in the people of that section a narrow, prejudiced, illiberal, sectional, intolerant and persecuting character, that lends itself readily to the propagation of a scheme for proscribing the Catholic religion and its professors. One of the New England States, New Hampshire, to this day retains in its constitution or statute-book (we forget which) an enactment which excludes Catholics from holding office. Massachusetts has refused, for years to charter a Catholic college, and Connecticut has lately passed an unconstitutional and utterly invalid law, confiscating at one fell swoop the entire church property of the Catholics in that State.—St. Louis Leader.

It is idle to talk of Union, or peace, or truce with Sumner, or Sumner's friends. Cataline was purged itself compared with the Massachusetts Senator, and his friends are no better than he. They are all (we mean the leading and conspicuous ones) avowed and active traitors. The sending the Congressional Committee to Kansas was done with the treasonable purpose of aiding the rebellion in that Territory. The Black Republicans in Congress are at open war with Government; and, like their allies, the Garrisonian Abolitionists, equally at war with religion, female virtue, private property and distinctions of race. They all deserve the halter, and it is vain indulging the expectation that there can be union or peace with such men. Sumner and Sumner's friends must be punished and silenced. Government, which cannot suppress such crimes as theirs, have failed of its purpose. Either such wretches must be hung or put in the penitentiary or the South should prepare to quit the Union. We would not jeopard the religion and morality of the South to save Union that had failed for every useful purpose. Let us tell the North at once, if you cannot suppress the treasonable action, and silence the foul, licentious and infidel propagandism of such men as Stephen Pearl Andrews, Wendell Phillips, Beecher, Garrison, Sumner, and their negro and female associates, let us part in peace. We would like to see modesty, female virtue, common morality and religion, independent of Government. The experiment at the South, to leave these matters to the regulation of opinion, works admirably. We are the most moral, religious, contented, and law-abiding people on earth and are daily becoming more so.

HIGH PLACE ROBBERY.—The criminal records of the world are full of reports of highway robberies; and the highway robber has been held up to public execration for his outrages upon private rights. But to our mind he is not a whit worse than your high-place robber, who, under the name of confiscation, robs the poor of their inheritance, without redeeming the abomination of his crime even by the tinsel virtue of the brute courage of his tumpike comrade. There is a volume of truth in the following paragraph from the Catholic Telegraph:—"Whenever an unprincipled despot or a rickety dominant faction wants to raise money without driving the people to rebellion, there is sure to be a confiscation of church property. God has no friends among lawyers to push his claim; the people shrug their shoulders, and thank Providence there is some one else to rob besides them; the clergy lose nothing, because they never had more than a living; which is still guaranteed to them; the poor, who profit principally by abbey and monasteries, cannot produce any excitement by their complaints. And so the robbing can be effected safely. Unprincipled men are fond of a long loan; and finding God a patient, they forget that he is an exacting debtor."—New Orleans Catholic Standard.

PARTY SPIRIT.—When Germans and Irishmen were murdered by wholesale on Bloody Monday in Louisville, not an "indignation meeting" was held in any city or village of the United States. When Senator Sumner was caned, Yankeeism was convulsed with wraith. All men are created free and equal!

ECCLIASTICAL HISTORY OF IRELAND.

BY THE REV. THOMAS WALSH.

THIS Work embraces the Annals of the Irish Church, from the earliest period of Ireland's conversion, to the doctrines of the Holy Roman Catholic and Apostolic faith;—the succession of the Irish Hierarchy to the present time; the labors of Irish Saints and Missionaries in foreign countries;—the Monastic establishments of each County;—the plunder of the same; the persecutions of Ireland under the Danes; and finally, those of England; with brief notices of the Bishops and Clergy, who suffered death in defence of the ancient religion. The Rev. Author will wait in person, and solicit the names of subscribers to the work. The present will be the only opportunity of procuring the volume, as the stereotype will be transferred to Ireland in a short period, and as it is not given to the trade. Montreal, June 25.

INFORMATION WANTED,

OF DANIEL LENAHAN, who left Montreal about nine months ago, and is supposed to be in or about Kingston. Any information respecting him will be thankfully received by his brother, James Lenahan, at Addy & Co.'s, St. Lawrence Street, Montreal.

A GREAT BLESSING TO THE AFFLICTED.

Dr. McLane, the inventor of the celebrated Liver Pills, used these pills for several years in his practice, before he could be induced to offer them to the public in such a manner as to make them known throughout the country. This learned physician felt the same repugnance that all high-minded men of science feel in entering the lists against those unscrupulous empirics who obtrude their useless nostrums upon the public, and rely upon a system of puffing to sustain them. Convinced, however, of the real value of the Liver Pills, and influenced by the plain dictates of duty, the Doctor finally sacrificed his delicate feelings on the altar of public good. His great medicine has not disappointed the expectations of the medical practitioners, at whose instance he was induced to forego his qualifications. From every quarter do we hear the most gratifying accounts of its wonderful curative effects;—the East and the West, the North and the South, are alike laden with "tidings of great joy" from the afflicted.—These wonderful Pills have completely conquered that great scourge of America, the Liver Complaint.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada. LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 44

BOUDREAU FREBE

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

LAND FOR SALE.

THE undermentioned LANDS, the property of Mr. J. B. WILLIAMS, will be SOLD by PUBLIC AUCTION, at the ROOMS of MESSRS. WAKEFIELD & COATE, of TORONTO, On TUESDAY NEXT, 1st JULY.

The Lands are excellent, and well situated. They will be Sold in Lots to suit Purchasers; and for the greater portion of the Lots, only one-third of the purchase money will be required to be paid down. Ample time will be given for the remainder; full particulars of which will be given on the day of Sale.

| | Acre. |
|--|-------|
| Part Lot 13 in 6th Concession, Raleigh | 164 |
| E. 1/2 " 7 Con. A., do. | 60 |
| " 18 " 16, " do. | 55 |
| " 21 " 3, " Sombra | 100 |
| N. 1/2 " 16 " 4, " do. | 100 |
| " 27 " 5, " do. | 200 |
| " 27 " 6, " do. | 200 |
| " 21 " 7, " do. | 200 |
| N. 1/2 " 27 " 7, " do. | 100 |
| N. 1/2 " 28 " 7, " do. | 100 |
| " 14 " 8, " do. | 200 |
| S. 1/2 " 18 " 8, " do. | 100 |
| " 13 " 9, " do. | 200 |
| " 13 and part of 14 in 13 Con. Sombra } on River Sydenham, slightly improved } | 208 |
| " 10 " 15, " do. | 200 |
| " 10 " 3, " Tone slightly imp. | 100 |
| N. 1/2 " 8 " 4, " Erniskillen, | 100 |
| " 8 " 7, " do. | 200 |
| " 15 " 8, " do. | 200 |
| " 8 " 12, " do. | 200 |
| " 9 " 7, " Brooke, | 200 |
| " 11 " 7, " do. | 200 |
| " 11 " 9, " do. | 200 |
| Total No. Acres, | 3585 |

MRS. D. MACINTYRE,

No. 44, McGill Street, (OPPOSITE SAINT ANN'S MARKET), MONTREAL.

BEGS most respectfully to inform the Ladies of Montreal and vicinity; that she has just received a large assortment of

FASHIONABLE MILLINERY

FROM PARIS, LONDON, AND NEW YORK; which she is prepared to Sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice. Mrs. MacI. is also prepared to

CLEAN AND TURN,

To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. MacI. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES, of every style and price.

Mrs. MacI. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy.

Mrs. MacIntyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years. June 13, 1856.

DR. MACKEON,

OFFICE: No. 35, Common Street, Montreal.

DR. A. MACDONELL,

OFFICE: No. 35, Common Street, Montreal.

The above Medical men have entered into Partnership.

J. FLYNN'S REGISTRY OFFICE,

Removed to No. 4, Bleury Street; Where Single Copies of the TRUE WITNESS may be had.

WANTED,

FOR the CATHOLIC SEPARATE SCHOOL of WILLIAMSTOWN, GLENGARRY, a TEACHER holding at least a Second Class Certificate of qualification. Personal application immediately to be made to G. B. Clerk, Esq., True Witness Office, Montreal, C.E., from whom the necessary information can be obtained. May 28, 1856.

WANTED,

FOR the CATHOLIC SEPARATE SCHOOL at CANIFTON, a Duly Qualified Teacher holding a Second Class Certificate, who is qualified to Teach both the French and English language. A liberal salary will be given. Application to be made to the undersigned Trustees. JOHN BYRON, SIMON McCAFFREY. May 28, 1856.

CAREY, BROTHERS, CATHOLIC BOOKSELLERS,

24 St. John Street, Quebec, BEG to call attention to the following new and standard CATHOLIC WORKS:

| | |
|---|-------|
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May 7th, 1856.

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WILLIAM CUNNINGHAM'S MARBLE FACTORY,

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WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS; BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived from Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

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(WHOLESALE AND RETAIL.) No. 48, McGill Street, Montreal.

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BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the

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in the House formerly Occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of

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An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere.

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Constantly for sale, an extensive and general stock of FASHIONABLE READY-MADE CLOTHING,

Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.

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RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity; that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS, where they will be taught (on moderate terms) Reading, Writing, English Grammar, Geography, Arithmetic, Book Keeping by Double and Single Entry, Algebra, including the investigations of its different formulae, Geometry with appropriate exercises in each Book, Conic Sections, Plane and Spherical Trigonometry, Mensuration, Surveying, Navigation, Gauging, &c.

The Evening School, from 7 to 9 o'clock, will be exclusively devoted to the teaching of Mercantile and Mathematical branches.

N.B.—In order the more effectively to advance his Commercial and Mathematical Students, Mr. Davis intends keeping but few in his Junior Classes. Montreal, March 15, 1855.

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JOHN McCLOSKEY,

Silk and Woolen Dyer, and Scourer,

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