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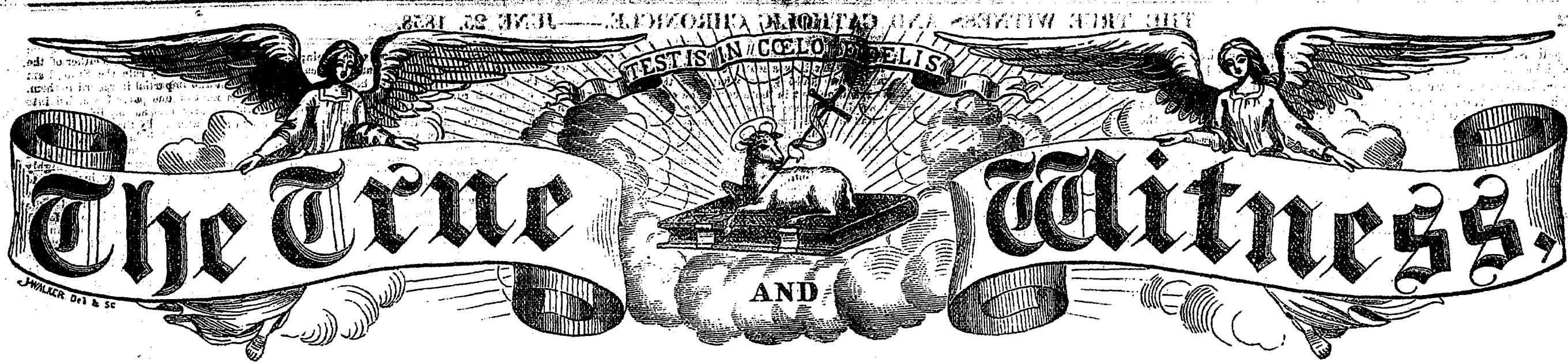
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CATHOLIC CHRONICLE.

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No. 46.

THE BRANDY REMEDY.

The homoeopaths say "like cures like. It may be so occasionally. At any rate, doctors cure drunkenness in the military hospitals of Prussia by means of brandy."

Karl Flader was a Rheinland subject of his majesty of Prussia; and Karl, like many others I could mention in Rheinland, as well as out of it, got drunk very often. He drank of the best when he could get it, and when he couldn't he drank whatever he could get. Karl Flader wasn't very particular about his drinking, if only there was alcohol in what he drank, and he could get drunk upon it. Water was his aversion, except when used in his watering-pot; for Karl was a market-gardener. "I don't know what water is good for," Karl would often exclaim, "except for my cabbages." He was destined to know better one day. Karl was an industrious man when he wasn't drunk, which was oftener than he was industrious; and so, you see, there could not be much said in favor of his industry, upon the whole. Karl Flader was naturally a good-hearted fellow. Even drunkenness had not been able to make him quite dead to all shame. He resolved once to do without strong drinks. He kept his resolve: but he was ill. He resolved a second time; and again kept it; but he hadn't any money. So you see the way Karl Flader kept his two resolves wasn't very meritorious on the whole.

"Suppose you could have whatever you might wish for, what would you wish for?" said Franz Muller to Karl one day.

"Rhein-wein and schnaps."

"And if you could get as much brandy schnaps as you liked, would you ever get tired of it?"

"I should think not," said Karl. Karl Flader, to whom the words, Rheinwein and brandy schnaps were suggestive, began to feel as if he wanted some. So fumbling in his pockets, one after the other, and being a little rich that day, he drew out a thaler, and patting his companion on the shoulder, said, "come my fine fellow, now, let's have a glass."

But Franz made wry faces, and shook his head.

"Zounds! what is this, Franz?" said Karl; "you could once drink like the best of us."

"That's when I bought it myself," said he; "and could only get it by paying."

"You're a funny fellow," said Karl; "but I like to be obliging. Here pay for me, if you like; but schnaps I must and will have. 'I can't do without it.'"

Franz hadn't any money, which ended the matter: but if his pockets had been full of money the result would have been the same.

"Stop, my friend," said Karl, "next month when your time of soldiering comes, then you have as much as you'll like to drink, for nothing—perhaps even more."

"Long live the king, then!" said Karl; "I didn't know he was so liberal."

"Then you don't know anything about his majesty," answered Franz; but tattoo beats, I must away. Adieu."

Now it was as Franz said; the time had almost come for Karl to serve as a soldier, and what Franz had said about the King of Prussia's liberality warmed Karl's heart to such a degree that living on anticipation, he did a thing he did not think he could have done—went home, and to bed, without schnaps, though he had a thaler in his pocket.

A month soon passed over the heads of all of us, and to Karl Flader it seemed to pass more rapidly than it does to you and to me; because he got drunk almost daily, whereas you and I don't get drunk at all, which things all put together come to this—that every moment of drunkenness is a moment stolen from the drunkard's life. The day came, at length, when Karl must doff his gardener's clothes, put on his soldier's attire, learn goose step, handle—not Brown Bess, nor the Minie—but the needle gun; for, of late years, the needle has other besides tailoring work to do in Prussia. Tailors' needles make holes through men's contumacious, and the needles of needle-guns help to make holes through men—that is the difference.

Karl was awkward at first—all recruits are. He stooped, he stumbled, he didn't turn out his toes. But the drill-sergeant is everywhere a smart fellow; he soon licks awkward recruits into shape; and smartest among the smart is the drill-sergeant of Prussia. Karl not only pleased himself in the end, but also pleased his betters. "I deserve something to drink; I wonder if they will give us some!" but nothing of that sort was forthcoming.

"I thought you told me a man had nice things given him to drink in this place?" said Karl to Franz one day.

"How can they expect to give you any until they know you are fond of them?"

"By the great Fritz, I'll show them I am;—this very night I'll show them!" said Karl, draw-

ing a thaler from his pocket. He chucked the thaler up in the air, and caught it in the palm of his hand as it came down again. "There, my pretty little fellow," said he to the silver coin; "look me full in the face once more, for by all that's good to drink in Rheinland, you and I are soon to part company."

It was rare for Karl to make a resolve and not hold to it in such a matter as this. So he went away to the nearest bibbing place, and bibbed and sipped, and bibbed again, until something got into the place where brains alone should be.—Karl was a soldier now, and knew what he might expect if he got to the barracks too late. So when tattoo beat, he ran and fell, then got up and ran again—all of which made him still more drunk than he was before. He arrived at the barracks a little too late, and was duly reported for the same. If he had not been reported, the falling would have told a tale. He was all over mud, and the King of Prussia doesn't allow his soldiers to make themselves muddy for nothing.

Karl went to bed; and in the morning when he awoke, he began to reflect what the consequences of his indiscretion might be.

"Shall I have to ride the sharp-backed horse?" said he to Franz.

"By no means, my friend; on the contrary, having shown what your likings are, you will have brandy schnaps to your heart's content, and all for nothing."

"You don't say so."

"I do though."

Before we acquaint the reader with what next took place, we must describe to him what sort of an animal is the sharp-backed horse. Be it known, then, that the cat-o'-nine-tails is unknown in Prussia—but there are punishments just as bad. One consists in riding astride on a sharp, ridge-like piece of timber, which causes great agony. If you wish to gain a notion of it, seat yourself astride upon a triangular park paling, and stay there until your lesson is complete.

While Franz and Karl were still in conversation, Dr. Krauss, the military surgeon arrived, accompanied by the corporal.

"We are going to place you in the hospital," said Dr. Krauss; "your case is desperate."

"In the hospital," thought Karl, "why I was never better."

Dr. Krauss, however, knew best about that.

"You like strong drinks?" said the doctor.

Karl meditated, and scratched his ear; but the case was so mysterious that he made no reply.

"Answer me, my man; nobody means to hurt you. You like brandy?"

Karl pleaded guilty to the delicate imputation.

"Come with me, then."

So the doctor put Karl into a room of the military hospital, all alone; and saying, "You will be well attended to," he turned slowly away, locking the door behind him.

Karl wondered what they were going to do with him, and what would come next. He did not wonder long; for the door opened, and in came an orderly with breakfast rations. Mark you what they consist of—a basin of stirabout, and a loaf of bread! The warder having placed these things on the table, asked Karl if his appetite was good.

"Not particularly."

"But taste," said the warder.

Karl tasted the stirabout; it was strong of brandy.

"Delicious!" exclaimed he.

"And the bread?"—it was soaked in brandy!

"Delightful!" exclaimed Karl. He thought he had never made so hearty a breakfast in all his life.

"You like it?" said the orderly.

"I should think so!"

"If," said the orderly, "you like to drink I will send you something."

"What?" demanded Karl.

"Brandy?"

Karl could hardly reconcile himself to the belief that he had fallen so much in luck's way.—

"I know what it is," said he to himself; his Majesty, the King, God bless him, like his champagne, and likes his schnaps, and he likes his men to do as he does. Let me have some brandy at once," said Karl.

The orderly disappeared, and presently returned, bringing with him an enormous bottle of brandy, and a large horn.

"If you get drunk a glass might break," said he, addressing Karl. "This horn cannot break. Drink and enjoy yourself."

Deep were the potatoes Karl made that day. Though quite alone, he could not restrain his emotions; he stood up, placed himself in theatrical attitudes, and toasted good King Frederick William so often and so heartily, that before dinner time came he was floored. On the floor, accordingly the orderly found him when he made his next rounds. Karl ate no dinner that day, nor supper either; but when morning arrived, the effects of his debauchery had worn off to

such an extent that he was ready for breakfast, composed, as on the day before, of stirabout and a loaf of bread, each seasoned with brandy.—Karl partook of this breakfast heartily; but he nevertheless left some untouched, which was not the case the morning before.

"I fancy it is almost too rich," thought Karl. Though the brandy bottle was replenished and near him, Karl, for some reason or other, partook of the contents so moderately, that neither did he get drunk, as before, nor was his appetite spoiled for dinner.

Up came the orderly with dinner in good time. Dinner as follows:

- Soup seasoned with brandy.
Cabbage "
Potatoes "
Boiled meat "
Bread "

"I'm much obliged," said Karl to the orderly, as he smelt the brandy fumes escaping from his eatables. "I'm much obliged for the doctor's kindness, but this you see is rather too rich to go on upon. 'I'll take my victuals to-day without the brandy, and drink the brandy afterwards.'"

"We don't keep such victuals," replied the orderly. "The doctor knows what's best for you to eat, man—you'll like it in time."

So Karl ate his victuals, and he thought they were not so bad after all.

"If you please," said Karl, when he had eaten all he could, "I should like a little water—just a teetle."

"We don't keep such a thing," said the orderly.

"No water?"

"None."

"Then could I have some brandy-and-water?" asked Karl.

"Yes, I'll bring some mixed in the proportion the doctor thinks right."

"Please, I would rather mix for myself."

"You can't do that; the doctor won't let you touch water."

"Water isn't such a bad thing in its place after all," thought Karl; for by this time his inner man waxed uncomfortably hot, and his blood rushed to and fro, as if it was forced by a hand-pump.

Supper—Stirabout and brandy.

Breakfast—Brandy and stirabout.

Dinner—Soup with Brandy; cabbage idem; meat idem; bread, potatoes, idem, idem;—brandy, brandy! everything they gave poor Karl to eat and drink steamed and smelt of brandy.

"For heaven's sake, let me have a draught of water," said he, when dinner time on the third day came; "just one draught of water."

"No, not a drop."

"But I shall die—I am on fire—I burn!" roared Karl; "give me water—water!"

"No, drink your brandy-and-water."

"I can't—I won't!"

"Well, then, go without."

Dr. Krauss came on the third day. He felt Karl's pulse, and looked at his tongue, and asked him if he felt better.

"Better!" exclaimed he, "I am dying by inches! Give me water! one draught of water! Let me out—beat me—put me on the sharp-backed horse—shoot me!" roared he, "but don't murder me like this!"

"Why, don't you like brandy?" said the doctor, with a grin so malicious that it might have sat on the face of Mephistopheles, without disparagement to his fiendishness.

"Like it? I'll never taste a drop again."

"Yes, you will," said the doctor; "you'll take it for exactly seven days more." He did; and Karl could never look alcohol in the face afterwards.

And this, reader, is not quite a fiction; for in this way they cure drunkards in the military hospitals of Prussia.

REV. DR. CAHILL.

THE WHIGS OF 1858.

(From the Dublin Catholic Telegraph.)

The Whigs can no more alter their political character than an Ethiopian can change his skin, or a leopard his spots; and in recording their conduct for the year 1858, one is only noting their history for the current time, writing the last contemporaneous page of their natural career. And this office one performs in something of the same feeling as the Astronomical Secretary at Greenwich quotes, during each successive year, the certain fluctuations of the barometer rising or falling, according to the meteorology of the season. Since the hour when Whiggery first existed in these countries, it has never risen one line in public respect except by pressure: remove this external force and Whiggery, or, as O'Connell used to say, "base" Whiggery, falls down to its natural lowest essential level.

The late alliance of Lord Palmerston with Lord John Russell, in reference to the confiscation of the lands of Oude, can surprise no noble acquainted with the conduct of these two noble

lords on the Continent of Catholic Europe, during the period of their past administrations.—Austria, Naples, the Roman States, Lombardy, Spain, Portugal, trace their respective revolutions, and their political and social embarrassments to the perfidious stratagems of these fallen English Whig diplomatists; and according to the old Irish proverb "set a thief to catch a thief," no one with the small talent he possesses could expose with more scathing severity the intrigues of these Whig lords in every part of the world than Sir Robert Peel, their former Envoy at Berne; their trained anti-Catholic emissary and confidential tool amongst the ferocious free corps of Switzerland. For the consistency of the Whig alliance, it is a pity that Lord Minto had not been made a consenting party to the execution of the Oude confiscation, in order that in the just catastrophe which has befallen these Whig leaders, the whole family should be buried together in one political grave: and without the hope of a future ministerial resurrection. In all the political mishaps which have already occurred, or which will hereafter happen to these unhappy lords, the correspondence with Kossuth will be ever flung in the teeth of the one, while the Durham letter will be shaken in the face of the other: and the future historian in writing their biography, and noting the practical results of their official career will be compelled to admit that few public men in these countries have done more to raise up enemies against England from all the surrounding nations: or to involve the kingdom in reckless wars which could be avoided, and in enormous debt which could be saved.

The Derby Cabinet at present claims much credit before the English public for having supported the landholders of Oude against the confiscation of the Whigs. It is scarcely possible that the public can be made to swallow this palpable figment to cover English military weakness, when all the world knows that it is the inflamed combination of the people of Oude themselves, which has defied the power of England, which has called forth the remonstrance of Sir James Outram, and which has changed Whig confiscation, forsooth, into Tory clemency! The people of India know too well that the names of Warren Hastings or Dalhousie: Wellsley, or Canning, are all the same to them: and that annexation, spoliation, and persecution, have ever been the weapons employed by Whig or Tory in the government of their country, since the hated infidels (as they call the English) first set their foot on the soil of Hindostan. Aye, Tory clemency! no, not at all: the clemency which just now is made the subject of such vaunting ministerial braggadocio, is the clemency of the wolf, in presence of the shepherd's dog. It is the clemency inspired by the thinned numbers of our brave, incomparable army: it is the clemency felt by the approach of the dog-days, when armies of Sepoys bask with delight in their own native sun, while European blood is boiled into vapour: and European flesh is baked into original clay. Yes, indeed, clemency! who ever heard of English clemency to her subjects, till like the Americans at Bunker's Hill, they discharge their muskets into the eyes of her battalions, and exact clemency at the point of the bayonet? England has never been known to grant even justice to her suppliant dependencies, till forced by arms or policy: hence the restless, the discontented, and the aggrieved, have ever neglected constitutional means of seeking redress for national grievances: they adopt, on the contrary, reckless agitation: and not unfrequently illegal combination, because England has herself set the example of never conceding the popular claims, till compelled by internal danger or foreign threats. And much as the House of Commons now boast of their liberality towards Oude, it is the Indian climate, our exhausted resources, and the Mahomedan sword, which have so suddenly awakened this unusual sympathy for the landholders beyond the Ganges.

On reading the various speeches delivered in Parliament during the late debate in favour of the people of Oude, and in censure of the confiscation despatch, the Irish historian cannot fail to recollect the argument put forward on this question by the Derby Cabinet, the Tory members, the Conservative side of the House. According to the justice of these legislators, Oude should not be confiscated—for the following reasons:—

Firstly—Because Oude was a nation which really had never been subdued: had never acknowledged English rule.

Secondly—Because the people fought for these unconquered rights rather than against English allegiance.

Thirdly—Because they must, therefore, be looked on as honorable foreign enemies rather than domestic rebels.

Fourthly—Because England has unjustly demanded the right over their private property, rather than enforced the mere transfer of their allegiance from their native king to the Queen of England.

And lastly—Because they believed, though falsely, that England intended to change their religion by force.

On all these grounds, therefore, the Tories declared that the despatch of Lord Canning is a palpable injustice; and hence, that the people of the East, the Hindoos, the Mahomedans, the Buddhists, the Thugs, the Lamatists, the worshippers of Baal, the followers of Juggernaut, the sacrificers of human victims, are not to be disturbed in their political rights; their lands are not to be confiscated; they are to enjoy under the Derby Cabinet, the unmolested possession of their estates, their territorial rights; and they are to live in the free exercise of Hindooism, Mahometanism, Buddhism, Thuggism, Lamatism, Baalism, Juggernautism, with all the varieties of these monstrous, inhuman, cruel, and libidinous rites of worship which degrade man below the level of the beast, and libel the character of God, as the omnipotent encourager of all immorality and crime. This statement, in few words, is the brief sketch of Conservative clemency, Tory justice, and English theology, in reference to the late legislation towards the people of Oude.

When the Irish historian reads these speeches, and hears the defence put forth by the present Government in favor of Oude, what a proof of the gross injustice, the reckless spoliation, and the thrilling cruelty practised towards Ireland from the reign of Elizabeth up to the present hour. When I am now asked why I inveigh against the confiscation of the lands of Catholic Ireland, I quote the despatch of Lord Malmesbury; when any one inquires why I arraign the monarch of these past days with injustice, I direct attention to the speech of Disraeli; and when the children of Ireland are charged with rebellion, when they weep over the cruelties practised on their fathers, they can refer to the decision of the present Government for the accuracy of their judgment, and for the strict propriety of their feelings. If the English Government of 1858 in the nineteenth century have pronounced a verdict in favor of Oude, against confiscation, injustice, and persecution, I quote that verdict in favor of Ireland against the Government of Elizabeth in 1558; against James in 1605; against Charles in 1663; and against William in 1688. If it be a crime against the laws of nations to rob Oude for the reasons already assigned, it must be tenfold, one hundred fold a greater offence before God and man to have, under the circumstances, oppressed Ireland in the reigns referred to with a political and religious persecution unparalleled in the history of the civilized world. What is injustice in the East, cannot be justice in the West; and if modern cabinets can be taken as evidence against the decisions of past legislatures, Ireland can hold up before all mankind, the verdict of the present Parliament in reference to Oude, as a logical, an unanswerable demonstration of the immeasurable tyrannies, which centuries ago have been perpetrated against her, and which for ages past have been continued against her with a vigor of which there is no example in European history.

Ireland never submitted to the rule of England, till finally conquered in the reign of Elizabeth—Mullagimast is my evidence—why not, therefore, concede to her the national justice put forth in the despatch of Lord Malmesbury.

Ireland took up the cause of the unfortunate Charles against Cromwell; advocated royalty against rebellion—why not, therefore, adopt the speech of Disraeli in her defence?

Ireland stood by the fortunes of fallen James, her rightful sovereign, against the usurpation of William: why not, therefore, reward her according to the late verdict of Lord Derby's Cabinet? On this day England is, therefore, judged from her own mouth: and the records of the House of Commons in the year 1858 will supply the future historian with the public confession of England's guilt towards Ireland, pronounced by the lips of the first Minister of the Crown, ratified by the assembled Parliament, and accepted by the public, the universal voice of the nation.

Not like the Hindoos, the Mahomedans, and the Thugs, the religion of Ireland was also proscribed by the successive cabinets of three long and sad centuries: and the legislation of these dismal days (reported in Scully's penal laws) stands an imperishable monument of the enormous crime, with which England is charged before earth and heaven, for her conduct to our unhappy, persecuted country.

In addition to confiscation, banishment, and death, they even changed the names of the children whose paternal estates they had seized: and when I travel through this country I meet few persons, even in the middle class, who have ever read or heard this perfidious conduct of James I. to the Catholics of Ireland: This degraded and beautiful offspring of his persecuted and beautiful mother, was the principal agent who planned to have the names of the ancient Irish families changed into the names of trades and

occupations. When I converse with the poor Irish laborers and others, whose names are now Mason, Barber, Carpenter, Baker, Wall, Brick, Smith, Talor, Wood, Bush, Banks, Waters, Tree, Dale, Pine, Ash, Herring, Trout, Salmon, Pike, Snipe, Sparrow, Partridge, Woodcock, Plover, Hen, Peacock, Black, White, Grey, Brown, Green, when I tell these poor fellows that their names are in reality such as O'Shaughnessy, O'Doherty, O'Donohoe, O'Flaherty, McMahon, McDermott, &c., &c.: and when I further state that their names have been changed into the names of some great English families, or into the names of trades, and birds, and beasts, and stones, in order to make them forget who were their fathers, to efface the memory of the plunder of their estates, their eyes flash and their bosoms beat high, as they thus get even a historical glance at their ancient pedigree, their family injustice, and their ignoble surnames. The whole case of Ireland, as contrasted with Oude, is, therefore, one of spoliation and injustice, now admitted in Parliament by almost unanimous consent: the lands of all Catholic Ireland were confiscated, leaving to each Catholic, as a maximum of possession, half an acre of bog and an acre of arable land; while in reference to the Catholic religion it was felony in a Priest to say Mass, felony in a schoolmaster to teach even the alphabet; thus extirpating by past legislation all property, education, and religion in this country. I thank the Whigs for having brought forth this scathing verdict of the Conservative Cabinet; thus in the end of ages pronouncing from their own lips the injustice of their Conservative ancestors; and at the same time writing a true epitaph on the tombs of our martyred fathers.—The same confiscation in principle is still carried on in Ireland, in a silent though not less efficient manner, in the persecution of the poor. Within the last ten years seventy-five out of every one hundred cabins of these poor (see police report) have been levelled to the ground: the aged have perished in the diseased lanes and alleys of the crowded town, or died in the poorhouse; while their orphan abandoned children fled to America to escape the horrors of fame, or the terrors of extermination. And how grievous is it to see, that while the Oude rebels are caressed, the fathers, the brothers of the brave Irish soldiers in the service of England cannot receive from the same Legislature which protects the Mahomedan enemy, any favorable change in the laws, which give power to a vindictive landlord over their life and death in the home of their ancestors, the birth place of their children.

May 27. D. W. C.

MR. S. O'BRIEN'S ADDRESS TO THE PEOPLE OF IRELAND.

PART X. FOREIGN RELATIONS.

It is supposed by some persons that if this country possessed a Parliament competent to legislate for Ireland, but were not represented in the British Parliament, it would exercise little control over the foreign policy of the empire.—Never was a notion more unfounded. At present the opinion of a majority of the Irish members with respect to foreign affairs may be disregarded by the British Government—even in reference to such a contingency as the occurrence of a war; but, if an Irish Parliament were to sit in Dublin, it would be extremely dangerous for Great Britain to undertake a war without the sanction and approbation of the people of Ireland. It would be necessary to satisfy the Irish legislature that the war was just and necessary before it could be proclaimed. Otherwise the Irish Parliament would decline to give that co-operation which would be almost essential to the success of military operations. It would say to the British Minister, "You may go to war if you please, on your account, but we will give you neither money, nor men, nor moral support, unless you prove to us that the war in which you are about to engage is one which is compatible—not alone with the interests of England—but also with those of Ireland, and with the obligations which are due to justice and humanity. I admit that this check upon rash undertakings would be very distasteful to the British Cabinet, but it would be extremely advantageous to the empire at large. It is easy to imagine cases in which such a check would save Great Britain from defeat and disaster—if not from utter ruin. Perhaps some of my readers will mock at me if I contemplate the occurrence of calamities which have not actually taken place: but nevertheless I will bring forward, by way of illustration of my argument, one of the most recent wars in which Great Britain has been engaged—that with Persia. I affirm with confidence that there were not, at the time when hostilities commenced, in both Houses of Parliament twenty men who understood the grounds upon which Great Britain had become involved in war with Persia. Even still the great mass of the population of these realms is utterly ignorant of the motives of a war which might have been most fatal in its consequences to the British empire. Ministers continually declined to give any information on the subject until after the war was concluded, and even to this hour no satisfactory explanation of its objects has been afforded to the public. Though I have watched the progress of public affairs with considerable vigilance since my return to Ireland, I confess that I share, to a great extent, the general ignorance which prevails upon this subject; but, in so far as I have had opportunities of forming a judgment respecting it, it seems to me to have been an act of wanton and arbitrary caprice for which no adequate justification is to be found in the relations that subsist between Great Britain and Persia. However this may be, it is certain that, by the renewal of peace with Persia, the imperial power and influence of Great Britain escaped, through mere goodluck, from the most formidable peril to which they have been exposed during the last forty years. The great bugbear of a certain class of politicians is the disposition imputed to Russia to make aggression upon the eastern empire of Great Britain. Now, there is no part of the whole world, in which Russia—if that power

really desired to come into collision with England—ought to select a battle field so readily as the provinces of Persia, which are contiguous to the Caspian Sea; and that is precisely the ground to which the British army would have been attracted if this war had proceeded beyond the occupation of one or two ports in the Persian Gulf. A march upon Teheran would have cost countless sums of money; even if opposed only by the difficulties offered by nature; but it is possible that this march might have been effected, and that the Persians might have been defeated by the British in every regular engagement that might have taken place between them. But it is not difficult to predict what would have been the fate of a British army if it had been encountered by an auxiliary force of fifty thousand Russians in the central provinces of Persia. It is not difficult to predict what would have been the fate of the Eastern Empire of Great Britain if the revolt of the Bengal army had taken place simultaneously with such a collision. It appears now, from the investigations which took place at the trial of the Emperor of Delhi, that the aggression of the British Government upon Persia was one of the causes which excited the indignation of the Mahomedan portion of the Bengal army; so that this expedition was in every sense one of the most hazardous adventures in which Great Britain was ever engaged. It may be very proper for a great nation to incur danger—aye, even the most extreme danger in defence of its honor or its interest—but at least it ought to know what are the objects for which such hazards are incurred. This is not the first occasion in recent times on which war has been undertaken without the knowledge of the British Parliament, and this abuse of the prerogative which belongs to the Crown, under the British Constitution, of plunging the country into a most perilous war by the mere fiat of a minister, has fully convinced me that a law ought, without delay, to be passed for the purpose of enacting that henceforth neither war nor peace shall be made without the concurrence of Parliament; and that no treaty shall be ratified until after it shall have received the sanction of both houses of parliament. If a Parliament were to sit in Dublin its power of withholding supplies of men and money would operate as an additional check upon rash collisions with foreign powers. On the other hand, as the Irish people naturally love fighting, there would be no reason to apprehend that they would be slow to assist England in a quarrel in which her cause was just. I shall epitomise in the following proposition, my views as to the foreign policy which your representatives—whether sitting in the British House of Commons or in a Parliament in Dublin—ought to uphold:— 1. They ought to compel the British Government to abstain as much as possible from interfering with the internal concerns of other nations—and to discourage similar interference on the part of other powers. 2. They ought to condemn and repress all wars of aggression undertaken either by Great Britain or other Governments without a clear and adequate justification. 3. They ought to prepare their own country for effective defence against foreign aggression. 1. "The Sovereign people" of the United States of America—seated on their Transatlantic throne—proclaim and act upon the principle of non-intervention in regard to the affairs of Europe, whilst they protect with jealous pertinacity the rights of their own citizens in every quarter of the world. Far different is the conduct of their kindred at this side of the Atlantic. England meddles with the internal affairs of every State, great or small, in the world—in so far as her influence or power permits such intervention. Nor is her intervention governed by any fixed principle. At the same moment she supports a despot in one country, and encourages revolt against despotism in another. She lures to their ruin a discontented population, and assists in rivetting their fetters when they are committed to a hopeless struggle. Her habit of intermeddling with the concerns of other nations justifies similar intrusion on the part of other Powers, until at length the independence of minor States is entirely destroyed, and their internal policy is dictated by a conclave of foreign potentates. It would perhaps be chimerical to hope that foreign intervention in the domestic concerns of other nations can ever be wholly suppressed; but at least non-intervention is the policy which a people who value highly their own independence ought to encourage as well by their example as by their moral influence. It is a policy which, in extreme cases—such, for instance, as the intervention of Russia to suppress the last revolt of Hungary—they are justified in enforcing even by the use of the sword. 2. It seems to be a truism to declare that a nation which professes to be influenced with a high moral principle ought to abstain from wars of aggression for which no legitimate motive can be pleaded. Yet we have seen in recent times how little moral principle avails to restrain the promptings of self-interest, pride or lust of aggrandisement. About twenty years ago a war was undertaken against China, because the government of the country refused to permit the introduction of opium from British India into the Chinese Empire. Pretexts were, indeed, afforded by the violence of the Chinese for retaliatory violence; but, substantially, the war was undertaken by Great Britain in order to force the introduction, by an illegal and immoral traffic, of a deleterious drug, which practically acts as a poison, into China, in defiance of the wishes of the rulers of that country. The success of that war—which resulted in the acquisition of a large amount of money by way of indemnity and in a cession of territory—has encouraged Great Britain to renew hostilities with China, in the hope that this renewed invasion will be attended with further cession of territory, and with augmented plunder. I shall not recapitulate the pretexts upon which this war has been undertaken. It is enough to say that it has been decided, on the authority of some of the first jurists of the United Kingdom, that they are not sanctioned by the law of nations. As long as these marauding expeditions are attended with success the British public generally look on with silent complacency or undisguised exultation. The moralists of England are dumb. But if any reverse occur, then philanthropists are found ready to question the original rectitude of the proceeding. Then statesmen find that a national defeat is an excellent basis upon which to found a "party motion" in Parliament. Let us take an example drawn from recent history.

Not many years ago an expedition similar to that which lately invaded Persia was sent from India into Afghanistan. Few could guess what was the object of this expedition, but in both cases the city of Herat—a town distant many miles from the British frontier—was the pivot upon which operations depended. Some imaginary interest of Great Britain—some imaginary apprehension of Russian intrigue in Central Asia—was alleged as a ground for invading Afghanistan—a country whose inhabitants had never done even the semblance of an injury to the people of the United Kingdom. The expedition cost an enormous sum of money, and even if it had been followed by a permanent occupation of Afghanistan, the fruits of the acquisition would never have compensated the outlay which it cost; but England rang with shouts of triumph when it was told that Cabul had fallen—that Ghuznee and Candahar had been won by the valour of the British troops, amongst whom, by the way, the most prominent chiefs were, as is usually the case in over field of British victory—Irishmen. A reverse came. The noble mountaineers of Afghanistan did not tamely acquiesce in the continued occupation of their country by a foreign force, and the destruction of Varasus with his legions—an event so famed in Roman story—was not more complete than was the utter annihilation of a British army in the Alpine defiles of the Kyber Pass. Then an enlightened public began to enquire what were the motives which justified this attack upon an unoffending, if not a friendly people; and the verdict of history has already pronounced its decision to the effect, that the ignominious expulsion of the British armies from Afghanistan was but a just retribution which was merited by a just invasion. It may not be improper to remark here that, in this expedition, the Sepoys learnt to practice under the sanction—if not under the direction of British officers—atrocities similar to those which they have since perpetrated at Cawnpore; nay, even more aggravated in ferocity. It is now admitted by those who partook in the retreat of the British army from Afghanistan, that by the British soldiery, whether European or native, neither sex nor age was spared. They resolved to ruin the country which they could not subdue, and accordingly wreaked their vengeance upon this people—not alone by incendiary conflagration of private houses—but they even destroyed the most splendid monuments of Eastern art; and the destruction of the Bazaar of Cabool will be ever cited as a proof that human nature is the same in all ages—that the instincts of the "moral and civilized" Anglo-Saxon are the same as the barbarous Hun or Dane. In the results which this "moral training" of the Sepoys produced at Delhi and Cawnpore we see a natural if not a just retribution. Be assured, my fellow-countrymen, that sooner or later similar retribution will follow such acts of unjust violence as the invasion of China and the occupation of Oude! It is in vain, however, to reason upon such matters. The lust of conquest too common to all nations, and extension of empire is ordained by Providence as the penalty of their decay and dissolution. *Mole ruit sua* "It falls by its own weight" was a prediction which foretold the fate of the Roman Empire. *Mole ruit sua* "It will go to pieces by its own extension," is a prediction which foretells the future fate of the British Empire. Even at this moment, if a blow were to be struck at the heart of this Empire, where are the forces by which it is to be repelled? The flower of the British navy is engaged in a predatory war in China. The flower of the British army is falling in India under the combined vengeance of a deadly climate and of an exasperated foe. If a modern Ulysses were lying in wait—watching for an opportune moment to avenge an unatoned—injury he could not suggest a course of action more insidiously destructive than that which British statesmen are now adopting of their own accord. "Ioc Ithacis vult et magno mercator atridoe." Beware! O ye rulers of an Empire on which the sun never sets, lest "the augurality" of the British people hereafter prove himself to be such an Ulysses! A more profound dissembler than Napoleon III. The world has not yet seen in ancient or modern times. Never was he more profuse in expressions of fidelity to the Republican Government of France than on the eve of the coup d'etat, by which a military despotism was substituted for Republican Constitution which he had sworn to maintain. The contingency of an invasion of England by Napoleon III. is so probable an event, that you, my fellow-countrymen, ought to consider maturely what course you ought to adopt in case of its occurrence. I shall speak my own sentiments on this point with the same freedom which I have used in discussing all the other topics which have been noticed in this address. 3. It has always seemed to me that in all countries great or small, the population at large ought to be taught the use of arms, so that they may be able to defend their constitutional rights against an internal oppressor, and to protect their homes and altars from a foreign foe. In early times this obligation was enforced by law in England. In the present day the British Government dares not entrust arms to the population at large; and whilst in Prussia every young man, living under a Government which were taught to despise, is compelled to serve for three years in the army, the British Government fears to train the masses of our population to the use of arms—even under the menace of a foreign invasion. The Colonels of the French army have openly declared their desire to visit the British metropolis with avenging brands in their hands. The Press of France, silenced by the Emperor upon almost every other political question, is loud in repudiating the alliance with England. Louis Napoleon has undermined the influence of England in Europe, by leading her on from humiliation to humiliation. He could concentrate within a week 100,000 men for the invasion of England from a single point or despatch from a dozen separate ports 200,000 men to occupy the southern counties of England. Nor is a pretext wanting for the immediate commencement of hostilities. The unwarrantable seizure by the British Government of the Island of Perim which lies at the mouth of the Red Sea, affords at least as justifiable an occasion for hostilities as the retention by Russia of the island of Serpents at the mouth of the Danube, afforded at the close of the Crimean War. The European powers are nearly unanimous in desiring that France should construct a ship canal at the Isthmus of Suez, and—with such an undertaking in view—it is extremely natural that Europe should look with jealousy upon the establishment of another Gibraltar—upon the fortification of another Malta—at the point which commands whatever intercourse may hereafter take place with the East through the Channel of the Red Sea. Surely under such circumstances it is time for you to think of the guardianship of your own shores. I have been charged by British Statesmen with having sought armed assistance from France in 1848. The charge was false, though it received a certain sanction from the language of M. Lamartine. I invited in 1848 the sympathies of the French people for the cause of Ireland. I invite them still. The French people know perfectly well how to distinguish between the Irish and the English nation. The reception which has recently been given in France to a memoir of Robert Emmet, beautifully written by a grand-daughter of the celebrated Madame de Staël—the Countess de Haussouville—indicates the feeling of France towards Ireland. This sort of sympathy I cherish, but I have no desire to see a French army within the shores of this Island. If we cannot acquire and maintain our national rights by our own vigour and public spirit, we shall never acquire or maintain them by the aid of a French army. I am inclined to think that there is in Ireland a considerable section of the population who would prefer to live under French rule rather than under the Government of Great Britain, but I do not participate in this sentiment. I admit, indeed, that the treatment which the Catholics of Ireland would

have experienced from France, in comparison with that which they experienced from England during the operation of the penal laws would have been greatly in favour of French rule. But it is not so now. The constitutional government of Great Britain is greatly preferable to the arbitrary despotism which now prevails in France. Liberty of speech is wholly unknown in that country, and a police espionage pervades the whole of society. With me, at least, no amount of material prosperity could compensate this deprivation of liberty. I am, therefore, little disposed to wish that my country should be converted into a French province. Do not imagine that a French army would aid you to acquire national independence. Wherever the French arms have been borne—whether into Spain into Italy, into Belgium or Holland, they have been carried for the extension of French power, not with a view to the liberation of oppressed nationalities. I confess, therefore, that I would earnestly wish to see 300,000 Irishmen under arms when the French colonels prepare to pay their promised visit to London. I believe that the people of Ireland, if properly organised and animated by a noble spirit of self-relying patriotism, would be able to protect this island against every external foe. Perhaps the Irish people if armed might, in the event of hostilities with France, call to mind the precedent set them by their fathers in 1782, and might say—"We will protect your Empire in the hour of its utmost need, but as a preliminary we require the restitution of a Parliament to Ireland with unrestricted powers of self-government." Such a demand—such a compact would be perfectly legitimate, and would entitle you to thanks such as the "volunteers" of 1782 received, not only from their own countrymen, but from the British Government. But what avails it to speak of 1782 to a people whose spirit is thoroughly provincialised—"Your hour is past, Your dream of pride is o'er; The fatal chain is round you cast, And ye are men no more." If you were animated with a truly national spirit, it would not be necessary to wait for the contingency of a French invasion to enable you to recover your national rights. In the course of a single year you could prove to England, even without striking a blow, that those rights could not be withheld with impunity. Every petty colony of the empire now regulates its own affairs. Ireland alone submits with placidity to a system of government which leaves the regulation of its internal concerns to a Parliament which acknowledges little sympathy with the wants, the interests, or the feelings of our population. There is another contingency connected with our foreign relations which deserves your early and anxious consideration—that of a war between England and the United States of America. Before another decade of ten years shall have expired the United States unless broken to pieces by internal dissension, will surpass Great Britain in point of power and resources—that is, they will possess a larger population (of course excluding India)—a more extended commerce—and an immeasurable greater extent of productive territory. Now, although the commerce which subsists between the United States and England has strengthened their international relations by the bonds of a common interest, yet the history of mankind shows that even mercantile intercourse of the closest and most extended character does not always afford a guarantee for the continuance of peace. Nay more! Mercantile intercourse often generates jealousies which terminate in war. England is quite aware of the danger which would result from a collision with the United States; and whereas it was formerly the practice of English politicians to speak in terms the most disparaging of their Transatlantic rivals, it is now their habit to lay hold of every topic which can generate sympathy between what they are pleased to call the two branches of the "great Anglo-Saxon race." Now they coax those whom they formerly bullied. But the motives which have produced this change of language are perfectly well understood in America, and as long as England yields every contested point to the Republics of the West, there will be no collision; but if over the interest and the will of these sturdy Republics there shall clash with the interest and the will of the people of England, a struggle even more tremendous than that to be apprehended with France would menace with dissolution the empire of Great Britain. British commerce would be cut up in every quarter of the world by American privateers. And whilst the Americans would thus indemnify themselves for the losses sustained by them through the war, several millions of people in England would be reduced to starvation by the stoppage of the supplies of cotton and bread stuffs which England now draws from America. In the event of such a war the Government of the United States would say to you, "We do not desire to conquer Ireland. Our system of Government does not admit of conquest, because each of our states possesses sovereign rights which are limited only by the requirements of federative co-operation; and, if we were to annex Ireland, we should begin by bestowing upon her the right of self government which has been denied to her by England. We do not even wish to introduce upon your soil a single stranger. The Irish emigrants, whom England has compelled to leave their homes with a shout of exultation hissing in their ears, "The Irish Celts are gone! gone with a vengeance! The Lord be praised!" These emigrants are prepared to re-establish for you the nationality of your country. Fifty thousand Irish volunteers are ready to start on a month's notice on their journey homewards. They have been trained here to the use of arms, as a portion of our militia, and we propose to provide shipping, suitably equipped, to convey them to the shores of their native land. We are further prepared to admit Ireland into the great confederation of our public, or to guarantee protection to you if you prefer that she should be an independent kingdom. In return we only ask that you will take no part in the war in which we are engaged with England." I need not pursue this train of suggestion, but as the contingency which I have contemplated is an event that is by no means improbable, you ought to consider how you will act when it shall occur as you are fully competent to form an opinion upon this point for yourselves, I shall not offer any speculative advice in regard to it, but I think it fair to tell the British Government that, as far as I can learn the sentiment of the Irish people, fifty thousand Irishmen landing in arms in their native country, under the protection of the American flag, will not be treated as foes by their fathers and brothers who have remained in Ireland. By some this warning will be considered as menace of an enemy—but a friend could not offer more timely information, and he would still further show his friendship to the British nation if he were to advise them to bear in mind this contingency in all their dealings with the people of both Ireland and America. I have now brought to a conclusion this exposition of my opinions. The form in which I have addressed you has compelled me to treat every subject in a cursory and summary manner, but I trust that my observations upon passing events will not be wholly unproductive of useful effects. I feel certain that they will not be considered by you as intrusive, because I have been invited in many ways and from many quarters to make known to my fellow-countrymen the views which, after an absence of several years from my native country, and after reflection forced upon me by a very painful experience, I now entertain respecting the political and material condition in which I have found Ireland. I have written with a freedom which I well know will necessarily displease some of my readers, but I have desired to serve rather than to please you. I enjoy an advantage which few public men possess. Not being desirous to obtain a seat in the British Parliament, I am not compelled to consult the prejudices of electoral bodies, which impose upon their members one set of opinions at Belfast, and another at Cork. Not

being desirous to obtain anything from either of the great parties, I am perfectly impartial in regard to them. By the misgovernment of one party I was led into proceedings which nearly cost me my life, and gave occasion to my expatriation. By the other a solicitation offered by a large and influential body of my countrymen in favour of my restoration to Ireland was refused in terms which were not only highly offensive to myself but also extremely insulting to those by whom it was presented; I therefore owe little either to Whigs or to Tories. My party is—the Party of my Country—if such a party is to be found in Ireland. My allegiance is primarily due and is given to my Fatherland: it matters little to me by what name those who may nominally rule it be called—provided that it be virtually governed by Irishmen acting in Ireland for the benefit of Ireland; I entertain no hostility to any external nation: I do not hate Russia nor France—I do not even hate England, though it has done far more injury to Ireland than either Russia or France have ever inflicted upon us. I wish well to every section of the human race—including the Hindoos and the Chinese—but my affections and the loyalty of my heart are reserved for Ireland. Let it not be supposed, however, that I arrogate to myself the possession of an exclusive patriotism. Far otherwise. I am convinced that many who differ widely from me are animated by a sincere desire to promote the welfare of this country. I claim for them as for myself unlimited toleration in regard to all honest differences of opinion with respect to politics and religion. If, therefore, I have said a word which has hurt the feelings of any fellow-countryman (except an anti-Irish Irishman) I am sincerely sorry that I have been unable to express my own convictions without giving offence to others; I solicit his forgiveness, and ask him indulgently to impute such offence to my want of skill in composition rather than to a desire to offend. Whatever may be the result of this appeal to your judgments and to your hearts, I shall still venture to subscribe myself Your tried and faithful friend, WILLIAM S. O'BRIEN. Cahirmoyle, May 24, 1858.

IRISH INTELLIGENCE.

Twelve new Queen's Counsel have been made in Ireland. Of this number ten are Conservatives and two are Liberals. The office of Clerk of the Hanover, vacated by the death of Mr. John O'Connell, was on Saturday conferred by Lord Eglintoun upon Mr. Ralph S. Cusack, barrister, and chairman of the North Union Board of Poor Law Guardians, and an ultra-Tory—the great guiding spirit of the Registry Courts. O'CONNELL'S ASSETS.—A curious motion which came before the Court of Chancery yesterday brought to light for the first time the pecuniary position of the late Daniel O'Connell at the time of his death, 11 years ago. It will sound strange that the recipient of almost countless tributes—commencing at 50,000*l.*, and scarcely ever falling below 10,000*l.* annually—should have died in straitened circumstances. The gross amount of the assets is not equal to two years of Mr. O'Connell's income while a practitioner at the bar. These facts transpired in the following brief arguments in the case of "O'Connor v. O'Connell":—"Mr. Hickson, Q.C., for the petitioner, whose demand was that of an owner of a life annuity of 60*l.*, payable out of the property of the deceased, stated the facts of the case, and the result of the accounts as taken before the Master. The annuity payable to Mr. O'Connor, the petitioner, a nephew of the late Mr. O'Connell, had been given for value, and, having been allowed to fall into arrear, 545*l.* was now the amount due; and the report also found that portions of the estate had devolved upon the late Mr. Maurice O'Connell, who, although he had paid off some of the liabilities, had in other respects misapplied the property. Other funds had been also transferred to Mr. John O'Connell, whose death occurred within the last few days; and now the position of the assets was that a sum of 5,300*l.* stock represented the value of a leasehold property formerly the estate of the deceased, as since sold in the Encumbered Estates Court; while 1,500*l.* Government Stock, with 30 shares in the National Bank, and sums of 600*l.* and 1,100*l.*, had been previously disposed of. Upon the frame of the decree which now was to be pronounced by the Court, a question arose as to whether it ought to provide that a sum should be set apart sufficient to produce upon investment an annual income equivalent to the petitioner's annuity, as, when the prior incumbrancers were paid in the Encumbered Estates Court, an application would be made to have the fund then transferred to this court to be administered in accordance with its decree in the present suit, which ought, therefore, to follow the usual precedent, as the petitioner had no wish to part with the life annuity, and had refused to accept a sum of money by way of repurchase. "Mr. D. Sherlock, Q.C., appeared upon the other side, and mentioned that although different questions had arisen upon the settlement of the notes of the decree, now, however, in consequence of the death of the late Mr. John O'Connell, the position of whose circumstances parties were aware of, the only matter to be decided was as to the petitioner's annuity. The Encumbered Estates Court, if the case were disposed of there, would follow their ordinary practice, and make the party ascertain the value of the annuity, and take a sum in gross, or else they would purchase a Government annuity, and thus the balance of the fund might be set at liberty to be allocated among pious creditors. "Mr. Leahy, for a legatee, also argued that if the decree were as now sought by the petitioner, much inconvenience would arise, his client having been paid a legacy of 1,500*l.*, which, in the event of the fund now realized not being distributed, might be required to be brought in if unpaid creditors so insisted. "The Lord Chancellor, observing that the question was one of practice, which it was desirable he should consider further, reserved his decision." Our readers have all been made aware by the public prints that the untimely death of the late Mr. John O'Connell has left his family in an unprovided state, and that a national subscription has already been opened to meet the claim which no emancipated Catholic in England or Ireland can fail to acknowledge. The National Rent paid to the great Liberator in his lifetime was not spent according to the intentions of the donors. It was paid to O'Connell as a debt due to him for the sacrifices which he made in our cause, and to replace those private means which his professional exertions would have brought him had he not neglected his own interests to promote those of Ireland and of his fellow-Catholics. But, instead of accumulating these funds for himself and family, O'Connell spent them back upon the people and the people's cause with a generosity that surpassed the ample dimensions of popular gratitude. The great Liberator died poor, and his favourite son, the companion of his labours and associate in his sacrifices, has been called away, leaving his family without provision. By a spontaneous movement, pervading all classes and all parties, the public has been summoned to discharge a portion of the vast debt still due by it to the Liberator's memory. The subscription will, we trust, be not only large, but general. Public gratitude will pay the O'Connell Tribute in 1858 with as much zeal and liberality as in the first years after Emancipation. The Catholics of Scotland and England, who shared with those of Ireland the fruits of their Liberator's labours, will not be behindhand in this proof of their memory of benefits conferred. Many of us are too young to have contributed to the O'Connell Rent of former days. The opportunity is now given, and it will not be neglected.—Tablet.

The O'Donoghue has given notice of the following amendment in the Committee on the Sale and Transfer of Land (Ireland) Bill—O'Connell, Esq., and "Provided always that it shall be the right of every tenant in actual possession of any land to claim that such land be put up for sale in a separate lot or parcels and such tenant shall be preferred in the purchase thereof before any other person."

William R. Ormsby Gore, Esq., has been elected M.P. for the County Leitrim, in room of Hugh Lyons Montgomery, Esq., resigned.

Origin: It is believed to the active intervention of the Secretary of the Treasury, Mr. G. A. Hamilton. Instructions have been actually given to the Post-office authorities to make up and forward a mail by the steamer now about to make the first great trial trip between Galway and America. It is further stated that the United States have been invited to despatch a return mail by the same conveyance. The solution, therefore, of the problem respecting the advantages of direct communication between America and an Irish port is close at hand.

A meeting of the vintners of Cork was held on Sunday, on the requisition of his Lordship the Catholic Bishop, who presided on the occasion. The object in view was to secure the observance of a moral precept, namely, that no man should concur in the violation of God's law by immediate co-operation with those engaged in the transgression of it—that whilst no man was at liberty to be a drunkard, no man was at liberty immediately to co-operate in the crime of the drunkard. He wished to convey that individual gain was no warrant whatever for the violation of that reverence due to the Sundays and holidays of the year. It would be right for every one to recognise these principles, and undertake to carry them into practice, and probably it would be the means of diminishing that degrading vice which is the bane of society in the towns and cities. He gave warning that henceforward, whenever the resolutions come to be violated, a public stigma would be attached to the house, no clergyman would assist at the funeral of any person dying in it—no Mass would be said in it. His Lordship alluded to public houses even worse conducted than those referred to by him. In those the last rites of religion would not be administered even to the dying. He hoped, however, there would be no occasion for resorting to those measures.

A fearful storm prevailed on the coast of Donegal during the entire of Tuesday week. It was attended by a lamentable loss of life; upwards of twenty fishermen are known to have perished, and painful rumors are current as to many more having shared the same fate.

NATIONAL EDUCATION AS IT NOW IS.—We hate shams and shammers, false pretences, and false pretenders of every kind, be their guise what it may. Command us, therefore, to the man who either in his private or public capacity, wears his visor up—tells us who and what he is, what he is about, and what his object or purpose is. This once fairly and frankly stated on his part, we would do the same by him, and either hold no further parly with him, or proceed forthwith to business according as his conduct in one or other of these respects met our views or stood opposed to them. What we consider essential in our intercourse with private individuals we regard as equally requisite in public bodies and public men in general. We have, for instance, a Board and a system of National Education ostensibly guided by, and acting on, certain laws and regulations. These are all singularly explicit and thoroughly intelligible to every capacity. When first framed, and subsequently applied to their intended purposes, they were rigidly observed and carried out to the very letter. Is this the case now? We shall show an incontrovertible evidence that it is not. The principal feature of distinction sought to be established between the National and the Church Education Society's Schools was, that the presence of Catholic children should not be permitted during the reading of the Protestant Scriptures, the teaching of the Protestant Catechism, or at Protestant religious instructions of any kind whatever. How this fundamental rule is now evaded and contravened will be gathered from the evidence given before the Lords, from which we subjoin a series of extracts interspersed with our comments thereon. In Dublin the schools are all Catholic. The Board's interference is, therefore, not solicited; and this is the case with all the Schools in the South; but in the North, where the united system is in practice, and under Protestant managers, the Catholic children are invariably singled out for persecution. The Catholic inspectors have been always regarded with disfavour by the Board, whenever they have noticed or reported cases of proselytism. The Ballandryne affair affords ample proof of this, as it formed the grounds of a charge against Mr. Karanagh. This school, as described by that conscientious, talented, and indefatigable gentleman, has a lending library for the poor girls, containing, amongst other works, the "Life of Nelson," including an account of his liaison with Lady Hamilton; "Tales of the Inquisition," together with selections from a scriptural book, too revolting for Catholic ears. To the mistress, a Catholic, was given for perusal "Mornings with the Jesuits," by the Hon. Mrs. Ridley, sister to the patron. This lady did not confine herself to any particular hour, but read on, whilst a number of young women stitched. Mr. Karanagh is said to have sent a special letter respecting this case to the Board, but without effect; and the Belfast Board took no notice either of the books read for the children, or of any other portion of the Ballandryne case, though it was so much to the detriment of the children, who were all Catholics. This system has been going on for years. But seven months after the Commissioners heard of these irregularities, they wrote to Mrs. Ridley saying that she, no doubt, had the best intentions, and that all she had to do, when reading, was to hang up a card, marked "Religious Instruction," and then go on as usual. Mr. Browne, the patron of the school, when written to on the point, expressed his astonishment at an Inspector's taking notice of such things, and said Mr. Karanagh was only fit to be under the Inquisition. This term the Ballandryne girls understood perfectly from Mrs. Ridley's teaching. Mr. Karanagh, he added, must have told untruths, consequently he (Mr. Browne) could not correspond with him, &c., &c. Yet, when a Protestant Head Inspector was despatched to the spot, his report corresponded with Mr. Karanagh's. Everything connected with this national institution is Protestant in tone and feeling. Its officers, its books, its politics. It appoints one-half Protestant inspectors, though only one-fifth of the teachers and children are Protestant; and as to the offices in Marlborough-street, those worth holding are nearly all Protestant. If, therefore, this system is to have a further trial it should first change its present Commissioners, or the trial would be useless. Archdeacon Stoford, of Kells, had the important rule of allowing the children to be present at religious instruction of a different religion altered to suit his own views, and states that he knew many Protestant clergymen who have been reconciled in consequence of the change of rule (see page 619). The Rev. Leo Poer Trench, when asked before the Lords' Committee (page 1274)—"Have you known any instance of proselytism taking place or being attributed to the managers of such schools?" answered "Not one as regards proselytism from the Protestantism faith to that of the Church of Rome; but I have known cases of the reverse." Hence, it is evident where the Protestants wish to force the Scriptures, the Board does not prevent it, because there is no resident Catholic Commissioner, and Mr. McDonnell can act as he pleases. Were more space at our disposal, we might multiply these extracts ad infinitum; but our attention will be directed to them from time to time, as the subject is too important to be lost sight of. Meanwhile it is not clarior luce, clearer than the noon-day sun, that the National system, to use Lord Denham's memorable words, is neither more or less than a "mockery, a delusion, and a snare"—Dublin Catholic Telegraph.

MORE ORANGE RIOTS.—The Ulster man of Monday, June 21st, has the following account of another disgraceful riot in Belfast:—"On Sunday Belfast was once more the scene of great rioting and commotion, and the circumstances connected with the 'trouble' are as follows:—A young woman, a Catholic, who had been connected with the St. Mary's singing class, a member of the Rosarian Society, and highly respected by her female acquaintances, of whom she had many, for several excellent virtues, died a few days ago, in Belfast, of decline, and shortly after four o'clock her remains were removed for interment to Friar's-bush burying ground. Her funeral was attended by an immense number of the Catholic population, male and female. There were two Catholic clergymen present at the burial of the deceased. After her remains had been deposited in their last resting place, the funeral party proceeded back to town in the most orderly and peaceable manner. They did nothing to give offence to any one. There was no emblem worn on the occasion, except that usual at funerals—the white scarf—of which there were, we have been informed, but three, one of which was worn by the driver of a car, and one each by two clergymen. When the people who had been at the funeral, on their return to town, reached Wellwood-place, a small thoroughfare leading into the Orange locality of Sandy-row, and facing the small church opposite the end of the Donegal pass, they were assailed by an Orange party, who appeared to have been organised and made ready for action. They saw the funeral going up to Friar's-bush, and, having, it is thought, contemplated an attack, they had time to mature their plan of operations in the interval that elapsed between its going up to Friar's-bush and its return back to town. When, as we have stated, the funeral party had, on their return, reached the point already adverted to, a young man, it appears, addressed to the Catholics the following words:—'There you go; you are a parcel of pickpockets.' As far as we have been enabled to ascertain—and we have taken considerable trouble to find out the particulars—no disturbance had occurred before this. Some young fellows then came running across the green fields from Sandy-row, crying out—'Hurrah for Sandy-row!' 'Sandy-row for ever.' A parcel of little boys who had been with the funeral were standing on the road, and were about to reply to the cry which they had just heard uttered, when the more grown and sensible portion of the funeral party checked them, told them not to mind the matter, and let it drop. We have been assured that they did so, and that matters went on peaceably until an apparently organised party at Wellwood-place obstructed the side path on which the Catholics had been walking and compelled many of them to leave it and seek a passage over the centre of the road. Some of the Catholic party, however, notwithstanding this obstruction on the side walk, forced their way through, though the opposition to their progress was made at the instance of two Orange ringleaders who appeared to be very busy in marshalling their forces and keeping them together. In four or five minutes after, stone throwing commenced. A cap was snatched off the head of a Catholic boy. The boy pursued them for the purpose of recovering it, and the Orange party, when they saw him sufficiently far away from those who would be disposed to render him assistance, plied him in a furious and cowardly manner with volleys of stones. The uproarious and furious melee now commenced in earnest. The Orange party broke out of Norwood place, Wellwood place, and Glengall street, pelting at the Catholics stones and every other description of missile that they could lay hands on. They pelted on till they reached the statue of the Earl of Belfast, in College-square, at which point they were obstructed in their furious and most disorderly proceedings by a party of the county constabulary, who charged and drove them back. The entire line of thoroughfare from Wellwood place to Lord Belfast's statue was literally covered with stones and bricks, which had been 'clodded' during the riot. A constabulary man, of the Queen street station, in attempting to make an arrest, got a blow of a stone over the face and was badly cut. After the row just described had taken place, and after the county constabulary had driven back the Sandy-row party beyond the Ulster Railway station, two young men, Catholics, who had been on the Malone road, on coming to the Donegal pass, were told not to go down by the railway station, where they would 'catch it,' but to go home by the road leading to the Linen-hall, as the Sandy-row men were beating all the Catholics they could meet. The boys, attending to this caution, went in the direction of the Dublin bridge, from an open space near which a party came out and began to fire stones at them. One of the boys was struck, and the other, taken for a Protestant, was chastised by the Orangemen for being with a Catholic!!! Good God! do we live in a Christian land? The Catholic boy, who had been mistaken for a Protestant, was pulled off through Mr. Cleary's fields by the Sandy-row fellows, and his comrade, at whom stones were most copiously pelted, made his way to Bedford street, and soon after rejoined his friend. In about an hour after the commencement of the row—about a quarter to seven o'clock—two respectable Catholic young men were coming down past Wellwood place. The Orange party at that time, and in that locality, were cursing and damning the Catholics. They shouted out to the young men—'Here are two more of them. Lie into them now.' Three of the Orangemen grasped one of the young Catholics; the latter succeeded in disengaging himself from his assailants; but no sooner had he done so than two other purplemen laid hold of him. He was finally released by a sergeant of police, who arrested one of the assailants, who was, we are informed, subsequently let go. Five full grown Orangemen afterwards seized the other Catholic; he struggled for a time to get away; his assailants thumped him, held him tightly, and tore the skirts of his coat. Just as the young man had succeeded in getting away from those cowardly scoundrels, stones were flung, and one of them cut him on the nose. The wound, which we have seen, is rather a severe one. It has been confidently stated to us that some local policemen took a race at a number of little boys who had before them into houses in Milford street, and that the locals most valiantly shouted out to the juveniles—'Come out you rascals and blockguards.' Between seven and eight o'clock the rioting was transferred to Sandy row, Durham street, Townsend street, the Falls road, and adjoining districts. The rioting, particularly in Durham street, was very violent; stones and other missiles were flung about with much fury. The constabulary made several arrests, and did their duty, as they always do, with impartiality. They took up some rioters out of Durham street and Townsend street. During the evening, and up to a late hour on Sunday night, Mr. Tracy, R.M., Mr. Clarke, J.P., Mr. Lyons, J.P., and Dr. McGee were employed in directing the movements of the constabulary, who, we learn, received an order to prime and load, which, of course, they did.

Wednesday night the rioting was resumed with greater violence than has, upon any occasion, been manifested during these recent proceedings. It was sudden, desperate, and destructive. The authorities were somewhat unprepared for meeting this encounter—at least at so early an hour of the evening as the first outbreak occurred. The first symptoms of what was about to approach occurred in High street. Shortly after seven o'clock, a body of ship carpenters, walking in a massive column, and numbering about 150 or 200 persons, proceeded through that street en route to Sandy-row. Immediately on the appearance of the ship carpenters' demonstration, the magistrates were communicated with, and the constables paraded in full strength at their several depots. While this movement was being executed by the authorities, a large body of one section of the rioters had already assembled in great strength, and made their arrangements for attack. In the neighbourhood of Great Victoria street, and in the adjoining passages leading from Sandy row, some 800 or 900 of a crowd mustered, and about 200 of them, rushed in a body to the foot of College square East, then passed through College street, Fountain street, Fountain lane, and into Donegal place. The windows of Mr. B. Hughes' establishment were smashed, and the party rushed into Castle lane, cheering with considerable vehemence. The authorities had been taken by surprise, and the passage of the crowd was totally unobstructed. A body of the party had passed Calender street, when one of the ringleaders called out, 'To the Whig! to the Whig Office. When they came in front of the Whig Office, one of the ringleaders, attired in some of the habiliments of a sailor, and who was a few yards in advance of the party, threw up his arms—a sort of signal to his confederates—and exclaimed, 'Now.' The response was a volley of stones. A second and a third volley ensued, by which they succeeded in demolishing some twenty panes of glass in these premises. Passing through the same street, several panes of glass were broken in the establishment of Mr. George Murray and Mr. Conolly Sherrard, while the extensive premises of the Messrs. Lindsay and Mr. Preston remained untouched. Immediately after leaving Calender street, the mob, strengthened by another party, proceeded towards St. Malachy's Chapel. The gathering there was principally composed of able bodied men. By this time intelligence had reached the Roman Catholics in that neighborhood of what was going on, and a crowd of people from Cromac street, and the New Market appeared on the grounds. A struggle immediately ensued. Both parties, as if by mutual consent, concentrated their respective forces on a road contiguous—the Orange party occupying the field on the west side of the Old Dublin Road, and their opponents the field on the other side, which is protected by a brick wall, running from the Covenanting Meeting House to Adelaide place. When passing Mr. McKinney's timber yards the Roman Catholics armed themselves with bludgeons, which these premises readily provided. A terrible struggle ensued, more resembling the faction fights for which the South and West of Ireland are notorious than anything that has hitherto occurred in Belfast. The road was covered with stones, and a better opportunity the rioters could not have had for testing their prowess. For forty minutes this battle raged with terrific vigor. Stones fell as thick as hail in the midst of the rioters; men fell as if struck by gun-shot; and women, too—for the 'softer sex—if the term is applicable here—were among the most prominent leaders on both sides. In fact, the women superintended the ammunition department of the respective parties. At one time, the Roman Catholic body retreated; at another period of the contest the Orange party gave way, with all the statagem and manoeuvring of a military campaign, for the purpose of entangling their foe. In a moment's time, they rushed at the Orange party with their cudgels, and a hand-to-hand fight ensued. The Orange brigade having wrested some of the sticks from their opponents, both sides were about equally matched. For a short period, the scene which occurred almost baffles description. Broken heads and bloody noses were the order of the fight. Several men fell down senseless, and were carried off in that condition; to be replaced by more able combatants. During all this time, not a member of the constabulary, not a 'local,' nor soldier was near the spot. About three-quarters of an hour after the fighting commenced, Mr. Lyons, J.P.; Dr. McGee, J.P., and Sub-Inspector Bindon appeared on the ground, accompanied by about forty police, two mounted police, and a company of soldiers. As soon as this force appeared the rioters made a hasty retreat—the Roman Catholics retiring towards St. Malachy's chapel, and the Orangemen in the direction of Sandy row. Mr. Lyons, read the Riot Act, and posted a detachment of soldiers at various corners of the scene of this desperate contest, unequal-

led in fierceness in recent times in Belfast. Rioting and window breaking in other quarters of the town continued up to a late hour of the night.

THE ORANGE ANNIVERSARIES.—The savageries now enacted in the model capital of Ulster have probably had something to do with the early publication of the annexed document. It is the address of the Grand Orange Lodge of Ireland relative to the coming July anniversaries, and was adopted at the late half-yearly meeting held in Newry:—"TO THE ORANGEMEN OF IRELAND. Brethren,—The Grand Lodge of Ireland takes occasion at this half-yearly meeting to consider the request made to it, from various quarters, that it should address the brethren at large on the subject of the commemoration of the 12th of July. The Grand Lodge most heartily deprecates and hereby most solemnly prohibits all external demonstrations on the approaching anniversary, inasmuch as all such are strictly prohibited by law; and earnestly trusts that all processions, beating of drums, and other demonstrations prohibited under legal penalties will be avoided. While Orangemen hold sacred their commemorations, it is desirable they should ever be so conducted as to give no cause of reproach, or to expose the institution to injury. The Grand Lodge regards with grateful satisfaction the obedience rendered to their former appeals on this subject, and gladly refers to the excellent conduct of the brethren throughout Ireland. And, finally, the Grand Lodge trusts that, by God's blessing, this approaching anniversary will be marked by order, brotherly love, and harmony, and that no breach of law or order may be recorded against Orangemen throughout the land. (By order of the Grand Lodge of Ireland.) H. A. COLE, M. P., Grand Secretary Newry, 26th May, 1858."

ATTEMPT TO ASSASSINATE LORD CASTLEMAINE.—In the town of Athlone on Friday, 5th instant, a most atrocious attempt was made on the life of Lord Castlemaine by a man named Michael Kelly, a pensioner, under the following circumstances. Between four and five o'clock Lord Castlemaine, in company with Dr. Brodie, Poor Law Inspector, was passing through Church street, on his way to Bourke's Hotel, when opposite Mr. Maxwell's establishment Kelly rushed at his Lordship, and attempted to strike him with a large knife. Fortunately Lord Castlemaine, with much presence of mind, warding off the blow by raising his stick, and knocking the knife from the fellow's hand. Some time since Kelly was a tenant of a small house, the property of Lord Castlemaine, from which he was dispossessed for non-payment of rent, since which he has been heard to use very strong language in reference to his Lordship. The knife is a most formidable weapon; the blade about ten inches long, and had been purchased but an hour or two previously, and as it now appears, evidently for the purpose to which it was applied.—Westmeath Independent.

The Davis testimonial in Waterford is fast increasing. The income of the Corporation of Waterford exceeds £8,000 a year. The Record bewails the noble stand taken by Faithful Ireland against the assaults of the Proselytisers. Our contemporary says—"In order to counteract the labours of the Irish Church Missions Society in Kilkenny, the Roman Catholics of that city are making vigorous efforts to establish the 'Christian Brothers' there. The sum of £2,000 has already been collected in furtherance of their object, and they are still collecting more. Ireland is really, it would appear, 'Poor Ireland' no longer. The amount raised throughout the island for religion, and other charities, is enormous, under the influence of sectarian warmth. The sum collected in this country in aid of the Romish Association 'for the Propagation of the Faith,' from 1st of April to 5th of May, just five weeks, was £1,121, or upwards of £200 a-week."

GREAT BRITAIN. AGRICULTURAL PROSPECTS IN ENGLAND.—Farming prospects in the north midland counties are generally of the most satisfactory character. A more favourable spring than the present, both for seeding operations and cleaning the land, has never been known, and, as there have been frequent showers of rain within the last month or two, all the grain crops have come up remarkably even and well, while the root crops give promise of unusual weight and promise. There is no deficiency of wheat plant anywhere; on the contrary, it stands much too thickly on the ground in many places, notwithstanding the efforts that have been made to reduce the superabundance.

The Lords have insisted on their amendments to the Oaths Bill, and have declined to allow Jews to take the Parliamentary oath with the omission of the words, "on the true faith of a Christian." But the perseverance of the Emancipationists is likely to succeed at last, and the reception given to Lord Lycaon's amendment showed that the exclusion of the Jews was no longer to be maintained. It is proposed by Lord Lycaon, as a compromise, first, that on any occasion, except an application to be admitted to sit and vote in Parliament, the obnoxious words may be omitted; and, second, that henceforth it shall be lawful both for Lords and Commons, by resolution of the House, to modify the oath so as to meet the religious scruples of the Jew. This is a rather undignified way of escaping from a difficulty, but Lord Lyndhurst is to employ his skill in bringing a Bill forward to effect the compromise.—Tablet.

The week has been marked by several exhibitions of British Protestantism. At Edinburgh it has figured (as our readers will see by our law reports) in the Court of the Deputy-sheriff. At Taunton even the Protestant local papers (to their honour) are open-mouthed against the arbitrary interference of a Recordate magistrate with a bazaar for Catholic Charities. With a minuteness worthy of Lord Shaftesbury the head of his sect himself, the magistrate gave notice of his objection only on Saturday night, so that no time was left for any arrangements. At Altringham, where the Catholics have been for years prevented from obtaining a site for a church or school by the influence of that great pillar of orthodox religion, the Earl of Stamford and Warrington, they have at last succeeded. The creation of a church is threatened with prosecution as a nuisance. At Newcastle the members of Lord Chancellor Napier's Orange Society have murdered a poor Catholic returning with his sister, who had been married that morning; not content with shooting him without any provocation, the Napier Orangemen proceeded to stab him as he lay on the ground. No wonder the advocates of the Society find it a matter of the first importance to have the Bench well filled with their members. Such cases will hardly be approved by magistrates of any other class. Earl Talbot has so prominently put forth his claim to the Barlondom of Shrewsbury, as a question of Protestantism against Catholicism, and so carefully guarded against its being regarded as a common question of private right, that he would, we presume, feel himself wronged if we did not record the decision of the Committee of Privileges in his favour among the Protestant events of the week. It is remarkable to observe how decidedly it has been so treated by the local newspapers in his interests.—Weekly Register.

"Subjection to Parliament" is the explanation given by most religious Protestants of the abuses of the Church of England. Scotch affairs throw light on this. In Scotland the same communion is free, but it certainly gets on worse than it does here; for here it is governed by Parliament and the Times, there by no one at all. Scotland boasts of seven "Protestant Episcopal" Bishops. One of these as we last week stated, has published a Charge containing some approximation to the Catholic doctrine of the Eucharist. The other six in Synod have denounced it as containing "fundamental error," and have put forth a statement of their own which is purely Zuinglian. The solitary member protests against their power to decide questions of doctrine, or to do anything except to bring him to trial. This they decline to do, because no formal presentment is before them, and the case, (i.e., fundamental error on the doctrine of the Eucharist), may not amount to a direct call for it. Both parties appeal to the people, and there the matter rests. We half-expect to see the Scotch Episcopal Communion petitioning to be allowed, like the Church of England, to have doctrinal questions settled for it by the Committee of the Privy Council. No wonder English Bishops and Clergy unite to extol that body as the ultimate spiritual authority! Some there must be, and on the Anglican theory no other can well be so good as that.—Weekly Register

We (United Service Gazette) understand that 150 officers serving in India have tendered their resignations to General Sir Colin Campbell, G.C.B. Having seen a statement that a day of thanksgiving for our success in India is likely to be appointed, we deem it pertinent, says the Liberator, to call attention to the fact, that the estimates now before the House of Commons contain the sum of £567 13s 2d. for the postage of the proclamation and forms of prayer on the occasion of the "Day of Humiliation." Why, we should like to know, should Nonconformists be called upon to pay the expense of commanding the Established Clergy to pray, or of supplying them with the language in which they are to do it? The spiritual mart in the Protestant Establishment, says the Morning Star, is particularly brisk just now. One gentleman advertises the sale of several livings, raising from £200 to £750 per annum, in Yorkshire, Nottinghamshire, Sussex, and Norfolk; a great variety of assortment suited to all tastes—sporting, hunting, agricultural, or aristocratic; but the finest announcement is that of a sale of four fat livings by a corporation—Sherburn Hospital. Sherburn Hospital has lately been "reformed" by the Charity Commission, and the first fruits of the new regime are acts of flagrant simony; Griddon, Durham, value £272 8s. 3d., population 350; Stockburn, Durham and Yorkshire, value £254 5s. 9d., population 218; Hishopton, Durham, value £263 14s., population 684; and Ebechester, Durham, value £221, population 619, are all to be sold by private contract. Of course the corporation pockets the proceeds.

A correspondent of the Liberator mentions the fact that at Kendal, on the death of the head of a family, the heir is called upon to pay a tax of 10s. to the Vicar; the demand being enforced by distraint in case of refusal. He thinks that Kendal must be a "very slow place" to submit to this.

THE DIFFICULTY WITH AFRICA.—SUPPRESSION OF THE SLAVE TRADE.—The Globe says the Government appears to have met the American minister's complaint by anticipation. The acts which inflamed American pride are not to be repeated. The letter of Mr. Cass is written in a spirit of moderation very unusual with him, and our government seem to have been animated with a like spirit. There seems to be no reason to believe that anything serious will come out of it. No doubt, the conduct of the American Government is bad. They don't disguise it, for it's quite the joke of the Union. We owe a Treaty with them for their equal co-operation in putting down the Slave Trade, and, as one of their papers observes, they don't make one capture against our fifty. It is estimated that every year 30,000 slaves find their way into Cuba, and a regular stream, no doubt, exists in thence, under the stripes and stars of course, into the Southern States of the Union. The American journals, with amusing effrontery, express great indignation at the immense profits made by the Governor and authorities of Cuba by conniving at a traffic contrary to treaties and public morality; but the righteous rebuke they meditate for the transgressors is to walk into Cuba, oust the authorities, and annex the island to the Union. They don't seem to have any doubt that Lord Palmerston had facts enough on his side when he sent a fleet of gunboats to cruise in the Gulf; they only stand out that the stripes and stars shall always cover the cargo, "Nigger or nothing" according to a resolution adopted at a meeting of shipholders. What is the interference to be drawn from this obstinate and unblinking depravity, as it will be called on this side? One, we fear, which will be thought very unsatisfactory and inglorious. We see no prospect whatever of the Americans tending their ways in the course of the next century, and, as we have observed above, the day must arrive, before the expiration of that century, when the question will be settled by the immense growth of the Union. It is not that we shall decrease, but the States must increase. The stripping, now our equal, must one day be a giant. Were it any consolation or any real gain to us that America had its own troubles in prospect, we might have it in anticipation. The simple facts that America, being under a treaty to suppress the Slave Trade, will not stir a finger, and even connive; that it permits an immense importation of slaves all but direct from Africa, and that, on the whole, the Slave States are bullying the Free, are ominous enough of future difficulty. But that we conceive to be no affair of ours, except as proving the nature of the community with which we have to deal. We don't convert America by our present course. We do not compel her to the virtue she has not. Before very long the mere attempt must bring on a fearful war. Is there no such thing as giving up a crusade which began with being optional, and is found to be ineffectual? Is nothing to be surrendered except after the loss of 30,000 lives on both sides and thirty millions of money? Is there no other use, equally benevolent, to which we could put the half-million of money and the valuable lives annually sunk in those squadrons.—London Times.

MANUFACTURE OF PRIZE CATTLE.—The discovery was made on the morning after the recent show at Ayr that the two-year-old bull for which the first prize had been awarded had been decorated for the occasion with a pair of false horns. A thin band of gutta percha was put round the base of the horns, and was fastened by some adhesive substance, and the hair was carefully placed over it. The skin of the animal had been punctured behind the shoulder, and air blown in to prevent a slight hollow from being observed. The third animal in the same class had also been altered in appearance by puncturing and blowing in. An aged bull which had been practised upon in a similar manner was turned out by the judges, the discovery having been made before the prizes were adjudicated. These three animals were exhibited by Mr. James Paton, Bankhead, near Patrick, who has thus contrived to gain a considerable degree of notoriety. The two year old bull was sold on the afternoon of the show to Mr. McCulloch, Auchness, who, soon after the discovery, communicated with Mr. McMurtrie. The affair seemed so flagrant that the committee of management, instead of disposing of it themselves, instructed the secretary to call a meeting of the directors; whose decision, as that of a larger body, would be more authoritative. The directors had no difficulty with the case, as the facts were indisputable. The premiums are withheld, and the offending party is properly excluded from showing stock again in Ayr. The directors have resolved that the case should be laid before the Procurator fiscal for the crown-counsel to decide whether or not Mr. Paton could be criminally prosecuted.—Ayr Advertiser.

THE TRUE WITNESS

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The True Witness.

MONTREAL, FRIDAY, JUNE 25, 1858.

As the editor of the TRUE WITNESS will be absent from town for a few days, he would respectfully suggest that all communications intended for his eye only, should be addressed to him by name: whilst those destined for publication, or containing remittances from subscribers, may be addressed as usual to the "Editor of the TRUE WITNESS."

NEWS OF THE WEEK.

The Persia brings dates to the 5th inst. The Cagliari affair has been settled. Naples agreeing to pay a compensation of £30,000 to the English engineers, to place the steamer Cagliari at the disposal of Queen Victoria, and to liberate the Sardinian prisoners. The relations between France and Austria are still such as to cause much uneasiness; and in the former country warlike preparations were going on with great rapidity, and had attracted the attention of the British Press and Parliament. Mr. D'Israeli, however, repudiated all idea of a collision with France, and declared that the most friendly relations obtained between the two countries. The "Atlantic Telegraph" fleet had sailed; it was expected to reach mid-ocean about Sunday last, and if all goes well we may hope to hear of the arrival of the Niagara in the course of next week.

News from Bombay to the 21st ult. had been received. The British troops had occupied Bareilly without loss, the enemy flying at their approach. Rohilkund was in our possession, and Oude was reported as generally quiet. An attack on Calpee was expected in a few days.

The Belfast Riots, originating in a savage attack by a body of Orangemen upon some Catholic women returning from a funeral, had almost assumed the aspect of a civil war. In England it would seem as if the fiendish Orange spirit were about to declare itself as unmistakably as in the Sister Isle. In another place will be found an account of the unprovoked murder by the "Scarlet Brethren" of an unfortunate Irish Catholic returning home on his marriage day in company with his newly wedded bride. The Orange leaders, alarmed at the tempest they have raised, have issued a proclamation, urging their followers to refrain from their Twelfth of July processions; as such manifestations are illegal, and will be put down by the strong arm of the law.

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL.—The following Bills from the Legislative Assembly were read a first time on the 17th instant: a Bill to amend the Act to enlarge the representation of the people of this Province in Parliament, in so far as it relates to the Township of Armagh; and one to amend the Act of Incorporation of the College L'Assomption. In the other House Mr. McGe'e presented a petition from the inhabitants of St. Sylvester, praying they might not be disfranchised. An amusing scene occurred in the House on the same day. Mr. Ferguson having absented himself from the Quebec Election Committee in order to attend the London meeting of Orange Rowdies—made oath! that he had been absent on urgent public and private business, adding verbally that he had been at the meeting of the Grand Orange Lodge in London. To this Mr. McGe'e objected, and was supported by Major Campbell and other gentlemen in his objection to the validity of this excuse for neglecting Parliamentary business. The House, however, by a majority of 62 to 28, accepted his excuse as valid. Mr. Powell assigned a similar reason for absenting himself from an Election Committee of which he was a member; and laid down the novel principle that the first duty of a Canadian Member of Parliament was to submit to the authority of the Grand Orange Lodge. Mr. Powell's excuse being put in due form was accepted by the House. Some impertinent remarks from Mr. Loranger on the subject of the last Montreal election, called up Mr. McGe'e, who administered a sound flogging to the first named person. Mr. Loranger, as is his custom when hard pushed, denied the language imputed to him; and so having meekly "swallowed his leek," the matter was allowed to drop. The Bill to incorporate the College of L'Assomption was read a second time in the Legislative Council on the 21st, and several private Bills were advanced a stage in the other House.

EVANGELICAL FALSEHOODS.

There are accusations so revolting, that it is humiliating to reply to them; so ridiculous, that it is almost a blunder to notice them, because they who make, do not believe them, but rather know them to be false. Of this kind is the accusation that it is a dogma of the Roman Catholic Church that "no faith is to be kept with heretics." The very men who are most forward in urging this charge against the Church know, and by their daily acts prove that they know, that it is not true. Why then it may be asked do we condescend to notice it?

Not, we reply, so much for the sake of refuting it, for it needs no refutation, as for the sake of proving that, amongst a certain class of Protestants who make a great show of outward piety, that disregard of truth which the *Christian Guardian* attributes to all Roman Catholics, as a dogma of their Church—that is, as a doctrine which must be believed under pain of excommunication—is a common practise. Our object in short is not so much to show that "no faith is to be kept with heretics," is not a "dogma" of the Roman Catholic Church, as to prove that, amongst a certain class of Protestants falsehood and calumny are deemed perfectly lawful weapons to employ against Papists. We say a certain class: for God forbid that we should attribute to our separated brethren in general, that habitual disregard for truth, decency, and courtesy which characterises the leaders of that party amongst them, which in a peculiar manner arrogates to itself the title of "evangelical."

This premises, we proceed to establish our first proposition—That the very men who are most forward in proclaiming that it is a "dogma of the Roman Catholic Church that no faith is to be kept with heretics," know that their charge is not true, and has not even the shadow of a foundation. We assume, of course, that these men have some knowledge of history, of the penal laws of the British Empire, and of the relations of that Empire with foreign Roman Catholic nations. This knowledge assumed, we proceed with our proof:—

If it is, or ever were, a "dogma" of the Roman Catholic Church that "no faith was to be kept with heretics," then all members of that Church would be bound to violate all agreements entered into by them with heretics, or Non-Catholics. Oaths imposed by Protestants upon Catholics would not be considered by the latter as binding upon their consciences: nay! they would rather, if docile children of their Church, conceive it be their duty to violate such oaths; and would, therefore, to say the least, manifest no repugnance, and plead no conscientious scruples, against taking such oaths when tendered to them by a Protestant authority. These, we think, every one will admit would be the logical and inevitable consequences of the "dogma that no faith was to be kept with heretics." Now, what does history tell us respecting—1st—the fidelity of Catholic Governments, in the observance of their treaties with Protestant Powers? and 2d—the scruples of Papists with regard to oaths imposed upon them by their Protestant rulers? The limited space at our command, necessarily restricts us in the selection of instances; we shall, therefore, content ourselves with one of each sort—And firstly with regard to the fidelity with which Catholic Governments have observed international treaties with Protestant Powers.

Portugal is certainly not the least "Romish" country in Europe. The Portuguese Government, with whatever fault it may be charged, is not obnoxious to the reproach of habitually settling at naught the "dogmas" of the Romish Church. Popish Portugal is also as it happens, that country which Great Britain has for the greatest number of years entertained the closest alliance—an alliance which was contracted in the XIV century, in the days of the Black Prince, when England was Catholic, and which has continued in force ever since, even when the latter country became Protestant. Now, the fidelity with which Popish Portugal has always, in prosperity and in disaster, adhered to the terms of that alliance, even when by so doing she exposed herself to the hostility of her neighbors, and drew down upon herself all the sufferings of war—is without a parallel in the history of the world; and has been honorably acknowledged, time after time, by Great Britain's most eminent statesmen. Thus, in 1847, Mr.—now Lord—Macaulay, speaking of Popish Portugal's fidelity in fulfilling her engagements with heretical Great Britain, thus expressed himself:—

"During the whole of our trials, Portugal remained our friend. In the Seven Years' War, when France and Spain united their forces against us, Portugal refused to take part with them. When the capital of Portugal was in the hands of our enemies, when the King had scarcely a place in which to lay his head, to the last he never would abandon our alliance. In the last war the head of the House of Braganza refused to make terms with our enemy, and he preferred proceeding across the Atlantic to another hemisphere, to violating his engagements with this country."—See *Hansard's Parliamentary Debates*, Vol. XCIII, pp. 510-7-8.

The above extract will suffice to show that it is not a "dogma of the Romish Church that no faith is to be kept with heretics;" and as we suppose the *Christian Guardian* to have some slight acquaintance with the history of the British

Empire, we logically conclude that he knows that the charge by him urged against the "Romish" Church, is false, and without foundation in fact. Let us now turn to the dealings of the Protestant Government of Great Britain with its Popish subjects, and see how far they entitle us to adopt a similar conclusion.

The *Christian Guardian* knows that for many generations all Catholics in the British Empire were excluded from both Houses of the British Legislature, and from most places of trust and emolument under the Crown, in virtue, not of any law prohibiting Catholics from sitting in Parliament, but of their conscientious scruples to take certain oaths imposed upon them by a Protestant Government. But if it were a "dogma" of the Roman Catholic Church that "no faith is to be kept with heretics"—the Papists of England and Ireland would have entertained no scruples about taking the oaths of supremacy and abjuration; and therefore—as the *Christian Guardian* must be presumed to know that the Catholics of the British Empire would not, because in conscience they could not, take these oaths, and were thereby for many generations excluded from all participation in the benefits of the British Constitution—we have the right to conclude that, when he asserted that it is a "dogma of the Romish Church that no faith is to be kept with heretics," he knew that he was giving utterance to a vile calumny, and was deliberately bearing false witness against his neighbor. Upon this point however we cannot do better than quote the opening sentence of the second of the late Rev. Sydney Smith's well known, and witty *Plymley Letters*. We quote, it will be seen, Protestant testimony exclusively:—

"The Catholic does not respect an oath! Why not?—What upon earth has kept him out of Parliament, or excluded him from all the offices whence he is excluded, but his respect for oaths. There is no law which prohibits a Catholic to sit in Parliament. There could be no such law; because it is impossible to find out what passes in the interior of any man's mind. . . . and so the Catholic is excluded from Parliament because he will not swear that he disbelieves the leading doctrines of his religion! The Catholic asks you to abolish some oaths which oppress him; your answer is that he does not respect oaths. Then why subject him to the test of oaths? The oaths keep him out of Parliament; why then he respects them. Turn which way you will—either your laws are nugatory, or the Catholic is bound by religious obligations to you; but no eel in the well sanded fist of a cookmaid, upon the eve of being skinned, ever twisted and writhed as an orthodox parson does when he is compelled by the gripe of reason to admit anything in favor of a dissenter."—*Plymley Letters*, II.

Thus, we think, we have made good our thesis that treaties contracted by Catholics with Protestants, are by the former faithfully observed, and that oaths imposed upon Catholics by Protestants, are, by the former, considered binding in conscience; and that, therefore, it is not—a "dogma of the Roman Catholic Church that no faith is to be kept with heretics." For, if Protestants did not know that Roman Catholics held no such "dogma," they would not be such fools as to enter into treaties with Catholics, or attempt to bind Popish consciences by the imposition of Protestant oaths. We have therefore established our first proposition—that the very men who are most forward in urging the charge against Catholics of holding as a "dogma, that no faith is to be kept with heretics," know, and by their acts prove that they know, that their charge against us is not true.

Here, for want of space, we must pause for the present; but shall return to the subject in our next issue with the design of more fully exposing the reckless mendacity of the *Christian Guardian*.

The late severe castigation inflicted by the *Montreal Herald* upon the *Montreal Witness*, spares us the trouble of applying the lash to the back of the latter. The *Herald* has done the work effectually; and we are sure that his courteous tone, when speaking of his fellow-citizens of a different faith, will do much to allay those unhappy feuds, which it seems it is the great object of the *Montreal Witness* to perpetuate.

The exciting cause of the ebullition of spleen on the part of the last named journal, which provoked the castigation from the hands of the *Herald*, was a procession which took place a few days ago in the Quebec Suburbs, upon the occasion of the inauguration and benediction of a statue of the Blessed Virgin. To this the *Montreal Witness*, whose good taste is about on a par with his theological attainments, alluded in his issue of the 16th inst. under the caption—"Another Idolatrous Procession;" in which he applied the language of the prophet Isaiah, denouncing the grovelling idolatries of the children of Israel, to the essentially different custom of Catholics in decorating their churches and religious edifices with pictures, and statues of persons distinguished in the annals of Christianity for their piety, whilst on earth; and who now, clothed in white robes, are illustrious in heaven amongst the followers of the Lamb. Upon this gross theological error of the *Witness*, the *Herald* comments as follows:—

"While we hold with the Protestant churches, that there is danger in the use of images, and, consequently that any rule rendering such use obligatory is 'more honored in the breach than in the observance,' we are equally satisfied that the prophet Isaiah's words, quoted by the *Witness*, have no reference whatever to the usages of the Roman Catho-

lic Church; but to those of that Paganism and idolatry, into which the whole history of the Jewish people proves they were so prone to fall."

The conclusion at which the *Herald* arrives is that which every honest and impartial person, acquainted with the positive teachings of the Catholic Church with regard to pictures and images of the Saints, the favored servants of God, must draw from an attentive perusal of the forty-fourth chapter of the prophet Isaiah. The crime therein denounced, and with which the Jews are taxed, is the crime of making unto themselves a strange "God," in spite of the plain teachings of the Lord—(we quote the words of the Anglican version)—"Is there a God beside me? Yea, there is no God: I know not any"—v. 8. Now unless Catholics assert, or by their practises imply, that there is some other God besides the Lord, to whom it is lawful to render that supreme worship which is due to God—they cannot be obnoxious to the censures of the indignant prophet upon the practices of his people. But that Catholics do this, every one who has ever looked into a Catholic child's catechism, knows is false.

No one—not even the editor of the *Witness*—supposes that the Catholic painter or sculptor fancies that when he is executing a painting or image of the Blessed Virgin, he is making a "God," or anything which even amongst the most rude and illiterate will pass muster for a God. The Protestant compositor, engaged in setting type for a new edition of the Holy Scriptures, is not more innocent of any such idolatrous notion, than is the Popish painter or sculptor; both know that the object of their work is merely to convey spiritual ideas by means of sensible signs.

But a sensible sign that addresses itself to the eye, is as innocent as one that addresses itself to the ear; and there can therefore be no more harm or idolatry in an image of the Blessed Virgin—which to those who are deaf, or cannot read, conveys precisely the same idea as do the written or spoken words which to those who can read and hear call up the idea of her whom all generations shall call blessed—than there is in the words "Virgin Mary." If images be idols, then so are words, for both are sensible or material signs to which as signs of spiritual things honor is due. A blind man will bow at the name of Jesus; a deaf man, if a Catholic, would bow at the image of Our Blessed Redeemer on the Cross. The moral value of either act would be the same; and yet neither would be, in any sense, an act of idolatry. This point is well put by the great Protestant Leibnitz in his *Syst. Theolog.*

It is not then in the making of a sensible sign—nor even in paying honor to that sign—that the sin of idolatry consists, unless the sign be honored as God; for after all the essence of idolatry lies in worshipping as God, that which is not God. But are Catholics guilty of this? do they worship the image of the blessed Virgin, as God or Gods? or do they after all pay to them any respect different from that which most pious Protestants admit to be due to the material substance compounded of paper, leather, and printer's ink, which is called the Bible? The Protestant handles the book respectfully, and raising it to his lips—liberally adoring it—he reverently kisses it! Now, shall we call this man an idolater? God forbid! and yet there is as much idolatry in his respect for, and "ad-oration" of the Bible, as there is in the respect which Papists pay to crucifixes, or statues of the Blessed Virgin and other Saints. For of what nature is that respect? is it of the nature of that worship which is due from creature to Creator?—or of that essentially different honor which creature may and should render to creature, for the sake of Creator? Hear what the Second Council of Nice, A. D. 787, says on this point:—

"Imagines non aliter adorari, quam adoratur liber evangeliorum, et sacra vasa. Images are not to be adored otherwise than as we adore the Book of the Gospels, or sacred vessels."

In the same way, the Fathers of the Council of Trent strictly enjoined that, while images of the Blessed Virgin, and of the Saints were to be retained in the Churches, the faithful were to be carefully instructed—that there was in these images no divinity, no virtue on account of which they were to be worshipped, as if they could grant requests, or as if reliance was to be placed in them, as of old the heathen placed their trust in idols. But that the respect which was manifested towards them was to be referred to the prototypes of which they were the signs. *Sess. 25, De Sacris Imaginibus.*

These being the uniform and explicit doctrines of the Church upon the question of the use of paintings, images, and other sensible signs, he must indeed be grossly ignorant of Catholic teaching, or grossly dishonest, who taxes us with idolatry. It is the old cry of the Iconoclasts, of the eighth century, repeated in the nineteenth, in spite of the admissions as to its injustice of Protestant ecclesiastical writers. Neander, to whom no one will attribute any hankering after Romanism, freely admits, in his chapter on the Iconoclastic disputes, the "great injustice that was done to the advocates of image-worship by accusing them of idolatry." But then it must be confessed that, both in regard to truth, and

intellectual attainments, there is a striking contrast between the learned Neander, and the editor of the *Montreal Witness*.

In conclusion we cannot but express our approbation of the fair and gentlemanly tone in which the *Montreal Herald* generally discusses such theological topics as are forced upon him. That we should often and widely differ from him is no more than is to be expected; but it is pleasant, at all events, to find occasionally in the dreary desert of polemics, one in whom we can recognise the gentleman as well as the opponent.

We think that we have a right to complain of the *Patrie* of Saturday last, in its notice of our remarks prefixed to Mr. McGe'e's "address." The *Patrie* accuses us of speaking in an "embarrassed" or hesitating manner upon the question of the policy of a political alliance between Catholics and Mr. G. Brown. Now to us it seems that our language was as clear and distinct as possible—to all at least who understand English. Of such an alliance as that referred to above we said:—

"A coalition with him—Mr. George Brown—we look upon as neither possible nor desirable."

That is, we could not unite with him if we would; and we most certainly would not, if we could. If this be an ambiguous or embarrassed mode of explaining ourselves, we should like to know what the mischief the *Patrie* calls plain speaking.

Others, who call themselves Catholics, may do as they please. They are masters of their own actions, and the keepers of their own consciences, as we are of ours. For ourselves then we need only repeat what we have already said, that in our opinion a political alliance of Catholics with Mr. George Brown would be neither profitable nor honorable to the former; and that we would as soon think of shaking hands with one who had reviled our mother or our sisters,—or of doing any other mean and dirty act—yes, we would as soon become a "hack" and "toady" of the Cartiers, Lorangers, and the rest of the crew who compose our actual Ministry—as enter into any kind of an alliance with the editor of the *Globe*. If for the former we feel more contempt, our feelings of aversion towards the latter are stronger; not because we fear him or look upon him as personally dangerous; but because he represents the principles of anti-Catholic demagoguism which we hold in abhorrence.

We think the *Patrie* will admit that this is plain speaking; and since through inadvertence (in charity we hope it was through inadvertence) he suppressed in the last notice with which he was pleased to honor us, our emphatic disclaimer of the George Brown alliance, we do hope that now that his attention has been called to the subject, he will do us the justice of quoting the words with respect to that alliance, which he will find in our remarks of our issue of the 18th inst., prefixed to Mr. McGe'e's "Address." More especially would we invite his attention to the following sentence:—

"A coalition with him" (Mr. G. Brown) "we look upon as neither possible, nor desirable." TRUE WITNESS, 18th inst.

If in the same number of words (twelve only) the *Patrie* can draw up a formula disclaiming more emphatically the idea of the George Brown alliance, we shall be most happy to adopt it as our own. In the mean time, we shall hold to our opinion that in the form of words given above there is nothing justly open to the reproach of "embarrassment," or hesitation; nothing that can justify the accusation of the *Patrie* that we did not speak plainly on the question of an alliance with the chief of the "Clear Grits."

We almost suspect, however, that that wherein we have offended is our too plain speaking of M. M. Cartier, Loranger, Allyn & Co; we have never hesitated to express frankly the thorough contempt which we entertain for the men, as time-servers, and the betrayers of the honor and interests of Catholicity. Mr. George Brown attacks these interests openly, for the sake of making political capital amongst the Non-Popery demagogues of the U. Province. M. M. Cartier, Loranger, Allyn & Co., by their votes upon the School Question—Mr. Drummond's Religious Incorporation's Bill—and Mr. Benjamin's Orange Bill, barter these interests for a prolonged tenure of place and salary. The one is a blustering bully; the others are mercenary bucksters, with whom no gentleman, no true Catholic would like to be suspected even, of being on terms of friendship or intimacy. Their utter villainess the *Patrie* has had upon one occasion—that of their vote on the Orange Bill—the candor to admit: how then can he consent to degrade himself so low as to appear as the *quasi* apologist of such men? how can he feel surprised at the contempt which we entertain for them, and their hypocritical professions of "des bons principes?"

PROVIDENCE CONVENT.—The Sisters of Charity of the "Providence" Asylum seize this opportunity of fulfilling the pleasing duty of returning their most sincere thanks to those generous and kind-hearted Ladies who undertook to hold a Bazaar to aid them in their work of Charity. They would also desire to return their thanks to all those charitably disposed persons who encouraged the Bazaar by their personal attendance.—(Communicated).

ORANGE LOYALTY.—Since the day when, unfortunately for his own reputation, and still more unfortunately for the peace of this country, Sir Edmund Head so far forgot what was due to himself, and to that Lady whom he represents, or rather misrepresents amongst us, as to give an official reception to the delegates of a secret politico-religious society, Orangeism has advanced with giant strides towards the attainment of supreme power. No longer content with being tolerated, it asserts its authority in every department of the State. It controls our elections—over-awes the deliberations of our representatives,—booted and spurred like another Louis XIV, it compels the Legislature to register its decrees,—it obtrudes its foul presence upon, and pollutes the Sanctuary of Justice—and enforcing homage from the craven Representative of Majesty itself, proclaims itself supreme and absolute master of this fair land. To this pitch of degradation, to this depth of infamy have we been reduced by our culpable indifference to the first advances of the foe, and the venality of those to whom with misplaced confidence we had entrusted the defence of our most sacred rights. Had we shewn a bold front in 1856, had we not basely like sneaks, pocketed the insult offered to us by the Governor General on the 12th of July of that year—thereby inviting our enemies to insult us again—we should not in 1858 have to record the growing insolence of Orangeism, or our own impotent regrets at the abject condition to which we have been reduced.

We have still a Parliament, it is true; and the agreeable fiction that it is by that Parliament, composed of the freely chosen representatives of the people, that our laws are made, is still embodied in the preamble to our Statutes. But the plain fact is, that our Legislative Assembly is but an inferior or subordinate kind of Orange Lodge; taking its orders from the parent society, and subserviently enrolling all its decrees. Its members, elected to represent the people, and extravagantly paid for so doing—yes! our own paid servants! stand up in that Assembly, and openly proclaim the doctrine that their "FIRST" allegiance is due—not to their constituents who elected them, not to the over-taxed people of Canada who pay their wages, and furnish them abundantly with champagne, "goes of brandy and water," with "gin-cock-tails," "mint juleps," and cigars, but—to the "Orange Society," an association which as secret and oath-bound, is an outrage upon morality—and as a "party" society, designed to commemorate the conquest of Ireland by the Anglo-Dutch, and to establish the regime of Protestant Ascendancy over the Papists of Canada, is an insult and an outrage to all Her Majesty's loyal Catholic subjects in the Province. We shall be told that we are romancing; we appeal then to the report of the proceedings in the Legislative Assembly on the 18th inst., as given in the Montreal Herald of Monday last:—

"Mr. Powell excused himself for his absence from an Election Committee—(which, be it remembered, he was paid for attending)—on the ground that his FIRST DUTY WAS TO BE ELSEWHERE, MEANING THE MEETING OF THE GRAND ORANGE LODGE."

And this impertinence from this fellow, Powell, whom we pay—who is, therefore, our hired servant, and bound so long as he takes our wages to mind our business—was allowed to pass unrebuked by the Speaker, himself a mere tool in the hands of the Orangemen! "Dear Brother," McDonald alone seemed to feel the gross impropriety of Brother Powell's language; and recommended him to leave out the word "first," and to content himself with asserting that "his duty" was to be at the Orange gathering. But the Speaker, who, by courtesy, is supposed to be the guardian of the honor of the House, and the champion and mouth-piece of the "Commons" of Canada, had not a word to say; did not seem to feel even that there was the slightest impropriety in a member of the Assembly over whose deliberations he was paid to preside, laying down the doctrine that it was the "first duty" of a member of that House, to neglect his business in Parliament, if his presence were required at a meeting of the Orange Lodges. Catholics are taxed with professing a divided or double allegiance: one to the Spiritual, the other to the Secular authority. How then will Protestants accept this doctrine of Mr. Powell—that the "first" allegiance of the Orangeman is due, not to the State, but to the Orange Lodge?—who, after this, will dare to call in question the justice of our imputations upon Orange Loyalty? seeing that Orangemen themselves proclaim that their "First Duty" is, to give precedence to the claims of their Lodge, over the claims of the State. If, we say, this be the "First Duty" of the paid Orange functionary, what must be the duty of the unpaid Orange Magistrate?—What the practice of that individual is, in cases wherein he is called upon to adjudicate betwixt Protestants and Catholics, the latter have unfortunately only too many reasons to know.

As indicative of the liberal disposition of the Orangemen of Upper Canada towards their Catholic fellow-citizens, we may mention the fact that at their Annual Session held last week, Mr. Ferguson, M.P.E., was elected one of the Deputy Grand Masters. Now this same Mr. Ferguson is the author of the Bill to deprive Catholics of Separate Schools; and from this simple fact, we may judge what we have to expect from an alliance, or coquetting even, with the Orangemen of Upper Canada.

ST. SYLVESTER.—The people of this parish have presented to the Legislature, by the hands of Mr. McGee, a petition protesting against the disfranchisement proposed to be inflicted upon them by Mr. Cartier's Bill, and urging the impropriety of punishing the innocent, because of the guilty. The Quebec Herald, of the 19th instant, has an able article on the subject, in which he observes, with much truth, that "the electioneering antecedents of the Honorable Attorney General East are not so spotless that he should feel disposed to play the part of a public censor."

It does indeed seem a harsh measure, to disfranchise a whole district, because of the offences of which some of the residents therein may have been guilty. There were no doubt gross and scandalous frauds perpetrated at the Lotbiniere election, and all honest men would rejoice to see the actual perpetrators of those frauds severely punished, if that punishment could be inflicted without doing wrong to those whose hands are clean. There were also, no doubt, gross frauds committed at the Quebec election; but would it therefore be just to punish all the electors of that City—of whom the vast majority are perfectly innocent of all participation therein—because of the crimes of some two or three hundred hired ruffians, at most? No! punish those who profited by those frauds: those who may therefore—by the application of the Cui Bono? principle—be reasonably supposed to have instigated them; but do not inflict additional wrong upon those innocent and peaceable citizens who have already, by the frauds and violence of their opponents, been wrongfully deprived of their right of being represented in the Legislature. But thus it is alas! too often. The law spares the chief criminals, and reserves all its terrors for the small fry of offenders. Mr. Alleyne retains his seat in Parliament, and in the Ministry! whilst the citizens of St. Sylvester are to be punished indiscriminately!

How THE MONEY GOES.—Under the caption of "More Little Jobs," The Toronto correspondent of the Montreal Herald lets out some of the secrets of "Government by Corruption." Comments upon the transactions narrated below are not necessary:—

MORE LITTLE JOBS. I have already given you some inkling of the character of the expenses run up by Commissioners appointed to enquire into nothing at all,—on the Quebec Turnpike Road Trust, and the Montmorency Bridge affair. There is some hitch which has prevented the evidence taken before the Committee of Public Accounts from being fully developed; but the documents exhibiting the details of these fresh instances of jobbery, have come down in answer to an address from the House, and we have the means of looking at the way in which members of Parliament got providentially rewarded for their unbought votes, and lawyers go into training through a series of lesser jobs, for the larger transactions of the Baby School. The way Mr. Alleyne graduated was worthy of Mr. Fagin's Academy, as described by Dickens.

THE QUEBEC TURNPIKE TRUST. Inasmuch as this Trust never paid anything to the Government, it was considered necessary to ascertain "how not to do it," or rather how it was not done, and the Government very justly thought that there could be no better judges of such a question than Messrs. Alleyne and Poulin, to whom they adjointed Mr. Trudeau as engineer. These gentlemen, if they did not give any very lucid theory for explanation of the way the public was robbed by the Trust, furnished a very handsome working model of the process, in their own accounts. It appears that the gross expense of this enquiry into how it was that money was not paid, amounted to £1663. The Commissioners somehow or other sat one hundred and thirty-one days—it by no means appears how many hours each day—and they charged \$14 for each sitting, whether of five minutes or of an hour—and a-half. For these three months' services Mr. Alleyne received \$458 10s., being at the rate of £1832 a year, without any diminution of his ordinary professional income. Mr. Poulin by some means served one day more, so that his little charges came to £462; but then he did not live at Quebec, so he charges \$29 for travelling expenses, at the rate of 12s per diem. Mr. Trudeau was a still more diligent Commissioner, and his charges, travelling and otherwise, for the whole job, came to £573 15s. Of course, none of these distinguished gentlemen could do anything so vulgar as to use a pen themselves, so Mr. Commissioner Alleyne's brother Richard was appointed to relieve them from any personal fatigue, and allow all their mental energies to have full play in the development of the mode in which the Quebec Trust contrived "not to do it." Mr. Richard's modest account was £163, besides which there was a messenger who got £49 2s 6d.—Everything else was on about the same handsome scale. Messrs. Desparats & Derbishire sent a despatch-box, tray and patent lock—£5 15s.—"A neat English leather cover" for the article came to £2 more. The gentleman either had no pen-knives of their own, or they were too much impressed with the sacredness of their mission to use ordinary pen-knives in such sublime mysteries. Each one, therefore, got a four-bladed Congress knife, made by Rogers. This cost 10s each. There was also a black walnut envelope box, with division, back, &c., £2; and a "morocco quarto writing desk," £3 5s. No wonder that, after this specimen of his skill in engineering, Mr. Alleyne was deemed to have proved his fitness for the Board of Works.

THE MONTMORENCY BRIDGE JOB. I suppose that the Commissioners in this case expected another job, since they got through it much more speedily than the enquiry into the roads. They were the same gentlemen, except that Mr. Polotte took the place of Mr. Poulin, and for going down to Montmorency Falls and ascertaining that the "grigs," as sailors call them, or the "slays" as, perhaps, others would call them, which held up the structure were not properly secured, they charged £450, and £113 for expenses. The whole time they were engaged was some 36 days—the charges, therefore, were at the rate of £24 per diem in a lump sum of £250 each. Such are the advantages which attend members of Parliament who are not factious.

ST. BRIDGET'S CHURCH. A meeting of the subscribers from the various quarters of the city, for the erection of the above church, was held in the St. Patrick's Hall, on Thursday evening, 9th June, and was very numerously attended.

On motion of Mr. Edward Coyle, H. Kavanagh, Esq., was called to the Chair; and on motion of Mr. Sharpley, Mr. P. J. Fogarty was requested to act as Secretary.

The Chairman having thanked the meeting for the honor done him in calling him to preside over such a large and respectable number of his fellow-citizens, explained that their object in assembling was, as previously advertised, to concert such measures as would insure the building of a church in the Quebec Suburbs, to be dedicated to St. Bridget, for the use of the Irish Catholics residing at the East end of the city. Several deputations had waited on his Lordship, the Bishop of Montreal, to obtain his sanction, which had not yet been obtained, owing perhaps to the fact, that such applications had been urged only by the inhabitants of one Ward; but now that our fellow-countrymen of the entire city had taken up the question—fully aware of the necessity of the case—we might hope (as it could no longer appear sectional) that his Lordship would grant the required permission to the united expression of opinion of a numerous and influential body, which he had declined or deferred before. It was true that his Lordship was willing that we should have the chapel of the Brothers' school; but as very frequent interruptions took place, from the fact of services and instructions in French being also allowed there—the Catholics speaking that language had ample church accommodation elsewhere—we could not be satisfied with things as they were; and even if we had the sole use of that chapel, in a very short time it would be too small, as a late census, carefully taken, shows that in the St. Mary's Ward and environs, the Irish Catholics numbered 2,600 souls.

The Chairman stated that a large sum had been collected in the different quarters of the city, for the building of the St. Bridget's church; and that it would be impossible to divert that money to any other purpose, lay or ecclesiastical, without the consent of all the subscribers.

The Rev. Mr. O'Brien, who was enthusiastically received, then addressed the meeting, and gave a statement of the collection made by Rev. Mr. O'Farrell and himself for the erection of the contemplated St. Bridget's church, which amounted to £1,200, and which was duly deposited in Bank.

The Rev. Mr. O'Farrell, who on coming forward was greeted with loud cheers, briefly alluded to the objects of the meeting; and concluded by reading the following translated extracts from Resolutions passed in the Council of the Seminary, on the 28th January, 1857:—

"Resolved—1.—That the Irish of the Quebec Suburbs shall have a chapel, in which instructions shall be given only in English.

2.—That the Seminary will endeavor, during the course of next summer, to realise the sum necessary for building it—that is: to raise the walls and the roof; leaving to the Irish the care of adorning it themselves and of furnishing it with every thing that is necessary for the decency of public worship.

3.—But if next autumn, about St. Michael's Day, the Seminary could not procure the sum necessary for constructing it, then the conditions would be determined, on which it would allow the Irish population to construct the said chapel."

The Rev. gentleman observed that the Rev. Mr. O'Brien and himself were fully authorised by the Superior of the Seminary to make collections for the building of the church; and after expressing a hope that the meeting would take such steps as they would deem necessary, remembering the wants of the people, the Rev. Mr. O'Farrell and Rev. Mr. O'Brien retired—the whole meeting respectfully rising as they withdrew.

B. Devlin, Esq., rose to read the first resolution; and in a very eloquent manner addressed himself to the point at issue; it was seconded by Mr. Edward Coyle, and was as follows:—

"That this meeting, composed of the subscribers to a church intended to be built in the Quebec Suburbs of this city, and dedicated to Saint Bridget, considering the extreme necessity there exists for such a church, in order that the Irish inhabitants of that district may be able to perform their devotions undisturbed, and be properly instructed in the truths of our holy religion; and also to prevent the dissensions, which would inevitably arise in a divided church; considering moreover, that the Seminary has admitted the necessity, and encouraged the building of this church."

Resolved—"Never to apply the money contributed for the erection of the said church, or suffer it to be applied to any other purpose whatsoever; and that the clergymen in whose hands the sum contributed as aforesaid is at present, be requested to continue in charge of it, and to place the same in trust in some chartered bank, from which it shall not be withdrawn, except by themselves; or, in the event of their removal, by a person, or persons, appointed by a public meeting of the subscribers to take charge of the same; which public meeting must be called by the Committee of Management, published in one or more of the public journals at least forty-eight hours before the hour of meeting, and state the particular object for which the meeting is called." Passed unanimously.

On motion of Thomas M'Grath, Esq., seconded by M. P. Ryan, Esq., it was unanimously

Resolved—"That the meeting do appoint a deputation of forty-five persons, chosen from the entire body of subscribers, to wait upon his Lordship the Bishop of Montreal, to request from him, in the name of the Irish Catholics in this city, permission to build the said St. Bridget's church; and that these members be appointed for each of the following districts, viz.:

- CENTRE WARD—Messrs. Devlin, O'CONNOR, and O'Brien.
EAST WARD—Messrs. Donohue, Hanley and Donnelly.
WEST WARD—Messrs. Butler, Shannon, and J. Patton.
ST. MARY'S WARD—Messrs. Kavanagh, N. Doherty, E. Coyle, S. Kelly, M'Loughlin and P. Smith.
ST. JAMES' WARD—Messrs. T. O'Brien, Morley, M'Mahon, Mahony, Devins, and Fleming.
ST. LOUIS WARD—Messrs. Ward, M. Doherty, E. Murphy, Maher, Foley, and Keilly.
ST. LAWRENCE WARD—Messrs. Clarke, John Kelly, Sadler, Sharpley, M'Kenna, and Curran.
ST. ANNE'S WARD—Messrs. T. M'Creedy, Moore, O'Meara, Cutler, J. M'Shane, sen, and Feron.
ST. ANNE'S WARD—Messrs. M'Grath, M. P. Ryan, J. E. Mullin, Brennan, M'Cambridge, and Bartley.
It was then suggested that the Chairman and Secretary do ascertain from the Lord Bishop when he would be pleased to receive the deputation, and acquaint the members of the same.
On motion of M. Doherty, Esq., seconded by W.

P. Bartley, Esq., the Chairman was requested to leave the chair, and T. M'Grath, Esq. was called there to; when a vote of thanks was passed to Henry M'Grath, Esq., for his impartial conduct in the chair, and to Mr. P. J. Fogarty for his kindness in acting as Secretary; after which the meeting adjourned.

P. J. FOGARTY, Secretary.

We avail ourselves of the Herald's account of the Annual Pic-Nic of Nos. 4 and 5 Vol. Militia Rifle Companies:—

ANNUAL MILITARY PIC-NIC OF NOS. 4 & 5 COMPANIES.—This annual pic-nic of these two splendid companies came off Wednesday at Guilbault's Gardens. The day was fine and favorable, and although nothing was wanting which could contribute to the general enjoyment.

The gardens were thrown open at ten o'clock, and a large number instantly availed themselves of the opportunity. A little after the Volunteer Rifle Companies, No. 4 and 5, made their appearance, and marched into the gardens. They were under the command of Major Devlin, Captain Mullins, Lieutenant Gillies, Lieutenant Donnelly, and Ensign Rooney; and bore themselves in a manner which testified the pains which had been taken to perfect their drill and discipline.

Throughout the day the Gardens were thronged with pleasure seekers, and the utmost good order prevailed everywhere. Dancing was carried on to the music of Irish bag-pipes, and we need hardly add, that the tunes were well appreciated, and that the young people, the girls especially, stepped it with that spirit and elegance peculiar to the sex and country.

The men of the two companies, under the watchful observation of their officers, were remarkably exemplary in their conduct; in fact we have rarely witnessed an occasion where a military gathering behaved with such decorum and propriety; the public, also gave no opportunity to lay themselves open to censure, if we except, indeed, that disposition for peace and order which marked them all the day. Taking it in all, the pic-nic, for the sake of its aim, the purchase of an organ for St. Anne's Church, as well as for its amusement, was one which gave gratification to every one present, and one which reflects credit on its projectors.

Two bands were engaged, and acted no inconsiderable part in enlivening the proceedings. The Gardens closed a little after eight o'clock, and all retired highly pleased with the experiences of the day.

We are glad to learn that upwards of three thousand persons took part in the pleasures of this interesting pic-nic.

ADDRESS OF THE CATHOLICS OF THE GORE OF TORONTO, TO HIS LORDSHIP THE RIGHT REVEREND DR. DE CHARNOCEL.

MY LORD,—In the name of the Catholic population of the Toronto Gore Mission, we humbly present ourselves before your Lordship, to bid you a hearty welcome, and to express to you in language, though ever so feeble, the sentiments of joy unbounded, and of gratitude to the Most High, which animates the hearts of all at seeing you once more in our midst.

If, my Lord, the return of a beloved father to his children, after a long separation of two years, be for them an occasion of rejoicing and delight, with how much more reason ought we to exult with soul-felt gladness when we come to hail the happy and safe arrival from Europe, of one who has always been to us a Father—aye, and more than a father. To parental duties of love, which you always conscientiously fulfilled towards us, you also aided those Apostolic and charitable labors which ever distinguish the true Shepherd from the hireling, and which place you before us in the light of a constant and generous benefactor to the poor, and indefatigable and unflinching defender of our most sacred rights, and a faithful representative of Him who went about doing good, and who in all He said and did sought alone the glory of His Heavenly Father.

In you, my Lord, we behold a Prince of God's Church, an ambassador of Heaven; and, coming as you do from the Court of Rome—the most august in this world—bearing to us the benedictions of our Holy Father, we must, indeed, rejoice and bid you welcome to Canada, welcome to your grateful and loving Diocese, thrice welcome to us, and to our children. May the Omnipotent and bountiful bestower of all good things grant you grace and health to live long over us, is our earnest and constant prayer, which, on this day, we but crave for ourselves and our fellow-punishers your Episcopal blessing.

Signed on behalf of the Congregation, GEO. JACKSON, } Church Wardens. P. DOUGHERTY, } Wm. SMYTH, } TRIN. R.C. Separate Thos. SMYTH, } School Vaughan.

At the Committee meeting held in the St. Patrick's Hall on the 21st inst., the following preamble and resolution was unanimously adopted:—

ST. PATRICK'S SOCIETY. Whereas this Society is informed by THOMAS D'ARCY MCGEE, Esq., M. P. P., that the Hon. GEORGE E. CARTIER, Attorney-General East, stated recently in his place in Parliament that a friend of the Government had been elected President of this Society at its last Annual Election, as against a friend of the Opposition, and against the influence of Mr. MCGEE. And whereas the St. Patrick's Society herein represented by its Committee of Management, deems it proper, that its non-political character should be known and respected, as well by Mr. CARTIER as by Politicians generally, Therefore, moved by Mr. THOS. HEALY, and seconded by Mr. W. P. BARTLEY, and

Resolved,—That the election of President of the St. Patrick's Society, at its last Annual Meeting, was wholly uninfluenced by political considerations or opinions, and that the President was elected upon his known qualifications and ability to govern the Society wisely and well, without any reference whatever to his political opinions; and that this Resolution be published in the City papers.

R. McSHANE, Sec. Sec.

At a Quarterly meeting of the City Council, held on Tuesday evening, 15th June, His Worship the Mayor named the following gentlemen as a Committee to examine and report the best plan for a general system of drainage:—

- West Ward..... Councillor Penn.
East do..... Councillor Grenier.
Centre do..... Councillor Thompson.
St. Ann's do..... Councillor Mullins.
St. Antoine do..... Alderman Valois.
St. Lawrence do..... Alderman Clarke.
St. Louis do..... Councillor Auclair.
St. James do..... Councillor Smith.
St. Mary do..... Councillor Goyette.

SUBSTITUTION DEATH.—On Tuesday morning last the wife of a man named Howlett, a laborer in Dow's Brewery, was found dead in her bed. The Coroner and Dr. Hingston were advised of the fact, and forthwith proceeded to the spot. An inquest was held on the body of the deceased woman, whose maiden name was Alice O'Brien, and a verdict of "Manslaughter" was returned against Howlett. He has been committed for trial.

FOUND DROWNED.—Some Indians, while crossing on Saturday morning from Canagawaga to Lachine discovered the body of a man floating near the latter place. They secured it and brought it down to the Canal Lock. Upon examination it appeared to be that of a young man low in stature, black hair, and clad in the rough garb of a boatman. The body was buried in the Catholic Cemetery.

On Saturday afternoon last, the body of a man unknown, very much decomposed, was found near the beach of Ste. Therese Island, opposite Varennes, height about six feet, well-dressed, fine cloth overcoat, satin vest, black cassimere pantaloons, silk cravat, congress boots, patent leather, India rubber over shoes, blue and white woollen stockings, a lead pencil, two pennies, and a pipe in the vest pocket.

The body of a man unknown was found on Sunday morning floating in the River St. Lawrence, at some distance below Longue Pointe Church. It had evidently been in the water several months, and was so much decomposed as to leave no traces of features. The clothing appeared to be a grey cloth coat or jacket, red flannel and blue striped cotton shirts, black satinette vest, with large buttons, pantaloons of same material, grey woollen stockings, shoes. He is about 5 feet 8 inches in height.

One of our most eminent physicians says the "Persian Balm" is the best remedy for Salt Rheum and cutaneous diseases in use. This alone must give it an extensive sale.

Good Authority.—The Cincinnati Evening Nonpareil says of the Perry Davis Pain Killer:—it removes pain as if by magic from any part of the body, and no one who knows its virtue would willingly be without it.

Married.

At Prescott, C. W., on the 22nd inst., by the Rev. E. P. Roche, James Morgan, Esq., merchant, Sorrel, C. E., to Miss Ellen Buckley, daughter of T. Buckley, Esq., merchant, Prescott.

MONTREAL MARKET PRICES.

Table with 2 columns: Commodity and Price. Includes items like Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Indian Corn, Flax Seed, Onions, Potatoes, Pork, Butter, Salt, Eggs, Cheese, Turkeys, Geese, Fowls, Hay, Straw, Ashes, Pearls.

ST. PATRICK'S PIC NIC.

A GRAND PIC-NIC, UNDER the auspices of the ST. PATRICK'S SOCIETY, will TAKE PLACE at GUILBAULT'S GARDENS

On WEDNESDAY, the 7th JULY: For which occasion the Committee of Management have made such arrangements as will give entire satisfaction to all who may attend.

SEVERAL BANDS of MUSIC will be in attendance. REFRESHMENTS can be had in the Garden during the day.

As the proceeds are to be devoted to the BUILDING of a ST. PATRICK'S HOME, it is expected that all favorable to that object will attend.

The Gardens will be OPEN from NINE A.M., till EIGHT P.M.

Tickets of Admission—Gentlemen, 1s 10d; Ladies 1s 3d; Children's, 7d; can be had from the Members of Committee, and at the Gardens on the day of the Pic-Nic.

ST. BRIDGET'S CHURCH.

SUBSCRIBERS and others interested in the Erection of the above Church, are requested to MEET at the ST. PATRICK'S HALL, on SUNDAY EVENING next, 27th inst., at SEVEN o'clock precisely.

P. J. FOGARTY, Sec. 23rd June, 1858.

CONVENT OF LONGUEUIL.

THE DISTRIBUTION OF PRIZES in this Academy will take place on the EIGHTH July, at TEN o'clock A. M.

Longueuil, 24th June, 1858.

CHOLERA.

PERRY DAVIS—Sir:—The benefits I have received from the use of your invaluable remedy, the Pain Killer, induces me to pen a word of praise for it.—Experience has convinced me that for Headache, Indigestion, Pain in the Stomach, or any other part of the system, Severe Chills, Weariness, Common Colds, Hoarseness, CHOLERA, CHOLERA MORBUS, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls taken at thirty minutes interval, in a wine glass full of hot water. I am confident that, through the blessing of God, it saved me from the cholera during the summer of 1843. Travelling amid heat, dust, toil, change of diet and constant exposure to an infected atmosphere, my system was daily predisposed to dysentery attacks, accompanied with pain, for which the Pain Killer was a sovereign remedy, one teaspoonful curing the worst case in an hour, or at the most, half a day! I have heard of many cases of Dysentery being cured by its use. Put in the teeth it would stop the toothache—Gratitude, and a desire for its general use, has drawn from me this unsolicited testimonial in its favor.

D. T. TAYLOR, Jr., Minister of the Gospel. Lyman, Savage, & Co.; and Carter, Kerry, & Co., Montreal; Wholesale Agents.

A LUXURY FOR HOME.

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

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

Try this great "Home Luxury." S. S. BLDGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOREIGN INTELLIGENCE.

Only think that in the country of Moliere the conqueror has thus become an officer distinguished only by having broken all laws, whether religious, moral, or chivalrous, out of his inorganic thirst for the blood of a literary man who has written a harmless lampoon, not against himself, his friends, or comrades, but merely against his cloth. The thing transcends belief. Hitherto the French army has never exhibited the swaggering demeanor which marks the other officers of despotic government—detested in private society. I bear cheer of witness that, according to my own rather extensive observation, the inevitable sub-lieutenant, whether in a cafe or a drawing-room, has never been wont to make himself marked otherwise than as the quietest and most inoffensive man in the company. The present violent transformation in the manners of the French army must be traceable to an impulsion from their superiors. I have not before mentioned a rumor which has reached me from various sources, that there are political reasons why a collision between civilians and the military would be welcome, because it would serve as an excuse to augment the power of the latter. I am now, however, when I see the unnatural attitude assumed simultaneously by different garrisons, inclined to believe that there must be at least some substratum of truth in this report."

The officers of the garrison of Versailles have given an entertainment to the two duellists who fought with M. de Pene. The Paris correspondent of the Times says the animosity between the military and civil portion of society grows stronger, and even the existing discontent. The law officers are determined to follow up the affair vigorously. The Morning Herald's Paris correspondent says that several hundred students have sent a "round robin" to Figaro and other newspapers, conveying a challenge to the subaltern officers of the army. The authorities have interfered. The same authority says that—undefined uneasiness and feverish agitation prevail throughout the country. There is a feeling that there is something wrong, and what it is no one seems able to tell. The attitude assumed by the military is construed as an indication that the time has arrived when the army knows it is a powerful body in the state, and seems to make its influence felt. The army wants employment—a war with Austria is spoken of as imminent. In point of popularity it would, with the general public and the army, rank only second with a war with England. Such are the ideas uppermost in men's minds in France, but in taking them for what they are worth it is necessary to make allowances for the exaggerations of the French character. The Times and Globe were seized at the Paris Post-office on Saturday. The Times has hitherto been usually exempt from these confiscations, but they are now likely to be frequent. Further instructions have been addressed to the prefects, modifying the circular of the Minister of the Interior on charitable endowments.

ITALY. The Nord publishes the following telegram, dated Naples, May 26th:—"Austria having proposed to the King of Naples the mediation or arbitrage of a second-rate power in the affair of the Cagliari, King Ferdinand declined the proposal of a mediation, but accepted that of arbitrage on the condition that such arbitrage should be deferred to a great power."

According to telegraphic advices, the trial of the prisoners charged with participation in the Cagliari affair was resumed on the 25th. The Neapolitan Government had not come to a final decision respecting the indemnity demanded by England for the detention of Park and Watt. In an article in the Espere, Count Cavour's organ, a rupture between France and Austria is treated as inevitable. It concludes in these words:—"If the Czar and the Emperor Napoleon come to an understanding, war is certain, and Austria is lost." An eruption of Vesuvius occurred on the night of May 27th. Streams of lava were seen issuing from several craters. The inhabitants in the direction of the descending current, were seen carrying off their furniture and all moveables of value. With regard to the Cagliari question, a Paris letter in the Nord states that Lord Malmesbury proposed to Piedmont to choose between Sweden, Holland, Belgium, and Portugal, the mediating power in the dispute of the Cagliari. The Cabinet of Turin selected Sweden, but Count de Cavour, without demanding the immediate restitution of the Cagliari, requires that the office of mediation shall be preceded by the release of the Sardinian crew on bail. The King of Naples, on his side, prefers that the mediation shall be carried on by a first-rate power. Such is the new and most recent phase of the question.

AUSTRIA. "Several meetings," says a Vienna letter in the Cologne Gazette, "have taken place on the Montenegro question between Count de Buol and the Turkish and English ambassadors. Lord Loftus has deemed it necessary to despatch one of his secretaries to the scene of war, in order to obtain positive information on the real state of matters." A Berlin letter, in the German Journal of Frankfurt, says:—"We learn from a good source that the cabinet of Vienna has recently despatched a note to Paris relative to the attitude of Sardinia. Austria desires France to exercise her influence at Turin, in order to moderate the pretensions of the Piedmontese cabinet, and grounds this request on the fact that Piedmont seeks to represent herself as supported by France."

SWEDEN. It is rumored that France and England have both made representations to Sweden touching the frightful examples of religious intolerance lately exhibited in that country.

INDIA. The Calcutta Englishman dwells very impressively on the insufficiency of the European military force now in India to restore the tranquillity of the country, and calls for reinforcements from England. It says:—"The troops already sent have saved the empire, which was held by a handful of resolute soldiers until succor could arrive, which did arrive in the nick of time, and replaced the heavy loss previously sustained. The number of English soldiers now distributed over the three presidencies has produced a general feeling of safety, and that object being attained confidence must be gradually re-established. But it is not a feeling of safety alone which it is the object to maintain. The main object must be to insure permanent tranquillity all over the country, and to impress the native population with a thorough conviction of the moral and physical superiority of our mother country, which enables her to crush every individual, though hidden in the utmost recesses of India, who dares to lift his hand against the sons of her soil, and attempts to dispute her authority in the East. To attain that object it cannot be withheld that further augmentation of the existing European army in India is indispensable."

THE BATTLE OF PUTEALPA. (From the Correspondence of the Times.) April 26.—In my last letter I gave you an account of our movements up to the date of the departure of the Commander-in-Chief, and his small column from Cawnpore for Putealpa. The troops marched, as you may remember, on the 18th, and on the 19th Sir Colin Campbell joined them at Kiliapur. Next morning we proceeded to Poreah, and so continued our advance, as you will find below till we came to Putealpa, whence we shall set out for the Rohilcund campaign on the morning of the 27th (to-morrow).

Pootnan Camp, on the Trunk Road, 30 miles from Cawnpore; April 20.—For the last two days there were rumours in Cawnpore that we had received a check in Oude, and although they are not quite corroborated, it must be admitted that the affair which gave rise to those rumours has been ill-managed; unfortunate and to a certain extent disastrous, inasmuch as it has cost the country and the service the life of one of the very best officers in the British army, as well as those of many gallant men. It appears that in the course of his march from Lucknow, Brigadier Walpole, commanding the column, which started on the 10th towards Rohilcund, came upon one of the many forts in which Oude abounds on the 14th inst. The palace is called Boudamow; it is a mere high wall enclosing some houses, with loopholes for musketry, some irregular bastions at the angles, and two gates, both on the same face of the work. Brigadier Walpole's column was a complete army in itself, consisting of 5,000 or 6,000 British infantry, cavalry, field and siege guns, and mortars. As he advanced in the neighbourhood of this fort, which was placed in a jungle, he heard that 1,500 of the enemy had thrown themselves into the place, and without, as it would appear, obeying the instructions he had received, and the general orders forbidding any attack on such positions except with heavy artillery, the Brigadier ordered or permitted an attack, which was completely unsuccessful. Part of the 42d Highlanders and of the 4th Punjab regiment (Wylde's) proceeded to the assault, but they were received with such a tremendous fire from an almost unseen enemy that they were unable to continue their advance, and as Brigadier Adrain Hope was engaged under the very walls in restoring order and getting the men together to retire he was shot dead by a Sepoy from above. Bramley and Douglas of the 42d regiment were also killed. Willoughby of the Punjabees, most excellent officer, was struck down near to rise again; and Cope of the same regiment, and Cockburn of the 42d, were severely wounded. Of the 96 men of the Punjab regiment there were 45 killed and wounded, and in the 42d Highlanders there were in a short time 55 casualties. Brigadier Walpole then brought up his artillery and began to shell the place, but so badly was the investing operation conducted that in the course of the night the enemy were enabled to evacuate the place without molestation, although the gates, as I have said, were both on the same face of the work, and when we entered next morning all we found were the bodies of three Sepoys, some attar, flour, and, it is said, five guns. Had the whole of the enemy been destroyed it would have been but sorry compensation for the loss of Adrain Hope. Of conspicuous gallantry among gallant men, of untiring zeal, of great shrewdness and common sense, he possessed a gentleness of manner and kindness of heart, evidence in all his acts, which endeared him to all who served with or under him, and which strengthened the confidence they felt in his high soldierly qualities. His loss is at this juncture irreparable—at any time it would be grave and lamentable. Brigadier Walpole's despatch, no doubt, will be published, and we shall then see what is his account of the transaction. It is with no inconsiderable interest I mention the fact that this gallant officer has had little experience in the field; that much of his time has been passed on the staff and in the Mediterranean, and not in high regimental employ; and that he obtained the command of the splendid force he temporarily leads because he was one of the senior colonels of this army.

We continue our march to-morrow at 2 o'clock in the morning.

FURTHER ON, April 26.—The siege train for Rohilcund marched at 9 o'clock last night, under the command of that indefatigable and able officer Lieutenant Tod Brown, who has had the care of these onerous and troublesome charges single handed for three sieges. At 2 o'clock to-morrow morning the Commander-in-Chief and his staff cross the Ganges, and march 21 miles to Jellalabad, in Rohilcund, towards Shahjehanpore, where the enemy are reported to be in some force. The force under Walpole will leave Allypunge and proceed to the same station, and General Penny's troops will also make a converging movement from Putealpa, while Brigadier-General Jones's column executes a march towards the south. By the latest accounts from Bareilly we hear that Khan Bahadur Khan is fast losing the little intellect and influence which bhag and opium had left him, and that he is falling into second childhood. Under such circumstances the activity and energy of the Nana have secured to him a preponderating control, which he seems to be exercising most injudiciously for the common interest of the enemy. He has in the Mahomedan city of Bareilly forbidden the killing of cows, and he has buried four amulets at each corner of the city, with rites strictly Hindoo, to assure his followers of success. One of his emissaries was lately found near Indore with letters to persons of influence in Bundelcund and in the Mahratta country, advising them to murder all the English, to hold out till the rains, and to organize a general rising, which will give a deathblow to our raj before the year is over. The cowardly assassin, who never yet has headed troops in the field, exhibits fertility of resources and power of combination beyond any of the leaders of the insurrection. But it is beyond his power to resist the force which will be brought against his troops, although the Rohillas are famous horsemen, and Rohilcund is said to swarm with their cavalry.

Before we begin this new campaign it may be as well to give a resume of operations subsequent to the fall of Lucknow. In my last letter I mentioned the march of the various columns despatched from Lucknow with objects of great importance to accomplish. Those operations have been successful. Sir Hope Grant has returned to Lucknow, having shown his force at Mahomedabad and Ramnuggur, cleared the Gogra, beaten the Moulvie at Baree, and broken up the Bithowlee force. The Begum fled to Manpore, and Gorbucuss Singh is willing to come in if he is promised life. But our troops suffered much from the heat, and the column which started in perfect health returned with 250 sick to Lucknow. Sir James Grant's force will probably move to Roy Bareilly, south of Lucknow, for the sake of cover during the remainder of the hot weather.

Sir Edward Lugard, having relieved Azimghur and beaten the rebels at Jaunpore, had not succeeded in preventing the escape of Kooer Singh, who crossed the Ganges and got away from Brigadier Douglas. It would seem that this chief has since given a defeat to a small detachment of an English regiment, and has taken two of our guns near Arrah. General Lugard was ordered not to cross the Ganges; but previous to Kooer Singh's escape (and on the 23d) he was directed by telegraph to pursue the enemy. It would appear that he never received the message. Kooer Singh has great influence in the Arrah district, but it is to be hoped he will not be long permitted to do mischief there. The column under Brigadier Walpole, which marched towards Rohilcund to clear the left bank of the Ganges, and to secure the passage of the Ramgunga, at Allygunge, has effected these objects, though not without encountering a check at the fort of Roer (Boudamow), which has excited bitter feelings among the troops under his command. It

turns out that there were not 800 of the enemy in the fort. The attack was, however, successful, and most were fusiladed, and their loss was not ascertained. At the very moment that the Sikhs and the 42d were desperately clambering up the walls of the fort, helping each other by hand and leg and crook, and just as they were getting at the enemy, they were recalled, and in their retreat they suffered as much as in the attack. It is stated that there was a passage where the cavalry could have got in, but that they were not permitted to make the attempt. The men were furious at the repulse, and clamoured loudly to be led to the assault. The Sikhs had lost Willoughby, and Cope was wounded. The 93d had lost Adrain Hope. The 42d left the bodies of Bramley, Douglas, and many gallant comrades behind them. In the middle of the fight Adrain Hope, ever regardless of his own life, whose the lives of his soldiers were concerned, rushed to the wall of the fort to withdraw the men. His aide-de-camp Batter said to him, "The fire is very hot, General." As he spoke the Brigadier fell, shot from above through the neck, shoulder, and lungs. He said, "They have done for me. Remember me to my friends," and died in a few seconds. At the funeral, which was most affecting, the 93d wept like children for their beloved Colonel. There was not a dry eye in Bramley's company, as his body was borne to the grave. His body and that of Douglas were recovered by the most daring gallantry, which will not, I trust, go unremembered. When the men retired, Simpson, the quartermaster-sergeant of the regiment, hearing that two officers were left on the ground, rushed out to the ditch of the work, and, seizing the corpse of poor Bramley, brought it in on his shoulders. He next started out and recovered the body of Douglas in the same way; and then, undeterred by the incessant fusillade of the enemy, this gallant soldier again and again renewed his labours, and never ceased till he had carried in the bodies of five more of his comrades. Two men were killed in attempting to imitate this noble soldier. Does he not well deserve the Victoria Cross? Walpole's subsequent march was more successful, for on the 22d the artillery and cavalry had a fight of their own with the enemy, and took four guns and their camp, inflicting on them such loss that they fled across the Ramgunga at Allygunge, without attempting to destroy the bridge they had constructed across the river, so that we not only secured Allygunge, but the means of sending our siege train over the Ramgunga at the very spot where it was desired to do so.

The place indicated for the junction of General Penny's column with the force under the Commander-in-Chief is Meerpore Mattra, between Shahjehanpore and Bareilly. The Major-General, who is a veteran of great experience and of high military character, has already obtained considerable results. He will cross the Ganges near Nudowlee, at the Cuchia Ghant. Brigadier-General Jones's advance from Roorkee has already done much to effect the objects our General has in view. The excellent officer who commands this body having crossed the Ganges, beat the enemy at Nagul, took Nugeebabad, gave a second defeat to the enemy at Nugeena, and captured 27 guns. He is now marching on Moradabad to co-operate with the general attack on the enemy.

Sir Hugh Rose is held inactive at Jhansi, but he has been ordered to attack the Calpee rebels, being aided in so doing by the 88th Regiment and the Sikh Regiment under Maxwell, at Akbarpore I have already reported the last victory obtained by Whitlock, who seems to be under the orders of the Governor-General. Every soldier under Sir Colin Campbell's orders is on the march, and all that is to be feared is the interference of some civilian with more zeal than knowledge, by which some small detachment may be compromised, as has been probably the case at Arrah. I expect that we shall have but a short campaign in Rohilcund. Sir Colin Campbell will probably return from Bareilly to direct the operations against any bodies of the enemy near Allahabad or Benares, and one Regiment, at all events, will be sent to Nyraee Tal, which I hope to visit in their company. There was a deaf storm last night, and the heat to-day has gone far beyond the range of my thermometer. We have moon-lights now, and so far our march is favoured by circumstances. The Ganges continue to rise.

It is stated that Nena Sahib, with all the cavalry at Bareilly, was trying to cross the Ganges, to join his brother at Caffre, and thence to make his escape into Central India.

UNITED STATES.

THE METHODISTS VS. GODLESS SCHOOLS.—We are gratified at finding the following truths so forcibly enunciated in the address of the Bishops of the General Conference of the Methodist Episcopal Church, south, held at Nashville on the 4th ult. We have italicized certain portions of it, to which we wish to direct particular attention:—"The subject of education presents claims to your consideration, and an agency for good, second only to the preaching of the gospel; and indeed it is intimately interwoven with the success of that great work. The children of the church must, and will be educated, at least to a very large extent. As the material prosperity of the country advances, the desire to educate the youth of all classes of the community. Not only the rich, but thousands of those in the humbler walks of life, feel its influence. It should be the business of the Church to foster this spirit, and give it proper Christian direction. Knowledge is power, either for good or evil, and is a blessing or a curse, just as it is consecrated to God, and brought under the control of the Spirit and grace of God, or otherwise; and it is certainly the policy of the Church to wrest the power from the hands of Satan, and so direct it as to make it a glorious agency for promoting truth, and working out the world's salvation. We believe there is an increasing conviction in favor of denominational schools, as best calculated to promote the cause of sacred, sanctified learning, in connection with scriptural and earnest Christianity. This cause has, we believe, been steadily increasing in its influence throughout the church since our last meeting. Not only are our old institutions still living and accomplishing great good, but a large number of new institutions have sprung into being, both for male and female education. This argues favorably for the ultimate and permanent prosperity of the Church, and we hail it as a strong indication for good.—N. O. Catholic Standard.

Is that so?—The Baptist Examiner says that sixty per cent of the money raised for charitable and religious purposes is used up in "office expenses," in paying the salaries of those who collect money. If that be so, it will be seen that out of every hundred dollars donated for the benefit of the heathens of Central Africa, sixty dollars are spent in the United States. Does not this look a little like jobbery?

CHURCH-BELLS A NUISANCE.—Seven Aldermen of this city have voted that the ringing of the church-bells on Sunday is a nuisance, and ought to be abated. We have no doubt that the devil is of the same opinion, and if he had a seat at the Board of Aldermen would have voted the same way—and for the same reason. "The sound of the church going bell" is essentially incompatible with the main purgative and pleasures of the whole eight.—N. Y. Church Journal.

Rev. H. W. Beecher, having stated that religious doctrine was only the "skin of truth set up and stuffed," one of his brethren quotes for his edification the words of St. Paul; on this he says: "Till I come, give attendance to reading, and to the skin of truth set up and stuffed."

the Italian charged with the murder of a New York policeman last summer, has after three days been found guilty of a capital offence. The following remarkable remarks upon Spasmodic Christianity are from the Rev. Frederick Douglass, one of the leading Protestant Journalists of this Continent:—"Spasmodic Christianity."—"This is the present phase of Christianity. There are business men's prayer-meetings, youths' prayer-meetings, prayer-meetings in churches, in stores, at the theatres; and men and women in great numbers are said to have come; or to be coming; to Christ. The arrival of Christ in Boston has been publicly announced. One person has been reported as having obtained an inheritance in Christ at precisely 6 o'clock, P.M. A notorious personage was made a Christian of, as he was riding in a wagon, and the shock of his conversion was such, that the man who sat by his side felt it. Baptisms of adults, by sprinkling, and immersion, have been numerous. One minister, not having the convenience in his own church; borrowed the baptismal pool in a baptist brother's church, and, clothing himself in appropriate baptismal costume, immersed a score or so of his parishioners. Special efforts for the conversion of sinners have been made in every way. Ministers have preached on Sundays and on all days; and nothing has been left undone which was likely to win souls to Christ. The sum of all this is this, that large numbers of communicants have been added to the churches 'on profession of their faith.' And now, as we approach the beginning of the end, and can look back upon the means and appliances used, and ascertain the probable results of the revival, what is the actual worth to Christianity of all this excitement? The prayer-meetings have pretty much ceased; the conversions are nearly at an end. Few are now desirous to secure an interest in Christ. 'The hurly-burly is done.' The world of business and pleasure moves on as before. We had a business panic in the fall. We have had a religious panic this spring. The latter very naturally follows the former; for when a man's property, or his supposed property, is gone, he is apt to take to piety or politics. Of this, the Church which deals in the eternal damnation of souls is well aware. The strife between—who shall have the man, the world, or Christ? Shall he be saved or lost? He is threatened with everlasting perdition. The torments of the damned in hell are pictured before his mind's eye. He is described to himself as scrambling on the brink of a sea of horrors, of which he can form no adequate conception, or hanging over a fiery gulf, into which, once plunged, he is there not for a day, nor for all time, but forever. He is told that Christ is the only way of escape. He alone is able and willing to save him. Multitudes are flocking to his standard. 'Now is the accepted time.' By mail, by telegraph, by newspapers, by word of mouth, the message comes; that in Boston, in Philadelphia, in New York, the prayer-meetings are crowded, the churches are nightly filled with men and women inquiring for the way of salvation, and great numbers are hopefully pious, or soon expected to become so. The man takes counsel of his fears, joins the multitude, and is added to the number of professing Christians. And this is called religion, or getting religion! Why, it is a profanation of the word. It might be called spasmodic Christianity, although the name of Christianity, with this limitation even, ought hardly to be applied to it. It is a spurious Christianity obtained on business principles, with no principle of true religion contained in it. True religion consists in loving God and our neighbor, and helping the destitute; in giving meat to the hungry, drink to the thirsty, clothes to the naked, shelter to the homeless. It is a spirit of self-sacrifice, a life of justice, and purity, and love; a Christ-like character. It is the constant presence of the Divine Spirit in the soul of man. 'Present to every good thought and righteous struggle, upholding and cherishing all weakness, drawing us ever to a closer and purer fellowship with God, pervading the family, filling the Church, fertilizing the world, and connecting duty with fruit by an infallible law.' God is the inner light. He dwells in every human soul; not at intervals, but now and always. Religion is the soul's recognition of the indwelling God. He is the religious man, to whom God is always present. He is a spasmodic Christian, and indeed no Christian at all, whose Christianity is merely paroxysmal at Sunday services, and business men's prayer-meetings."

Meeting of Ministers.—The ministers who compose the Philadelphia Evangelical Union conduct the daily meetings for prayer at Jayne's Hall. These services are said to be entirely anti-sectarian. Hereafter, if the Philadelphia Evangelical Union continue to control the revival meetings, Unitarians and Universalists are not to be considered welcome visitors. Rev. Mr. Carden referred to is an Episcopal clergyman, and is Pastor of the Protestant Episcopal Church of St. Matthias, in that city. An adjourned meeting of the ministers was held at Jayne's Hall, on the subject of Ministerial Union. Rev. Kingston Goddard was in the chair, and Dr. Nevin acted as Secretary. The proceedings were opened with prayer by Rev. John Chambers. Dr. Nevin then presented the draft of a Constitution for the government of the body, which was considered by sections. The name "Philadelphia Ministerial," as proposed, was changed to "Philadelphia Evangelical Union." This to be composed of the "evangelical" clergy of the city, who are to be elected and sign the Constitution. The object of the Union is declared to be the cultivation of fraternal feelings, mutual suggestion for the advancement of the Church of Christ, and general Church conference. The time of meeting was fixed for the first Tuesday of every month, at 10 o'clock, A.M.; the meetings to continue one hour and a half. The officers are to be a President and Secretary; the former of which is to arrange the order of business. Nothing of a political or sectarian character is to be introduced, either in writing or remark. The speakers are to be limited to five minutes each, and are not to speak more than twice on one subject. While this part of the Constitution was under consideration, it was proposed to include the praying in the five minutes. This was objected to by Mr. McGill, who said that it required a good deal of schooling to pray by the ring of a bell. To this it was replied: That is true; but it requires more to stand twenty-five minutes on one's feet, during prayer, as has to be done sometimes. After the Constitution had been adopted, Rev. Mr. Carden, late of Canada, thought that the word "evangelical" did not express all that it should, and hoped that a doctrinal basis would be adopted. He could not, he said, sit in the room with any one who denies his Saviour. Under the word "evangelical" he did not know but that the Universalist and Unitarian ministers could come in. The President explained that the term "evangelical" was a technical one, as used in this country, and was well understood. It was moved to appoint a Committee of Three to define the term "evangelical." Considerable discussion ensued. Several of the meeting expressed themselves in favor of adopting the Apostle's Creed as a basis. Rev. Mr. Torrence, the Bible Agent, objected to the adoption of any creed. He had no objection to Universalist ministers coming into the Union, as it might be the means of converting them from the error of their way. This was received with exclamations of "No! no!" all over the room. Rev. Pennal Coombe, in a sportive way, said that such a sentiment would do for a Bible Agent, who was expected to look to all quarters for aid. He had himself asked assistance of liquor dealers to build churches. Rev. T. H. Stockton spoke of the gratification he felt in the proposed Union, in view of the position he occupies in the ministry, but he declared he could not sign the Constitution if any creed were adopted. After further discussion, a motion was made to adopt the Apostle's Creed as a basis. Dr. Nevin moved to lay the resolution and substitute on the table, which was carried. Adjourned.—Public Ledger, Phil., May 18th 1858.

the Italian charged with the murder of a New York policeman last summer, has after three days been found guilty of a capital offence. The following remarkable remarks upon Spasmodic Christianity are from the Rev. Frederick Douglass, one of the leading Protestant Journalists of this Continent:—"Spasmodic Christianity."—"This is the present phase of Christianity. There are business men's prayer-meetings, youths' prayer-meetings, prayer-meetings in churches, in stores, at the theatres; and men and women in great numbers are said to have come; or to be coming; to Christ. The arrival of Christ in Boston has been publicly announced. One person has been reported as having obtained an inheritance in Christ at precisely 6 o'clock, P.M. A notorious personage was made a Christian of, as he was riding in a wagon, and the shock of his conversion was such, that the man who sat by his side felt it. Baptisms of adults, by sprinkling, and immersion, have been numerous. One minister, not having the convenience in his own church; borrowed the baptismal pool in a baptist brother's church, and, clothing himself in appropriate baptismal costume, immersed a score or so of his parishioners. Special efforts for the conversion of sinners have been made in every way. Ministers have preached on Sundays and on all days; and nothing has been left undone which was likely to win souls to Christ. The sum of all this is this, that large numbers of communicants have been added to the churches 'on profession of their faith.' And now, as we approach the beginning of the end, and can look back upon the means and appliances used, and ascertain the probable results of the revival, what is the actual worth to Christianity of all this excitement? The prayer-meetings have pretty much ceased; the conversions are nearly at an end. Few are now desirous to secure an interest in Christ. 'The hurly-burly is done.' The world of business and pleasure moves on as before. We had a business panic in the fall. We have had a religious panic this spring. The latter very naturally follows the former; for when a man's property, or his supposed property, is gone, he is apt to take to piety or politics. Of this, the Church which deals in the eternal damnation of souls is well aware. The strife between—who shall have the man, the world, or Christ? Shall he be saved or lost? He is threatened with everlasting perdition. The torments of the damned in hell are pictured before his mind's eye. He is described to himself as scrambling on the brink of a sea of horrors, of which he can form no adequate conception, or hanging over a fiery gulf, into which, once plunged, he is there not for a day, nor for all time, but forever. He is told that Christ is the only way of escape. He alone is able and willing to save him. Multitudes are flocking to his standard. 'Now is the accepted time.' By mail, by telegraph, by newspapers, by word of mouth, the message comes; that in Boston, in Philadelphia, in New York, the prayer-meetings are crowded, the churches are nightly filled with men and women inquiring for the way of salvation, and great numbers are hopefully pious, or soon expected to become so. The man takes counsel of his fears, joins the multitude, and is added to the number of professing Christians. And this is called religion, or getting religion! Why, it is a profanation of the word. It might be called spasmodic Christianity, although the name of Christianity, with this limitation even, ought hardly to be applied to it. It is a spurious Christianity obtained on business principles, with no principle of true religion contained in it. True religion consists in loving God and our neighbor, and helping the destitute; in giving meat to the hungry, drink to the thirsty, clothes to the naked, shelter to the homeless. It is a spirit of self-sacrifice, a life of justice, and purity, and love; a Christ-like character. It is the constant presence of the Divine Spirit in the soul of man. 'Present to every good thought and righteous struggle, upholding and cherishing all weakness, drawing us ever to a closer and purer fellowship with God, pervading the family, filling the Church, fertilizing the world, and connecting duty with fruit by an infallible law.' God is the inner light. He dwells in every human soul; not at intervals, but now and always. Religion is the soul's recognition of the indwelling God. He is the religious man, to whom God is always present. He is a spasmodic Christian, and indeed no Christian at all, whose Christianity is merely paroxysmal at Sunday services, and business men's prayer-meetings."

PROTESTANT PROGRESS IN THE UNITED STATES AND GREAT BRITAIN. A correspondent of the New York Courier and Enquirer, the organ of the Protestant sect, complains of the growth of Spiritualism. "As fast as it dies out in the East," he writes, "it takes fresh root in the West. And he asks significantly: 'Are the hands of our clergy clean in this matter?—Have none of them defiled themselves with the Satanical intercourse?—Pity it is true.'"

On the other side of the Atlantic, the worse than heathen ignorance of a large portion of the Protestant population of England, has been the subject of a Parliamentary debate. The subject was brought before the House of Lords on the 23rd ult., by the Bishop of Exeter, who moved for a select committee to enquire into the "Spiritual Destitution" of the people in England and Wales, and to devise means for its remedy.

The wealthier the Diocese, the greater seems to be the amount of this heathen depravity. The Diocese of Durham was the most largely endowed of any Diocese, observed the speaker; "and their Lordships might therefore suppose it was the one which would be best provided with Church accommodation. The very contrary was the fact, for the county of Durham stood lowest on the list."

This spiritual destitution—this want of Churches, and this heathen ignorance—are but the inevitable results, and the well-merited chastisement, of the innumerable sacrileges of the XVI. century. There was a day, when there was no lack of Church accommodation in England; when the poorest could find his place in the Lord's House, and could approach the altar without being frowned upon by his wealthier and better dressed neighbor—without feeling himself "degraded" because of his poverty.

Cardinal Wiseman.—The Cardinal Archbishop of Westminster is a most accomplished linguist. Besides the ordinary learned languages, he is master not only of Hebrew and Chaldee, but also of Syriac, Arabic, Persian, and Sanscrit. In modern language, he has few superiors. He speaks with fluency and elegance French, Italian, German, Spanish, and Portuguese; and in most of these languages he has frequently preached or lectured extempore with little preparation.—Life of Mezzofanti.

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HOOFLAND'S GERMAN BITTERS. Prepared by Dr. C. M. Jackson, No. 418 Arch Street, Philadelphia, Pa. READ WHAT IS SAID OF THEM. Scott, Cortland Co., N. Y., March 21st, 1857. Dr. C. M. Jackson, Dear Sir:—In behalf of the afflicted, I pen a few lines to you. I have suffered and doctored myself, and know how to pity those in a like condition. Until I commenced taking your Bitters last summer, I was not able to do any thing, or even to sit up any considerable length of time. Before I had taken the first bottle I felt like a new man, and now, after having continued the use of them for a short time, in the worst season of the year, I am able to labor hard every day. To say the least, I think I have received more benefit from the Bitters, than all other medicines I have taken. I have not only used your Bitters myself, but have given bottles and parts of bottles to those complaining of Dyspepsia and Liver Complaint, and in every case, they tell me they have taken no medicine so beneficial as the Bitters. Respectfully yours, JAMES VON BENSCHOTER.

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TO THE PUBLIC. THE undersigned, in returning thanks to their Friends and the Public for the patronage accorded to their HEARSEs, avail themselves of the occasion to announce that they are prepared to make all arrangements for FUNERALS. They hope, by the pains that they will take to serve the Public, to obtain a share of its patronage. P. BELANGER, A. CHAPLEAU, No. 9, St. Dominic Street; and No. 8, St. Urban Street. Montreal, 25th May, 1858.

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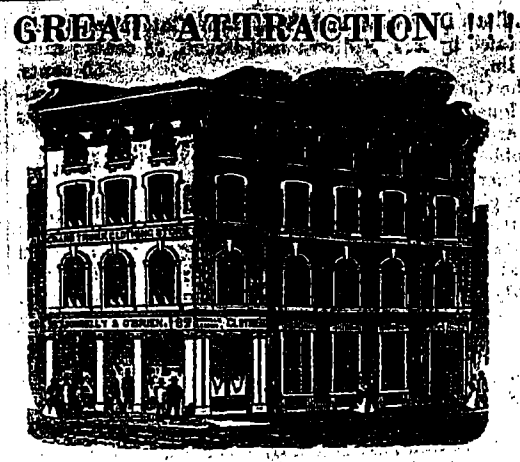
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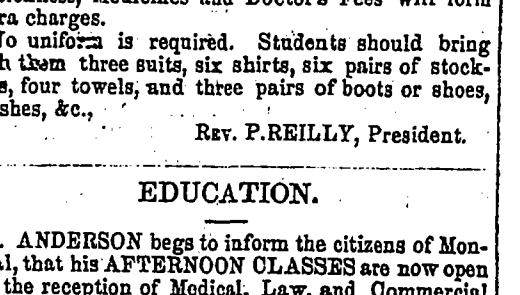
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