

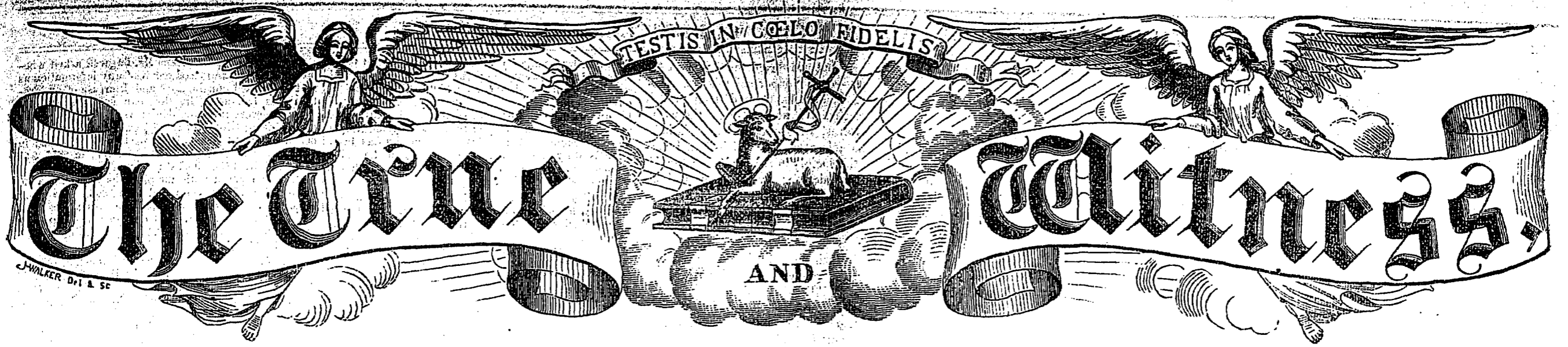
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CATHOLIC CHRONICLE.

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REV. DR. CAHILL

ON SPOONER'S MOTION FOR THE DISEMPOWERMENT OF MAYNOOTH.

There is a limit beyond which even bigotry cannot advance: and from clear indications of the public feeling in reference to Mr. Spooner's coming motion on Maynooth, we may fairly anticipate that the endurance of the House of Commons can be pushed no farther by the anti-Maynooth bigots. According to all probable calculations, Lord Palmerston's Government will have an overwhelming majority on this question: and thus a check will be given to an annual exhibition of religious animosity which is the scandal and disgrace of England. It is fortunate that Spooner's malice is so foolish. He must know that if Lord Palmerston were defeated by one vote of a majority in the commencement of the present session, he should retire from his position at a time when the Government requires his services under circumstances of unusual national responsibilities and embarrassment. The Premier, therefore, must put forth all his energies to hold place: he must employ the most stringent whip in the power and at the command of the Cabinet, to prove the omnipotence of his popularity to meet the coming foreign difficulties of his administration: and hence the demented Spooner has challenged him to the struggle, at the very moment when he holds the reins of office with a firmer and a more potent hand than any of his ministerial predecessors during the last half century. Spooner being accustomed to the field of battle on this solitary casus belli, and having staggered the columns of his opponent in the last Parliament, he hastened to follow up the favorable blow in the present session: but he forgets that he goes to fight new men, standing on new ground, animated by new feelings, and governed by new motives. Poor Spooner, therefore, with the old clique, old Drummond, old Whiteside, and ranged under the old tattered Orange colors, will meet a defeat within six days which will demonstrate that in order to preserve for some time longer the Church establishment, and to secure the throne from impending peril, England must abate her bigotry: and by justice and conciliation secure the peace of the empire, and aid the progress of our national resources.

The grievous bigotry of England during the last ten years has lessened her character all over the world, and has aroused the continent of Europe against her in a defensive religious warfare. When her Bibles hold up their multifarious creed to foreign nations, they point to the deserted London churches: when the bigots laud and applaud their Protestant Bible, the foreigner bids them "look over their shoulder" at the savage iniquity and the brutal crimes of their population: and when the Souper British parade the perfection of their laws and the high standard of their liberties, the stranger points with the slow finger of scorn to the exterminated Catholics, to the millions of wandering broken-hearted emigrants, and to the red fresh graves where the persecuted children of Ireland sleep in premature death, in every foreign country, to escape the terrors and the oppressions of England. Only listen to the logic of these bigots when they cry out against the sin of endowing Maynooth, while not a word of reproach is uttered against Belfast, where they praise, honor, and endow the men who teach that "Christ is not God," or who, in other words, unteach Christianity! This is the conduct which has brought shame on the honor, the truth, and the Christianity of England: and until this insane tyranny under the garb of religion be entirely eradicated, England will stand in every country in Europe as a byword of scorn, and as a nation where human liberty is written on Parliamentary parchment, but where real practical oppression may be read in the unmistakable cruelties of the deserted village, the withering poorhouse, or the crowded emigrant ship, or it may be heard in the lamentations of the transport bulk, where poverty and not crime has bound in penal chains the faithful friendless children of Ireland. These words, and this description are very distasteful to the modern ruffled advocates of cattle shows, the perfumed orators at railroad unions, the sycophants at Lord Mayor's dinners; but my words in this case are as true as the lessons form the Gospel which I preach: and can be touched one thousand times over, in burning evidence before God and man, by the living and the dead.

Although the Catholics are convinced at this moment that Lord Palmerston and his powerful adherents will defeat Spooner's motion by a vast majority, yet they indulge in no language of triumph over the Whitesides and the Hamiltons of Ireland. We thank the Government for sustaining this our National Ecclesiastical Institution: and while we know that the annual grant to that College is an act of justice and of expediency on the part of the Government, we accept it with unfeigned acknowledgment, and, I may say, with national gratitude. I only speak for myself, and for a certain large class with whom I am fortunate enough to agree on this point, when I say

that although (in the event of the withdrawal of the grant) Ireland would willingly, as she has ever done, educate her clergy: and although France, Austria, Italy, Naples, and America, would decidedly open at the present time, their colleges and universities to the Irish students, yet for the cause of religion, for the sake of the peace of the empire in which we live, and from the allegiance due to the throne by which we are ruled, I should far and away prefer the grant given by our own Government, with the sanction of our own laws, to the subsidy collected from even the united Catholic countries of the world. The withdrawal of the grant in our times would be the renewal of the worst penal disabilities: and foreign contribution to our students would be the commencement of domestic distrust and secret suspicion, which might end in internal revolutions and civil war. It is decidedly the clear wisdom of the Government to continue this paltry sum to Ireland; and it is the evident policy and the stringent duty of the Irish to receive it with the propriety of men who, while believing it to be a debt of national justice, receive it, under all the circumstances, as a boon of English kindness.— Besides, the days of all Protestant ascendancy are fast drawing to a close; the union of church and state may be very soon found to be a very dangerous connexion to the throne: and if the Catholics, and the Dissenters, and the Scotch, and if the infidel millions of the English were calculated and numbered, it would be discovered (if the strict truth were told), that the old Protestants are only a fraction of the census of Great Britain and Ireland. And when the hatred to tithes, the contempt for the English clergy, and the unendurable enormous revenues of the church are duly considered, the high probability is, that the reigning family of England may find it necessary, sooner than is generally supposed, to disengage royalty from an alliance hateful to the people, oppressive to the nation, and destructive of the very gospel, which it was framed to propagate, maintain, and advance.

If Lord Palmerston would condescend to take a lesson from the humble individual who writes this article, I would place his lordship in a position to render incalculable service to the cause of religion, and to the advancement of social happiness in Ireland. The suggestion which I would venture to give would be to institute an inquiry into the following points:—

Firstly—What are the names of the Converts said to be made in Ireland by the Protestant Clergy: what is the amount of money paid to each: where do they live: and what becomes of them in the years succeeding their conversion? This inquiry will be most interesting to the men who contribute so many thousands to the work of the Reformation. And it will be looked for with breathless anxiety by the Irish Catholics, as we can never see one convert; and we think that these creatures must partake of "the fate of all the old pins and umbrellas," having all disappeared without any human being in Ireland knowing where they are, or what must have happened to them!

Secondly—Let it be ascertained what are the names of the Ministers who preach the Gospel on Sundays, or, in fact, on any day. In all their printed sermons the subjects selected are, "Purgatory of Rome," "Image worship," "Saint worship," "Mariolatry," "Romanism sanctioning perjury, rebellion, murder of enemies," "Romanism breaking allegiance to the throne," "Keeping no faith with Heretics," &c. This inquiry will develop the remarkable fact, that the Protestant Pulpit is the seat of the grossest lies against Catholicity, the focus of infuriate Orangeism, the hotbed of an open social malice, and the workshop where the Clergy forge brands, to be carried in flaming fury through the land, igniting the worst passions of religious animosity. And if this be the Sabbath worship to God, we need not be surprised at the hostile feeling of their week day Gospel congregations.

Thirdly—Let it be ascertained what is the population of Protestants in each Diocese in England; and let it be hinted that, according to this English scale, four Protestant Bishops would meet all the official responsibilities of Ireland.— If, in place of examining Convents of Nuns and inquiring into the discipline and studies of Maynooth, a Commission were opened on the subjects referred to, it would be found that a body of evidence (which would startle all Europe) would be elicited; and which would most accurately account for the present bigotry of Ireland; for the absence of Christianity in the working classes, and for that amount of hypocrisy and social hatred which makes the Protestant church what the Continental journals have already designated it, namely, "the diseased scum of an atrocious impiety." I venture to say that if Lord Palmerston, on the defeat of Spooner's party, would aid in passing a fair Tenant-Right Bill, would check the lies of the Bible Societies, and would reduce the Protestant pulpit within the bounds of truth, honor, and social decency, he would soon be the most popular, as well as the most powerful, MI-

nister who has ever, perhaps, wielded and guided the destinies of England.

May 14, 1857.

D. W. C.

MODERN NEGROMANCY.

(Translated from the Civiltà Cattolica.) (CONTINUED.)

III. "PSYCHOGRAPHY" AT MUNICH.—In the month of December, 1854, at Munich, where the American table-speaking had already been introduced some time previously, it happened one day in a circle of friends who met every now and then to interrogate the tables, one of the party was suddenly pointed out by the tables and declared to be chosen by the spirits to write their oracles. This was a certain young woman of the name of Maria Kahlhammer, 25 years of age, who enjoyed the reputation of unspotted integrity of character. She immediately began to make trial of her new powers and found that she succeeded admirably; and from that moment the table was abandoned and she became the regular organ of communication between the spirits and the assembly. When the assembled people wish to interrogate the spirits the medium sits down before a great table, and holding a pencil, she abandons her hand to the invisible power which has to guide it. No sooner is the demand pronounced than the pencil is seen all of a sudden to place itself in motion, and to scribble the answer with great rapidity, accumulating letters upon letters without any interval or stop, until it signs a cross, if it be at the end of a member, or three crosses if it be at the end of the whole sentence, which is often very long. In this writing operation the arm of the young woman is sometimes tranquil, but sometimes it is agitated by vehement convulsion, showing visibly, as some say, in the violent vibration of its muscles, the hidden agent by which it is possessed: which violence is especially evident when the interrogator is incredulous or disposed to deride, and when the spirits interrogated are of suspicious temper. The pencil also not only writes the answers and signs the fac-simile of the writings of the dead, when it is guided by the hand, but sometimes it appears to go on writing of its own accord, even without being held by the hand. This new faculty of writing "oracles under the impulse of the spirits" was not a privilege granted to Maria Kahlhammer alone, but was soon after communicated to another young woman, named Crescenzia Wolf, of the age of 20 years, who says that from the time of her childhood she has been favored with marvellous visions. In fact, she pleased the spirits so much that they promoted her in a very short time to a more elevated and intimate degree of communication, no longer writing their answers by her hand, but proffering them through the instrumentality of her mouth. An angel ("ater an ullus," who knows? perhaps neither one nor the other, but only some mere piece of human imposture) an angel, say the "Acts of Psychography," then enters into possession of her body, and moves her tongue and voice according to his own intention, without her having any knowledge at all of what is going on within her: because in that interval, her own spirit being disengaged from the body, goes wandering about through other worlds, when it encounters strange adventures, and sees wonderful visions, of which, however, it preserves no recollection as soon as the subject returns to ordinary consciousness. It is true, nevertheless, that in the act of the extacy the angel who possesses her relates all that happens to her during her mental voyage, to those who are present, whilst she herself, by the motion of her person and of her hands, and the expression of her countenance, which is always extatic but changes according to the affections, acts, so to speak, the pantomime of that narration. On the departure of the angel the spirit of the young woman returns immediately into full possession of her, and entirely resumes the use of its own body. The coming on of another of these fits is always exactly foretold to a minute; and this fit, in the spiritualistic language of that part, is called Permutation of Spirit (Geistes-Vertauschung). It is clear that these phenomena do not greatly differ from those which have taken place in many other places. Maria Kahlhammer who, as the writer of the departed souls, has given the name of Psychography to this matter, is nothing else than one of the writing mediums, to use the language of the United States, and Crescenzia Wolf is a speaking medium. But what renders the Bavarian Psychography singularly remarkable, is the peculiar and special feature which it took from its very beginning, and has always maintained ever since. This feature is that it is not only religious, but it affects to be exquisitely Catholic and all fervor of piety. The spirits of Munich are very different from those of Geneva. The Archangel Raphael, the soul of Socrates, of Origen, of St. Augustine, of Hohenlohe, and other less illustrious persons hold a very different language from that which we have lately heard

spoken by the Geneva Pseudo-Christ. Besides that they never speak of anything except of matters of religion and things sacred, without entering for a moment into politics or profane trifles, the sentiments which they express seem to spring forth from the pure fount of Catholic faith and morality. They condemn the errors of Protestantism one by one, forcibly recommend frequenting Holy Mass and auricular confession, inculcate devotion to the Blessed Virgin, openly defend the dogmatic definition of the Immaculate Conception; and as regards the authority of the Church, venerate it deeply as infallible in matters of the faith. With this gloss of Catholicism, which, at the outset especially, was more apparent and less clouded by shades of suspicion, Psychography acquired a reputation in Bavaria, and made more proselytes than any other school of spiritualism. To this was added, that its first cultivators and champions, though there were some Protestants and Jews among them, were men remarkable for a moral and religious tenor of life, at least that apparent religiousness which easily associates itself to the various credences. Besides this, in these its first fervors, Psychography succeeded in making several conversions. Catholics who for 10, 20, or 30 years had neglected every religious duty, after being roused by these prodigies or touched by the discourses of these spirits, began to think earnestly of their souls, and with a general confession commenced a new life. Atheists and libertines, who for years and years had lived in the contempt of religion and of every virtue, on seeing the world of spirits thrown open before them with such new and speaking wonders, and the existence of that future life demonstrated, which they had been all along denying, immediately changed their belief and their manners, which conquers as on the one hand they emboldened the spirits, who took advantage of them to confirm their authority; so on the other hand they misled and dazzled the eyes of some persons otherwise zealous and sincere Catholics, who honestly came to the conclusion that God had really entrusted to these spirits this new kind of mission, and had raised them up in His Church to regenerate a corrupt world. But heavy shadows soon began to cloud these fine appearances, and however little talent a person might possess in the discernment of spirits, he was able to feel certain, judging from the language and bearing of this sect, that the spirits, whatever might be their origin, did not come from God. The principal subjects of their revelations are two: one is the describing the world of spirits, narrating their occupations, grades, offices, and adventures; the other is, the announcing and declaring the mission which they say they have received from God, for the approaching end of the world. As to the first point, their system does not generally differ from that of the American spiritualists, and has no few traits of resemblance with the dreams of Swedenborg and the Mormons. According to the latter systems, the soul released from the body puts on for a time another ethereal body, and goes on ascending (if it is not kept back by the world below) from step to step, from star to star, from sphere to sphere, purifying and perfecting itself for all eternity; and the configuration, the order and office of these spheres is accurately described with the proper names of each of them. More striking is the other subject of their revelations, the mission of the spirits: in it consists all the marrow of their doctrine, and the most characteristic feature which distinguishes the spiritualism of the Bavarian Psychography from that of all the other schools. The principal points of it are in brief the following. In 150 years (so say the spirits) there is to be one only Shepherd and one Fold, and then the earth will again be a paradise. We are sent to prepare the way for this universal conversion, by regenerating the Church and purifying it from so many spots which externally defile it, not only in the faithful people, but especially in the clergy, and giving to her again a splendour so brilliant that she will attract to herself the love and devotion of all living. But an object so difficult would not be possible to attain without the greatest miracles. Now this is just that great miracle reserved by God to these last times, greater than the human race has ever witnessed in all past ages; that is to say, the spontaneous and sensible communication of angels and the souls of the dead with men, and the free passage between the two worlds, the invisible world of spirits and the visible world of those who are "in the way" on earth, who were before separated by an impenetrable barrier. This sovereign counsel of the Most High begins now to place itself in action by means of "Psychography," and a new era of the world begins now to open. But whilst God on the one hand sends good spirits to accomplish this holy mission, Lucifer on the other hand, dreading the effects of it, has unloosed his devils on the earth in great numbers and more furious than ever, in order that they may seduce the world with similar wonders. And the worst of it is, that the devils have been quicker and

more active than the good spirits, and have been the first to occupy the field. Hence arose that sudden and noisy invasion of the table-turning and table-speaking which was made some years ago, with all their portents, and which are altogether diabolical inventions which have sprung up solely to destroy it before its time, and so render our mission vain. But we shall triumph in the end. Twenty years has God granted to "Psychography;" and when this time of grace shall have expired, the communications with the spirits will cease. Maria Kahlhammer and Crescenzia Wolf are the instruments chosen for this work and a few others with them. Besides them, those who arrogate to themselves this power and set up as "Psychographers" are only writers of devils, who desire nothing else than to enter into their bodies and make of them the instruments of their deceits. This then is what the spirits say, who, faithful to their great mission of purging and reforming the Church, do not spare preachings, rebukes, and invectives. In matters of faith they find her indeed incorrupt and incorruptible, but in point of morals she is defiled with infinite defilements. In the clergy, and especially among the hierarchy, the spirits see only pride, luxury, tyranny, worldly views and cares, through which they entirely come short of their divine vocation. Since they do not cease to inculcate upon them, the two capital duties which are incumbent upon them now: which are, to purge themselves of all worldly dross, by renouncing honors and wealth (the usual cry of all the innovators who have pretended to reform the Church from Arnold of Brescia to Vincenzo Gioberti), and secondly to acknowledge the divine mission of the spirits, by favoring them with all their power. If the clergy refuses, the work of God will be entrusted to the laity. And should the latter be wanting to their vocation, the women will step in and carry the divine work to a glorious termination. The emancipation of the female sex (a matter so favored also by the American spiritualists) will be universal. They will become the priestesses and apostles of the new church; the world of men will be astounded, but will not be able to resist the power with which the women will fight the battle of the true faith throughout the world and with triumph.

The hostility of the spirits to the clergy became still more fierce and implacable, when so far from yielding to them the clergy commenced an open war with them. To the severe admonitions which Cardinal Reischach, Archbishop of Munich, fulminated against Psychography and its oracles, declaring them to be a tissue of deceits, errors, and follies, contrary to the doctrine of the Church, and announcing that its authors deserved excommunication if they should not repent of their errors, and that its followers and encouragers committed the grave fault of rebellion against the Church; to these admonitions, we repeat, the spirits replied with bitter complaints, not without insults and threatenings. But as they still wished to maintain some show of Catholicism, they went on defending themselves from the sentences of the ecclesiastical authorities, sometimes with ambiguous declarations and retractations, sometimes appealing to the private judgement of the "true" faithful, and complaining that the Bishop judged them without examination, or that he examined them according to the Scriptures and the laws of the Church, instead of having recourse to the scientific rules of physiology and metaphysics; sometimes, lastly, invoking the judgment of the Church, which is not found in the union of three nor of ten nor of a hundred pastors, but in a universal council, or in the *ex cathedra* definition of the Pope, to whose decisions alone we are obliged to bow: in fact, they had recourse to all those subterfuges, deceits, and sophisticating, artifices, which were practised in so masterly a manner by the Jansenists of the 17th and 18th centuries; so that you would think that in the Bavarian spirits you saw alive again the shades of Quesnel, Arnauld, Nicole, Sainteyran, and the other Portroyalists of not very holy memory. But notwithstanding these brave bearings, notwithstanding the supereminent authority which they attributed to their mission, the spirits yielded ground, and at the first intimation of the ecclesiastical censure the two inspired prophetesses became silent. At the last meeting of the spirit of Socrates, who had shown himself one of the most riotous against Episcopal authority, in taking leave of the faithful, praised the obedient behaviour of his interpreter, and proposed it as the model for their imitation: said that the spirits would cease for a given time from writing; but, however, at least in cases of singular need, they would continue to speak by their accustomed organ; and finished by threatening vengeance against every one who should cross their work; tremendous vengeance which you will see, he added, with your own eyes. At the arrival of the new Archbishop who in August, 1856, succeeded Cardinal Reischach in the See of Munich, they Psychographers seemed to conceive some

hope of better fortune; but they soon found themselves deluded, for in the very first Encyclical Letter, which their new pastor addressed to the clergy and people of his diocese, inculcating upon them firmness in faith and obedience to the true Church, he clearly confirmed all that his predecessor had sentenced against the dangers of Psychography. This then had now no other hope left to it, except in the judgment of Rome, in presence of some supreme tribunal. Several Bishops of Germany had already denounced the revelations published by the innovators of Munich, and to which the innovators themselves had come to defend their own cause. The revelations are contained in two books, published in German; and the first of which is entitled: "Mittheilungen seliger geister im Jahre 1855 durch die Hand der Maria Kahlhammer, im Rapport der mittheilungen des heiligen Erzengels Raphael durch den mund des Crescentia Wolf. Herausgegeben von Joseph Friederich;" and the other is entitled, "Mittheilungen des heiligen Erzengels Raphael im Jahre 1855 durch den mund der Crescentia Wolf, im Rapport mit den Mittheilungen seliger geister durch die Hand der Maria Kahlhammer. Herausgegeben von Johann Schwegk." Now, our readers are already aware what has been the decision of the Holy See, and that these two before-mentioned books were inserted in the Index of condemned works by the decree of the 12th of June 1856, published in the following October. What has been the effect produced on the believers in Psychography by this summation? According to the latest news which we have read of them in the *Deutschland* of the 19th of October and 16th of November, many of these misguided people have submitted their judgment, and it seems as if the authors themselves were beginning to change their minds, not however confessing their error, but extending it and trying to give new interpretations to those more severe statements which called forth the condemnation. Thus, to that frequent and rash cry of the "Seer," "Away with you, O infancy of the Chair of Peter," is now added in explanation, that there is an allusion here to a future time in which the Chair of Peter will be occupied by so terrible a power that the priests themselves will be obliged to raise that cry; that this power is Freemasonry; and that against this God has raised up the Seers and Psychography, to unmask it, to follow it up and destroy it. But however that may be, and whatever may be the new phases which this delirium of the Bavarian Psychography will put on in future, that which we have here related is more than sufficient for our intention, which was to fill up by means of it that slight picture which we have undertaken to draw of modern necromancy. If we had said nothing about the "Neospiritualism" of Munich, which has made and is still making so much noise in Germany, one of the most singular and characteristic features, would have been wanting; and besides this, the appearances of Catholicism which it has taken and wishes to preserve, render it worthy of special attention to Catholics. Having now exposed, in this and the preceding article, the principal facts belonging to modern necromancy, it remains for us to find out its causes and hidden principles, by seeking among the different explanations of them which have been hitherto proposed that which is the true one; and this we shall do, as far as our powers permit, in the following article.

(To be continued.)

THE IRISH SOUPERS.

We copy the following really able and remarkable paper from the *Union* a Protestant paper. It appears that John Bull is at last beginning to sicken of humbug and hypocrisy:—

The "merry month of May!" How many bright thoughts and happy reminiscences are called forth by the very sound of its name! *Nunc formosissimus annus.* Now is the first great outburst of nature's yearly resurrection. A deeper green has begun to clothe the hedges, and the cowslip and primrose blossom under the genial influence of a warmer sunshine. How many little revellers were dancing last Friday round the maypole, or singing their May-day carols through the village, garlanded with the flower-wreaths of returning spring! Happy they to whom that blithesome ritual is not a past remembrance, but a present joy!

But there is another class, not of children (at least in years), who turn with cold aversion from the maypole, the garland, and the song; and honour the merry month with another and far less innocent observance, not in the vernal meadows, but on the platforms of Exeter Hall, and in the pulpits of Evangelical London. They are not playing at King and Queen, but at Pope and Protestant; and we fear a very costly expenditure of wasted time, perverted energies, and shipwrecked charity, is annually absorbed in that pet May recreation of the religious world. But, perhaps, it may be said—why not leave them alone to play out their antics by themselves? Is it not better to ignore where we can neither sympathise nor respect? Now, this would be true enough if the mischief of these periodical agitations ended with the actors in them. We may pity the hallucination of a venerable dignitary who sets out with his wife on a mission to convert the Pope; and can appreciate the adventurous spirit of the gentleman who, having a turn for the romantic, combines the pleasures of foreign travel with a dissemination of the "authorised version" among the Spanish banditti. Nor have we any desire to add one ingredient of bitterness to the hopeless confusion of the adde-brained intellect which has exhausted itself in the attempt to demonstrate that the name of Pio Nono or Dr. Pusey contains the mystical number of the Beast. But the case is very different when these enthusiastic ladies and gentlemen insist on obtruding their vagaries before the world, and ask us to pay for the indulgence of their eccentricities. When the Strand is daily swarming with a portentous collection of white chokers, and the precincts of Exeter Hall blocked up with aristocratic carriages—when we read daily accounts of eloquent addresses, wonderful revelations, waving of pocket-handkerchiefs,

and fair devotees fainting in the exuberance of their pity or their zeal—we are naturally tempted to ask, *Cui Bono?* What is the appreciable result of the eloquence and the hysterics? What is there to show for the ostentatious guinea-subscription lists? That a huge mass of squalid misery and appalling heathenism lies untouched round the very doors of these Exeter Hall apostles, who deplore so feelingly the superstitions of the Irish Papist, or the sufferings of the niggers, we know but too well. But let that pass. What have they accomplished in those departments which they have specially claimed as their own? Has all the zeal evaporated on the platform; or, has the money it elicited produced its money's worth? We fear not.

Let us examine to-day one of those many societies which are so noisily sounding their trumpet before them just at present—that for "Irish Church Missions to the Roman Catholics." And we will test it, not by the description of its opponents (though we believe there is much justice in their account) but by a standard which certainly cannot be objected to as unfair—viz., by its own estimate of its operations and its success. We have before us the report for the year ending May 2nd, 1856, (this year's not being yet published), and a remarkable document it is. One thing, however, deserves to be mentioned at the outset as matter of unqualified satisfaction, for it appears to show that the merits of the society are beginning to be better understood. We allude to the statement contained in the report, that the annual subscriptions had fallen in the last year from £39,000 to £29,000.

The machinery by which the society appears mainly to depend, consists of sermons, "controversial classes," mission schools, distribution of Bibles, and, last but not least, handbills and placards. And it is on the extent of the machinery that they rely rather than on its results. It is not their number of converts that they point to, but to the number of classes and placards, as though there were some occult sacramental efficacy in the sight of a printed paper or the hearing of a Protestant discourse. We have conscientiously waded through a mass of the wearisome "Summary of Missionary Operations," and this is the conclusion forced upon us by the perusal. Thus we are told in one place, "Since September last we have posted 4,500 controversial placards, and circulated no fewer than 91,000 handbills;" but of converts not a word. Again: "In the neighborhood of Dublin, during the year 1855, our Scripture-readers made nine hundred and sixty-six visits to Roman Catholic families, besides meeting others in seven hundred and sixty-nine visits to Protestant families." In Kinsale and the adjoining parishes "the number of controversial sermons preached since the 29th September, 1854, to December 16th, 1855, is one hundred and forty-one. Three hundred and seventy-one Romanists are known to have attended; and"—what think you, good reader, is the result?—"at least four conversions have resulted!" This, however, is four more than we generally read of. Two more quotations on this subject we will add, which are still more confirmatory of our view. One is from the Report of the Kilkenny Missions, which comprises two counties:—"Although our number of converts is few, there is a widespread spirit of inquiry among the people, which will one day, I trust, result in an important change. A vast number of placards have been posted during the year, and of handbills distributed; and, though many of the former have been torn and defaced, yet crowds might be seen reading them." From Kilkenny let us turn to Cork:—"To sum up the work of the year: there have been thirty-five controversial sermons; eighty-three other sermons and lectures delivered; three hundred and sixty-four controversial meetings held, at which 25,736 persons attended; 12,386 families visited, or 30,697 persons; of these 2,831 families and 7,906 persons were *new*. At the schools there was a gross attendance of four hundred and fifty-three children, and one hundred and nine of a daily average. There were forty-one Bibles, thirty-nine Testaments, and one hundred and three portions (l), besides 3,050 placards, and 178,150 handbills circulated;" but how many converts, our deponent saith not. So much for the machinery and its results. Send about "readers" (12s. a week being their lowest pay) to stick placards, scatter handbills, "visit" so many families, and talk controversy to so many persons, and the work is done! It is a labor of hope at least, if not of charity. Moreover, we are told with great exultation that "ninety-eight Bibles and six hundred and twenty-two Testaments have been distributed" in a certain militia regiment; but, if we ask for the result produced, we are merely reminded of the promise, "His word shall not return unto Him void."

If our readers are curious to know the character of the placards and "classes" to which so wonderful an efficacy is ascribed, we believe the former are usually headed with some such title as "Who is the Virgin Mary?" "What is the Mass?" "Is Christ in Heaven?" "Who am I to confess to?" &c.—on which follows a string of garbled quotations from the New Testament to support the particular view intended to be taught. Of the teaching of the controversial classes a remarkable illustration is afforded in the report:—"Two lads of respectable appearance" at the Townsend-street class in Dublin, "were greatly struck with the argument that suicide is countenanced in the Book of Maccabees" (!). They seem, in consequence, to have deserted their old faith; but "have not made their appearance at church—i.e., at the Protestant service. We have seen already that the placards are in many instances defaced. There is an amusing story which illustrates the use made of the handbills and tracts. A kitchen-maid being reprimanded by her mistress for not lighting the fire in time, replied that she had so long trusted to her "morning bundle of controversy" for the purpose that she had made no provision against the non-arrival of her tract-distributor that day!

There is, indeed, one other kind of machinery, and that we suspect not the least costly, to which most of the so-called conversions which are effected are probably owing. It is not ex-

actly bribery. That was tried for a time at the Mission schools—or "Souper schools," as their opponents not ungenerally termed them; but it was rather too clumsy a way of doing the work. We read, however, of a poor Roman Catholic shoemaker who tolerated the "visits" and "arguments" of the society "reader," because his boy had been provided for by a Parson, and his girl by a good lady. And, again, of numbers (we quote from an extract in the report) who "are stowed away in all directions; sent to England; put off to remote parts of the country; trained in their model schools for teachers and Bible-readers; placed in situations; apprenticed to trades." All this needs money.

And now for a few comments before we conclude. First, as to the machinery of the society. It is not by placards, controversial classes, and tracts, that nations or individuals are converted. It was not thus the Apostles preached, or the Church's Missioners went out to convert the world. Conceive St. Paul sticking placards on Mars' Hill; or St. James scattering Christian handbills in the court of the Gentiles at Jerusalem? But while such a process is powerless to build up, it may be very powerful to destroy. A clever placard may insinuate scepticism, while it will never touch the soul. An "inquiring class" may make keen controversialists, though it will never make practising Christians. Many may be driven from the confessional who will never be brought to the Protestant church. This, of course, will be in itself considered a gain by those who calmly tell us that "the Redeemtorists are the betrayers of the Redeemer; and we must not forget that Judas betrayed his Master with a kiss"—(Report, p. 29)—and whose principle, we believe is—as it has sometimes been stated at their meetings—"that no Roman Catholic can be saved." But, for ourselves, we must rejoice that so elaborate a machinery has produced such a ludicrous paucity of results; though we greatly fear the number of "converts" is far from being the measure of the mischief done. The society will have much to answer for in the case of those whose faith it has shaken in a religion they knew to be Divine, while it has failed to supply any other faith in its place. To us such a work appears very like that which is ascribed to the "Tempter" and the sin very close upon that which, when it is wilful, we are told shall never be forgiven.

And if, from the operations of the society, we pass to their results, how miserably inadequate they appear! Cannot the Protestant public of England find some better investment for its missionary zeal than the funds of a society which estimates its successes by the number, not of its converts, but of its placards? Why, we have heard of 6,000 confessions being received during a three weeks' "mission" of the Redeemtorists in London among those very Irish from whose ranks some five or six "conversions" are with difficulty extorted by fifteen months of preaching, visiting, schooling, and placarding, in Kilkenny or Cork! Let us grant, for argument sake, that it is desirable to undermine the faith of a nation proverbial for its faith throughout Europe; let us assume that the first step in their moral reformation is to tear them from the confessional, which has so remarkably, by universal consent, preserved their chastity. But what then? Are the "Souper schools" the machinery for doing it? Does this society accomplish its task? No! happily it does not. And in the few cases of seeming success, we fancy the old story holds pretty good:—"And so you are become a Protestant, Paddy?" "Yes, your honour." "And you mean to live a Protestant, Paddy?" "Sure, your honour." "And to die a Protestant, Paddy?" "Now, Our Lady and St. Patrick defend me, no, your honour."

IRISH INTELLIGENCE.

The papers announce that the bulls for the consecration of Dr. Leahy, Archbishop of Cashel, have reached the most Rev. Dr. Cullen, the papal delegate in Ireland. The bull for the translation of Dr. Keane from the see of Ross to the Diocese of Gloyne has also been received by the same authority. Dr. Leahy is, or was vice-president of the Catholic University. There is no great likelihood of his election being set aside by the Holy See.

MAYNOOTH IN THE COMMONS.—On Holy Thursday, the Lords took a holiday in honor of the day. The Commons would have followed the example, but a rule enables any member to stop the putting a motion after a quarter to six on Wednesday, and the mystic moment being passed, the tribune veto upon the holiday in honor of the Ascension was interposed by Mr. Spooner. Strange enough for so religious a man but we suppose "the better the day the better the deed." Besides, a sermon is, according to Protestant notions, the highest celebration any day can receive; and the longer the sermon, the higher the festival.—Now Mr. Spooner "preached high sermon" for more than two hours before the reluctant Commons, or, to speak more properly, before the Liberal side of the House, for the Conservatives absented themselves almost to a man. During the greater part of Mr. Spooner's speech, the Opposition benches were occupied only by two members. They came thronging to the division (like Thalaba's magicians into the Domdaniel caverns at the sound of the enchanted bell), yet, after all, they could muster only 91; and both sides together, though they had divided 406 the moment before Mr. Spooner rose, were only 216 at the end of his homily. Those stern souls who sat it out, forcibly reminded us of the sentence pronounced by Sydney Smith on the peccant Dean of York, that "he deserved to be preached to death with wild curates." For ourselves, notwithstanding, our indomitable resolve we must plend guilty to having slept through a great part of the predication. Yet the scene was really curious, and would admit of more remarks than time would now allow. The House, no doubt, was decidedly against Mr. Spooner. The *Times* comments as follows:—"The culminating point of a rough run between Dover and Calais is not a pleasant thing, nor is the tenth spoonful of an electuary of which treacle is the basis very delightful to the palate. Mr. Spooner, too, when on the subject of Maynooth, rather pulls upon the jaded attention of his hearers. He comes upon one with the effect of that awful lurch which is implied in our first illustration, and of that tenth spoonful of treacle more directly enunciated in the second. What can a man be made of who year after year perseveres with a proposition which has been so frequently rejected by the majority of reasonable and honorable men throughout the country, and which is marked with so many Parliamentary scars? One is sick of Mr. Spooner in his Maynooth mood as of a barrel organ which plays the same tune for years, or of anything which is a monotonous and ever-recurrent bore. Last night he was at the old work again, and last night his proposition was again rejected, without any Ministerial opposi-

tion; and by a majority of 125 to 91. It is not to be supposed that twenty persons in the country will read the report of his speech which will be found in our Parliamentary notice of this day. Two only of his own party were found to sit it out. We can spare our readers all trouble upon the subject by the simple announcement that the Maynooth motion has been negatived by the new Parliament, which has also shown its appreciation of it by rejecting it almost without debate."—*Weekly Register.*

The Ministers' Money (Ireland) Bill, providing for the abolition of the tax, has been read a second time by a majority of 313 votes to 174. Mr. Napier, Mr. Whiteside, Sir Frederick Thesiger, and Mr. Walpole, with the Tory party at their back, opposed the Bill. As the amount in question was only £12,000 a year, the importance of the measure depends upon the recognition of its principle. And we can see no other principle on which the Bill can be justified, than that it is a hardship and an injustice to tax Catholics for the maintenance of the Protestant Church Establishment. Now, it is quite evident that the application of this principle should not stop at the Ministers' money but that it should be extended to the *Regium Donum* and the Irish Church Establishment, in which case we need not say there will be no difficulty on the part of Catholics about the surrender of the Maynooth grant. As a mere matter of argument upon Whig and Tory premises, we think the latter had the best of it. The tax was originally imposed in the days of Charles II. upon Protestant property for the maintenance of Protestant worship. Much of the property has since come into the hands of Catholics, subject to the charge upon it. There is no difference in principle that we can see between this tax and the tithe rentcharge; and the Tories, who would retain both, and we, who would abolish both, are equally logical. The inconsistency is on the part of the Whigs, who take part against the Tories on the question of the Ministers' money, and take part against us on the question of the tithe rentcharge. We do not dispute that if the Irish Church Establishment had a rightful existence—that is, if the Irish Church Establishment were not a creature of the State, wickedly and unjustly set up for the injury and spoliation, not for the instruction and benefit of the people; and if its property were its own—that is, if its property were not held by it at the will and pleasure of the State, from which it received it, the State having itself gained possession of the bulk of it by robbing the Catholic Church and people, we should listen with favour to the cry of spoliation and revolution. As it is, we are glad that some Protestants perceive in the measure (though they object to it upon that very ground), a recognition of the principle that it is right to relieve the Catholics of Ireland from taxes for the benefit of a Church which they repudiate and abhor, and which they would rather pay money to abolish than to maintain.—*Tribune.*

The *Dublin Evening Post* calls attention to the fact that Mr. George Henry Moore has again most strangely mismanaged the Tenant Bill, of which he has undertaken the conduct:—"The hon. gentleman has deliberately given notice of the Bill for the 25th of May, being the day on which the Queen's birthday is celebrated, and consequently there will be no House. This is mere mockery. In 1856 he fixed the second reading for the 22nd of April, the day of the great natural review, when, as he knew, there would be no House, and the measure was indefinitely postponed. As the case now stands, the motion for leave to introduce the Bill cannot be brought forward until after Whitsuntide holidays, which will render the case quite hopeless this year.

A meeting was about to be held in Belfast—Mr. Sharrman Crawford presiding—to consider the steps necessary to be taken for the formation of a tenant's association, for the purposes of organisation in Ulster.—*Northern Whig.*

THE LORD MAYOR OF DUBLIN FOR 1858.—Alderman John Campbell is to be nominated to fill the office of Lord Mayor during the year 1858 by Alderman D'Arcy, D.L., seconded by Alderman Farrell, J.P. John Gray, Esq., M.D., will be put in nomination by Town Councillor John Martin, seconded by Town Councillor Hugh Kelly.—*Saunder.*

A deputation of the Dublin Town Council have waited on Dr. Gray, proprietor of the *Freeman*, to request he would allow himself to be nominated for the majority in the ensuing year. He has acknowledged the compliment in grateful terms, but being obliged to decline the honor, owing to the pressure of his duties as a journalist.

There were but two sales on Tuesday in the Encumbered Estates Court—one of an estate in the county of Limerick, the other of house property in the city of Dublin. The sum realised for both was about £10,000. The extensive estates of Mr. Vincent Scully, situate in the county of Tipperary, will shortly be brought into the market. The rentals are in course of preparation, and in a few days or so all the particulars will be made public.

THE SOCIAL REVOLUTION.—The county of Louth will hardly be recognized in the following sketch of its present condition, supplied by a local paper:—"Two of the great receiving houses of human misery and crime in our county are now, comparatively speaking, but very thinly populated. Our report under the head of the Dundalk Union indicates a wonderful decrease of pauperism, while our large county gaol has few tenants. There are only 37 prisoners in custody, of whom there is not one for trial at assizes, and only two for trial at quarter sessions. Out of this must number deduct three debtors and one half-dozen consigned 'to durance vile' for a few weeks from our petty sessions and police courts. Petty larcenies and petty debts constitute the sum total of the crime of the county. No agrarian murders, no highway robberies. During villany is at a sad discount in our county." In connection with the social revolution the Irish journals continue to speak in terms of despondency of the rapid progress of the population drain. The *Sligo Journal* of yesterday says:—"Week after week our town is thronged with emigrants, and though it is evident from their decent appearance that they belong to the most comfortable class of peasantry the shopkeepers and traders profit very little by them, as in nine cases out of ten they wait till they arrive at Liverpool to provide themselves in stores and necessities for the voyage. Every steamer that leaves here for Liverpool is crowded to excess by those people, en route for the States of America—very few for the Canadas or Australia. Every thinking mind must come to the conclusion that some important screw must be loose somewhere in our social machinery to provoke this voluntary exile and expatriation."

One of the Kerry papers has the following statement respecting the progress of the population drain in that quarter:—"We learn from many quarters of the kingdom that, notwithstanding the present prosperous state of Ireland, emigration on an extensive scale is going on—an emigration that embraces some of the very best of the working classes, particularly in the rural districts. Already have four large vessels sailed from Tralee for Transatlantic ports, with emigrants, chiefly young farm servants of both sexes; and two others are announced to leave before the close of the current month. Besides this emigration direct from the county town, people are every week leaving different parts of Kerry for America via Liverpool. Nor must we omit to notice in connection with this subject that a different class of emigrants are leaving our country for Australia in no small numbers—we refer now to the younger sons of the more comfortable farmers, healthy young fellows who prefer to try their luck at the diggings rather than wait the weak chance of getting a farm at home during the present fierce competition for land. These men are likely to turn out a superior class of emigrants for the gold colonies, and to be the pioneers of an extensive emigration from the class to which they belong—the class that is, if we are to judge from the competition that exists for the occupation of land in this county, the most in excess of any in the south of Ireland.

In the House of Commons Mr. Bagwell asked whether the government had received any information as to the reported continuance and increase of emigration from Ireland. Mr. Hobsman said that the government were in possession of very precise and accurate information on the subject. In 1852 the number of emigrants from Irish ports was 100,922; in 1853 it was 173,148; in 1854, 140,555; in 1855, 91,914; and in 1856, 90,781; showing a decrease of 1,133 as compared with the previous year, and a decrease of 49,774 as compared with 1853. The population on the 1st of January of the present year was 6,047,403, against 6,077,285 on the 1st of January, 1856; and since the year 1831 the population had decreased by 754,934.

THE MAGISTRACY.—The Lord Chancellor has, on the recommendation of the Right Hon. Lord Fermanagh, appointed Thomas Godfrey, Esq., M.D., of Brown Hill, Co. Wick, a magistrate of the county of Cork. Looking to the exclusive political complexion which has hitherto characterized the Co. Wick bench, and the high position which Dr. Godfrey occupies, not only in the medical profession, but as a consistently Liberal Protestant, in the esteem and regard of the Catholic clergy and people of the Co. Wick district especially, we consider his appointment as one of the most necessary and popular appointments yet recommended by Lord Fermanagh.—*Cork Examiner.*

IRISH PARTIES.—To those who are not intimately acquainted with the state of political sects in Ireland, a few words on the subject may not be uninteresting. We shall begin with the Tories. As a party, they are dead in Ireland; and even as a party they are not what they were some years ago in that country. To judge of Irish Toryism at present by the English or Scotch standard would be a great mistake. In the recent election for Mayo, the Archbishop of Tuam and his clergy favored Mr. Palmer, a Tory, in preference to Mr. Guseley Higgins, a Catholic Whig; and Mr. George Henry Moore, a Catholic Whig, was elected as the popular representative for the county. At the other end of Ireland, precisely the same thing happened at the same time. In the city of Waterford, Mr. Hassard, a Tory, went hand-in-hand with Mr. John Blake, an Independent Oppositionist, and both were elected in preference to two old Whig Catholics, Sir Henry Barron, and Mr. Carew O'Dwyer. In Tipperary, Major Massey comes out from the old Tory class, avows himself a Radical, and even places himself under the leadership of Mr. Moore. In Clare, Mr. McNamara, a Catholic, and Westmeath, Sir Richard Levinge, adopt the same policy under the same leader. Lord Francis Conyngham, also, declared for Tenant right and Independent Opposition, and was accordingly elected member for Clare on those principles, and his lordship wrote a few days ago to the Secretary of the Tenant League, stating his intention to be present at the recent conference of that body if he had received their circular in proper time. In Limerick, Colonel Dickson and Mr. Adair, both *Quoniam* Conservatives, also, offered to contest the county on Radical principles, and were only prevented from doing so by the lateness of the hour at which they commenced their canvass. In Tipperary, nearly all the Tory landlords—Lords Donoughmore, Gleigall, and Hawarden—voted at the recent election for the popular candidate, the O'Donoghue of the Glens, the grand-nephew of O'Connell; while, in Wexford, Mr. Tottenham, the Tory, goes out to meet Mr. McMahon, the radical and popular member for the county, and drives him in his carriage into the town of New Ross amidst the acclamations of the people. Let not the Catholics of this country, then, be at all surprised that Tories are preferred to Whigs in many parts of Ireland, for the former are becoming converts to the popular cause, while the Whigs are as "base, bloody, and brutal," as in the days when O'Connell so denounced them—the agents of corruption and the insidious enemies of the people. The Whig fiction in Ireland is, without doubt, still very numerous. It consists of needy lawyers, like Mr. William Keogh; scoundrelly panting for plunder, like Mr. Edmund O'Flaherty and John Sadler; Catholics like Sir Thomas Redington and Mr. Hughes, who would think it no shame to hold office under Lord John Russell while he was denouncing their religion as the mummies of superstition, and passing the Titles Bill against their Bishops; and parvenue Knights, sneaking through the halls of the Castle to catch a glimpse of "respectable society, like Sir Timothy O'Brien. Every man in Ireland devoid of public principle is a Whig—every man who would put his soul and his country up to auction for the highest bidder, and thank God that he had both a soul and a country to sell. Had as the English Whigs are, their followers in Ireland, the corrupt Sallier-Scully-Keating-Keogh-Reynolds-Pat. Somers crew, render them still more odious in the eyes of the people. The Catholic gentry, also, are for the most part Whigs. If they have not already got, they expect a few tail-coats, such as J.P., or D.L., and forthwith they sneer at the "mere Irish," and their nationality, and become the sleekest "West Britons." Like the Parliamentary Renegades who betrayed the country, they climb up the skeletons of the people to emolument and honors, and then crush to the earth those who raised them to that position. In all Christendom, or Heathendom, there is not a rotterer, or more worthless class, than what are called the "Catholic Soles of Ireland, or what we should rather term, the Irish Sepoys of the Whigs. And it is because of this Sepoyism—this native treachery—which the Whigs so industriously cultivate, that this party are held in such detestation by the great mass of the priests and people of Ireland. It was a Catholic Whig that packed Protestant juries against the State-prisoners in '48; it was a Catholic Whig that riled Smith O'Brien's portmanteau, and read the private letters it contained, some of them from the most venerated of Irish Bishops, among whom we may mention the late Right Rev. Dr. Maginn; it was a Catholic Whig that prosecuted the saintly Father Petcherine, and another Catholic Whig that denounced him in open court as a "fanatic;" and it is Catholic Whigs who are supporting that Government which even Dr. Cullen has declared to be "always hostile to Catholicity." It is no wonder, then, that Whiggism is in bad odour in Ireland. There is only one party in the country in which the people have any confidence, and that is the party of Independent Opposition. The Whigs state that the policy of this party is to vote black white against the Minister; but let the Minister introduce a Reform Bill, or an increase of the Maynooth Grant, and he will find that the party of Independent Opposition will be found in the same lobby with him on such an occasion. But where the question is simply a vote of confidence in the Government, they will be prepared to vote against it, as long as the Minister refuses to concede Tenant Right, the Charter of Irish prosperity. This is precisely what the Tories do at present. This is precisely what the Whigs do when the Tories are in power; this is precisely what Cobden and Bright did during their struggle for free Trade, and which ultimately led to success. The Tenant League is the embodiment of this organization. It has the confidence and support of the great mass of the Irish priesthood, for they knew that the rooting of the people to the soil, by giving them security of tenure, is the great hope of the country. Within the last few weeks nearly fifty of the Catholic priests of England have become members of this body; and we hope that the Catholic clergy of Scotland will go and do likewise.—*Glasgow Free Press.*

HOW IRISH BRAVERY IS REWARDED.—On the 11th instant, the whole of the troops belonging to the provisional battalion at Chatham were marched to the lines, under the command of Lieutenant M. Phillips for the purpose of witnessing the presentation of a French war medal, which had been awarded by the Emperor of the French to private John Byrne, 52d Light Infantry, late of the 18th Royal Irish, for distinguished conduct while serving with the allied forces in the Crimea. The Battalion having been formed into two columns, the latter from the Horse



The True Witness.

MONTREAL, FRIDAY, JUNE 12, 1857.

NEWS OF THE WEEK.

The Legislative campaign in the new Parliament has commenced in good earnest. Many important measures have already been brought forward, and, upon the whole, the evangelical party do not seem to have gained much by the last general election.

The Times throws out a significant hint to the Spooneers, the Newdegates, and the other "No-Popery" fanatics, of what they may expect from the present House of Commons, if they attempt to renew their annual onslaught upon Maynooth. "It has been proposed"—says the Times—"to compound with the Roman Catholics by a round sum of money—half a million or so—or an endowment in land, so as to take Maynooth altogether out of the reach of its Parliamentary assailants. Such a measure—it adds—is not likely to be proposed if the Anti-Maynooth party will only be so good as to be quiet; but, if it is proposed, it is likely not only to be carried, but to lead to other measures in the same direction." Rather, in fact, than submit to the intolerable nuisance of a Spooner's or Newdegate's harangues, the Legislature will accept the alternative of giving a permanent endowment to the adherents of the "Scarlet Woman" in Ireland, to "anything," as the Times says, "to settle, or banish the controversy, and send the disputants to tear one another to pieces somewhere else." For this Session, Mr. Spooner's Bill has been rejected by an overwhelming majority.

Lord Palmerston has introduced his Bill for admitting Jews to Parliament, and for an alteration of the oaths at present exacted from members. It is proposed to do away with those clauses which abjure all allegiance to the lineal descendants of James II.; to modify those which confine the Protestant succession to the heirs of the Princess Sophia of Hanover; and to omit altogether the concluding words—"on the true faith of a Christian"—thereby enabling Jews to take the oaths. The second reading could not come on till the first week in June; when the Bill will probably pass the House of Commons, but, as usual, will be thrown out by the Lords. A vote for a marriage portion of £40,000, and an annual allowance of £8,000, for the Princess Royal, on occasion of her union with the Prince of Prussia, has been carried in the House of Commons with but little opposition.

The debate in the House of Commons on Mr. Fagan's motion for the second reading of the "Ministers Money" Bill gave rise to an animated debate. This obnoxious and iniquitous tax, was imposed in the reign of Charles II., in the most Catholic districts of Ireland, upon the property of corporate towns; in which, by another barbarous enactment, worthy of Protestantism, Catholics were robbed of their lands and houses on account of their religion. During the short time that King James II., held his court in Ireland—after having been driven by the revolt of his mercenary English soldiers to seek safety in flight—the Act of Charles II., was repealed; but upon the conquest of the country by the Anglo-Dutch under the Prince of Orange, it was again enacted, and has been in force ever since. The only defence offered for this monster iniquity, was that it was a tax imposed upon property in certain corporate towns; and that, as by another law, all Catholics had been despoiled of their property in those towns, it was a tax upon Protestant property exclusively, and therefore no injustice to Catholics. The House showed its sense of these flimsy attempts at argument by its vote, which was—for the second reading of Mr. Fagan's Bill, 313; against it, 174. Majority against "Ministers Money," 139. This we hope is the "beginning of the end," of the monster grievance of Ireland, and the standing disgrace of the XIX century—the Protestant Church of Ireland as "By Law Established."

In the House of Lords, there has been a long and interesting debate on the Ministerial "Divorce Bill," or Bill for legalising Bigamy; the second reading of which was carried by 47 to 18. To their credit be it said, one or two of the Anglican Bishops opposed the Bill, upon the ground that marriage was from God, and therefore indissoluble. Dr. Sumner, the Protestant Primate, however, opposed the details only, and not the principle of the proposed measure; and voted for its second reading, with the proviso that he should still feel himself at liberty to oppose certain of its clauses in Committee. He supported his position by the condition of the Protestant States on the Continent, where the facilities of divorce had resulted in so great a depravity of morals, that the people of those countries were now crying out for a return to the ancient order of things; and though he did not hold marriage to be an indissoluble contract, he argued that the right of marrying a second time, during the lifetime of the first partner, should be restricted, in cases of adultery to the innocent party. Thus the Protestant Primate conceded all that the advocates of the Bill demanded—viz., an acknowledgment that the civil

power has the right to put asunder those whom God has joined together.

Lord Lyndhurst was for assimilating the marriage laws of England to those of Scotland; and showed how at present, a Protestant can have two legal wives in the British Islands. "Take the case," he said, "of a man who marries in England, then proceeds to Scotland, where he is divorced and remarries. He then comes back to England with his Scotch wife, whither he is followed by his divorced wife, who appeals to the Ecclesiastical Court for a restitution of conjugal rights. She succeeds, and restitution of conjugal rights is awarded to her, while the man has also his Scotch wedded wife. Anything more anomalous cannot be conceived." His Lordship might have added, that this anomaly is the necessary consequence of tampering with the Divine Law; and according to which marriage is a religious, and therefore, an indissoluble contract.

The Duke of Norfolk and the Catholic Peers announced their determination to oppose the infamous Bill at every stage; but though they may succeed in impeding its progress during the present session, there is little doubt that it will be carried in a subsequent one, and that thus Polygamy will become a legalised British institution. The next step will be to give the benefits of this precious Protestant privilege to all the Colonies and dependencies of the Empire; for we cannot see how that can be refused to the people of Canada, which has been accorded to their fellow-citizens at home.

The following facts, cited during the debate by the Bishop of Oxford, illustrate forcibly the moral effects of the license of divorce in Protestant countries. "Between 1820 and 1830," said His Lordship, "in a population of 12,000,000, there were 3,000 divorces in Prussia, or 27, to each 100,000; and if they struck out that part of Prussia in which the Catholic religion prevailed, they would find there was one in every 247 married couples, divorced within a year." The Bishop of London, one of the evangelical batch, supported the Bill, in spite of these startling facts; and thus no longer can the Church of England boast that—whatever the practise of its laity—according to the theories of its Prelates, the marriage tie is sacred and indissoluble. The Tablet gives the following analysis of the obnoxious Bill—

"The great feature of the Bill introduced by the Lord Chancellor is the enactment that it shall henceforth be lawful for all persons who are united in lawful wedlock to contract a second marriage in the lifetime of their husbands or wives; provided, in the case of a husband, that he can prove before a tribunal constituted for the purpose, that his wife is guilty of adultery; or in the case of a wife, provided that she prove that her husband has committed adultery, accompanied by incest or gross cruelty, or wilful desertion for two years. And so unrestricted is the license which it is now proposed to establish as of common right, that an adulterer is to be allowed to contract a valid marriage with his paramour, and by this means not only is a barrier against infidelity removed, but an actual inducement and reward is provided for the criminals. Another feature of the Bill is, that the action for criminal conversation, which has long been admitted to be a national disgrace, is not only retained; but the excuse which has hitherto existed for it as being a step in the procurement of a separation, a mensa et thoro, is withdrawn; and the action for pecuniary damages on the ground of matrimonial infidelity is to follow, instead of to precede, the sentence of divorce. As to the debate itself, it was chiefly remarkable as an exposure of Protestantism, and a vindication of the Catholic Church and its doctrines in the mouths of Protestant Bishops and Peers. To this part of the subject we shall again recur. But it is impossible to doubt, if only the obnoxious provisions of this Bill, those, namely, which provide for the remarriage of divorced parties, can be eliminated in committee, that the discussion must produce on every reasoning mind an increased respect for the Catholic Church, and an increased aversion and contempt for the Establishment."

In justice, however, to the supporters of this Bill for legalising Bigamy, it must be observed that they are but carrying out the policy of the Fathers of the Reformation in England, as was clearly shown by the Lord Chancellor, in moving the second reading of the Bill. He cited the work known as the "Reformatio Legum Anglicanarum," a work composed by a Commission with Cramer at its head, and appointed by Henry VIII., for the purpose of getting rid of the restraints which Popery imposed upon the animal passions of the community. In this work, the divines of the Reformation assigned a great many other sufficient causes for divorce—in plain English, for legalising bigamy—besides adultery, desertion, hatred, and many other causes justified in the opinion of these worthies, the dissolution of the marriage tie, and the contracting of fresh sexual unions; and this opinion is now cited as authority in the Imperial Legislature. With these facts staring us in the face, it is impossible to refrain from laughter, when we hear one sect of Protestants declaiming against the immorality of their brother Protestants in Utah, and volunteering to pull out the mote from the Mormon's eye, regardless of the beam in their own.

Some rather serious riots had occurred in Dublin in consequence of the long continued insults of the "Soups" and "Swaddlers," and the consequent retaliation of the outraged Catholics. Some account of these will be found in another place.

From the Continent of Europe there is nothing of any interest to report.

The Provincial Parliament was prorogued on Wednesday, after a long Session, during which honorable members have taken good care of themselves.

A PROTESTANT CRUSADE.

BRIGHAM YOUNG TO BE SUBDUED.—Under this caption, we find the following significant paragraph going the rounds of the American papers, and credited to the New York Courier and Enquirer:—

"The force destined for the conquest and re-annexation of Utah, will consist of about 2,500 men. It will probably be under the command of Gen. Harney. The command will concentrate at Fort Leavenworth as soon as practicable, and will move westward as soon as the subsidence of the June floods renders the passage of the rivers practicable. Col. Sumner and the 2d Dragoons will accompany the expedition. The arrangement of the details of the movement is made by Gen. Scott, who says if he were young enough he would prefer the service himself."

We are not disposed to contest the propriety of this vigorous action on the part of the Government of the United States; but we may be permitted to point out what a full and perfect vindication it affords of the active measures adopted by the Catholic countries of Europe in the thirteenth century, to suppress the heresies whose existence menaced the liberties and civilisation of Christendom. If to put down Mormonism by force, be a good work in the nineteenth century, a still more righteous work was it in the thirteenth, to extirpate the filthy brood of "Bulgars," or Albigenes; compared with whose unmentionable vices, even the licentiousness and polygamy of the more modern Protestant sect, seem but amiable weaknesses. Indeed it is almost an insult to the Mormons to institute any comparison betwixt them, and the early Protestants of Southern Europe.

But leaving out of sight altogether the infamous doctrines, and unnatural practices of the latter, no one acquainted with the history of Christendom during that long doubtful struggle which, in self defence, and for its very existence, it was, through many centuries compelled to maintain with Mahomedanism, will venture to deny the justice, or contest the policy, of the crusade against the Bulgars. The Albigenes, it is now universally admitted, were in constant league with the enemies of the Cross; and furnished to the common enemy of Christian civilisation the means of carrying out his design of planting the Moslem standard upon the soil of France. It was as the allies of the Saracens, and as traitors to the cause of European civilisation, that the Christian soldier of the thirteenth century turned his arms against the perfidious Albigenes. In storming their strongholds and laying waste their fortified places with fire and sword, stout Simon de Montfort was engaged in a warfare purely defensive; and therefore in a just and holy war if ever a war was just and holy; for if it failed in rescuing Jerusalem and the Holy Places from the grasp of the infidel, it at all events delivered the long menaced South of Europe from the dread of Moslem supremacy.

And yet it is the fashion of Protestants to rail, in one breath, against the cruelties of the medieval crusaders against the "Bulgars," and in another, to invoke the aid of the secular arm against the Mormons. General Harney, if he succeeds in compelling the latter to submit to the American government, and in putting down the open profession of polygamy, will be extolled by his Protestant fellow-countrymen as a public benefactor; whilst he who was a tool in the hands of God wherewith to chastise the abominations of the Albigenes—whose sins, ranker than those of the doomed cities of the plain, had long called to heaven for vengeance—and to confound their deep laid plots against the liberties, the civilisation, and the religion of Europe, is habitually denounced in those pleasant works of fiction, known by the name of "Protestant History," as a heartless bigot and a cruel persecutor of the people of God. The honest man, however, the intelligent and educated man, whether Catholic or Protestant, will act differently; and whilst recognising the right of the American government to subdue the Mormons by force, if necessary, will also recognise the fact, that whatever causes of complaint may exist against the followers of Joe Smith and Brigham Young, they are neither so many nor so serious as those which provoked the crusade against the Albigenes, and the allies of the Saracens, in the thirteenth century.

On Sunday next, immediately after the eight o'clock Low Mass at the Parish Church, will take place, weather permitting, the usual Procession in honor of the Blessed Sacrament. The following is the route appointed for the present year.

Upon leaving the Parish Church, the Procession will pass along Great St. James Street to Hay Market Square; then up St. Radegonde Street to St. Patrick's Church. Leaving St. Patrick's Church, it will return by Lagouchiere Street, down De Bleury Street, along Craig Street, and up St. Joseph Street to the Parish Church. His Lordship the Bishop of Montreal will officiate.

On Sunday last, His Lordship the Bishop of London, C.W., celebrated in the chapel attached to the Episcopal residence, the anniversary of his consecration as first Bishop of that See. His Lordship the Bishop of St. Boniface, Mgr. Tacse, preached in aid of the funds for the "Society of the Propagation of the Faith," and

a large body of the Clergy from the Seminary and the House of the Pores Oblats, assisted at the imposing ceremony. In the evening, Mgr. Pinsonneault delivered an eloquent discourse in the same chapel; and the services of the day closed with a solemn Salut and Benediction of the Blessed Sacrament.

We learn with pleasure that the domiciliary visits of His Lordship the Bishop of Montreal, for obtaining subscriptions towards the new Cathedral, have been attended with the most splendid success. It is hoped that the first instalments of the sums subscribed will be paid in during the course of the present month. A meeting of all the members of the Committee will be held very soon; and the gentlemen who were appointed on that Committee at the General Meeting, held some time ago in the Bishop's chapel, are earnestly requested to attend.

DEATH OF HIS LORDSHIP THE BISHOP OF KINGSTON.

It is with deep sorrow that we have to record the loss of our good and beloved Bishop of Kingston, Mgr. Phelan, in the 63rd year of his age, and after a busy and useful life spent in the service of his Redeemer. Many an eye will be dimmed with tears, and many an Irish heart oppressed with grief at these sad tidings; for if ever there was a man profoundly and universally loved, that man was his Lordship the late Bishop of Kingston.

Mgr. Phelan was a native of Ireland. He was born in the Diocese of Ossory on the 1st of February 1795, and emigrated to Canada whilst still very young. His studies were made at the College of Montreal, where he received Priest's Orders on the 26th September 1825. On the 21st of the following November, he was received as a member of the Sulpicians, with whom he remained till the 14th September 1842. In the month of February he was raised to the See of Carraha in partibus infidelium, by His Holiness Pope Gregory XVI, and named Co-adjutor to Mgr. Gaulin, whom he succeeded as Bishop of Kingston upon the death of the latter, upon the 8th of last month, and whom within a few weeks he has followed to the grave.

Indefatigable in his labors for the good of his flock, His Lordship was always regardless of himself. No one ever better exemplified in his own person, the words of Our Lord about the "Good Shepherd" who gives his life for the sheep; for it was in the zealous discharge of his Pastoral labors that Mgr. Phelan contracted the disease which terminated his useful career, and has left the Diocese of Kingston without a Bishop. A cold caught during his recent Visitation, and aggravated by exposure during the funeral obsequies of his predecessor, brought on Pleurisy, under which His Lordship rapidly sank; and at about ten o'clock on Saturday evening last, having received the last Sacraments of the Church, he resigned his spirit into the hands of Him, whose faithful servant he had been for upwards of thirty years. News of his approaching end had been transmitted by telegraph to Montreal on the Friday immediately preceding; and it is a consolation to know that the last rites of religion were administered to him by the hands of our saintly Bishop, who left this early on Saturday morning, and arrived in Kingston on the afternoon of the same day.

It is not easy to describe the sorrow which this great calamity has caused—not to the people of Kingston alone, but throughout the Province—amongst Protestants, as well as Catholics; for by all men of all creeds and countries, was the deceased respected. On Sunday morning, when the death of their Bishop became known to them, one cry of grief arose from the faithful of Kingston, a crowd of whom had collected around the doors of the Palace. The vessels in port hoisted their colors half mast high; a mark of respect which was continued until at 8.30 a.m. on Thursday morning, when his honored remains were consigned to the vault that had been prepared for them in the Cathedral.—R.L.P.

In our next, we will present our readers with an authentic memoir of the deceased Prelate;—believing that a simple record of his life and actions, is the highest eulogy that can be pronounced upon him, who is now in the presence of the Sovereign Judge Who has promised that even the cup of cold water given in His name shall not go unrewarded.

A very interesting letter appears in the Annals of the "Propagation of the Faith," from Mgr. Maigret, Vicar Apostolic of the Sandwich Islands, giving an account of the progress that has been made by the Missionaries of the Catholic Church amongst the Sandwich Islanders, in spite of the persecutions to which the former have constantly been exposed from the hostility of their Protestant neighbors—who, since 1820 have had almost undisputed possession of all things, spiritual and temporal, in the Islands; and who ruled with despotic sway over the souls and bodies of their wretched and degraded dupes. It is to be hoped that a brighter day is now about to dawn upon the Island "World of the Pacific."

To what a state Prostitution and Protestantism, Syphilis, and Methodist Missionaries, had in a

few years, reduced the people of the Sandwich Islands, is well known to the world from statements published by Protestant ministers themselves; who still boasted of their success as one of the "noblest triumphs" of Christianity in modern times. It is sufficient to say, that, in a very few years, the native population, under the combined influences of the causes above mentioned, dwindled away from about four hundred thousand, to less than eighty-one thousand in 1849. "Rot-ten with disease," and the slaves to every degrading vice, the unhappy victims of Protestant philanthropy, would soon have been improved off the face of the earth, but for the salutary change wrought upon them by the Catholic missionaries; who, after many cruel trials, and many a repulse, have at length succeeded in obtaining a firm foothold upon the Sandwich Islands.

The first Catholic Missionaries who visited these Islands in 1827 were forcibly seized upon, and with brutal violence transported to California. In 1837 they again returned; but as the natives were still completely under the control of the Methodist Missionaries, they were a second time driven away by brute force. Not discouraged, they returned yet a third time to the charge against Prostitution and Protestantism; and this time, by the timely interference of the French Government, were secured against the further malice of their enemies. Since then the Sandwich Islands' Mission has continued to prosper, notwithstanding the unremitting hostility of the Protestant ministers, and the threats, at their investigation denounced by the local authorities against the adherents of Popery.

"On our arrival," says the writer of the letter published in the March number of the Annals of the "Propagation of the Faith"—"there was a general explosion of ill-feeling, and an incessant fire of invective was kept up from every direction, and in every point of the archipelago—on land, on sea, in the houses, in the temples, in the public squares, on the highways, in camp-meetings, in books and in papers. Nothing was to be heard but sarcasm and insult. The watchword was—'No Popery' in the Sandwich Islands—down with the children of Anti-Christ—all who go over to the side of the Pope shall be regarded as rebels and traitors, they shall be expelled from their lands, lose their places, and shall be reduced to mendicancy."

These threats were followed by prompt execution. As the Rev. Missionary tells us, Catholic churches were burnt, Catholic schools pulled down, and their inmates dragged by force to Protestant schools. Converts from amongst the natives were driven off their lands, deprived of employment, and thrust into prison. Everything seemed to prognosticate the speedy extirpation of the hated religion.

But God is stronger than the devil; and the Catholic Missionary may now in his turn laugh at the threats and unfulfilled prophecies of his adversaries. A few facts will show how matters stand.

In the first year of the Catholic Missions, the number of Baptisms did not exceed 2,328; at present, upwards of 28,000 are annually admitted by the life-giving Sacrament, into the Catholic Church. Seven or eight churches, a College, and an educational institution directed by twelve Sisters from France, attest the rapid progress made by our Holy Faith, under the most discouraging circumstances; and give good reasons for hoping that these fair regions of the Pacific, over which the devil has long been master, and which have alternately been a prey to heathenism and Protestantism, are about to be reclaimed from their long desolation, and included within the vineyard of the Lord of Hosts.

THE "NEW YORK FREEMAN" AND DEMOCRACY.—In the first fervor of his passion for "democracy," our respected cotemporary seems almost inclined to forget what is due to Catholicity; and so anxious is he to uphold a pet theory, that he is altogether unmindful of those stubborn things, which prosaic people respect, and speak of as facts.

He tells us that "the age is democratic;" granted; that "the future is democratic;" granted also, but what then? Does it follow that the Catholic is to alter his language, and to remould his faith, in order to suit the tastes of the "age" and to conciliate the "future"? Does it follow because the "age is democratic," that therefore we are to fall down and worship before the many headed beast? The New York Freeman knows better; he knows that if "the age is democratic" and "the future democratic," that the "age" is also Protestant, and the "future" infidel. Our controversy with him is not as to whether the tendencies of the age be democratic; but whether these democratic tendencies be such as the Catholic, or the friend of liberty, can heartily approve of. We say that they are not; because the democratic movement of the age is as hostile to individual liberty, as it is to the independence of the Church; and because, judging the "democratic future," from the democratic present, and the democratic past—by the acts of the democrats themselves in 1792 and 1848—we have no reason to believe that that "future" will be a whit less hostile to liberty and Catholicity than was the past or than is the present.

"Democracy" may—as our cotemporary says—"affirm that the highest political civilisation is that where men govern themselves, by their own law;" but nevertheless "democracy

affirms a lie unless it make this affirmation with a very large reservation. Men are not fit to govern themselves, by their own laws, unless at the same time, they are governed by the laws of God as revealed through His Church; men are not fit to govern themselves so long as they themselves are the slaves of their own passions, of ignorance, and of infidelity. Just in proportion as men recede from the Church, and throw off Catholicity, do they become unfit to govern themselves or others; and therefore is it, that the "very lowest political civilisation is that of a non-Catholic community, where men govern themselves by their own laws." In such a community there may be wealth and material progress—railroads, steamboats and electric telegraphs; but there will be neither true liberty, nor Christian civilisation.

Of the democratic tendencies of the age, and of what non-Catholic democracy would do every where, if it had the power, we had a remarkable example but the other day in democratic Mexico. An excommunicated governor attempted to profane the sacred rites of the Church by his unhallowed presence; the officiating Prelate, and his assistant Priests resisted this outrage; and for their fidelity to their God, were rewarded with robbery, exile and imprisonment. Thus, here, as in France—in the XIX as in the XVIII century—does democracy attempt to ride rough shod over the Church. Shall the Catholic then do homage to the tyrannical monster, and flatter its rank breath?—shall the children of the Church fawn upon, and lick the hand, upraised to smite their mother? God forbid.

As to whether an elective, or hereditary head of the executive be preferable—and after all this is the sole point of difference betwixt Monarchical Government, as it is in Great Britain, and a Republican form of Government—it is not worth while disputing. In a country like the United States, with no powerful neighbors, and consequently exempt from the necessity of keeping on foot a large military establishment, the elective principle is, perhaps, to be preferred. In Great Britain, on the other hand, which from its geographical position, and its political relations with other countries, must always maintain a large standing army, the elective principle would be, as the history of the world shows, an impossibility. The successful general, the head of the army, the holder of the sword, would always be Imperator, and the head of the State; and therefore, as a barrier against inevitable military despotism, we prefer the hereditary principle for ourselves. In other respects, Great Britain is no more monarchical than are the United States: "one man power" is as much unknown in England, as in the State of New York; the Queen has less political power than the President.

By maintaining however, the "monarchical element" in our Canadian constitution, we maintain our connection with Great Britain; and by maintaining our political connection with Great Britain, we avoid the misfortune and degradation of Annexation with the United States. Were it for no other reason than, than this of keeping Canada politically, and socially, distinct from the neighboring Republic, the Catholic should labor to maintain the "monarchical element" in our institutions; knowing this, that if ever our Church be robbed, our Bishops and Clergy ill-treated, or our Religious persecuted, it will be from the democracy that the blow will proceed; and that it is the same enemy that even now threatens to deprive us of all personal liberty, by incalculating the slavish maxim, that the will of a brute majority can make law, and that the child belongs to the State, rather than to the parent, and the Church.

POOR LAW v. CATHOLIC CHARITY.—An American paper, the Worcester (Mass) Transcript tells the following story of how the indigent sick are treated by Protestant Poor-Law Officials:—

"An old man named Markham was found by the roadside in Palmer, last Monday week, suffering intensely from the ravages of the small pox. The burning sun beat on his bloated and swollen features; he was unable to speak, and almost insensible to his hard condition. It was not till he had been taken over the hills to the hospital in Monson, and received the refreshing charities of that institution, that he was sufficiently restored to tell his mournful story. He lived in Wilbraham, and, as soon as the marks of his malignant disease appeared, he had been moved by order of the Overseer of the Poor to the limits of Palmer, and left by the roadside to perish."

But for our Popish Convents, our Sisters of Charity, and Ladies of Loretto, against whom poor George Brown does rage so furiously—similar scenes of disgusting brutality would be common in Canada. One of the two—Poor Laws, or Popish Nunneries—we must have; and of what the latter are worthy, the story of the poor old man given above is a fair specimen. In England indeed, we believe that similar, and even worse acts of atrocity are perpetrated every day of the year, and with the sanction of the laws; we have therefore no intention, by giving insertion to it in our columns, of attacking the Protestant institutions of the United States in particular. This, no British subject if he is wise will attempt, for the cry "look at home," and the unspeakably miserable condition of the poor in Protestant England, should never fail to call the blush of shame to the cheek of every honest

man, and to check any contemptuous allusions on his part to the treatment of paupers or criminals in other lands. At its worst, a Neapolitan dungeon—even allowing the truth of all the diatribes of the Protestant press against King Bomba, as they call him—cannot be worse than a Protestant Poor-house; neither is there any Catholic country on the face of the earth, where the vilest criminals are so harshly dealt with, as are the paupers of Protestant England.

We have received the first number of the New York Tablet published by Messrs. D. & J. Sadlier & Co., and cannot speak too highly in its praise. It professes to be a Family Journal; and as such will, we have no doubt, be a welcome visitor in every Catholic family, which can appreciate the many advantages to be derived from the perusal of a well conducted journal. The present number contains the commencement of a tale from the pen of Mrs. Sadlier, our talented townswoman.

The Treasurer of the St. Patrick's Orphan Asylum begs to acknowledge, with many thanks, the liberal donation of ten pounds, from the 1st Company V. M. Rifles, through their Secretary and Treasurer, F. F. Blackwood, Esq. The value of this generous gift is much enhanced by the fact that the company unanimously resolved to forego their annual dinner, in order to devote twenty pounds of their funds, in two equal donations, to the relief of the orphans.

The Treasurer of the "Montreal Protestant" Orphan Asylum acknowledges, with many thanks, the receipt of the handsome donation of forty dollars from the 1st Company of Volunteer Rifles, by the hands of Mr. J. T. Blackwood, being a part of the funds usually appropriated to the annual dinner of the Company.

NOT CREDITABLE.—The Quebec Gazette of the 6th instant, cites as "not creditable" to the Upper Province, "that besides the large quantities imported, about 3 gallons of proof whiskey on an average were consumed in 1856 by every man, woman, and child in Canada West." The Hamilton Banner, a violent anti-Catholic paper, thus moralises on the rapidly increasing immorality of the Upper Province:—

"Is it possible that during the year 1856, the quantity of proof whiskey manufactured in Canada increased from 2,679,200 gallons in 1855, to 3,267,381 gallons in 1856, besides inferior spirits which were manufactured, and that 2,448,613 gallons were made in Upper Canada, giving an average, in addition to large quantities imported, of about three gallons of proof whiskey for every man, woman and child in Canada West!!! So it appears from a return presented to the Legislature on Tuesday last. And we fear the proportion for the city of Hamilton will be still greater than that indicated for the whole of the Province. The progress of crime and bloodshed still holds on with unmitigated and startling audacity, as our columns this morning give too good evidence."

Who after this, will dare to call in question the efficacy of "Common Schools" and secular education, to repress crime, and promote the cause of virtue and morality?

RATHER EXPENSIVE.—From a statement given by the New York Freeman, it appears that the annual expenditure of Protestant Societies in New York amounted for 1857, to the sum of \$1,971,808. In the State of Massachusetts the jail expenses during the five last years have amounted to the sum of \$1,383,379.

LETTER FROM DR NICHOLS.

The following communication from Dr. Nichols, whose conversion to Catholicity has attracted so much attention of late, will be read with interest, and we are sure, with pleasure, by Catholics;—because of the truly Catholic sentiment of submission to the Church which breathes throughout. We offer no comments this week, but shall venture upon a few remarks in our next. Meantime, we would beg of our correspondent to acquit us of any want of clarity towards him; and to believe us when we assure him, that our constant prayer is, that he may henceforward remain steadfast in the profession of the Faith which he has embraced, and may continue to employ the talents with which God has blessed him, in the cause, and for the honor, of our holy mother the Church:

To the Editor of the True Witness.

DEAR SIR—A friend has had the kindness to send me a copy of your paper of May 23, containing a criticism of the "Letter to our Friends and Co-Workers, and a censure of the Boston Pilot for its publication." I do not wish to question the justice of your criticism or censure. The letter has, doubtless, grave faults of expression; for which my only excuse is ignorance. You, born and educated in the bosom of the Church, may well be charitable to the imperfect utterances of a new convert, or one who only hopes and believes himself to be such.

In the exercise of this charity, I beg you to allow me a few words of explanation, which may prevent injurious misconceptions. And, first, I send you herewith a copy of our letter, as originally printed, with the permission of the eminent Archbishop of Cincinnati, who has been personally cognizant of all the circumstances connected with our baptism. Mrs. Nichols has never been a public medium, nor acted as one, but in the circle of our family and intimate friends. No "incantations," or "diabolic rites," were ever made use of. The members of the circle, at their meetings, came into a state of silent, humble, and prayerful contemplation; and after the appearance of Catholic Spirits, the sign of the Cross was made upon each member of the circle, and a humble interior prayer offered, that no evil spirit or teaching might be permitted to come to us. The Spirits—good or evil—who instructed us, while we were in profound ignorance in the dogmas of the Catholic Faith, were, so far as we can see, the direct, and, under God, the only means of our conversion. In my ignorance, I know not by what

authority any pronouncement them to be evil spirits; have not been pointed to any such decision. The Encyclical Letter on the abuses of Magnetism does not appear to touch our case in any particular. We believe, with entire confidence, that the care of the Church respecting magnetism, necromancy, and modern Spiritualism, is a holy care. We acquiesce in all her requirements, in humble obedience. Still, your difficulty with regard to the Devil teaching Catholicity, is our's also; and therefore, we wish to be lieve in the judgment of a Reverend Father, to whom we submitted a careful transcript of the doctrines taught us, and who told us, when we had, as yet, no means of information, that "every item was of Catholic Faith." His words to us were—"I by no means think or believe them (the teachings) to be from an evil principle." He also stated to us his belief that the Lord, seeing our desires for the truth, might have thus vouchsafed to lead us into His Church. Did not the real Samuel appear once at the bidding of a witch, to the King of Israel? Is the Lord's arm shortened, that He cannot save those who honestly desire His salvation? Are there not persons in every nation, who belong to the soul of the true Church, but who are in incredible ignorance?—Cannot the same God who caused the true Samuel to appear anciently, also cause a true Saint to appear to persons most earnestly desiring the best good, though in great darkness?

As to the doctrines taught us, commending themselves to our reason and highest sense of right, we state a simple fact; and we humbly thank Almighty God, that His Church is Catholic enough to reach men by Faith and their reason, or by reason and their Faith. The constitution of our minds, and all our habits of thinking and feeling, were different from those of Catholics, who have had the blessed privilege of being born and nurtured in the Church. Our forms of expression may seem to such un-Catholics; but we trust that the matter expressed is not anti-Catholic.

We know well the disorders and diabolism in modern Spiritualism; and we rejoice in the care and discipline of the Church in this, and all that concerns us. We do not need to renounce necromancy; for we have never practised it. We have only been willing to receive truth and good, in what seemed the best way open to us, until we were brought into the Holy Catholic Church. Now, we seek our salvation in holy obedience to her requirements.

You have "painful doubts" of the reality of our conversion. There may come times of temptation, when the same doubts may assail us; but what can we do, but to leave the whole matter to Our Lord and His Church, striving to live to the end in holy obedience.

That there are many honest persons, sincere seekers after truth, having earnest desires for the highest good, among those with whom we were lately connected, we fully believe. We hope and pray that many of them will be brought into the Church; and it is hard for me to believe that those who have had the unspeakable privilege of being born in that Church, and who have corresponded to its graces, will hastily conclude that humble, earnest seekers after truth are diabolically led, or hallucinated, when brought within its pale, even though the means may appear extraordinary, or even miraculous.

It may be well to lift up a warning voice against the disorders of Spiritualism; well to try new converts with the imputation of diabolism, or the scourge of doubt; but they will remember their Blessed Lord was scourged, and of whom it was said, "He hath a Devil, and is mad;" and they will only take deeper root in His Divine Life, and have more of the sympathy of charity, for those who are being led in like manner to the foot of the Cross.

We were not hasty in accepting, or professing the doctrines so miraculously propounded to us. They were first written out, and submitted to a learned Father of the Society of Jesus, who pronounced them, in every item, of Catholic Faith. Later we read the books recommended to us by our Jesuit Fathers and Directors; and although the modes of expression chosen for our instruction differed somewhat from those of the books, we saw no difference in doctrine; and these forms and illustrations seem to have been chosen in the blessed wisdom of Catholic adaptation to the state of our understandings at that period. Humbly and joyfully we have accepted this Faith. We have asked, and received admission into the visible Church of God; and we hope, by His grace, to live ever in obedience to its requirements.

We devoutly believe that it was the Blessed Saint FRANCIS XAVIER, whose name we took in baptism, who instructed us in our ignorance, and led our trembling footsteps to the Cross of our Blessed Saviour. But if it has pleased Almighty God to compel a malignant demon to assume the guise of His Holy Saints, and teach the truths of His Holy Church, then so much the greater miracle, so much the more an exercise of His Almighty power. I confess that this thought is repugnant to me. I wish to believe that he who has instructed us in the way of salvation, is the Saint whose prayers I invoke; but if the Church should be guided to a contrary decision, I shall bow in obedience to its authority.

But, may I ask—where do you find the authority that makes you decide that it is impossible that St. Francis Xavier, who gave his whole life to the instruction and conversion of infidels, should appear to us, and teach us the way of salvation? Has he less love for infidels now, than in his life on earth? Has he less power to work miracles, or are we so much more unworthy, or less in need than the thousands whom he converted to the truth? Has he any less burning love for sinners?—Is he less the Apostle to infidels? I assert, as a fact, that a supernatural intelligence, purporting to be the Spirit of St. Francis Xavier, while we were all in entire ignorance, did instruct and lead us to the belief of doctrines pronounced to be "every item of Catholic Faith." Having so instructed us, he directed us to seek baptism, and the oral direction of the Church; and to that direction he has left us. We had been instructed in purity of life, temperance, and chastity, and we believed, in God and immortality. These were what I may have improperly called the goods and truths of our former state. I believe that these instructions, and a corresponding discipline, were given us, as a preparation for the reception of higher truths.

Dear Sir, we wish to be in unity with, and in utter obedience to, the Church of God. We love its Divine ordinances—its holy Sacraments. We give ourselves, and the poor remnant of our lives, wholly to this Faith, to which we have been brought in the infinite mercy of God, without thought or wish of our own; because out of that dense ignorance which envelops all Protestant and infidel minds. We have abandoned every other idea. May we not crave the charity of those who, by the Grace of God, have had no need of such means as seem to have been necessary for our salvation; who were born in a Church, to which a merciful Providence has brought us, and to which we look as the only source of consolation and hope.

Yours, in obedience, T. L. NICHOLS.

DEPARTURE OF HIS WORSHIP THE MAYOR FOR ENGLAND.—Our worthy Mayor left on Monday morning en route for England. He sailed in the Arabia, from New York, on Wednesday. Mr. Starnes' visit is strictly on private business, but it happens opportunistically for the interests of his constituents and fellow-citizens, as we understand, he has been charged with the memorial to the Colonial Minister from our City Council, in reference to the selection, by Her Majesty, of a Provincial Seat of Government. While he will be in London to afford Her Majesty's advisers personally any information they may desire on the subject of the claims of Montreal to that much coveted distinction.—Herald.

RATHER RICH.—The following reply of the Earl of Oxford to a deputation of "Swaddlers" of the Norwiche Bible Society, requesting him to stand President to their annual meetings, is too good to be lost. His Lordship sent the subjoined reply to their Secretary:—

"Sir,—I am surprised and annoyed at the contents of your letter; surprised, because my well known character should have exempted me from such an application—and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table, I have lately taken to the turf, I fear I frequently blaspheme, and I have never distributed religious tracts. All this was well known to you and to your society; notwithstanding which you think me a fit person for your President. May your hypocrisy be forgiven, but I would rather live in the land of sinners, than with such saints. I am &c., OXFORD."

Hardly a day passes over but we are pained by one or more applications from respectable young men newly arrived in the Province, vainly seeking for situations. In some cases their funds are exhausted, and they know not where to turn for food and shelter; and men of education would gladly turn to any labour which would give them bread. Some who had the means have returned to England, and many less fortunate would be glad to follow their example. Hundreds of clerks and shopmen have been induced by the falsehoods published in the "Canadian News" and other organs of the Grand Trunk to try their fortune in a country which does not furnish sufficient employment for those now here; and the result has been ruinous to them. We know instances in which such young men landing with from £20 to £30 in their pocket, have gone the round of the cities in Upper and Lower Canada, finding in all of them more applicants than situations to be filled; and finally returned here broken in spirit and exhausted in purse to contemplate the certainty of want in a strange land, or to accept the alternative of crime.—Commercial Advertiser.

RECORBER'S COURT, GENTLEMANLY AMUSEMENT.—John Hussey, 22, and Samuel Tyson, 21, Ensigns in the 39th Regt., were brought up this morning charged with having wrenched knockers from doors in Craig and Sanguinet Streets, on Friday night. From the evidence of Constable McCall, it appears that the police received instructions to keep a sharp look-out for parties who have for some time disturbed the peaceable inhabitants of this city by their midnight depredations. Accordingly, whilst walking along St. Denis Street, between one and two on Saturday morning, the Constable observed two suspicious looking gentlemen, with window-blinds in their hands, walking from St. Louis Street in the direction of Craig Street. Shortly after he heard them say "Let us go up this street" (meaning Sanguinet Street). Before doing so, however, they left the blinds against a fence. The Constable followed them at a distance, and observed that they made for a house belonging to Mr. Leblanc, the lawyer; but as some person was standing at the window with a lighted candle, they retreated—left in front—as far as Dubord Street, and thence to St. Denis Street, where they made a sortie, and broke a bell handle, after which they retreated in a zig-zag manner to Craig Street, in which they commenced examining the different houses, previous to the grand assault. Having arranged their plans, and cast a "longing lingering look" in all directions to see if there was any sign of the enemy in sight, they commenced operations with a blank movement on to a house belonging to Mr. Prevost, the knocker of which they quickly wrenched off. Having performed this movement in a most gallant manner, and to their own satisfaction, they hastily made a retreat to the tune of "We won't go home till morning," in the direction of Sanguinet and Craig Streets. At this crisis the enemy first showed himself, and threw them into a complete state of disorganization. Police Constable McCall immediately challenged them, and inquired the object of their visit at such an unseasonable hour, when they laughed heartily, and said, "Do you know who we are?" The Constable replied that he did not, but requested them in the Queen's name, to accompany him to the station house, to which they consented. Having arrived there, they were searched, when two well-handled and two knockers were found in the possession of Ensign Tyson, with his companion, locked up for the remainder of the night. The Court considered the charge proved, and regretted that two gentlemen holding Her Majesty's Commission, and who should therefore protect and defend the property of the citizens,—should be the first to destroy it. As an example to others, the sentence of the Court was, that they pay a fine of 25 each. The fine was immediately paid, when the two gallant gentlemen hastily beat a retreat, and disappeared.—Montreal Herald.

SABBATH BILL.—As was to be expected Mr. Brown's paper the Globe, is "sorely exercised" at the result, and "improves the occasion" by venting his malice and uncharitableness against the Protestants, who voted in favor of Mr. Ferris' "hoist"—publishing their names, in large capitals and "compounding" them to his (the Globe's) "Broad-Protestant" friends among their constituents. The Globe thus clearly demonstrates how false and insincere were all Mr. Brown's reiterated statements in the House, that it was not on religious, but upon moral, political, and social grounds that he sought to coerce the conduct and actions of others. The falsehood and hypocrisy of such statements are very effectually exposed by the simple fact of his, this, picking out the Protestant opponents of his bill, for the especial condemnation of his supporters, in and out of the House. If Mr. Brown's motive was not, essentially, a religious one, why allude to the religion of his opponents?—Why hold them up to the condemnation of their co-religionists?—Commercial Advertiser.

The existence of the state of affairs which has been exhibited by the disclosures before the Railway Committees, joined to a widespread and fairly grounded belief, that these are the common incidents of every chapter of our Railway history; and to the impression which is strongly rooted in the minds of the people at large that the Halls of Parliament are the great arenas of rascality, and the members of them as a mass utterly unprincipled, corrupt, and contemptible, is dangerous to the safety of society, to the permanency of our system of Government, and to the hope of our future nationality.

The corruption which originated in the highest, descends to the lowest ranks of society, and we cannot be surprised to find the constituencies selling their votes to the highest bidder, when they know that the purchaser calculates to coin the position he pays for into gold at the earliest opportunity.

The country wants an entire change of representatives; all the railway politicians, the mob of directors, promoters, contractors and the like should be discarded, now and for ever.—Commercial Advertiser.

NO CONNECTION BETWIXT CHURCH AND STATE.—At the meeting of the Synod of the United Presbyterian Church, which has for some days past been sitting at Toronto, the Rev. Dr. Taylor, of this city, moved that a petition be presented to the Governor General, praying that he would appoint a day of Thanksgiving, to be observed annually sometime in the fall of the year. The motion was made in order that the members of all Christian denominations should have, at one and the same time, the opportunity of shewing forth their praise for mercies vouchsafed. But it was objected to on the ground that Government had nothing to do in Church matters, and that its interference in this respect should neither be solicited or encouraged. The majority of the Synod seemed to think that this was the proper view to take of the matter.

and an amendment, negating the motion, was carried, after a reverend gentleman had capped the climax by suggesting that instead of a day of thanksgiving, the Governor should be requested to appoint a day of humiliation and prayer, on account of the sins of His Ministry. The latter motion, if it would do any good, is certainly as necessary, if not far more so, than the former.—Transcript.

The Montreal Herald asks "What must men think of the self sufficient editor of the Witness, who refusing all right of free judgment to those who differ from him, and do not believe they are "making light" of any Divine command in performing any necessary secular duty, or indulging in any innocent recreation on Sunday—who do not believe that the Lord's Day of the Christian is like the Sabbath of the Jew, founded on a Divine command, but upon a time-honored—and which time has proved to be a most useful and most judicious—rule of the Christian Church Catholic—condemns them as not only "ungodly" and "iniquitous," but, because they will not trim their conscience at his dictation, holds them up to his readers as being men who are "never safe from falling into the grossest wickedness," and who, if not so now, "will become regardless of character and principle." Can His Holiness the Pope make any higher claims to infallibility, in matters spiritual, than this Protestant Editor?—whose views in reference to the Sabbatharian, and consequently the Divine character of the Christian festival of the Lord's Day, although they may possibly be correct, and by those who hold them should be conscientiously acted upon, are, nevertheless, in direct opposition to the opinions and teachings of such men as Luther and Calvin, and Paley, and Arnold. But it is vain to appeal to the reason of those who hold all men to be "ungodly," "iniquitous," and "grossly wicked," who differ from them in their interpretation of their common rule and guide in all matters spiritual—the Holy Scriptures. Well may we ask such modern pharisees, in the words of the Apostle to the Gentiles, "Who art thou that judgest another man's servant?"

FATAL ACCIDENT.—Sergeant William Eiden and Private Garrett Whelan of the 5th Regiment, were drowned by the upsetting of a boat between Kingston and Wolfe Island on Friday afternoon, while proceeding to net out station. Both were good soldiers, the former bearing the French Emperor's decoration received on the Queen's birthday for distinguished conduct in the Crimea. The latter was also in the Crimea. Both served in India and were present at the battles of Moolker, Perozashah and Sohran, in the campaign of the Sutledge. The bodies have not yet been found.—Commercial Advertiser.

RAILWAY ACCIDENTS.—A gentleman named G. B. Pascoe was killed on Thursday evening while walking on the track of the Great Western Railway near London. He was lately from England, and came from Montreal to London. At the time of the accident he was returning from a shooting excursion, and was supposed to be in liquor. Deceased was only 21 years of age, and supposed to be respectably connected.—H.

A man by the name of Robt. Miller was run over by the up train, at Woodstock, on the same evening. His legs and one arm were cut off by the train passing over his body. He lived but a short time after.—H.

\$4,252 STOLEN FROM A BANK CLERK.—A reward is offered by the Bank of British North America for the restoration of a parcel containing bank notes and cheques to the value of £1063, which was lost or stolen Thursday morning, under the following circumstances. Between 10 and 11 o'clock, Mr. Robinson, clerk, left the British Bank, as usual, to exchange at the other city banking institutions their notes and securities. When he went from the building he had a parcel in his hand for the Bank of Upper Canada. He proceeded along St. Peter Street which was thronged with persons at the time, and arriving opposite the Quebec Bank, thinking he felt a hand in his pocket, he turned round, and discovered that the parcel for the Bank of Upper Canada was gone. No one was seen near him at the moment and it is supposed his pocket was picked before he reached the spot where he first missed the money. Mr. Robinson has been in the service of the British Bank for many years, and is a highly respectable citizen, with whom the public sympathize on account of his heavy loss. Payment of the cheques has been stopped; the notes are principally \$1 and \$2 bills, the total amount of which is £266,150.—Quebec Chronicle of Tuesday.

Births. On the 8th inst, the wife of Henry Starnes, Esq., of a daughter.

Died. At Carlton, on the 19th ult., of liver complaint, Sarah Carrigan, the beloved wife of James Farrelly, aged 67 years, a native of the County Monaghan, Ireland, deeply and deservedly regretted by a large number of friends and acquaintances.—May her soul rest in peace.

JOHN COLLINS, Auctioneer, LAND AGENT and COMMISSION MERCHANT, 245 Notre Dame Street, 245.

STRICT personal attention to OUT-DOOR SALES of all kinds of MERCHANDISE, HOUSEHOLD FURNITURE, FARMING STOCK and REAL ESTATE. Montreal June 11.



A SPECIAL GENERAL MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL this EVENING, (Friday), the 12th inst., at 8 o'clock precisely, for the purpose of electing new members, to receive a report from the Library Committee, and to make arrangements for the procession on the following Sunday.

By order, WM. WALLACE O'BRIEN, Recording Secretary. June 12. Emigrant Agency for St. Patrick's Society, 35 Common Street, DR. M'KEON'S OFFICE, WHERE EMIGRANTS on arriving will receive gratuitously all information concerning Lands open for Settlement, wages of labor in Montreal, &c., and where Employers in search of hands may apply with advantage. STEPHEN FURLONG, Sub-Agent. June 12.







MONTREAL MARKET PRICES. Table listing prices for various commodities like wheat, oats, barley, and other goods as of June 9, 1857.

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We are also indebted to the relatives of Mr. Griffin, residing in this country, for an original contribution to this edition; which will be found gratefully acknowledged in the proper place.

As the life of the Author forms the subject of one entire volume, we need say little here, of the uncommon interest his name continues to excite.

Unlucky the majority of writers of fiction, his reputation has widely expanded since his death.

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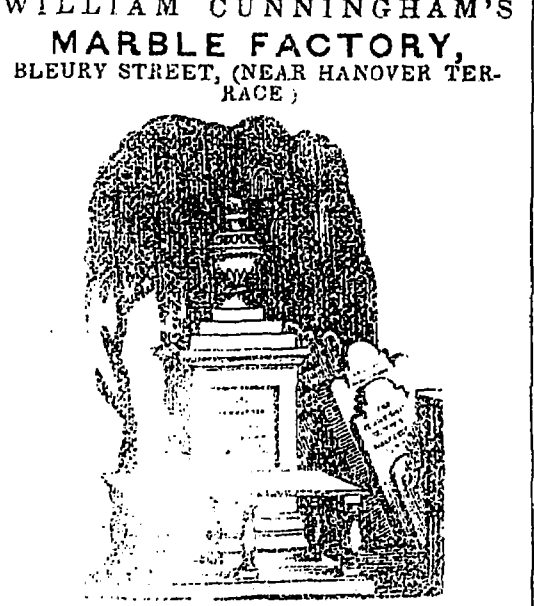
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