

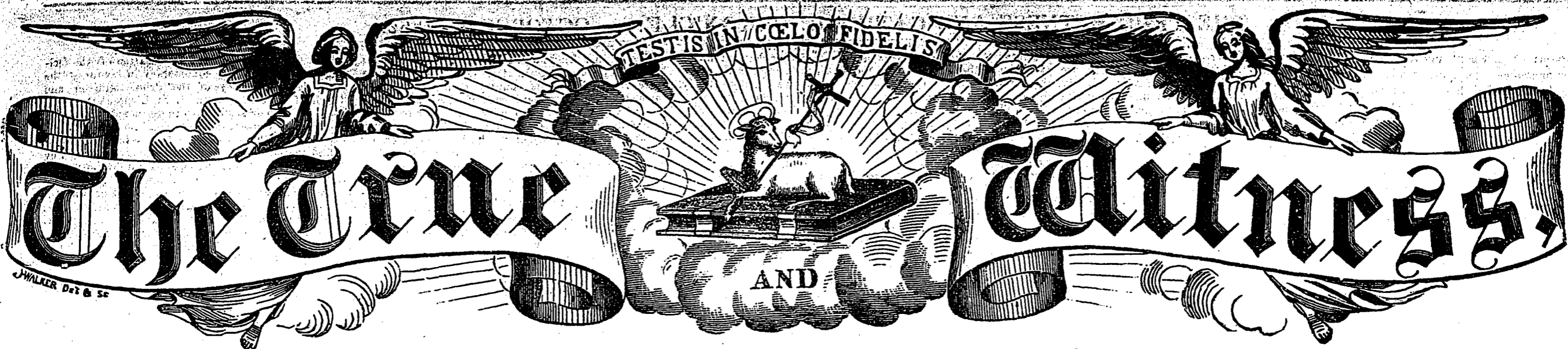
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CATHOLIC CHRONICLE.

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No. 12.

CROHOORE OF THE BILL-HOOK.

BY JOHN BANIM.

CHAPTER XVII.—Continued.

'On what account?' asked the gruff Matthew.

'Did you never hear tell o' one Crohoore-nabillhoze?'

'Who! he's heartily welcome; and his nate dry lodgin ready this many a day; the door opened to Paddy, Andy, and the at last captured Crohoore; and 'Lug him along, lug him along,' barked out Matthew, as he waddled before.

They had, for some distance, to walk through a low arched passage, until they arrived at a trap door, which, by means of a step-ladder, gave descent to the lower regions; and before they arrived at this point, Paddy Loughnan spoke half to himself, half to Andy Houlihan.

'Well; he's no witch after all; I ought to be tied to a cow's tail and streeled to death;—arrah, what a purty hand I made of id in the old cave o' Dunmore; I was ashamed to bid the good-morrow to myself even the next mornin'—to go for to run away, as if it war some evil that crossed me; and it was only when I got home on my sort of an old horse that I considered and thought o' the thing; why bad end to you, Paddy Loughnan, says I, 'twas only Crohoore that made them noises, and gave you them blows that you couldn't see, and said the dushmal things to bother you; and his two eyes, and nobody else's that looked at you out o' the ground, when you roared out to Pierce Shea that you saw something, and frightened him, too, and tumbled him down by the little river.'

They gained the trap-door; Crohoore was heavily ironed and handcuffed at its edge, and then shored down to his straw and his reflections.

Soon after, Andy was able to reach the cell where old Ned Shea had previously arrived, to take a last farewell of his son.

The young spirit springs lightly from the pressure of affliction; but when the frost of many winters have stiffened the fibres of the heart, and that the pulse within is but a pany thro, and the blow of calamity shatters as it falls on them, and the beatings of hope are not heard triumphing in the silence of that wreck. When the old man entered his child's cell, the poor criminal could scarcely recognise his father. Little more than a short day had elapsed since the preserved rose of youth cheerily blushed on the cheek that was now white and livid; and the eye that, secure in happiness, used to sparkle with almost boyhood's fire, was beamless and hollow. He appeared at the low door, as doomed and judged a being as the prisoner he came to visit; one for whom there was no longer a hope or purpose on earth; one from whom the world and life had passed away; who was indebted to the one but for the light it lent, and which he loved not, and to the other for a puff of breath, to which he was indifferent.

After Pierce springing from the bed-side, on which he sat with his confessor, had clasped his father in his arms, and both had remained long in the wordless agony of their meeting, they parted a moment to gaze on each other. Then the father reeled and staggered; and, as the son strove again to support him, he, too, felt the tremors and weakness of anguish and despair, and tottered under his sad burden.

'Put me somewhere to sit down, Pierce,' said old Ned Shea; 'neither of us can stand.'

The clergyman assisted them to the side of the wretched bed, the only sitting-place in the cell; and there Pierce still held his father in his arms.

'Oh, Pierce,' he continued, gasping and choking, 'I am struck down; the old heart is as weak as it will soon be desolate; I am come to speak to you for the last time in this world; to kiss your cheek for the last time; to feel your arms round me for the last time.'

'I cannot speak to you, father,' answered Pierce.

Pierce, Pierce, don't turn the face from me; soon, and I'll see it no more—the face of my only child; and thry and spake, a-vich; thry and spake; for your voice, too, 'll soon be gone from my ear; and sit closer, and let me hold you; for the could clay will soon hide you from your father.

'You are terribly changed, sir,' said Pierce, endeavoring to say something and in a faltering tone.

'Oh! I thank my God for that!' replied the old man, in a loud shrill voice—'tis a good sign, Pierce, a good sign!

Pierce shuddered in his soul.

'Father, for the love of God, be comforted.' 'Comfort! comfort! there is none for me, boy; and I want none; none when you are gone—all my comfort will then be with you in the grave; and there I'll look for it.'

'Father, father, you break my heart, and make my death too bitter.'

come to me—this is the only time I can lay my hand on you.'

'Oh, have pity on me, father.'

'But no; I spoke wring; once again I will lay my hand on you; but then—he added, in a voice of the blackest despair—'then, Pierce, you will be a strangled corpse.'

'Ned Shea, compose yourself,' interrupted the clergyman; 'your good son will then be with the Great Father you have invoked, in heaven.'

'Thaih, thaih, (father) you are not an old man like myself, and you have no boy like mine'—and he pushed back the curling and clustering hair from his son's forehead, and with a quick glance ran over his features—'you have no boy like mine, the joy and pride of your heart, to be taken from you—and taken for ever.'

'Yet can I feel for your lot,' resumed the priest; 'do you feel for his and mine; he has but a short time, dear friend, to prepare for a long account; and I to assist him in his duty.—Let us kneel and pray together.'

'Yes, let us pray together,' repeated old Shea; but, as they moved, he again caught his son in his embrace.

'And, Pierce, Pierce,' he said, 'the—the poor mother could not come to see you.'

This took Pierce unprepared, and went like a knife through his heart; he shrank in agony, and cast himself on his rustling straw.

The clergyman again gently exhorted to prayer; and after some time all were about to kneel, when a bustle in the passage attracted their notice, and Andy Houlihan rushed by the under-turnkey, who appeared at the open door of the cell.

'My poor fellow, have you come to see me?' said Pierce, holding out his hand, as Andy, now stationary in grief and horror, stared upon the group.

'Yes, a-vick—just—just to say—God be wid you,' stammered the faithful creature.

'We were going to pray,' resumed Pierce; 'come over, my dear Andy, and join us—father, when I am gone, you will be kind to this poor lad, for he was kind to me.'

A feeble moan came in answer from the father.

'I'm thankful to you, Pierce, a-cushla-machree,' continued Andy, still standing; 'but there's no need; no need; I'm not going to stay in this part o' the country.'

'God bless you, wherever you go, my poor Andy,' said Pierce, pressing his hand.

'Don't spake in that manner—don't, Pierce, or my throat 'll burst—he put his hand to his neck, and his face became red, swollen, and distorted; and a catching and wheezing of the breath arose, gradually louder, until it gained a terrible gush of rough sorrow; and, 'I'm lookin at you,' he resumed, 'never to look agin; we war childer together; we war gorcoons together; I thought we'd be ould together; but now you lave me behind you; I'll put the sod on your early grave.'

'This must not be,' again interrupted the priest; 'my penitent must be left alone with me; and just then the entrance of the jailor served to assist him in putting his wishes into effect.'

'The curse of Scotland on you,' said this man, turning to Andy, 'what brought you here, or how did you come here?—for he had not recognised, in the person that helped to bring in Crohoore, the same he had ordered from the gate—'be off, you jail-bird, or may be you'd get the length of your tether, after all.'

Andy flew to Pierce's arms; the jailor tore him away; and he continued to look on his foster-brother, as he continued to go backwards, till the cell door was dashed in his face. The clergyman then silently led the father and son to a last embrace. It was wordless, as the first they had exchanged at their meeting. After a long pause, in obedience to a whisper from his ghostly adviser, Pierce sunk on his knees, crying out—

'Father, your benediction! and a forgiveness for the disobedience that brought me to this fate.'

But the moment he undid his arms from his father, the old man fell, a dead weight, on the echoing floor of the cell. Pierce cried out, for he thought his father was dead. The priest soon ascertained, however, that he had but fainted; and urged Pierce, as soon as the slightest symptoms of recovery appeared, to consent, before old Shea could again recognise his situation, to a parting; it would be kind and merciful, he said, and easiest for both; and the criminal at last yielded; and when, over and over, he had embraced his insensible parent, the old man was still in a state of unconsciousness, conveyed out of the prison.

CHAPTER XVIII.

The lark, his feathers saturate with dew, was mounting to salute the risen sun with the first song of spring, as Mr. B., to whom we have before introduced the reader, was far on his way from Dublin to Kilkenny. At an inn, about ten miles from the last named city, where he had

stopped to change horses, and while his servant Pat was busy seeing that everything about the carriage was 'nate and purty,' and occasionally inspecting the operations of the village smith, who exerted his skill to set to rights one of the wheels that had somewhat suffered in the rapid journey, Mr. B. referring to his watch, found in considerable alarm, it was an hour later than he supposed it could be. He wondered how the miscalculation could have occurred; it was, in fact, now half-past ten o'clock, and even if the despatch of the smith should allow him to start that moment, he scarce expected to complete the ten long Irish miles still before him in less than an hour and a half, so that it must be noon as he reached Kilkenny; and if any other accident or delay should occur—if the smith did his work badly—if the wheel failed again—if but a pin, or a brace, or a pivot, gave way!—his heart beat high, and the blood tingled through his frame at the thought.

He rushed from the inn door to question the smith. The man was pausing for the return from his smithy, at some distance, of a gorcoon he had despatched thither, to fetch a something or other, Mr. B. did not care to listen what.—He stamped, and called for a hackney coach. There was not one at home. For a horse—a horse was led him on three legs, for the wretched animal only touched the very point of the fourth to the ground. 'Good God!' Mr. B. cried, 'what is to be done? at such an hour.'

And now came the only comfort the smith, inn-keeper, hostler, waiter, and chambermaid, could afford him; his honor's watch was too fast, they said; much too fast, they assured him; 'them Dublin clocks and watches often set people astray; and even so, though 'the clay' was not just then at home, it was expected every minute, fresh from the road; so little time would be lost, after all, even supposing his honor's own carriage wasn't done up before that.'

Endeavoring to believe and rely on these people, and urging the smith, whose gorcoon now appeared in distant view, Mr. B. stood silently for some time, until, even in the agitation of the moment, he was interested by a new circumstance. At a part of the road-side, a little down from the inn, there was the termination of a thick grove of furs; and though it suddenly broke the figure of an old man, tall, straight, and hale, and, though his garments were wretched, of striking character. But what most attracted Mr. B. was his action the moment he appeared. The old fellow stood on the edge of the fence, and with hat in hand, and his long white hair shaken by the breeze about his face, raised himself to his full height, as he strained his eyes along the road in the direction of Kilkenny. Intense anxiety was in his look. In a moment he bent down a little, raised his hand over his eyes, as if to make sure, by a second critical glance, of the approach of some person that he had wished to see; and then, apparently assured, clapping his hands, in self congratulation, jumped with vigor of youth on the road, and using his long two-handed stick, that had a great knob at the end of it, slowly approached the group near the inn-door, and leaned against a house immediately opposite; his eyes drooped, and his air now seemingly indifferent.

In a few minutes, a devious-looking figure made his appearance, mounted on a still more rare animal. It would be difficult to penetrate his mind through the expression of his countenance; for whether it betokened folly or knavery, or such a mixture of both as we sometimes meet with, was a question. He wore a hat, bruised and battered, open at the top, that is, without a crown; leaving, to the visitation of whatever happened to blow, the pate it served but to adorn; and this relic of a chapeau was stuck at one side of his head, almost as if it had hung against a wall, giving a finish to the idiot impudence of his look. If his face puzzled a physiognomist, the most expert Moses in Monmouth street would feel at a loss to determine the texture or material of his attire, so besmeared was it with grease and filth; and shewing such a sovereign disregard of button and button-hole, that a pin, a skewer, or any other random means of fastening, was the only agency to keep its parts together. Then his shirt (any color, excepting white, the reader please) was open at the throat; his shred of a vest and the knees of his culotte swung wide; his pieces of blue stockings were clustered round his ankles, leaving his shins, marbled with the fire, bare; and his old brogues—or if not old, like rakes, prematurely so—would have fallen from his feet, but that they were secured by cords; and this was the sole symptom of providence about him. In his mouth he held a short pipe, black from constant use;—the shank of sufficient length to allow the barrel to project immediately under his nose; so that by the same instrument he gratified two of his senses; for, when he had enough satisfied his palate with vapor he drew in, he sent it forth again to assuage his nostrils, as kitchen smoke ascends a funnel.

He bestrode a rib-marked, lob-eared horse, of which the trappings were in character with those of their owner, and the miserable beast they—we cannot say, furnished;—consisting of a rusty bridle, knotted in many places; a 'suggaun,' or hay-rope, looped at either side, through which, by way of stirrups, the knight thrust his feet;—while he sat on a large wallet, equally laden at both ends, that in a degree served charitably to hide the ribs of the poor horse over which they hung.

The inn-door at which Mr. B.'s carriage stood was at the side of the road, and the way was nearly blocked up by it and the four horses that stood unharnessed, and the other four, 'putting to'; nevertheless, the new comer might easily have passed if he wished; but this did not seem to suit his humor.

'Do yez bear, ye scullions; move a one side wid yourselves, and let a body pass,' he cried out, stopping a few yards from them.

They took no notice of his command, and he personally addressed the hostler, who was now leading off the jaded horses.

'Come, my cullaun; lug dat umperin-box out of my road; meating the carriage, and speaking in the town slang to be met with in Dublin and Kilkenny.'

On such an occasion, Ned hostler might have been a little hoity-toity, and nothing more, with his superior; but, not relishing this language from the kind of person that now addressed him, he looked fiercely over his shoulder, and threatened to roll horse, rider, and wallet, in the kennel.

'Musha, never mind him,' interrupted the old man we have before spoken of, looking up for the first time—'that's Tim Lyndop, the butcher, from Kilkenny; a half natural.'

'De deel take the liars between you and me, Sheemun Croonawnee,' was the courteous reply; 'and what brings you here?'

'As I hope for glory, then, it was yourself I wanted to see—wid another by your side, I mane; I have a message from his father; where is he?'

'Ax him dat takes care of him; how do I know?'

'Why, ye war in the streets of Kilkenny, this morning arly; and he was to take the road wid you.'

'He turned back, den, to see de horrope in the air, at one o'clock to-day,' answered the traveller.

'O-ho!' observed Sheemun, and quickly resumed his station at the road side, from which he had advanced to converse with his friend.

Mr. B. overheard the whole of this dialogue, and felt much interest with the speakers, particularly with him who had last arrived; and as his carriage was at last almost ready, and his mind more at rest, he hazarded a question.

'And pray, what have you got in the sack, my good fellow?'

'It's a token you don't know, or you wouldn't inquire,' replied the impudent dog, not a whit influenced by the evident rank and gentlemanly address of Mr. B.

'Why, please your honor,' said Sheemun, 'it's a thousand to one but he has some honest man's bacon in id.'

'What a guess you make, Croonawnee; why, (neen, for all your knowledge, of ould, you know just as much about it as a cow does of a holiday, or a pig of a bad shilling; and, Croonawnee, you had better be quiet; for by my sow, and that's an oath, may be you oftener helped to shove in a poor man's door, wid de head of your walking-stick; aye, and a rich one's too—oftener dan he would let you for de axing.'

He was moving on, and approaching Sheemun as he made an end of speaking; but whether he had touched his friend on the sore point, or whether, from his downright detestation of mal-practices, Sheemun felt indignant at such an attack on his honesty; or that some other motive weighed against the traveller, which at present we cannot elucidate; certain it is, that the mendicant, having started a moment aside, and whispered Mr. B.—'I had no message for him or his comrade, but I was on tie look out for 'em both—mind this now!'—having, we say, directed these words to Mr. B., Sheemun suddenly raised in both hands his long staff, and planting, under the left ear of Tim, that very knob or head, so incautiously spoken of, down came the unlucky satirist; and down came with him the wallet that had served as a saddle, and was the cause of the incident.

The assaulted person had, indeed, seen his coming danger, and endeavored to escape it; with the heels of his brogues he thumped against the ribs of his steed; but while the hollow sound thereby produced clearly denoted that it was no pampered beast; and therefore should have been no restave one; and while intimation was further given that the state of its stomach agreed with the marks of piety on its knees, with the single difference only, that it knelt of its own accord, but feasted perforce; while all this became evi-

dent, still the old adage, 'a friend in need is a friend indeed,' was also illustrated;—a look convinced the most casual observer that neither its rider, nor any one for him, had ever been cordial to the poor animal; had ever excited its gratitude by treating it well; and now, therefore, it left its proprietor in the lurch. The only acknowledgment of the buffetting on its sides shown by the creature was to shake its head slowly to and fro; it would have kicked up its heels, had it been able; but this, and a stock-still stand, as if it had reflected and reasoned on the matter, and calculated that the descent of Sheemun's staff would free it of its old tyrant, were its sole proceedings; and, when the butcher and his wallet plumped on the road, it only wagged gently the bare stump of its tail, in token of satisfaction, turning, philosopher-like, and resolved to make the most of the opportunity, to pick a fresh morsel of grass from the neighboring fence.

Meantime, while the noise of the butcher's fall seemed to create around only unmixed indifference, if not satisfaction, the noise of the sack caused a stronger feeling; for, as it struck heavily upon the hard road, there was a clashing jingling sound, very like what might happen had it been filled with large pieces of silver. This roused the suspicions of all who heard it; and of Mr. B. in particular.

In an early part of the story, we have said that daring robberies had of late been very frequent in the neighborhood of Kilkenny, with which it was supposed Crohoore-nabillhoze was secretly connected. A few nights before the transaction here detailed, an outrage of the kind was perpetrated in the house of the father of the young lady from whom Mr. B. received the letter in Dublin; and Crohoore, as it had often before happened, on similar occasions, was seen near the spot. A considerable quantity of plate had been rifled from Mr. Lovett's house; Mr. B. of course knew the facts; and it now struck his quick mind that the butcher's sack, and the butcher's self, might help to throw light on the subject.

He therefore instantly gave orders that the prostrate hero should be secured; and that he and his wallet should be conveyed into the inn, for the purpose of undergoing an examination.—The man would answer no question directly or seriously; but the sack being opened was found literally to contain a heap of silver plate; part broken up, and part yet perfect. A tankard which Mr. B. took in his hand still bore undeffaced the crest and cypher of his friends. Further investigation enabled him to discover the same marks on many of the broken pieces; and on other articles, different crests that belong to different families, who had also been plundered by the yet unknown gang. He was still engaged in the examination when the fellow, in whose possession these articles had been found, and whom, having in the first instance refused to answer any questions, Mr. B. had sent out of the room, again, by his motion, appeared before him.

Not entirely recovered from the effects of Sheemun's staff, his former foul attire rendered more foul by the puddle of the road, he appeared a very disagreeable object; and Mr. B. was struck, too, by the altered expression of the wretch's face. When he had first seen it, saucy idiomism seemed its prevailing character; and a cast of silliness derived from the perhaps intentional, dropping of the lower jaw, still attached to it; but there was also a new, clumsy scowl and gloom of dogged ferocity; and Mr. B. thought that murder glared from the large, dull, gray eye, overshadowed by thick eye-brows, heavily drawn together, and forming a black rigid line across the forehead.

Mr. B. placed him before the strong light of the window, and looked long into those eyes; but the disgusting stare of the other never wincled; and at last—

'How did you come by this stolen property?' he demanded, in his sternest tone.

'Tunder-an'-ouns! what news you want?' was the only answer.

'You should be aware, my good fellow, that your life is, this moment, in the hands of the law; I am a magistrate in the county of Kilkenny; and you should also know that your sole chance of mercy depends on a full and prompt confession; for your life's sake, then, do not attempt to trifle with me; where did you get, and from whom, the plate that now lies before me?'

'Ochone? prefaced by a smack of the tongue against the palate; and so, all you want to know is fere I got it?'

'For the present no more.'

'Did you ever hear tell of how the devil got the thief?—by cripes, he got him just fere he was; and dat's your answer, a-bouchal, and make much of it.'

Mr. B. declined for two reasons any further communication with a creature so loathsome—first, because he had not patience to continue his

interrogatories; and next, because his carriage was now announced as quite ready, and more pressing duty hurried him away; nor must the reader suppose that, even for an investigation of such moment, any time beyond that which the smith's preparations rendered unavoidable was spent by Mr. B. in the inn; in fact, though our description has been necessarily long, scarcely more than ten minutes elapsed from the arrival of the old booby, to the termination of the young gentleman's inquiries of the butcher; and now, rapidly replacing with his own hands the pile of plate in the wallet, he put it into the carriage, flung himself after it, ordered his servant to follow in the chaise that had just arrived, with the suspected person in custody, and giving directions for fiery driving to his own position, started off for Kilkenny. But, we should not forget to say, that, on his quick passage from the inn to the carriage-door, he looked round in vain and inquired in vain for the old man, whose strange whisper, before he yielded his staff, now recurred to Mr. B.'s mind as something very necessary to have explained. Disappointed, however, in seeing him near, Mr. B. could, in his urgent despatch, only leave additional commands with his servant to look after this person, and, if possible convey him also to Kilkenny.

Pat gaped thunderstruck at the order to sit down in the same vehicle with the greasy and otherwise soiled butcher; and just as his master drove away—

"Please your honor, wouldn't it be well done to make the hostler rub him down a bit, he's so mortal dirty?"

"Pat," answered his master, "your wit, as I have frequently told you, is often ill-timed; obey my commands carefully; look to your pistols; and see that you have this man forthcoming, within two hours, in Kilkenny."

"Upon my conscience," resumed Pat, as the carriage drove off, "it's a mighty purty joke sure enough; faith he might just as well say to me, Pat, put a hape of maulure in the chaise, and take good care of it,—it bates all I ever heard of."

"Ullaloo, Pat," here interrupted his charge, as two men approached to place him, bound, in the chaise, "yez are going to put me fere I never thought I'd see myself; well, by de lokey, de butcher boys of Kilkenny 'll have fun for a week f-nd they see myself peeping out at 'em from a grand po-chay wudee; I say, master Pat, you scullion, you, come wait on me."

"Get out, you nasty baste," answered Pat. "Get in, you mane; and here I goes, and fait, a-gra-bawn, I'm the boy that never liked to be tumbling through de gutter, upon a long road, f-nd 'tis so very asy to get an umperrn' all de way home for nothing."

"Move over to the far corner," said Pat, as he ascended the steps of the chaise, to place himself by his scurvy companion.

"None of your gab, you lick-plate; and how dar you spake to your butthers?" said the other; and the tone only of Pat's indignant rejoinder was heard, as the chaise drove rapidly away in the track of Mr. B.'s carriage. But when, some three miles on the road, the postillion pulled for a moment to take his 'offer' of strong liquor, and en passant peered into the windows of the vehicle, the appearance of the servant, newly as soiled as his fellow-traveller, with a scrawled lip, that must have come from the knee or head of the other, and that other's battered eye and blood-spinkled visage, plainly told they had not agreed so well as might have been expected from the coolness of the butcher, or from Pat's genuine good-humour.

(To be continued.)

IRELAND.

(From the London Tablet.) The R. P. Adolphe Perraud's Etudes sur l'Irlande Contemporaine, published at Paris during the current year, and preceded by a letter from Mgr. Dupanloup, Bishop of Orleans, dated April 9, 1862, is a natural and valuable sequel to the celebrated work of M. Guizot de Beaumont, of which we gave an account in our last number. We very strongly recommend our readers, and every one to whom the present condition of Ireland is a subject of interest, to procure and to read carefully this important work. When we speak of "every one to whom the present condition of Ireland is a subject of interest," we are speaking of a class which certainly ought to include everybody of intelligence or education in the United Kingdom, whatever his birthplace, his religion, or his politics may be.

Certainly, we cannot conceive how any educated Catholic could desire to be excluded from this class. It would seem superfluous to urge upon the Catholics of Ireland the expediency of their making themselves acquainted with an honest and earnest work by one who has taken great pains and shown considerable ability in his service. But the Catholics of Great Britain will and ought to feel themselves bound by no trifling obligation to seek for correct information on this difficult and most important question. Their Protestant countrymen, with whom they associate, naturally expect from them some knowledge of the facts, and some understanding of the merits of the case. It is not easy for a Scotch or English Protestant, who derives his knowledge on the subject from the Press, to distinguish between truth and falsehood, to know what to believe, or how to make due allowance for the fraud or the ignorance, the prejudice or the carelessness, of his newspaper. A Protestant will often repeat innocently before Catholics the reasons which he has been taught, without half believing it; but if his Catholic friend is not in a position to set him right, he will be apt to say to himself, with some plausibility, "It must be true after all, for well informed Catholics have nothing to say against it."

It would be too much to expect that Father Perraud's work should be free from errors, or that many of his statements and inferences should not be open to criticism; but it must not be blamed for not giving us more than we are entitled to expect from it. It is not the work of a philosophic statesman like M. de Beaumont. It does not pretend to be a profound investigation into the difficulties of the question, or to prescribe either the particular remedies required, or the means by which they are to be sought. It is a popular exposition of the condition of the people of Ireland in 1862. It tells of facts and of grievances as they have been presented in the popular press, and as they strike the popular mind. But it contains a great amount of useful information on most interesting matters; the candour, moderation, and sound judgment of the author, are often conspicuously displayed; and we know of no book to which we could

Etudes sur l'Irlande Contemporaine. Par le R. P. Adolphe Perraud, Prêtre de l'Oratoire de l'Immaculée Conception. Précedées d'une Lettre de Mgr. l'Evêque d'Orléans. Paris, Charles Doniol, Rue de Valenciennes, 29. 1862.

better refer a reader who sought for an elementary introduction to the questions which are at present under discussion respecting Ireland, with the intention of investigating for himself the general parts of the case after gaining a general notion of it. The two volumes contain about 1100 pages, an historical introduction; and eight books.

Political equality is the title of the first,—Landed property, of the second,—Industry and commerce, of the third,—Emigration, of the fourth,—Poverty, of the fifth,—Poor laws, of the sixth,—Public education, of the seventh,—and the Religious question, of the eighth. We propose to help our readers to a better acquaintance with this work, by an account of it which cannot be compressed within one article.

Certainly the circumstances of Ireland are sufficiently critical to warrant us in sparing no pains to enable men to judge fairly, both of the facts of the case, and of the recommendations which are pressed upon them by contemporary writers.

Father Perraud's book is preceded by a letter to the author from the Bishop of Orleans, in which the Bishop says: "I have only to congratulate you again, my dear friend, on having been in this whole book the faithful organ of our Common Mother, on having raised on behalf of Ireland a free, sincere, disinterested, bold, and pure voice, worthy of bringing to the oppressor the words of truth, and to the oppressed the words of Resurrection. Such books honour the Priesthood."

And again the Bishop says: "After having read your book we see what consolation, life, and strength the Church can maintain in the breasts of nations destitute of all human help. We see also how much persevering ardour in evil, how much obstinacy and oppressive perversity, error once dominant can impart to a government which, in other respects, is sensible and enlightened, and, perhaps, in every other respect, the least imperfect of all."

"Evidently from the historic point of view, and according to the innumerable facts so exactly and impartially analysed in your book, the Cause of Ireland's Woes—nothing is more glorious for her—is her attachment to the Church."

"If, in the 16th Century, as you powerfully show, Ireland had followed the fatal bent by which England fell, Ireland would have been left in peace as the reward of her apostasy."

"But in that Isle, evangelised, by the glorious St. Patrick, in that Isle of Saints, which sent formerly so many Missionaries and generous Apostles over Europe, there was found a race faithful to the Gospel, ready to sacrifice all else to the sacred rights of conscience, and, rather than to sell its soul and the souls of its children, ready to endure the martyrdom of blood, the martyrdom of famine and exile, the continuous martyrdom of indescribable poverty, so long as it pleased God to permit the excess of Protestant oppression to show forth the Miracle of Catholic Heroism."

"After three centuries of frightful injustice this people preserves its faith, the superiority of its morals, the loyalty of its character, and its fidelity to the rulers whom the impenetrable justice of God imposes on it; and it is mainly in its unconquerable attachment to the Catholic Church, that it finds the strength to practise virtues worthy of the Catacombs."

"Well, in this protracted duel between mighty but Protestant England, and frightfully oppressed but Catholic Ireland, which is the victor and which is the vanquished? I mean, for it is a question of moral victory, on which side is dignity, honour, and justice,—which will have to give in at last? Evidently England—all the world proclaims it, all your book demonstrates it—under penalty of a universal anathema, and perhaps of her own ruin, England must change her harsh laws, her detestable customs, her oppressive traditions."

"And at this moment I am happy to ascertain that anti-Catholic prejudice is dying out in England. That great nation seems at last capable of listening to the truth, to the whole truth on the Irish question. Its statesmen, though convinced with more difficulty than any that honor and justice are the best policy, have ceased to say of Ireland what Pharaoh's councillors said of the Jews, Ome, let us oppress them wisely. If they have not as yet courage to suppress all unjust laws, at least they make no new ones. It is clear that justice and good sense will end by triumphing over old prejudices of sect and race."

"Long patience, obstinate fidelity in faith and morals, the peaceful but incessant reclamation of its rights and liberties, will have accomplished this deliverance of a whole people."

"This is the Catholic Church's method for the redemption of oppressed nationalities. She never advises, she never practises violence; but she never wearies, she never despairs, she never pauses in following the maxim of the Sacred Books. Erue es qui ducentur ad mortem, et qui trahuntur ad interium liberare ne cessas." (Prov xxiv. 2.)

The first book on Political Equality, treats in nine chapters:—

- 1. Of the true spirit of the Emancipation Act.
2. Of the unequal distribution of public functions between Protestants and Catholics.
3. Of the unequal distribution of Parliamentary power, and of electoral rights between England and Ireland.
4. Of the want of impartiality in the administration of justice.
5. Of the system of striking juries.
6. Of the exorbitant power of grand juries in matters of local administration.
7. Of municipal and parochial institutions.
8. Of the financial relations between England and Ireland.
9. Of exceptional laws and measures to which Ireland is subjected.

The first book is, we think, the least valuable in itself, and the errors in it are more numerous than in any of those which follow. For example, it is true that the principle of religious inequality is retained in the Emancipation Act by the exclusion of Catholics from the Lord Lieutenancy, the Chancellorship and the Vice Chancellorship of Ireland, but it is a mistake to say (page 71) that the principle of religious inequality is not also maintained as concerns the Catholics of England and Scotland. It is a mistake to say (page 80) that the Irish constabulary instituted on the motion of Sir Robert Peel, are for this reason called Peelites; and again we doubt whether the unequal distribution of public functions between Catholics and Protestants in Ireland, except in the cases provided for by the Emancipation Act, can rightly be treated under the head of "political" inequality between them.

Father Perraud says (page 82):—"Wealth and poverty are divided in Ireland between two classes very clearly separated. There are very few Protestants who are not rich, or, at least, in easy circumstances; and the great majority of Catholics are in a situation nearer to misery than to poverty."

The majority of the inmates of the Workhouses in Ireland are therefore Catholics, and the majority of Poor-Law officials are Protestants; that is a misfortune and an evil, and it would be wise and well in every way to restrict it as much as possible; but it is not reasonable to refer this inequality wholly to "partiality, or the spirit of exclusion founded on difference of religions," when it may be and is due in great measure to the social inequality existing between Catholics and Protestants.

His wealth and education and the influence of powerful friends and connections, have done more for many a Protestant functionary in Ireland to get him his appointment than his Protestantism, and to omit this consideration is to mistake one great cause of the Irish difficulty. So, too, in Father Perraud's chapter on the unequal distribution of parliamentary and electoral power, between England and Ireland. It is true that Ireland returns only one member for 54,900 inhabitants, while England returns 7 for 40,000 inhabitants; but the franchise in Ireland is lower than in England, and it is not political inequality, but inequality in means, to which the difference is due.

Again, in the same chapter, Father Perraud notices that the power of the Irish landlord over his tenant makes the latter unable to use his franchise freely, and exposes him to the gravest dangers, if he should resist his landlord's will. And he says, that in England public opinion and tradition restrains this exercise of a landlord's power, so that electoral liberty really prevails.

But even if this were true, (and the compliment to England is undeserved,) it could not well be referred to political inequality. As a fact, we believe that the Irish tenants do much more frequently vote against their landlords' wishes from the highest motives of religious and patriotic duty, than English tenants do vote at their landlords' bidding, and if an English landlord does not punish a tenant who votes against his wishes, it is not from any generous tradition, or fear of public opinion, but from fear that he might not find it easy to get as good a tenant to replace the voter.

In his chapters on the Administration of Justice, on the Striking of Juries, and on the Powers of Grand Juries, and on Municipal and Parochial Institutions Father Perraud follows M. de Beaumont's invaluable work. As he truly says, the question is not whether the system be good in itself, but how it works in Ireland. Since M. de Beaumont wrote, much has been changed; some abuses have been suppressed, some modified, and some have been aggravated, but still the root of the matter is, that the greater part of the soil of Ireland was confiscated in the fifteenth and sixteenth centuries, and only one-eleventh left to its former owners, so that, though in the present century, and in the last ten years especially, a certain number of Irish Catholics have become proprietors, it is still generally true that the soil of Ireland has for its masters Protestants of English or Scotch extraction, who exercise the greater part of the public power, and who directly influence the judicial and administrative institutions of Ireland."

The landlords are the magistrates of Ireland, they compose the grand juries, they administer justice at petty and quarter sessions, and Father Perraud says that, "six times out of seven the landlord, magistrate or grand juror is a Protestant."

Here then again we come back to the one point—Hostility between the Catholics and Protestants of Ireland, hostility between the higher and lower classes of Ireland.

Father Perraud says:—"When the Government wants a condemnation, if the accused is a Catholic, it is almost necessary that some Protestant should be allowed upon a jury," and then he goes on to show how a jury can be packed. There is exaggeration here, for it amounts to a libel on the Catholics of Ireland; but that trial by jury does not work in Ireland owing to enmities between Protestants and Catholics and landlords and tenants, supporters and opponents of Government, and that to overcome the difficulty recourse has habitually been had to packed juries, is notorious.

Father Perraud illustrates these events by quotations from Spenser, by Mr. John Mitchell's trial, by the trial of the Phoenix Consociators, and by the case of Hardy v. Sullivan; but though he devotes several pages to that case, he misses the point of it, which was, not that the Catholics on the jury panel were far fewer than the Protestants (for that proves nothing,) but that the proportion of Catholics to the Protestants on the jury panel was smaller than the proportion of Protestants on the jury lists from which the panel is taken.

He gives a table, which he says shows the proportion of Catholic to Protestant jurors, with the most rigorous exactitude, but he falls into the same arithmetical error as the Dublin newspapers did, and in every case commits a mistake of representing that one out of ten, or one out of twelve, means ten to one or 12 to one.

In his chapter on grand juries Father Perraud treats their power of imposing taxes as a violation of the constitution, and a peculiarity of Ireland. Grand jury abuses are notorious, but it is a mistake to suppose that taxation and representation are by the constitution inseparable, that the power of the Irish landlords to impose local taxes in the grand jury room has nothing to resemble it in England. The English landlords at Quarter Sessions impose local taxes, and their power to do so is not a violation of the constitution.

We have specified some of the errors which we encountered in this early portion of Father Perraud's Book. They are slips which may easily be corrected in a second edition, and they do not impair the essential value of his labours.

The second book, which contains 16 chapters and 225 pages, is to our mind the best and most important part of the work. Its title is "Landed Property." It treats—

- 1. Of the origin and historical antecedents of landed property in Ireland.
2. Of the different kinds of holdings.
3. Of tenancy at will, and its conditions.
4. Of the powers and rights of landlords.
5. Of absenteeism.
6. Of agents and the Crowsbar Brigade.
7. Of legal confiscation.
8. Of the consolidation of farms; of the substitution of pasturage for grain crops; of the fertility and productive capacity of Ireland; of the population that Ireland could nourish; of the statistics of production in the famine years; of the sort of progress due to the consolidation of farms.
9. Of evictions.
10. Of the deplorable consequences of the system.
11. Of the Tenant Right of Ulster.
12. Of the condition of the agricultural classes in other countries of Europe.
13. Of the Incumbered Estates Court.
14. Of legislative attempts before 1850.
15. Of the Bill of 1850.
16. Of the condition of the tenantry since the Bill of 1850.

We have said that this was the most valuable and important part of the book. How could it be otherwise? The Land Question is the one Irish question, compared with which all others become insignificant. We wish that it were in our power to make everybody read these chapters of Father Perraud's through, and, having read them through, to write from memory and abstract of them. They are not philosophical, they do not deal with causes, or effects, or remedies, but they state facts, and those facts are tremendous.

The political and religious evils of Ireland are almost all contained in the one sentence of Father Perraud, that the Protestants are still masters of four-fifths of the soil of Ireland; for when the fact is developed by the addition of the hostility and ill-will existing between the Protestants and Catholics, almost all the political and religious difficulties of the case are understood. Not so with the land question.

This is an abyss—in the depths of which a lower depth is still found by every one who tries to sound it. It is the monster evil—the great Problem. It involves the destinies of Ireland, and the fate of the Irish people.

IRISH INTELLIGENCE.

HIS HOLINESS POPE PIUS THE NINTH.—We congratulate the Catholic community of the Archdiocese of Dublin on the promotion of the Very Rev. Andrew O'Connell, D.D., the beloved Pastor of St. Mary's Parish, Donnybrook. Apostolic letters have been lately received, through His Grace the Archbishop of Dublin, appointing the Very Rev. Dr. O'Connell to the marked honour of Chaplain to His Holiness. We wish Dr. O'Connell—now Monsignor—many happy years in the enjoyment of his well-merited dignity.

MONUMENT TO O'CONNELL.—In a letter to the Freeman, Mr. R. R. Madden, of Dublin, says:—"The O'Connell monument in this city, in the Glasnevin cemetery, has not been completed. In a communi-

cation of this kind facts must be very briefly, but intelligibly stated. Soon after O'Connell's remains were removed to this country a committee was formed, consisting of gentlemen of whose honour and integrity there can be no question. It was determined to apply to the celebrated Dr. Petrie, an artist, as well as an antiquary of the highest character, for plans and designs of a suitable monument to O'Connell's memory. The plans and designs were prepared in a very elaborate manner by Dr. Petrie, were furnished to them and accepted by them. They ordered a model to be made of the proposed monument, and on it wood was accordingly made by a very competent person, Mr. O'Brien, under the supervision of Dr. Petrie. That model was placed in the hands of the committee. Dr. Petrie received £50 for his plans and design, Mr. O'Brien £20 for his model. The accepted design of Dr. Petrie comprised three separate objects. The monument was to consist of a round tower, a mortuary chapel adjacent to it of the form of one of the ancient small stone-roofed chapels, in which the remains of O'Connell were to be deposited, and in front of the chapel a circle of one of our old beautiful Irish crosses. A very distinguished Englishman, renowned in science, Sir R. Murchison, having seen this design, when it had just been completed, said—"This monument will be, if completed, and all its details carried out, not only the fittest monument that could be devised for O'Connell, but one of the finest specimens of Christian monumental art in existence." Alas! it has not been completed; the details have not been carried out. The round tower exists, and a vault has been superadded to it, which was no part of Dr. Petrie's plan. A mound of earth several feet deep has been thrown up round the base of the tower, to the great disfigurement as well as injury to the monument. The chapel was intended by Dr. Petrie as the fitting place of deposit for O'Connell's remains—it remains to be erected. The old Irish cross figures in Dr. Petrie's design in front of that most suitable place of burial—but it weakly to be erected."

We (Weekly Register) are rejoiced to find that the movement set on foot by Dr. Gray for the erection of a National Monument to O'Connell in Dublin is advancing most satisfactorily. Already several of the Irish municipalities have entered heartily into the matter. Dublin, Clonmel, Kilkenny, Waterford and other corporations have passed strong resolutions in favor of the project. Dr. Gray brought the matter before the Dublin Corporation in a very able and appropriate speech, and we are happy to say that, with the exception of a wretched creature named Bonnell, every member of the municipal body approved of the object, the warmest supporters of the grant of a suitable site being not only Protestants but members of the anti-Catholic party. The clergy, of course, are early in the field, as might have been expected when the question involved a tribute of gratitude to the memory of O'Connell, and the laity are no less alert in promoting an object which the honor of Ireland required to have been accomplished long since. However, the delay that has been suffered to intervene, will have one good effect. The momentary prejudices and fleeting passions that set many Irishmen against O'Connell, are now buried in his grave.

IRISH CIVIL.—Amid the Babel of tongues that accuse us it is very rare to hear the accents of a witness outside of our own land who knows the fact and declares it truly as he knows. Such a witness we have, however, in Mr. Goldwin Smith, the Professor of History at Oxford. After a long and patient examination of our history, and a careful study of the phenomena of our position, he does not hear testimony of malice against us. He recognises in us the nature of man, and not of beasts; but a nature still, that, were it less genial, less generous, less noble, would have been tortured by the wrongs our people have endured into a reproach upon order and civilisation. He does not conceive that all the duty lies upon the side of the ruled towards the rulers, and that the latter, in the enjoyment of power, are to enjoy in its exercise immunity from all blame for opportunities neglected, ameliorations withheld, or justice refused. It is in this spirit that a letter has been addressed by him to the Daily News, in reference to the recent ventilations of the views of English writers upon Irish guilt, and chiefly in relation to that view which only finds the living equals of the Irish peasantry in blood-thirsty depravity amongst the Indian devotees of murder. It is well to note what such a man as Goldwin Smith says of this, and we give the extract:—"Irish agrarianism is not ordinary crime, such as duns the character of a nation. It is the lingering remnant of a long civil war, in which a people disinherited by violence and fraud struggled for their lives, and for the lives of their wives and children against their disinheritors. The new proprietors fought with the arms of law, and mowed down their enemies in the mass with evictions, which turned out the victims to death by hunger or to exile. The peasants fought backed with the illegal and less deadly blunderbuss. Law, by the power of England, prevailed over lawlessness, and the struggle of centuries closed after the death by famine or the expatriation of millions of the Irish people. History can, I believe, show nothing in the annals of misgovernment, at least among civilised nations, approaching to this catastrophe." Were it some Irishman, but with the blood that burned with the injustice wreaked upon his race, who made it, how would a declaration of this kind be received? Coming from an Englishman, a man of deep thought and profound information, what can invalidate such evidence? Shamed at its memory, he desires to wipe the stain from the name of the people of his native land, and declares that they were guiltless of it. No doubt they were, but it was the name of England, and the power of England, and the purpose of England, in which were consummated such horror and crime. Following up the subject, Mr. Goldwin Smith repudiates the truth of the parallel, that the contest of the peasantry against their intrusive and confiscating landlords was analogous to "Thuggee." The Jaquerie, the Peasants' War, and the self-serving under Wat Tyler, makes its parallel more to his notions. No doubt, his adaptation of such episodes of history is more justly applied to the incidents of our peasant disturbances than that which sensation writing has culled for their similitude; but still there is an element in the Irish case which is not in any of those. The continuous feeling of hostility, first initiated in the invasion and surviving six hundred years of success and domestication, is flush still amid the dominant class. This had no equivalent sentiment in the historical instances quoted. In other portions of his comment upon our condition, Mr. Goldwin Smith intimates the presence of this fact before him, for he says that recent crime, kindled in a burst of passion by one incident or another of our condition, is the "embers of the agrarian civil war" fanned into a flickering flame, and is but the remains of the old and expiring evil that we see. Out of all this he comes to one assertion which deserves attention:—"It is not to be denied that the Irish people still hate their Government. If they loved it they would trade human nature, which, low as it may fall, is incapable of loving flagrant and naked injustice." This is bold and true. From such an authority it deserves regard. In the Church Establishment, the most monstrous of State engines ever used for human subjugation and national degradation, Mr. Goldwin Smith beholds an evil which no other people would endure, and which is justly an unfailing well of bitterness and disaffection. Applying the case it creates in Ireland to the condition of England—"Fancy," he exclaims, "Roman Catholicism established in England by the bayonet!" Could anything, or any eloquence, be more suggestive of the terrible wrong thus perpetrated?—Nation.

When we referred last week to the Orange riots at Belfast, we had not the advantage of seeing Lord Palmerston's special organ, the Morning Post, and of learning, through that authentic source, that the late display of Orange truculence in the Ulsterian

Athena was designed as a demonstration of the feelings of this ignominious confederacy in favour of the principles and policy of the Prime Minister and the Chief Secretary to the Lord Lieutenant of Ireland and of their hostility to those members of the Government who are not notorious for their animosity to the Catholic Church. It is satisfactory to us to find the view we took of this matter confirmed by the Morning Post, and that we did not do Lord Palmerston and Sir R. Peel an injustice in holding them up to censure as the primum mobile of the Belfast meeting which has ended so disgracefully. It is admitted by the Morning Post that the Orange meeting at Belfast was intended not as a menace to the Government, but as a pronunciamento, as the Spaniards say, in favor of the Prime Minister of the Whig Government and his protégé the Irish Secretary. And this important fact, to which we hope the Catholics of the Empire will pay serious attention, is confirmed by the overwhelming testimony of the Presbyterian minister, Mr. Hanna, who was one of the conveners of the meeting, and one also of its most inflammatory orators. This gentleman in a long letter to the Times, which he hoped by his fulsome flattery to win over to his side, states without reserve, that the Orangemen of Ireland have no cause of complaint against the Premier or Sir Robert Peel, and that their quarrel is with Lord Carlisle, whom they accuse of undue favor to the Irish Catholics. We must do the Times the justice to say that it has not swallowed Mr. Hanna's sycophantic humbug, and that it has administered to that turbulent Presbyterian minister a rebuke which he will hardly forget before the next anniversary of the battle of the Boyne. Neither the calculated praise of the Times itself, nor the devotion of that journal to Lord Palmerston, could induce our influential contemporary to throw its shield over as wanton an outrage upon decency and as flagrant a breach of the most obvious duties of religion and society as ever were committed by any class of persons in any country. The Times saw clearly that to encourage so unprovoked a challenge to party conflict as that thrown out by Colonel Verrier, and the Rev. Messrs. Millar, Cooke, and Hanna, in convening the Belfast meeting and in delivering the sentiment which they there expressed, would be fraught with enormous evil to the best interests of the Empire. Peace and prosperity must vanish from any country in which men are set against men like bull dogs in a pit, and the worst passions of fellow subjects are aroused for no better reasons than those assigned by Mr. Hanna in his vindictive appeal to the people of England through the Times. The only justification which the apologists of the Orangemen are able to advance for their late factions assemblage in Belfast consists in recriminating upon the Catholics that they made a great muster in Dublin when the corner-stone of the Catholic University was laid, and in charging the Government with a criminal connivance in that demonstration, and with giving to Catholic barristers more than their fair share of forensic promotion. Now if all this were true to the letter, it would not have warranted the assemblage of 70,000 Orangemen (we assume the accuracy of their own enumeration) in such a town as Belfast, where the Catholic and non-Catholic population is so nicely balanced and where former similar meetings had led to results almost as bad as those that have disgracefully characterised the late meeting. But Mr. Hanna's principal ground of defence fails through its utter and notorious want of truth. The Dublin demonstration was not, nor was it pretended or taken to be a menace or an insult to the Irish Protestants. It was avowedly levelled against Lord Palmerston for his ungenerous, unwise, and unjust refusal of a Charter to the Catholic University, and so it was interpreted by the Government, by the Parliament, and by the Press. There was nothing sectarian about it. Who asked Parsons and Ministers Millar, Cooke, and Hanna to take up the cudgels for Her Majesty's Ministers and repel an attack which we should suppose those noble and right honourable persons are well enough able to ward off or repulse themselves? And if they were content to bear the assault in silence, was it not a great impertinence on the part of the getters-up of the sympathising Belfast Orange meeting to interfere in what in no way concerned or touched them? But we are forgetting—the charge which their friend Mr. Hanna launches against the Government is that they actually connived at the Catholic demonstration in Dublin. To make connivance at an attack upon oneself a ground of charge against the party conniving is certainly a blunder, which from a descendant of the Scotch Covenanters, though residing on the shores of the Lagan, was hardly to be expected. But passing that by, the allegation is a notorious untruth. Sir Robert Peel stated in Parliament that the attention of the Government had been fixed upon the Dublin demonstration with a view if possible to find in its proceedings or accessories a peg upon which to hang a prosecution, but that the lynx eyes of the legal advisers and of the Privy Council failed to discover one. There was no prosecution, simply because there was no breach of the peace and no violation of the criminal law.—Weekly Register.

DUBLIN, Oct. 9.—Twelve magistrates of the county of Kerry were occupied with the Gavanzi rioters at Tralee on Monday. Seven of them are Protestants and five Roman Catholics, including the stipendiary magistrate, Captain Segrave. If the majority were Roman Catholics, the cause of law and order would have been safe in their hands. There was no effort, no disposition to screen the men who had broken the peace, though they meant to honor the Pope. Informations were unanimously granted against a number of the rioters on the evidence of the constabulary, who seem to have done their duty in a manner satisfactory to all parties. The court was very much crowded. The populace were rather excited, and they made an attempt to interrupt the proceedings, which was at once sternly repressed. The Protestant inhabitants of the town felt quite reassured by the determination of the Bench to punish the violators of the peace, without respect to considerations of religion or party. The cases were sent for trial at the Quarter Sessions.—Times Cor.

Alienated in heart Ireland must ever be so long as she is treated with injustice. Therefore justice to Ireland is the first and highest interest of the British Empire, and of England herself and its largest and most flourishing member. Justice to Ireland is the interest of England. In conclusion we need hardly say that, in our vocabulary, "justice to Ireland" means, first and chiefly, the total abolition of the intruded Church Establishment. We have no space or time to prove that to-day. Moreover we have the difficulty in proving it which every man feels, when he sets himself to prove what is self-evident—to prove for instance, that two and two make four. We do not believe that there lives upon earth any man who honestly doubts it, however many may for their purposes, deny it. To-day therefore, without attempting the proof, we shall merely repeat that the greatest and most formidable enemy of the British empire is the Irish Church Establishment, and that the first duty of every English statesman, even if he considered monster nuisance from the face of the earth.—Weekly Register.

ADDRESS TO THE ARCHBISHOP OF DUBLIN.—Yesterday a deputation, consisting of representatives from each of the Christian Doctrine Confraternities of Dublin, waited upon the Lord Archbishop, and presented him with an address on the occasion of his return from Rome. His Grace replied in eloquent terms, and imparted his Pontifical Benediction to the deputation.—Dublin Morning News

DISCONTINUANCE OF THE "DOWNSHIRE PROTESTANT."—The proprietor of the Downshire Protestant announces that, finding its management too severe a tax on his health and time, he has come to the determination of relinquishing its publication. He adds:—"This determination has been borne to with regret, and after due consideration."

Crimes are epidemic, and social disorders have their contagion apparently quite as regularly as physical ailments. Rows are now the order of the day. They began of course at Belfast, the Orangemen, not satisfied with their grand demonstration, nor even with the satisfaction of shooting the Catholic Bishop after it had victoriously closed, taking it into their wise heads to smash the windows of a few palaces, and so give the signal for a general glass breaking and scuffling. Number Two commenced in Tralee, and sent Gavazzi flying out of that town. Number Three has just transferred itself across the water to London, and the scene was Hyde Park. As a specimen of how contemporary history is written, we give the accounts which appeared simultaneously in two of the London morning papers. It may be at once taken for granted that in neither account has any great favor been shown to our countrymen, whose conduct is of course depicted in the very worst light. But it is interesting to compare the two, and see whether in this case the turbulent Irishmen were not at least as much sinned against as sinning. We at once admit that neither the Irish nor anybody else has a right to prevent the holding of a political meeting in Hyde Park. But if five hundred Irishmen—ill-looking fellows, and evidently bent on mischief (what an ugly race Irishmen must be if one were to judge by the opinions of the London penny-a-liners)—if five hundred of these ill-looking fellows gather upon a mound in Hyde Park, we think they have a perfectly good right to be there, and the Garibaldi sympathisers possess no claim in the world to drive them off. It might be very inconvenient for the oratory of the working men that it had to be delivered from a flat surface; but there is no constitutional privilege which gives the sympathisers with Garibaldi a title to drive five hundred Irishmen out of any spot of the Park they choose to occupy. By a comparison of the two very different accounts of the transaction, it would appear that the Irish had the first possession of the ground, and therefore the sympathisers were the aggressors, and richly deserved such broken heads as they may have got. The writers for "Liber-remuneration" as they have been designated by the *preux ridicules* of the London press, understand their business tolerably well, and both write for the groundlings. The *Star* has a touching bit in the soldier—Shaw, the life guardman—who dashed bravely amongst the wild Irish, and was going to slay so many of them, only they would not let him. This is the sort of delicate compliment to true British valor which the Cockneys like. At the same time if courage in a row be a matter worth disputing for, perhaps the balance might very fairly be struck in favor of the five hundred who faced twenty thousand, and who must from experience be pretty sure that neither amongst magistrates or police, or any other officials would they be likely to find thorough impartiality. The *News*, on the other hand, has a capital stroke, which gives point and artistic finish to the whole picture. It was not a mere row—it was a conspiracy. Three persons respectively attired were seen directing the proceedings of the mob—that is the Irish. Those who fought on the other side were not a mob at all—they were a meeting. Who were these three organizers? Jesuits, perhaps. Sir George Bowyer, Cardinal Wiseman, and the Hon. Mr. Langdale, probably. The rival liar, however, does some damage to this happy effort of fancy. He states that the foreigners and Catholic gentlemen who were present were endeavoring to restrain the Irish portion of the rioters from violence. Whom to believe? We know well what our ultra-Protestant contemporaries in Ireland will think, and we commend to them the *Daily News* account exclusively. It is the genuine, unadulterated good old style of describing the doings of the Papists, fit for the platform of an Orange meeting or the columns of an Orange newspaper, and is eminently calculated to give that delightful thrill of horror so loved by the audience or the readers of these bulwarks of the Protestant faith. It is like a sort of mitigated Gunpowder Plot—but that the Guys are only to be found amongst the readers of it.—*Cork Examiner*.

The *Limerick Chronicle* gives an amusing anecdote touching the family of Hayes:—"It is stated that a few evenings since a police party visited and closely searched the residence of the fugitive Hayes, and when about retiring managed to leave one of their body under a bed to learn some information. The daughters of Hayes, with their brother, who were in the house, retired to their beds, unaware that a stranger was under the same roof with them. However, between 3 and 4 o'clock in the morning the policeman, tired of his hiding-place, made some noise, which was heard by one of the daughters, who, upon awakening, exclaimed there were robbers in the house, jumped out of bed, seized a double-barrelled pistol, and fired after the astounding policeman as he was running off, but did not wound him. A party well informed assures us that Hayes had his passage ticket for America purchased a fortnight previous to the perpetration of the murder of Mr. Braddell."

The inquiry into the conduct of the constabulary who, on the 31st of August last, came in sight of Hayes, but did not capture him, has resulted in the dismissal from the force of Constable Hughes, who was in command of the party. He and another officer were a mile or so in a field, running towards a hiding-place. Hughes, who was armed with a revolver, determined to go back for his men, although his comrade offered to attempt the capture single handed, if Hughes would lend him the weapon.—When the party returned, they could find no trace of Hayes. Hughes was a long time in the force, and had formerly distinguished himself.

The Tipperary correspondent of the *Dublin Freeman's Journal* writes:—"From information received by the constabulary at Mitchelstown, that Hayes, the murderer of Mr. Braddell, was concealed in the house of a respectable farmer, residing at Glauisiskan, near Kilsforth, a large party of constabulary, at four o'clock in the morning of the 30th ult., surrounded the house, and some of the party having obtained admittance, made a diligent search, but without success. The constables of this county were also carefully searched a few days ago with a similar result. The report going the rounds of the newspapers, that three policemen went to Hayes's house, and one of them managed to conceal himself under a bed, for the purpose of hearing some conversation among his family that might lead to his arrest, until discovered by his daughter, who called 'robbers,' and after arming herself with a pistol, fired after the policeman, who managed to escape, is, I have reason to know, totally without foundation. Hayes is believed still to be in the country, and there is scarcely a night passes that some search is not made for him in this and the adjoining counties of Limerick and Clare. Should he escape much longer, it is expected that the corn fields are cut down (which it is known many times afforded him a secure hiding-place) that the police will be afforded greater facility in tracing him out. Scarcely ever a culprit had more friends in any country than Hayes—his name is numerously connected in the counties of Tipperary, King's, and Limerick, and notwithstanding the large reward offered by Government for his arrest, and serious consequences to any one harboring him, it is known that he has been afforded shelter among his numerous friends. It is a fact that some short time ago, he went to the house of a farmer, and asked him for a bottle of whiskey, which the latter refused; he then quietly walked away."

The DISTRESS IN LANCASTIRE.—MEETING IN BELFAST.—On Tuesday, at three o'clock, a meeting of the inhabitants of Belfast called by the Mayor, was held in the Town Hall, to aid in alleviating the distress of the operatives in Lancashire. The meeting was enthusiastic, and in about five minutes £1,200 was subscribed.—Sir Hugh Cairns, M.P., and five others subscribing £100 each. Subscription lists have been opened and an influential committee appointed.—*Northern Whig*.

Some time in Wexford.—The following extraordinary statement is published in the *Wexford People*:—"Margaret O'Connell, of Garrydaniel, in the parish of Monamolin, do hereby declare, and am prepared to swear to the truth of the following statement:—"About twelve months ago, Captain Ward, residing at Ardamine House, asked me would I like to read the Testament; that my own priests did not tell the truth; that he would keep me and my daughter like ladies all the days of my life, if I would turn Protestant; at the same time he gave me five shillings, and Mrs. Richards five more. The latter (Mrs. Richards) asked me to go to the preaching, at a shoemaker's below the gate of Ardamine. A visitor at Ardamine, a lady also, asked me twice to turn Protestant, and she would do for me all the days of my life, and for my daughter too. Mrs. Richards also asked me four or five times to turn Protestant, and she would do for me and my child. When I would not promise to turn, Mrs. Richards asked me twice for the child, about six or seven years of age, that she might send it to Mr. McDonkey's to be brought up. He lives in Wexford. Mrs. Richards told me once to go home without the child. On yesterday (Wednesday), 1st October, nine gentlemen, in the drawing-room of Ardamine House, offered me ten pounds, and five shillings a-week for life, if I would turn Protestant, and every other comfort besides. Captain Ward came twice to my house at Garrydaniel about last Christmas, and gave me money, and asked me to go to Church; at one time he gave me fifteen shillings. Captain Richards came twice, once on horseback, at another time in his carriage, and brought a pudding with him. At all times he gave me money, and at all times, but one, asked me to turn Protestant, and that one time they invited me down to Ardamine. Within this last twelve months, they gave me ten pounds' worth of clothes. I have at all times desired to live and die a Catholic, and I now authorise the Rev. John Furlong to write to Mr. Richards to remain at home, and to send me no more messages through the Minister of Monamolin, or otherwise; that I am determined, with the grace of God, to live and die in the Catholic Faith.

"October 2nd, 1862." MARGARET O'CONNEL.

A curious announcement has appeared in the *Dublin Journals*. It professes to come from an officer of the Indian army, at present resident in England, who is desirous of obtaining the agency of an Irish estate. He is of business habits, and has the highest testimonials from general and other officers with whom he has served; but these are not the grounds upon which he rests his fitness for the office. He coolly winds up the list of his qualifications by stating that he "does not mind being shot at!"—*Express*.

STRANGE DELUSION.—A man named Barry, a cooper by trade, and employed in a large mercantile establishment in Dublin, deliberately cut off one of his fingers with the adze. On being asked why he did so he replied that there were two individuals dwelling within him. One argued the propriety of cutting off his finger, and the other argued against it, but the individual who was for the cutting off of the finger had the best of the argument, and he (Barry) consequently cut it off. He went to mid-day service in St. Catherine's Church, and when the service was over he remained behind. The sexton, who wanted to close the church, asked him to go away, when he replied he would not, as he had not half prayers enough. The sexton observed that there would be another service in the evening, and he could pray as much as he liked. This seemed to satisfy him, and he went into the street, where his wife gave him into the custody of a policeman. He has been sent to a place of safety where he will be taken care of until he gets rid of the delusion under which he labors.

GREAT BRITAIN.

THE GARIBALDI MEETING IN HYDE-PARK, GREAT RIOT.—The *Globe* has the following sensible remarks on the subject:—"Hyde-Park was on Sunday the scene of a disturbance hardly less tumultuous than those which followed the great Protestant demonstration at Belfast, and only less destructive because there were no windows to be broken, or property to be injured, in the immediate neighborhood. A Garibaldi meeting was organised to be held in the Park. It was interrupted by a counter demonstration on the part of the Papal sympathisers. The Garibaldians took possession of a mound from which they were several times ejected by their adversaries. A struggle went on between the two parties for possession of this mound for a considerable time, to the terror and injury of the peaceable passers-by, and with we are not sorry to learn, some harshing sustained by the combatants themselves. When people hold a meeting at all in Hyde-Park on Sunday, more especially one likely to give rise to controversy and bitter opposition, we have little sympathy for them, should it pass off not quite as they could wish.—People have no business to hold meetings in Hyde-Park, when they do so they take a very unjust advantage of the liberty accorded to them. Hyde Park is intended as a place of healthful recreation for Londoners, and not a platform for the enunciation of particular views of politics or religion. The park is graciously given up by the Crown to the general public, not to any section of it, and still less for any semi-private or political purpose. Holding a meeting on ground thus set apart and preserved for the common enjoyment is a social nuisance which, though perhaps not falling under all circumstances within the provisions of the criminal law, is not the less to be condemned. Under any circumstances a meeting in Hyde Park is out of place, and a nuisance, of which all classes of the public have reason to complain. But when a meeting is held likely to provoke controversy and ill-feeling, the offence is far greater. But when the object is of a character to call forth violent opposition, the public safety is endangered. As we fear was the case on Sunday, many persons quietly passing by, and in now identified with the combatants, experienced ill-usage and injury. It is perfectly intolerable that persons who legitimately use a public place of peaceful resort should be subjected to the discomforts and dangers incidental to these assemblies. Those who are anxious to express their opinion upon any public question have abundant opportunity of doing so without making themselves a nuisance and provoking antagonism, and really committing an offence against that liberty in behalf of which they raise their voices so loudly."

THE GARIBALDI RIOTS OF SUNDAY.—The scene of operations was the same as on the previous Sunday. A mound of earth near the Marble Arch appears to have been regarded as the citadel, the possession of which was to be determined by a vigorous struggle. If from the outset an efficient body of constables had held the coveted eminence there would in all probability have been no disturbance worth mentioning. A mob, however hot-headed, instinctively respects the blue uniform, the glazed hat, and the pewter-buttons; and if the police had planted themselves on that mound early in the day, the roughs would no more have dreamed of attempting to drive them from it than they would of laying siege to Buckingham-Palace. Over and over again was this eminence taken and retaken by the contending bodies; and all this while blood was flowing, bludgeons were brandishing, stones were flying, and a torrent of ferocious and obscene language was poured forth by the combatants on either side. Two features in the struggle are especially to be noticed—the supineness of the police and the activity of the military. Of course we do not refer to those individual soldiers who took part in the fray, and some of whom, we are informed, used their belts with terrible effect. With regard to these men, we can only hope that they will be identified, and that they ruthfully conduct will meet with the punishment which it deserves. But it appears that when a picket arrived for the purpose of conducting to their barracks those who were thus disgracing the Queen's uniform, the men composing it, instead of

discharging that duty, placed themselves at the head of a column of rioters, and stormed and captured the mound, which they held until they delivered it up to a detachment of police. This is the first really active step which the civic guardians of the peace seem to have taken in the affair—for the arrest of a few individual rioters here and there could scarcely be looked upon as a very efficient means of quelling the general disturbance. Where were they while the conflict was raging fiercely, and people were being knocked down and wounded right and left? The riot would in all probability have assumed very insignificant dimensions if they had intervened at the beginning, instead of at the end. But the conduct of the military picket is a still more serious matter. Very likely they were moved by strong sympathy for those of their comrades who had come to grief of their volunteer exploits; but they had a specific duty to perform, and nothing could excuse them for taking an active part in the fray. We hope we have seen the last of these dire-putable exhibitions, the occurrence of which is especially to be deplored at a moment when we have in our midst so many foreign visitors, upon whom they can scarcely fail to produce an unfavorable, but at the same time entirely false, impression.—Such of the rioters as were in the hands of the police must be dealt with severely, for they have not the shadow of a claim to our compassion. We cannot recognise ill-judged zeal as an extenuation of the misconduct of any of the combatants. We do not believe that any of the actors in this scene were actuated by genuine enthusiasm in the cause either of Garibaldi or the Pope. As we should be sorry to own fraternity with the rascals who cheered for Garibaldi, so a due respect for honorable antagonists forbids us to associate them with the ragamuffins who shouted for the Pope. If the assemblage in Hyde Park could have been swallowed up by an earthquake yesterday, the result would have been an enormous diminution for the future in our metropolitan criminal returns.—*Star*.

THE GARIBALDIAN RIOTS.—Several supplementary disturbances have taken place during the week in various parts of London. With the street boys of London the question, "are you for Garibaldi or the Pope?" has superseded the other slang phrases of the hour. On Thursday morning a number of workmen were employed in Hyde-park by order of the Hon. W. Cowper, Her Majesty's Commissioner of Works, leveling the mounds from which the stamp orators who assemble in the park were in the habit of addressing their hearers, and the struggle for the possession of which led to the riots that have occurred the two last Sundays. An evening paper states that the supporters of Garibaldi invited to muster in the park in strong force on Sunday next to renew the disturbances, and accordingly additional precautions of a very stringent nature will be taken to prevent any further breach of the peace. On Monday evening another riot took place in Tothill-street, Westminster; it originated in a drinking saloon, where a number of low persons attacked the rest of the company with the cry of "Up with Garibaldi." Several of the Guards took part in the affray, and four of the Coldstreamers, named Edward Barnes, John Jones, John Elliott, and John Hibberd, were so seriously cut and injured that they had to be taken to the Westminster Hospital for surgical assistance.

MR. GLADSTONE AT NEWCASTLE.—In his remarks on the American affairs, Mr. Gladstone was elaborate in his expressions of sympathy and compassion, and in his deprecations of anything like prejudice or ill-feeling. He went to the verge of partiality in hoping that nothing might be said to offend the Federals while they were allowed the free use of their tongues and pens in offending us. But for all this he said publicly in plain words what no Englishman in a position like his had yet ventured to say, and spoke of the South in terms which amount as nearly to a recognition of its nationality as could possibly have been expected. "There is no doubt, said he, that Jefferson Davis and other leaders of the South have made an Army; they are making it, appears, a Navy, and they have made what is more than either—they have made a nation." We do not see how an expression of personal opinion could well go beyond this, and the cheers with which it was received showed how entirely the conviction was shared by the audience assembled. Mr. Gladstone, however, proceeded to state in unqualified language his confidence and unhesitating belief in the approach of that event which the Federals still refuse to contemplate. He spoke of the partition of the old Union and the independence of the Southern States as absolutely certain. He could not discern the least prospect of any other result. He did not think any other end of the struggle could be regarded as possible, and he omitted to qualify this judgment with any expression of regret. He deplored, as all do, the carnage and the misery of the war, but he pronounced no eulogy over the lost Republic. He scarcely, indeed, lamented the disruption. In very measured terms he expressed his private opinion that as far as England was concerned it would have been "rather for our interests that the Union should have been preserved, but beyond that disclaimer of prejudice he did not go. On the contrary, he recapitulated the opinions of those who thought differently, and freely admitted that they were the views of the public at large.—*Times*.

The most important news by the *Kangaroo* is a brief reference to a speech of the Chancellor of the Exchequer at Newcastle. Mr. Gladstone's statement, according to the report, is that Mr. Jefferson Davis has made the South into a nation, and that the separation may be considered certain. If this statement is correctly reported, and it may turn out to be so, it may be looked upon as the *vant courier* of the recognition of the Confederacy by Great Britain and France. We include France because it is certain that she will act with Britain in this matter as she has hitherto done in dealing with the American question; and because it is known that she has been for some time more impatient than Britain that the recognition should take place.—*Monial Gazette*.

The infliction of ten years imprisonment on Mr. Bishop, by the Government of Victor Emmanuel, is an act worthy of that enlightened body. Nothing was proved, save the spite of the Rattazzi clique against all that are Bourbon in their sympathy, and for which the round sum of ten years' imprisonment has to be paid. There was a time when Lord Palmerston would have been a little impulsive in the committing of so disgraceful an act of injustice upon an Englishman; but, under the color of liberty's friend, Victor Emmanuel is allowed to do much, that swears of the worst characteristics of ancient Neapolitan rule.—*Court Journal*.

THE SUNDAY AGITATION IN SCOTLAND.—Some months ago an effort was made in Edinburgh to obtain the sanction of the Lords of the Treasury to the opening of the Royal Botanic Garden there on Sunday afternoons, after the hours of Divine service. A petition to that effect was got up, and was signed by 14,000 persons, chiefly of the working classes. The movement was instantly provocative of counter demonstrations, and the established and free Presbyteries of Edinburgh, and other ecclesiastical bodies sent up petitions praying that the garden should remain closed as at present. This movement was followed up by a public meeting, which was held on Monday last, and was crowded to excess. The Lord Provost presided, and ministers of all the Presbyteries and of several other denominations appeared on the platform. It was previously announced that as the meeting had been called as one opposed to the opening, no amendment would be received; and with a few dissentient voices, resolutions were passed expressing regret and alarm that the garden should be sought to be opened on the Lord's day, being already open to all classes of the community without charge every lawful day, and setting forth that such a proposal was opposed not only to the Divine commandment, but to the law and usages of Scotland, and to the convictions and feelings of the great ma-

jority of the Scottish people; and that setting aside the authority of the Sabbath as a Divine institution would remove the only efficient barrier which protects the working man from uninterrupted labour. Among the speakers were the Rev. Drs. Muir, Guthrie, Thomson, and Begg; and several of the city magistrates. The proposal was especially resisted on the grounds that it threatened to be only the commencement of a series of innovations, that it was prompted from the metropolis and did not originate at home, and that the abettors of it would not come forward and avow themselves. It was agreed to transmit a memorial in terms of the resolutions to the Lords of the Treasury, and the determination was expressed to resist to the utmost the attempted innovation.

THE YELVERTON MARRIAGE CASE.—This important case, which has excited European attention, and to which a more melancholy interest was added by the extraordinary decision of Lord Ardmillan last session, is, it is said, set down for hearing by the Judges of the First Division for the 4th of next month. The judges meet thus early to hear and decide upon the case.

EMIGRATION FROM LIVERPOOL.—From the Liverpool emigration tables we learn that in the last quarter ending September emigration has slightly revived. The total number of persons, supposed emigrants, who left Liverpool during the last quarter was 16,778, or 5,536 more than in the corresponding quarter of 1861. America still takes the lead, as out of the whole 16,000 and odd upwards of 10,000 went to the United States. Canada and Australia have, however, become much more popular than formerly in the estimation of emigrants, and it is not at all improbable that many who take passage to New York may work their way into Canada.

The last educational "blue book" which has been published contains some valuable information about the progress of elementary instruction amongst the working population in Great Britain, under the fostering care of our Government. In the matter of "religious knowledge" several of the inspectors convey facts to the knowledge of "My Lords" that are both curious and suggestive. Mr. Middleton, one of the Inspectors for Scotland, in a report on "Church" schools there, writes as follows:—"The slowly mumbering way in which Psalms and catechism are often allowed to be repeated at home, in Sabbath-school and day-school, has already been spoken of in regard to reading. It has the same bad effect on spelling. As an excellent alternative to dictation, I have recommended the writing on slate of Psalms and catechism from memory. It serves two essential purposes, and saves time to the teacher. It is now in pretty general operation. In many of the numerous schools where I have tried it for the first time in the highest class, I have got an infinity of errors. The following will serve as examples: 'In tulin tation,' for, into temptation; 'and just your gum,' for, in pastures green; 'nor siteth in his corner chair,' for, the scorners' chair; 'but placeth his daylight,' for, delight; 'nor let his hoop be lost,' for, hope; 'for, though art with me on the road, and stuf thy confort still,' for, thou, and thy rod, staff, my comfort; 'Go'e is a spirit fire, internal, and chang-able,' for, infinite, eternal, unchangeable, &c. &c." Well may the inspector feel misgiving about the value of such an acquaintance as this writing evinces with sacred phraseology. He remarks:—"There is surely something more than spelling concerned here. What sort of religious knowledge is this?" The italics are his own.

A new institution in connection with the Roman Catholics of this city (Worcester) has just been established in the persons of six Sisters of Mercy, who have recently taken Paradise House, in the Tything. They are said to be ladies by birth, and come from Belfast. Five of them attend the Catholic schools as teachers daily, the object being that this teaching should be fixed and permanent, and they are, therefore, in a position to receive the Capitation Grant from Government. Their first duties are to teach the school children, next to visit the sick, and lastly to make themselves generally useful for the relief of the Irish poor, of whom there are about 500 in this city. The Worcester Roman Catholics have long desired to see their children committed to the care of able religious teachers, and their wishes are now therefore gratified. The Sisters being Irish are all the more acceptable, as the bulk of the Catholic congregation are either from Ireland or of Irish origin. And if any young persons of that sect in Worcester are hereafter ignorant of the rudiments of their faith and education the fault may be ascribed to their parents rather than to any want of teachers. Besides the schools already referred to, there is a school for females of the middle-class, conducted by a lady who devotes all her time to works of piety and charity; whilst for boys there is a boarding and day school; master, Mr. Reeve.—*Worcester Herald*.

SIMPLE QUESTIONS AND SANITARY FACTS.—We take the following extracts from a review in the *London Weekly Record* on this valuable book:—"The title page of this commendable little volume bears for its motto a sentence attributed to Lord Shaftesbury, to the effect that 'One hundred thousand preventible deaths occur every year in England.' What a fearful consideration is here opened up to us!—preventible deaths!—so much of human life run to waste, so many of our fellow creatures passed away; and we might have hindered the sacrifice and have kept them yet among us. Upon whom rests the blame? By whom might prevention have been exercised, and those we have lost be yet with us? It is a question all important, and the answer cannot fail to be full of interest.

"Such an answer we find in books of the class to which we are now alluding. Setting aside the chapters upon 'Electricity,' 'Atmospheric Currents,' 'Evaporation and Absorption,' &c., &c.—all most interesting in their way—we pass on to the essentially practical subjects, those in which the usefulness of the work is developed, to which the motto we have quoted has especial reference, and in which lies the grand secret of all the much talked of 'elevation' and 'refining' of the masses. The 'Poison of Dirt,' the 'Dangerous Gases,' 'Consequences of Respiration,' 'Effects of bad air,' 'Value of Whitewashing'—are teachings which cannot be too urgently or too constantly dinned into the ears of not the 'poorer classes' alone. There are some good receipts, too, and valuable hints upon bread-making, the cooking of vegetables, and the sorts best adapted for nutrition, &c.

"Adulterations' claim a by no means trifling notice, and the ruinous habits of smoking and drinking are reasoned upon, and held up to view in the most clear and practical manner. The chapter devoted to 'Alcoholic Stimulants' leaves, in fact, little to be said upon the subject, and obtuse must be the intellect or wilful the obstinacy of the reader who fails to draw conviction from its perusal. The Turkish bath, with the various modes of hydropathic treatment, are entered upon in a very circumstantial and masterly style, the writer evidently deriving his faith in these curative agencies from no trivial evidence.

"The volume as it stands is one of the most comprehensive and direct we have for some time met with. If ever the trite saying 'a little knowledge, &c., bore any meaning, most assuredly it applies not to this book, ever so little of what its pages contain being full of safe and useful information."

CRIME AND SEX.—Of every 100 prisoners committed to prison in England in the year 1861, 28 were women, so that of every four prisoners one was a woman. In the committals for the more serious offences, indictable offences, —14,349 males, and 3,977 females—the proportion of women was fewer; in the five years 1857-61 it has been little more than one in every five. But the comparison was not nearly so favorable to women in the estimates made by the police of the number of the criminal classes, because, then, the profligate women are reckoned 31,500 in

the returns of last year. The number of women belonging to the criminal classes, including under that designation known thieves, receivers of stolen goods, suspected persons, vagrants, prostitutes, and all women actually in prison for other cause than debt, was returned at 59,981 last year, or one in every 171 of the entire female population of England.—The criminal class of the other sex numbered 89,603, or one in 109. Women take their part even in crimes of violence. Last year 27 women were committed to take their trial for murder, 7 for attempting to murder, 29 for manslaughter, 18 for wounding with intent to maim, 37 for burglary, 78 for housebreaking, and 17 were charged before magistrates with having implements for house-breaking. 24 were indicted for robbery, and assaults to rob, by persons armed in company; but assaults and larcenies without violence are their chief crimes. 12 were indicted for bigamy; 112 for concealing the birth of infants; 20,541 were charged before magistrates with being drunk, or drunk and disorderly, and 9,589 of them convicted. The proportion of male criminals who are but boys is much larger than the proportion of girls among female criminals, but 1,428 girls under 16 were committed to prison last year. Among the 31,824 females committed to English prisons in the year, no less than 6,835 were of Irish birth; the Irish proportion among the male committals was much smaller. Half the women committed are described as of "no occupation," and half the men as "labourers" generally, implying probably in most instances a life of plunder and crime rather than work. The proportion of recommissions is greater among females than among males, and no less than 2,714 women are described in the returns of 1861 as having been committed above ten times before, but only 971 of the men. In prison the women generally behave better than the men; in the convict prisons only 16 in the hundred of the women were punished for misdoings in the year, while among the males the proportion was 28. Of the female criminals, lunatics in custody in the year, 328 in number, 45 were women charged with murder, 10 with attempts to murder, 3 with manslaughter, 3 with infanticide or concealing birth, 2 with burglary, 73 with larceny and petty thefts. But these lunatics are the accumulations of years, and their offences are not to be all reckoned among the mischief done by women in 1861.

MEMBER ARRIVAL OF COTTON.—Indian cotton begins to come pretty freely into the country. No fewer than twelve vessels laden with this now precious material entered the Mersey on Friday from Bombay. The aggregate quantity thus brought to the help of our diminishing stock amounted to 54,647 bales.

THE REVENUE.—The official return of the revenue for the quarter just ended was published on Tuesday. The figures are not very assuring; the distress in the manufacturing districts is written in large letters on the face of them. The excise return, which has always been held to be the surest index of the condition of the country, has been going steadily downward during the last four quarters. The decrease on the half year is £902,000, of which decrease £617,000 belongs to the quarter just ended. In the customs, on the other hand, the balance is the other way, though it does not redress the evil. The increase on the quarter is £219,000. On the stamps, Post Office, and Miscellaneous there is an increase in the last to an extent which shows there has been a regular clearing out of old stores, or stores not very old. But the most curious features in the balance sheet is the state of the income tax. There is a decrease on the quarter to a very trifling extent indeed, and it is more than made up by an increase on the half-year; but on the whole of the last four quarters the decrease exceeds £600,000. It would thus appear that the springs of our wealth are giving way under the general pressure. This balance on the whole quarter is slight, but trifling as it is, it inclines the wrong way, and on the half-year it is £1,009, and on the four quarters it is £120,620 decrease.

BOARD OF TRADE.—The returns of the Board of Trade during the past eight months ending in August last, were published on Saturday last. On a comparison of these with the corresponding returns for the two former years the present does not show to much disadvantage. The returns for the month are about £1,000,000 below those of 1860, but £300,000 more than those of 1861; while for the eight months the returns are about £5,750,000 below those of 1860, but only about £300,000 below those of last year. The difference between the last eight months and those of 1860 of course is to be set down to the American war.

The *Hull Advertiser* writes as follows:—"Sympathy for Garibaldi and his wounded foot is degenerating into a national nuisance. Heals have been broken and bodies bruised about him in England and in Ireland; and unless Renzon resume her way over the minds of our countrymen more blood will be shed, and most probably lives will be lost in a struggle to determine whether the betrayed tool of a perjured King and a corrupt Cabinet be more worthy of honour and sympathy than an aged and venerable Pontiff Sovereign, whose only imputed offence is that he steadfastly refuses to consent to an Imperial abrogation of those two Commandments of the Decalogue, 'Thou shalt not steal,' and 'Thou shalt not covet thy neighbors' goods.' The *Times*, the other day, rejoiced that the Lambeth murderer, Mrs. Wilson, had been condemned to death for a capital crime committed 6 years ago, because it would teach other criminals that no lapse of time served to expiate their offences, or to take away the certainty of their ultimate punishment. How, then, could the Pope, claiming to be the Vicar of Christ, consent to acknowledge that to be right in 1862, which was treasonable, felonious, and wicked, a few years ago?—What has the Law of God to do with the recognition of facts effected by revolutions? A religion which would import its sanction to the blood-stained appropriation of Naples by the King of Sardinia could not be the religion of God. The faith of millions of men in the truth of Christianity would be shaken—half of Europe would become infidel—if it could even be believed to be possible that the Pope could accept the proposals made to him by the Emperor of the French.

THE LORD MAYOR AND THE GARIBALDIANS.—Mr. Oubitt has, after consideration, declined to grant the use of the Guildhall for a public meeting of the citizens of London to express sympathy with General Garibaldi and to discuss the question of the French military occupation of Rome.

There has been a meeting in Dublin, convened by the Lord Mayor, to express sympathy with the distressed cotton spinners and get up a subscription for their relief. The meeting was attended by several persons of note and a large subscription list was the result.

ARRIVAL IN GLASGOW OF THE "LITTLE SISTERS OF THE POOR."—"We read in the *Glasgow Free Press*:—"It was with feelings of unfeigned pleasure we hail the advent amongst us of that justly-admired community, known as 'the Little Sisters of the Poor.'"

PROSPEROUS IN THE CHURCH.—A new work is now passing through the press, which, in the boldness and startling nature of its views, goes, it is said even beyond the celebrated 'Essays and Reviews.' It will enhance the interest attaching to such an announcement to learn that the author of the forthcoming work, which is said to be of a semi-scientific and theological character, is understood to be one of our bishops. The friends of the author, apprehensive of the results to his sacerdotal position and character from such untoward revelations of opinion have, it is understood, earnestly endeavoured, but in vain, to dissuade the right reverend prelate from its publication. It is, moreover, asserted that so conscientious is the episcopal writer that his work is not in harmony with his declarations on assuming his spiritual functions, that he is prepared to resign his see rather than forego the privilege of disabusing his conscience on the disputed questions which form the subject-matter of his Incubations.—*The Telegraph*.

The True Witness.

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 Also at Mr. Alexander's Bookstore, opposite the Post-Office, Quebec.

MONTREAL, FRIDAY, OCT. 31, 1862.

NEWS OF THE WEEK.

Victor Emmanuel and his Ministry did not dare to bring the captive Garibaldi to trial; they feared, and with good reason, that the impulsive prisoner would make revelations most damaging to them, and would divulge some of their many thousand rascalities. Making a virtue therefore of their necessities, they have granted an amnesty to their rebellious General Garibaldi.

Not so however have they dealt with the smaller fry, with the common soldiers, who, seduced by the influence and example of their General, took up arms against the king's troops, and were, together with Garibaldi, made prisoners at the affair of Aspromonte. As from these minor offenders the Sardinian Government had nothing to dread in the shape of inopportune revelations, so for them it has no amnesty, and none of those amiable delicacies which it betrays in the case of the leader of the insurrection.—The rebellious General is amnestied; his followers, the soldiers whom he, their General, had seduced from their allegiance, are especially excepted from the amnesty, and some of them have been brought to trial, and have been sentenced to death. It is doubtful, however, if even the Liberal Government with which Italy is cursed will dare to carry this sentence into execution; but the spectacle is, if not amusing, at all events instructive, and strikingly illustrative of Liberal justice. In non-Liberal times, the leaders were punished, and the humble followers were often allowed to escape. "We have changed all that antiquated system," the Liberals may truly boast; "according to our system, punishment is only for the small fry, for the ignoble herd; for the treacherous General who incites his troops to rebellion, the law must henceforward have no terrors."

President Lincoln's Abolition Proclamation is commented upon by the European press. As a bid for trans-Atlantic sympathy with the Northerners, in their attempt to reduce the Southerners to subjection, it has proved a failure. How, indeed, can any one not a born fool treat the contest betwixt North and South, as a contest for negro freedom on the one side, and for negro slavery on the other; when President Lincoln holds out as one inducement to the South to submit—both the promise that negro slavery shall be respected and maintained intact, if it return within a specified period to its allegiance to the North; and the threat that, if it will not submit—but in that case only—the blacks within its borders shall be proclaimed free. Indeed, of all the ludicrous, incomprehensible fallacies which have been uttered on the subject of the existing war, there is none so absurd, so utterly groundless even, as that which represents that contest as having had its origin in the desire of the Southerners to perpetuate the slave system. The very contrary of this is the truth. They knew, every man knew, that the Union was the sole safeguard of that system; and that under no other political combination betwixt North and South could it long be maintained. Secession once accomplished, and slavery is doomed to a speedy extinction. This every intelligent Southerner must know;—but so intense is the hatred which the latter entertains for the Yankee, so firm is his resolve to establish, at any price, the independence of his native land, that, rather than submit once more to the degradation of a Union with his detested Yankee neighbors, he would sacrifice his slaves, as the less of two evils. Betwixt two communities, so essentially different, morally and socially, as are the Southerners and the Northerners, a rupture was inevitable; and if slavery has had ought to do therewith, its effect has been rather to delay, than to precipitate that inevitable rupture; because as the Southerners well knew, their only chance of preserving their slaves consisted in preserving the Federal Union.—When they took up arms, they must have first made-up their minds to let their slaves go at no very distant day, as the inevitable consequence of the triumph of those arms.

It is so far then as we sympathise with the cause of human freedom, our sympathies must be entirely with the South; because the triumph of its arms means the speedy restoration to personal liberty of the negro race on this Continent;

whilst, on the contrary, the success of the North, and the re-establishment of the Federal Union, mean, as President Lincoln's Proclamation explicitly informs the world, the retention and perpetuation of negro slavery in the United States. Had there been no "nigger" in the case, the Southerners would years ago have seceded from a Union from which they derived no single benefit; amongst whose several parts, neither by pressure from without, as in the early days of the Republic, nor yet from attraction from within, there existed any single principle of cohesion; and which the Southerners endured so long and so patiently, only because therein they found the only safeguard for their peculiar domestic institution, an institution which must fall to the ground so soon as their national independence becomes an accomplished fact. In short the respective attitudes of the contending parties as towards the Negro Question may be thus defined. The Northerners, as represented by "honest Abe," their President, are fighting for Union, and for the sake of that end, are willing to recognise and give guarantees for the perpetuation of Negro Slavery. The Southerners are fighting for national independence, even though that independence must bring with it the emancipation of all the negro races in their territories. Better—so argue the Southerners—better national independence, and deliverance from all impure connexion with Yankeeedom, even at the cost of our slave property, than Union, and that rule should guarantee to us the perpetual ownership of our niggers. The cause therefore of the Southerners has every conceivable claim upon the sympathies of all the lovers of human freedom throughout the world.

By latest accounts the Yankees have crossed the Potomac, and commenced the third campaign in Virginia, which we trust will terminate as its predecessors have already terminated.

BEAUTIES OF THE COMMON SCHOOL SYSTEM.—

The Cornwall Freeholder reports the trial before the Court of Assizes of a fellow named Angus C. Hay, the head teacher of the Common Schools of the Cornwall district, for the seduction of one of his female pupils, an interesting girl of between 17 and 18 years of age. The case was fully proved against the heartless scoundrel, who was found guilty by the Jury, and sentenced in damages of \$100—in spite of his dastardly attempt, by means of a cousin, and partner in iniquity of the name of William Faulkner, to blacken the character of the unfortunate girl whom he had ruined. In so far, there is nothing very extraordinary. As the Common School system of Upper Canada is worked, there is nothing to excite our surprise in the fate of the female pupil, or the conduct of the sleek-faced scoundrel her seducer. But in what follows, even accustomed as we are to the abominations of Upper Canadian State-Schoolism, and intimately acquainted as we are with the villainously low moral standard which that system inevitably generates, there is much both to surprise and to disgust.

This fellow Angus C. Hay, this convicted seducer, and exposed traducer by the means of suborned witnesses, of his female pupils, was immediately after his sentence, and his public exposure, reinstated in his position of Common School Teacher by the highly intelligent and highly moral Board of School Trustees for Cornwall!

This statement appeared to us, when first we saw it in print, incredible; but, for the honor of Canada, we regret to say that it is only too fully confirmed. Yes! this sanctimonious villain Hay, who has already availed himself of his position, to corrupt the morals, and effect the ruin, of one of his female pupils, is again by the Cornwall School Trustees, set up in a position to enact his villainies over again. The man however is a Protestant; and no doubt his "faith alone has saved him" from ignominious dismissal, and penalty.

And this is the system, which seems especially organised for the demoralisation of youth, for training up our young men as liars, thieves and perjurers, and our young girls as prostitutes, that we Catholics are, by tyrannical and iniquitous laws compelled to support! We are rodstedly invited to pay for the corruption of our sons, and the seduction of our daughters. Verily we must be a patient and long suffering people if we submit to be thus treated much longer.

The picture of Common School depravity was dark enough as presented above; but one touch of the pencil was still wanting to make perfect its hideous deformity. That touch, that finishing stroke is furnished us by the Cornwall Freeholder; who in an editorial informs us that this Angus C. Hay was not only head teacher of the Common Schools, but "the Superintendent of a Sabbath School, and the leader of a Bible Class." We also learn from the same authority that this sanctimonious seducer also availed himself of his religious influence, as well as of his influence as Common School Teacher, to accomplish the ruin of his pupil; and that but for the late exposure, the church as well as the School "might have continued to be made ac-

cessory to his unlawful and debasing pursuits." Such then is the man whom at the request of "thirty parents and guardians" the School Trustees have determined, in spite of his proved guilt, to continue in his position of Common School Teacher. Is not this a pretty picture of Upper Canadian morality?

The Globe, and other Upper Canadian journals friendly to the Common School system, as a powerful instrument for the conversion of Papist boys and Papist girls to evangelical truth, under the tuition of duly licenced satyrs like our acquaintance Mr. Angus C. Hay, prudently abstain from any notice of the disgusting circumstances by us above detailed. They have however been circulated by some of the local journals, and will we trust have the effect of effectually deterring Catholic parents from allowing their children, especially their daughters to set foot in those sinks of iniquity, and moral bestiality, the Common Schools of Upper Canada. We subjoin the comments of the Cornwall Freeholder upon this disgusting case:—

The records of our criminal courts, always melancholy and mournful, have sometimes a particular and startling interest. Criminal investigations naturally deal with and expose the worst side of human nature; but usually they relate to individuals who have divorced themselves from the ordinarily decent ranks of society by so persistent a course of ill-doing, that "respectability" is not shocked by the revelation of their misdeeds, and the ignominy of their conviction tinges no cheek with sympathetic shame. But occasionally criminal inquiries involve men in an unexpected manner; and reveal the existence of the foulest moral turpitude where all seemed fair and virtuous; so shocking our preconceived notions as almost to justify a permanent mistrust in men's outward seeming, and a special suspicion of the honesty and sincerity of those who affect ultra-goodness.

The case of "Smart versus Hay," which occupied the Court of Assize here on Friday last, is one of the latter class. The plaintiff, a widow, sued the defendant for damages for the seduction of her daughter, a girl only seventeen years of age. The wisdom of the law which allows such an action may be questioned. The relation between the violation of female purity and a certain number of dollars is not easily seen; the relative values of innocent girlhood, with its hopes, its capacities and its aspirations; of parental love and parental pride, with its tenderness, fullness and universality, are not easily expressed in figures, even if those figures indicate golden guineas. Seduction is the wilful defacement of the most beautiful and the most holy thing with which the Creator has adorned the earth. It is sacrilege and impiety for which no money can atone. True, the forms of these actions do not represent the "damages" as an equivalent for innocence stained or for hearts lacerated; but the law provides no other remedy for those wronged, and inflicts no other punishment on the wronger, than a civil action affords. The plaintiff, then, in such a case as this, ought not to be blamed for seeking a remedy which may seem to be sordid, and must be inadequate, for the law affords no other.

Such actions, however, have their uses as beacons. The defendant Hay was a teacher of youth; the head master in the public schools of this place. Girls as well as boys were entrusted to his care. The poor victim was one of his pupils. But besides this, Mr. Hay was the superintendent of a Sabbath School and the leader of a Bible class. His victim was under his influence there also. But for the publicity which an action at law ensures Mr. Hay might have continued his operations from the advantageous positions which he occupied; and the common school, the Sabbath school and the church might have continued to be made accessory to his unlawful and debasing pursuits. The investigation and the result have at least the effect of exposing the wrong, and of enabling the proper parties to guard against its repetition.

The seduction, however, foul as are its principal features,—the perversion of influence, the affectation of piety, the horrible union of cant and sin which it discloses,—is not the darkest feature in the case. Bad as Hay's position is, his witness, friend and cousin, William Faulkner, of Cornwall, occupies one infinitely worse. His testimony takes the case out of the ordinary category of villainy and reduces it to a sublime depth of mean and malignant wickedness. Surely no man ever voluntarily assumed infamy greater than this that Mr. Faulkner so jauntily covers himself with. Be his testimony true or false, it is infinitely disgraceful to him; and he so little appreciates this as to have poisoned the public ear by repeating the shameful narrative at the corners of the streets over and over again, before he attested it on oath in a court of justice. It is hideous to think of this man fresh from the church, with the words of prayer hardly off his tongue, within the shadow of her mother's house, endeavoring to debauch the child he had hypocritically affected to protect, on her way from the sanctuary of God to her home! This part of his story is perhaps substantially true. But oh! how shameful! The poor girl, lost though she was in her blind love to Hay, says that this villain insulted her, but was foiled. The rest of his story; the girl's pretended rendezvous with the stranger; his pursuit of them, his account of her shameless harlotry, all this is utterly incredible. None of the facts will bear investigation. That he should have seen so much, and yet not be seen himself, no one will believe, and the jury evidently rejected his story as worthless. He only succeeded in rendering himself infamous; and rather damaged than benefited his relation's case.

The following is from the Toronto Mirror on the same subject:—

With the comments of the Cornwall Freeholder upon the case we heartily agree. We point, however, his attention to the fact that the crime of the school teacher is the fault of the system. In no Catholic school could such an occurrence have taken place. We question even if it could have happened in any School under proper denominational control. There is a moral influence in the hands of the clergy which would render the vagaries of such gentlemen as Mr. Hay impossible. A little vigilance would have once detected the stolen interviews and evening walks, and the immediate resignation of the guilty teacher, ere he had completed his nefarious purpose, would have been the result. We rejoice, however, that the local organ of the Premier, Mr. Sandfield Macdonald has taken such a firm stand in this matter. His course contrasts honorably with that of the Globe and Leader of Toronto, who, in their unjust desire to save the reputation of the Common School System, make no reference at all to the matter. If an old woman broke a leg, or a man made a good shot at a target, we should have full particulars; but in reference to this most heartless and villainous crime on the part of a pet State School teacher, we have not a word. Perhaps, however, these journals are not so much to blame. They receive more Catholic support in the country than the Catholic Press; and considering that fact, they may judge it inexpedient to place certain facts before their Catholic readers, lest the latter might be enlightened as to the real sink of iniquity into which the Common School system is fast degenerating. We cannot say, after all, that they do not treat their Catholic dupes quite right.

LEAPING TOO FAST TO A CONCLUSION.—Logic is not the forte of the Montreal Witness. He should restrict himself to the use of slander, of open falsehood, and covert insinuations—weapons of which he is a perfect master—but he should not attempt to reason, or discuss.

We said in our last that, for those who die at enmity with God, that is to say, with any mortal sin unrepented of, and unforgiven, there is no redemption, no need therefore of the prayers of the faithful on earth; for the prayers of the latter avail only for those who depart this life in a state of grace, or peace with God.

But it does not thence follow, as the Witness illogically concludes, that those who die in a state of grace, or peace with God, find themselves immediately in the full enjoyment of the beatitude of the Saints. Whether they do, or do not, is a question which human reason is incompetent to decide, and which can be determined for us only by a duly authorised, and divinely commissioned witness in the supernatural order; and for Catholics this witness is the Church, as the only medium by Christ Himself appointed for preserving and propagating amongst all nations, and till time shall be no more, the knowledge of the supernatural truths by Him revealed. The testimony of this witness Protestants reject, and we cannot therefore plead it in controversy with them.

It is sufficient for us to show that there is nothing contrary to reason—for that which is contrary to reason must be false—in the Catholic doctrine that the penitent and forgiven sinner does not always, by one bound, pass from earth to the full beatitude of the Saints; and that there is a purgatory or intermediate state, wherein the faithful, though no longer in a state of probation, suffer temporary and expiatory punishment for their past sins; and wherein they may, though they can neither merit, nor demerit themselves, be assisted by the prayers of the faithful on earth.

God forgives the penitent sinner; but even in penitence there may be distinguished different stages and degrees of excellence. There is a penitence or sorrow for sin which proceeds mainly from the dread of God, and fear of His sin-offended Majesty; there is the penitence which proceeds, in part, from a horror of the consequences of sin upon the individual sinner; and there is the higher, and highest degree of penitence, or contrition for sin, which proceeds, not from fear of the wrath of the offended Sovereign, nor from sorrow for a heaven lost, and a hell found, but solely from charity, from remorse for having sinned against the Lord, Holy and Merciful; and which regardless of self, seeks only, at any sacrifice, at the cost of any sufferings, to make reparation to the violated Majesty and to the outraged and loving heart of Jesus.—This was the penitence which, at the proud Pharisee's feast, prompted the woman who had been a notorious sinner, to expose herself to the mockery of the guests, and made her willing to be spurned even by Him Whom, hating herself, she loved, Whose feet she bathed with her tears, and wiped with the hairs of her head. This too was the penitence which found utterance by the mouth of the dying thief on the cross; and this penitence or sorrow for sin, having its root in perfect charity, and called by theologians "Contrition," works not only peace with God, but prepares for immediate admittance into those realms of bliss whereinto nothing soiled or tainted can enter. We have all of us imitated Mary of Magdalen, and the crucified thief in their sins—but who amongst can lay his hand upon his heart, and boast that he has also imitated them in the fullness and perfection of their contrition?

But must we therefore despair? Not so; for God in His mercy will accept in the Sacrament of Penance, even that inferior sorrow for sin, or "attrition," which proceeds from mixed motives, and lower than those which alone inspired the confession of the penitent thief, and which found eloquent, if inarticulate utterance in the tears of the Magdalen. But does it not stand to reason, or rather is it not in harmony with reason, that the consequences to the penitent sinner of that sorrow for sin, called by the Church "attrition" should be less perfect or rather less immediate, than those which for Our Redeemer's sake, the Lord has been pleased to attach to the higher or more perfect sorrow for sin, by Catholic theologians termed "Contrition?" It is not indeed for man to attempt even, to fathom, the depths of the infinite reason; but we may be permitted to say, that there is nothing contrary to reason in the teachings of the Catholic Church with respect to the difference betwixt "contrition" and "attrition," and the difference of their respective effects.—The first, together with the Sacrament of Penance, *saltem in voto*, so cleanses from sin that there is for him who entertains a perfect contrition, no need of a future purgatory—which however may be necessary for those whose sorrow for sin attains only the inferior dimensions of attrition. To prevent mistakes we observe that, the one, as well as the other, supposes a firm hatred of all sin, and a firm determination by God's help, evermore to flee from sin, and all its immediate occasions.

Though of course the above is by no means

put forward as an exposition of the Catholic argument in support of the proposition "ut purgatorium esse," it is, we respectfully submit, enough to show that in that proposition there is nothing contrary to reason; and that therefore it is by no means evident, by the light of reason, that the pardoned sinner in every case passes at once from earth and earthly scenes, to the company of the Saints, and the enjoyment of the beatific vision. To understand the Catholic doctrine of purgatory, and its connection with other parts of the Catholic system, it is necessary to understand fully the anthropology of the Church, and her teachings with respect to "Justification." It is enough to say that the doctrine of the Catholic Church is, that God does not always remit all temporal punishment for sin, even when for Christ's sake, He forgives the truly penitent sinner, or remits his sin—*quoad culpam*. In this there is nothing contrary to the teachings of history, to reason, or to any known fact in the natural order; and as in the supernatural order, Catholics and Protestants recognise no common authority as umpire in their several controversies, so the utmost that the former should ever attempt to accomplish in discussion with the latter, is to show, that the exposition of supernatural truth by the Catholic Church, is not repugnant to, or out of harmony with, the teachings of reason respecting the dealings of God with man.

We learn from an Upper Canadian Protestant exchange, that the gentleman who is styled "Lord Bishop of Ontario" by gracious permission of Lord Palmerston, has summoned a Synod of his diocese for the 5th prox. At this meeting, as we also learn from a letter from an Anglican layman published in the Belleville Intelligencer, it is expected that the School Question, and the right of Anglicans to separate schools, will be discussed. The lay writer above alluded to, cautions his brother laymen against giving their assistance or countenance to the Anglican clergy in this project; and exhorts them to be numerous and assiduous in their attendance at the Synod, in order to counteract the insidious designs of their ecclesiastical superiors. "Let every man be at his post," he says, "prepared to do his duty, and all will be well. The future freedom or slavery of the Diocese depends on a large attendance of the laity at Ottawa."

The above gives to Catholics an amusing idea of the relative positions of teachers and taught, of clergy and laity, in the so-called Church of England; and shows how much more prudent was the old policy of prohibiting all synodal action, than that concession which the British Ministry has at last, and after much hesitation, made to our Anglican fellow-citizens. But it is also important, as it shows that, amongst the laity of the same sect, there is a large number who so hate Popery, and so dread "Freedom of Education" for Papists, as to prefer, in spite of their own interests to the contrary, upholding the present slavish and demoralising system of State-Schoolism, to claiming "Free Education" for themselves, if by so doing they should at the same time ameliorate the position of the hated Catholics.

Of the Anglican clergy, a large body, including all that is most estimable and worthy of our respect from its social and intellectual position—is warmly in favor of "Freedom of Education;" but the low-church party, whose religion resolves itself into a hatred of Catholicity, are as strongly opposed to it, and in favor of Common or mixed Schools—and, as a general rule, low church principles prevail amongst the Anglican laity. The high churchman tends rather towards Christianity than towards Protestantism; the low-churchman on the contrary always keeps his Christianity subordinate to his Protestantism, and hence the difference in the matter of the School Question, betwixt them. The first, for the sake of maintaining some shade of Christian belief amongst the rising generation, is in favor of separate schools, in which alone, in a mixed population, a distinctively Christian education can be given. The latter or the low-churchman, for the sake of upholding and perpetuating Protestantism, upholds the common school system; though he well knows that that system is, and must be, essentially non-Christian, or rather anti-Christian, and demoralising. In the political order the high-churchmen are for the most part Conservative; whilst the others or low-churchmen are almost invariably liberal, and delight in the name of "Protestant Reformers."

If in their political relations Catholics consulted only the good of their religion, and their own honor, there could be no two opinions amongst them as to the section of the Protestant community with which it would be more becoming on their part to contract a political alliance.—Unfortunately however, Government situations, Government patronage, and Government contracts are, in the eyes of some, more precious and of more importance, than their own personal dignity, or the salvation of the souls of their children; and hence it is that we are so often condemned to witness and deplore the anomalous and degrading spectacle of Catholics fraternising with Protestant liberals, and even with "Clear-Grits" of the George Brown stripe.

There is—we have often said it, and we will

never cease to repeat it—there is but one honest, consistent and profitable course of political action open to Catholics in this Province—and that is to insist upon the full concession of all their demands on the School Question, as a condition sine qua non of their support at the polls, or in the columns of the periodical press; and to treat all who offer any opposition to those demands as their natural and irreclaimable enemies.

The Protestant press is much and sorely exercised by the contumacious conduct of the Marchioness of Queensberry, who has not only "gone and become a Papist" herself; but who, with a disregard for the feelings and prejudices of the evangelical Great Britain which it is terrifying to contemplate, and most mortifying to put on record, has actually taken with her three of her own children, being their only surviving parent, and therefore according to God's holy law, the only one who has any rightful control over them.

The Bulwark, a strictly evangelical organ, has a lengthy and bitter article on the subject, in which it sets itself to "improve the occasion" to its readers. The Marchioness was originally, so we are told, a High Church Episcopalian, but seems to have been troubled with doubts as to the security of her position. Still she was a Protestant, and a consistent Protestant; for the Bulwark with much indignation goes on to relate in the following language, the several phases of her creed, or rather dubitations, until she found rest and certainty in the bosom of the Catholic Church; where alone certainty is to be obtained, where alone, with unflinching voice, the learned and unlearned alike, can proclaim Credo—I believe—and can give a reason for their belief:—

"Thus another victim amongst the higher ranks has been added to the recent triumphs of Rome.—This case is in many respects most instructive. The Dowager Marchioness of Queensberry was, we understand, not long ago, a High Church Episcopalian. She then fell into the hands of the Plymouth Brethren and imbibed their peculiar tenets. Separating herself from all visible churches, she affected to find the true unity of the church in no outward organisation. Setting thus at defiance the lessons of the Bible in one important particular, she still professed to be zealous in promoting revivals of religion and social improvement. At Edinburgh she did a good deal in this way, but evidently without being firmly rooted in any fixed principles of Divine truth, and without the blessed influences of the regular ministrations of the sanctuary."

The complaint of the Bulwark that, whilst still a Protestant or non-Catholic, the Marchioness refused to ally herself with any existing Protestant ecclesiastical organisation, and declined availing herself of what it unctuously terms "the blessed influences of the regular ministrations of the sanctuary," is exquisitely absurd. The conduct of the convert, whilst as yet only an enquirer after truth, was strictly honest and consistent, and one which, one would think, should approve itself to all intelligent persons. No man-made church, or ecclesiastical organisation of human origin, can have any claims upon any Christian's allegiance; and there is no existing Protestant church, or outward organisation, which by the force of circumstances, is not compelled to admit itself to be the work of man, and of recent origin. What "the blessed influences of the regular ministrations of the sanctuary" may mean in plain English, we are at a loss to understand; but if the fundamental principles of Protestantism be true, we see not, we never saw, why every man, woman and child should not be his, her, or its own minister. The Catholic Church consistently claims the allegiance of all men, because she also claims that her "outward organisation" is coeval with Christianity, and the work of Christ Himself; and to the ministrations of her priests she consistently attributes "blessed influences," because she claims for her priests a divine appointment, and asserts the sacraments which they administer to be the only channels of divine grace.

APPOINTMENTS IN THE DIOCESE OF THREE RIVERS.—Al. M. Chabot, to Ste. Genevieve; J. B. Leclaire, Ste. Brigete; A. Carufel to St. Louis; M. Proulx to St. Titus; C. Gouin to St. Janvier; O. Belcour to St. Maurice; H. Richard to St. Celestin; G. Bellevue to St. Leon; C. Rochet to St. Hyppolite; S. Rheault to Three Rivers; P. Quinn to St. Andrew; M. Marchand to Ste. Anne de la Perade.

SUDDEN DEATH.—The Courrier du Canada of the 23rd inst., announces the sudden death of the Rev. Grand Vicar Chauvin, of Quebec, who was struck by apoplexy at 10 o'clock in the forenoon, and died in a few minutes. The Reverend deceased was 67 years of age, but on account of his failing health had, for some time previous to his death, been under medical treatment.

AN INTERESTING CEREMONY.—Solemn High Mass was sung in the Parish Church of this City on Thursday last, in celebration of the fiftieth anniversary of the Rev. M. Dufresne's admission to the Order of Priesthood. The Church was densely crowded, and in the sanctuary a large body of ecclesiastics, including representatives from all parts of the Province, took part in the imposing ceremony.

The Rev. M. Dufresne was born on the 10th of October 1789, and is consequently in the 74th year of this age. He was ordained Priest on the 18th October 1812; and on the 29th October 1824 was enrolled as a member of the Seminary of St. Sulpice.

High Mass was sung by the aged Priest himself, who was assisted by the Rev. Superior of the Seminary, and the Rev. M. M. Portier, and Dagenais. The sermon was preached by the Rev. M. Joseph Aubrey of Ste. Therese, and the subject treated of was "The dignity of the Priest and his vocation."

THE MONTH OF NOVEMBER.—We are now about to commence the month which the Church has in an especial manner devoted to the souls of her children suffering in Purgatory; and we seize therefore upon the opportunity of recommending to the notice of our readers an appropriate work of devotion "PURGATORY OPENED TO THE PIETY OF THE FAITHFUL." If Catholics at all, we must believe that many of our departed friends and brethren stand in need of, and may be helped by, our prayers; and if practical Catholics we will not fail during the ensuing month to redouble our charitable efforts in behalf of those, who, indebted in some measure to us for their deliverance from the sufferings of Purgatory, will no doubt become powerful advocates in our behalf at the throne of grace, and return ten fold those services which we, members of the Church militant, have been able to render them. This is one aspect of that "Communion of Saints," in which we profess to believe; and he who neglects to pray for the repose of the faithful departed, approves himself deficient in faith as well as in charity.

The little work to which we have called the attention of our readers is offered for sale by Messrs. Sadiers of this city; and another in the French language, translated from the Italian of Francesco Vitali, may be procured at the Book Store of M. M. Fabre and Gravel, 30 St. Vincent Street.

We have been requested to call the attention of the Members St. Patrick's Society to the meeting on Monday evening next. Besides other business of importance to be transacted, Mr. J. J. Curran, B.C.L., will open the literary exercises of the Society by reading an Essay on the subject of "Intellectual Culture."

DR. CAHILL'S LECTURE.—On Friday evening last this distinguished orator delivered his third lecture, taking for his subject "The Social and Political Case of Ireland." The City Concert Hall was densely crowded, and the rapturous and long protracted cheers with which the speaker was greeted when he appeared upon the platform, testified to the high opinion entertained of him by his fellow-countrymen. We are indebted to the Montreal Herald for the subjoined report:

On Friday evening Dr. Cahill delivered a lecture in the City Hall on "the Social and Political Case of Ireland." The large hall was densely crowded, not only the sitting, but the standing room being occupied. After eight o'clock the hammering on the floor announced that the audience was becoming impatient, and the Doctor appeared, being conducted to the platform by Mr. Walsh, the President of the St. Patrick's Literary Association. The Doctor was received with shouts of applause, which continued for some moments. At length he succeeded in making himself heard, and he said that he was certain he heard a Tipperary shout as he came on the platform—the sweet Tipperary shout—(Cheers.) He was sorry that he had a disadvantage in addressing them. He was afraid that he would not be able to make himself understood because he had not the Irish accent. (Laughter.) He had a very great subject to deal with—the social and political case of the Irish. It was exceedingly large and very much embarrassed, and he would endeavor to bring them through it very coolly, mildly, quietly, and logically. (Applause.) It was generally supposed that Ireland was one of the oldest countries in the world. But this was not so. There were several European nations before the Irish—the Assyrians, and the Babylonians contemporaneous with them. This was about two hundred years before the flood. Then came the Persians and the Egyptians; then the Grecians and the old Roman Empire, and we have Ireland about 700 years before the Christian Era. [A peculiar noise was here heard, as of the squealing of a dog, and the Doctor listening attentively said "I think that is the member for Berksire that I bear."] (Shouts of applause and laughter.) So it would be seen that we are not the oldest nation in the world. We came into existence about 700 years before the Christian Era. Our language and our religion are as old as that. He regretted exceedingly that he could not speak Irish. Every bit of him was Irish but his tongue. (Laughter.) He would repeat a story he told the other night. Two Greek words had been employed to make the term telegraph, and afterwards it was called telegram. But when the telegraph was introduced into the West of Ireland, the people called it shiel eli ba ha, or "news upon sticks." (Great laughter.) And a very good name it was too. The Irish language, full of beauty and power, has come down to us from the most venerable antiquity. The number of its words, the extent of its verbs, and the power of combining the words, rendered it almost if not quite equal to the Greek. A great many words could be put together so as to give great force. It was a great language also for scolding in. (Laughter.) Julius Caesar came to England seventy-five years before the birth of our Lord, to conquer it. The Roman Empire was the greatest empire of the world, and they made England a colony. Some people said "what a pity it was that he did not conquer Ireland at the same time." If he had done so he would have given Ire-

land unity, instead of its being torn by dissensions. He would have given Ireland one arm and one heart to meet the foreign invader. Having four kings we were always quarrelling, and generally about love. (Laughter.) From that time we called ourselves a Royal race (laughter), and say that there are no such people in the world as the Irish. (Renewed laughter.) We have the pride of our ancestors from that time to this; but our divisions are proverbial, and make us a prey to the foreign invader. The great power of England lies in its unity. As a great person in England once said to me, "I'm fond of the English, but I hate the English Cabinet." They are the finest people in the world; but we put up a King, and having looked at him for a little while we tore him down again. (Laughter.) So when Caesar conquered England it was a great pity that he did not conquer Ireland. About 495 the Roman Empire fell. It was very nearly falling in 475; but when it fell it was the greatest government in Europe. It had more than half of Europe, and sixty millions of slaves, and had very nearly five hundred millions of subjects. When it fell all the other nations rose up for their independence, and they had too much to do to think of coming to Ireland. The fact was they did not know Ireland. It was then that St. Patrick came to Ireland, and while the other nations were engaged in war, he was talking religion. Any one who entered the monasteries was free from civil service. It was a land of saints and scholars. Other nations were engaged in war, but we became a nation of scholars and a nation of saints. There were so many monks then that they turned to transcribe the Bible, and they sent out a beautiful illuminated Bible every day. There was no printing then, and this was as great a feat as the printing of the Times newspaper at the present day. He (the lecturer) went to his Solicitor and asked him what he would charge for transcribing the bible, and after calculating the number of words in the old and new testaments, he said that he could not do it for less than £840. So when the monks turned out a copy every day it was a very great feat. It was not every one who could have a Bible then, but now we could get a copy for half a dollar. So while every other nation was engaged in war, we were engaged in learning, and Ireland sent missionaries all through Europe. (Applause.) And when the other nations ceased to be at war, it was at our altar that they sent the flame of original learning. (Applause.) The sons of Kings were educated in our country in those days. They had to come to our country for their learning and their religion. King Alfred of England studied at Lismore in 902, and the colleges there have some of his poetry, re-copied of course, at the present day. When we were tolerably independent, we began to quarrel. We had only five Kings in this small territory, and one great King over the other four. (Laughter.) Every one was a relation of a King; we were a royal race, and no one was equal or superior to us. (Laughter.) In that day they had a very good idea of painting, sculpture and architecture; and Church music was nearly as perfect then as it is now. The great Poets of the day were educated in Rome. St. Patrick came about this time, and in the 11th Century Ireland was conquered by England. But we must bear in mind that that was not the England of the present day. The English people now are the happiest in the world. He (the lecturer) dared not open his lips about the present England. The Bishop would not let him, and said to him, "If you let your Irish tongue say another word like that, I'll send you back to New York." (Laughter.) "We are all happy and contented Dr. Cahill," said he, "and will you kindly study the thing twice before you speak again." (Renewed laughter.) No one living can believe what it is to be oppressed until the torture is actually felt. In the train of oppression come evils that no one can comprehend. The oppressor will put you to death if he can, and for a nation to be under another nation, and to live at the will of another nation, is the very definition of oppression. And the Irish people were in that position at that time. We had great spirit in those days, but we had no help. We had not a penny in our country, and we had no friend beyond the seas. Order, religion and everything disappeared before the foot of the oppressor. When the English Catholic soldiers entered Ireland no man was allowed to marry an Irish girl, and if any one did so he was to receive fifty lashes. (Oh! and Laughter.) But in Kilkenny there was a regiment of 700 men and 699 of them got the lashes, and the one who did not was called "the dirty man of the regiment." (Cheers and Applause.) That was called the Kilkenny constitution, and it was against the nature of manhood. From that time until 1588, the Irish bore the oppression of England, and maintained their religion and nationality. Elizabeth came to the throne, and reigned for forty-four years. During those forty-four years any one who attempted to teach the alphabet was treated as a felon. Seventy thousand of our fathers were put to death.—[A cry of "Oh!" and laughter.] They should not laugh! He would much rather see them take out their pocket-handkerchiefs and cry. He never took up a history but he found ninety-nine parts of everything against the Irish was false. How did it happen that England became such a great nation? It was because of her unity. The flag of England swept the sea—the navy was invincible. The English flag was like a meteor—it flashed from North to South. And this was all on account of the unity of England. They could write what they liked against us, and we could not say a word in reply. From 1172 to 1731, nearly 600 years, the people of Ireland continued to be labelled. He remembered reading a story by Giraldus Cambrensis, a Welsh writer, who said that in the North of Ireland the plow was tied to the horse's tail [shouts of laughter.] We never got any help from any government in Europe. All our monasteries were thrown down. We had no land. All we had was our churchyards. There we could stand on our headless fathers' graves. And the time to go there was when the moon was setting and it was there that we imbibed the faith we have to this day. (Applause.) We followed the priest to the mass bush and caves in the mountains. There he would meet us at night, and when he blew his whistle we drew near, because he kept us in the faith. There was a time when we had only one Bishop. [A laugh.] His name was McDonald, and he used to go about in sailor's clothes, preaching, and keeping the flock together. Our only property was the churchyards, where the bones of our murdered fathers slept. Our only books were the tombstones, where we swore revenge on our father's death.—(Cheers and applause.) [Here the Doctor said that he was very much obliged to them for shouting so loud, and he was again cheered heartily.] At one time there were thirteen Irishmen to be put to death for not changing their religion. When one of these men was asked if he would change his religion he said that he would not. "Well," they said, "if you don't you shall be put to death." "The sooner the better," said he, "only all that I ask is that my son may not see me die." But they would not grant him this one favor, and they killed him before his son's face. [Groans and cries of "oh! oh!"] If we had been born in that time we would have been very violent people. And they do call us violent; but only think of a man talking about violence before such facts as these. He recollected a time when he would have been glad to have seen some great disaster befall the English. We are violent, and what Irishman could read the history of his country and not feel so? We had no commerce. They brought us down from the mountains to cultivate the land for their own advantage, and we rose from that time. When James came to England he said he would kill no more of these Irish, for there was no use in doing so, as they sprang up again as fast as they were put to death. (Laughter.) He said, "I will change their names," and so he commenced to call them after the trades. He would call one Mr. Mason, and another Mr. Baker. [Laughter.] He would call one Mr. Stone and another Mr. Barber; another Mr. Rivers, another Mr. Banks. Then he called them after the

beasts of the field, as Mr. Hare, and Mr. Fox [laughter], and then after the birds of the air, as Mr. Woodcock [laughter] and Mr. Crow. [Renewed laughter.] Then after the fishes, as Mr. Pike and Mr. Salmon.—(Continued laughter.) And so he called them by all the names in the world except by Irish names. But did they think that a Mrs O'Donnell would call her little fellow a "Woodcock," or that Mrs O'Flaherty would call her's a "Crow"? (More laughter.) So we had the O'Donnells and O'Flahertys and have them still.— This was the most insulting act the government could have thought of. Cromwell came in 1649, and he took all the little property they had acquired away from them. They tell an idea of Cromwell's time. They had a jury, and a poor Irishman was put in the dock and tried for killing a man. Well of course the evidence was very strong, and the man was convicted. But just then the dead man walked into Court. (Laughter.) There was great work then, but everything had to be done in order, and affidavits were prepared to show that this really was the man the other had been tried for killing. At length the Judge sent the jury back to reconsider their verdict. When they returned to Court the Judge asked them for their verdict, and one of them said "Guilty my lord." How can you say that, said the Judge to the foreman. "Oh," said he, "the man stole a grey mare from me eight years ago, and I would rather leave the verdict as it is." (Great Laughter.) In the time of Cromwell a man was to be hanged. The presiding Judge was certainly the ugliest man that ever lived, and when he asked the prisoner if he had anything to say why sentence of death should not be passed, the prisoner asked him where he [the Judge] was going to be buried. "Why," said the Judge, "what good will it do you to know that?" "I would like to know said the man." "I cannot say where I will be buried said the Judge, and he then asked the prisoner what his object was in putting the question. "Why," said the man, "I would like to be buried ten miles from you." This was Cromwell's time. In William's time they took us into the army to fight for them, and the Irish fought the battles of England all over Europe. The flag of victory was never raised on any field where Irish blood was not freely shed. [Great Applause.] Our loyalty was never questioned. Intended to do us justice we were always loyal to the throne, though perhaps not to the man on the throne. As an instance of the devotion of Irishmen, the Lecturer mentioned the case of one poor fellow who was bleeding to death on one of Nelson's ships, and he was catching the blood in his hand as it flowed from his wounds when one went up to him, and the only remark he made, "If this blood was only shed for Ireland I would die happy." [Applause.] In the time of George, we began to lift up our heads. They all remembered the great O'Connell [loud applause], who by superhuman efforts obtained emancipation. But the 40s freehold was swept away, and no one could vote unless he had a lease. The Government feared to allow the people to be educated, and when they found that we went out men who would advocate our cause, they took away this right also. Then they tried the national system, and sent people to teach us in their own way, but that failed. This was the way the people of Ireland were pressed into the dust. But we still maintained our religion and our nationality. We quarreled about education then, and we quarrelled about it yet. They sent the Soupers, who went from house to house to change our faith, and how were they received. One poor man was standing at his door, when three of these nice fellows came up to him. "You have no work," they said. "No," replied the man. "Well," they said, "we will give you work, and food and clothes for your wife and family if you join us, and 10s a week besides." "No," said he, "I will never feed my wife upon perjury, nor clothe my little children upon apostasy and as for myself, I will never drink of your perdition, nor if you offered it in a cup of gold." [Loud applause.] The men were walking away when a neighbor called them and asked them what they would give him. They repeated their offer. "Oh," said he, "there is one thing you forgot." "What is that," they asked. "Goals for eternity," the man replied. [Applause.] He, the lecturer, did not like this kind of talk, but he told them this to show them what a people oppressed by another will say. Then Gregory of Galway came and passed the "quarter acre clause," which enacted that any one who had not a quarter of an acre of land should have their cabins thrown down and seventy out of every hundred cabins were levelled to the ground. You might travel thirteen miles in Clare and not find a house. When they found that they could not conquer us by the Soupers, they tried to exterminate us. We were obliged to emigrate. The poor sickly people were left at home, and the healthy ones were sent out to America. Ireland was called a fine country, but he could not hear to hear it praised, as the land was crimsoned with the blood of the murdered people. [Sensation.] The grass grew upon the graves of millions. Agricultural Societies were established, but the produce exhibited did not belong to the farmers, and did not show the progress of the country. They might as well bring out their wives richly dressed, and exhibit them. He was never able to bear these agricultural societies in Ireland. We had to fly from the country; but he found the Irish well treated in America. When he was in the South a gentleman asked him why the Irish were always howling. This was because the Irish were afflicted with the Church Endowment. The country was taxed for the support of 600,000 men. It was enough to have to pay for what other men eat and drank; but it was an awful thing to pay these men to abuse us year after year. He was asked if they ever hoped to have a majority, and then use force; but he answered that he hoped for a change before such a disastrous state of things was brought about. He was glad to learn now happy the people of Canada were. They had a government of their own, and in fact had every advantage they could desire. He had not a word to say against the Government here. He came to praise it. He only wished that the Irish were as happy in Ireland. But for seven hundred years they could not write; for seven hundred years they had no commerce; for seven hundred years they could not hold public situations. But notwithstanding all this they have maintained the purity of their religion, and the love of their country. By moral order all their wrongs would be adjusted; but it could not be done by violence. They must love their country and maintain their religion. They were not able for violence; but moral order would do anything. If the Irish people could make their country happy in the same time as it takes for an oak tree to grow to maturity, he would be content. [Applause.] By adhering to the principle of maintaining the purity of their religion, there was no doubt that they would work out their perfect emancipation, and national prosperity. (Cheers and continued applause.) Ladies and gentlemen, said the Doctor, your superhuman evidence this evening has made me happy. I am exceedingly obliged to you. The place in which my next lecture will be delivered will be made known by the newspapers.

He then retired amidst thunders of applause, and the vast assemblage began to separate.

On Wednesday evening Dr. Cahill delivered a lecture on Purgatory. It shall appear in our next. The Doctor delivers his next lecture in Bonaventure Hall, on Thursday next. Subject: "The Doctrine of Predestination."

We would direct the attention of the lovers of the fine arts to the atelier of Mr. Troye, 68 Great St. James Street. This artist has some very excellent copies of the Great Masters to dispose of, admirably adapted for the decoration of our sacred edifices.

YANKEE BIGOTRY.

To the Editor of the True Witness.

Sir,—Will you be kind enough to give insertion to the following in your next? I select an extract from the speech of one Updike, delivered in the Rhode Island Legislature, for the purpose of pointing out to Irishmen what they may expect from the bigots of the Northern States, in case they succeed in subjugating the patriots of the South.

"He (Mr. Updike) was against the resolution (for allowing foreigners to have a vote) and for preserving the institutions of the States. It was a piece of arrogant impudence for a Wild Irishman to come here from the bogs of Ireland to tell us to alter our Constitution so as to let him vote!"

Such a piece of impertinence, I might say indeed, such an effusion of foul-mouthed ignorance and bigotry, given utterance to in this enlightened nineteenth century, would scarcely be believed were it not published in the public papers. Further comment upon the above is quite unnecessary. The language of Updike speaks for itself. Would this would-be lover of his so-called liberal Constitution have the manliness to tell Thomas Francis Meagher, James Shields, Mulligan and Corcoran, that they were wild Irishmen, and that they came from the bogs of Ireland? If he did, I guess, as the Yankees say, he would have to offer a simple apology. How any Irishman can voluntarily fight the battles of such a glorious Constitution, after reading the extract from Updike's celebrated liberal speech, I cannot comprehend. When intolerance prevails to such an extent now in the model Republic, what will it be should the aspirations for freedom be crushed in the South? I would say; let the Yankees fight their own battles, and let the foreigners attend to his own business. Poor despised Paddy will not be so eager I hope, to declare himself a citizen of the great Republic, when he sees the folly of so doing. For Irishmen to expect aid or assistance to free Ireland, from the Northerners,—the bigotted Puritans; the No-Popery lovers, and Irish haters,—is more than I expect, or Irishmen may hope for.

A LOVER OF TRUTH LIBERTY.

Montreal, October 20, 1862.

Every citizen who is paying enormous rents, and living in unhealthy and cramped apartments in this city, is advised to read the following notice:—\$13,000 worth of eligible building lots and farms will be distributed among 600 subscribers on the 31st of May. These lots are at Roseville; and Messrs. — have just received a large supply of Bryan's Pulmonic Waters for curing coughs, colds, &c. Only 25 cents a box.

Sold in Montreal by J. M. Henry & Sons; Lyman, Clark & Co., Carter, Kerry & Co., S. J. Lyman & Co. Lumphough & Campbell, and at the Medical Hall, and all Medicine Dealers.

Died, in this city, on the 29th October, aged 16 years and 6 months, Edmond Archibald DeLisle, third son of A. M. DeLisle, Esq., Sheriff of Montreal.

DR. CAHILL WILL DELIVER A FIFTH LECTURE, ON THURSDAY EVENING NEXT, NOV. 6. IN THE BONAVENTURE HALL. SUBJECT: PREDESTINATION. AN enquiry into the so-called Doctrine of PREDESTINATION, or—is it true that God has predestined some souls to be lost, and some souls to be saved, irrespective of their Moral Liberty. Tickets 25 cents each. Lecture to commence at Eight o'clock. By order, T. KONAYNE, Rec. Sec. October 30, 1862.

ST. PATRICK'S SOCIETY, MONTREAL. THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held in the Society's New Hall, BONAVENTURE BUILDING, on MONDAY EVENING next, 3rd November. An Essay will be read by Mr. J. J. Curran, on the subject of "Intellectual Culture." The Chair to be taken at Eight o'clock (By Order, P. O'NEARA, Rec. Sec.)

DR. CAHILL'S LECTURE ON IRELAND. JUST PUBLISHED, IN PAMPHLET FORM, A FULL REPORT Of the above Lecture, WITH A PORTRAIT Of the Rev. gentleman, and a brief Sketch of his Life. For Sale at the Book and News Stores. Price 12½ cents. Copies mailed to any part of the country, by the undersigned, on receipt of 12½ cents in stamps. W. DALTON, News Dealer. Montreal, October 30th, 1862.

A TEACHER WANTED FOR an Elementary Catholic School to Teach FRENCH and ENGLISH. Apply by letter to JOHN HANNA, St. Canute, County of Two Mountains, N.B. October 30.

SACRED PICTURES FROM HUBENS. MR. TROYE invites the public to the above, as well as to his specimens of PORTRAIT PAINTING.—He solicits an early visit, at his gallery, short of ROOM, 68 GREAT ST. JAMES STREET, Corner of William Street.

FOREIGN INTELLIGENCE

FRANCE

A letter from Paris says:—The Times article on Garibaldi's letter has met with the fullest approbation of the Ultramontanes. An abbe who writes in the Union said last night that he had but one fault to find with it, and that was that it anticipated all he was going to say on the subject which it chiefly discusses. The Constitutionnel calls it a protestation of the good sense of England against the hallucinations of an invalid.

The same letter states that "Garibaldi's letter has not been published in extenso in any part of France. The sentence which referred to the "Genius of Evil" was totally expunged from the different translations of it which appeared in this country, and Victor Hugo's name as carefully excluded. The allusion which it made to rationalizing the place of irrational ideas on religious matters had the benefit of a very free translation, it being dangerous to estimate human reason too highly in a place where it is supposed that in respect to its infallibility is conferred by the imposition of hands by the chief magistrate on the heads of those whose vocation it is to enter the administrative hierarchy."

The correspondent of the Standard, in a letter from Paris, dated Oct. 7, says:—A report is in circulation—almost exclusively as yet among official circles—which, if it have any foundation, holds out a prospect of a European war in the spring. It is as yet only a report; but the quarter in which it originates invests it with a degree of importance. It is briefly this: M. Rattazzi and the double Italian pack—now in full cry against Rome—are to be drawn off, and laid on against Venice; and, whilst Austria is engaged with her southern foes, Prussia is to join the coalition formed against her by France and Italy. He further adds:—M. Rattazzi's visit to Paris, whether it now appears he has been summoned to meet the Emperor on his return from Biarritz, can hardly have reference to the Roman question, which has been far too fully discussed within the last three years to require any further elucidation; but on the other hand the new Prussian Premier, M. de Bismark, is at no pains to conceal his ambition to become a political Chevalier d'industrie, and assist in overthrowing the Austrian empire to establish a "united Germany" on its ruins. On the other hand, it argues no very profound knowledge of public opinion in France to suppose that any amount of perspective gloire or recantation of frontiers would reconcile the country to become involved in so desperate a struggle as that foreshadowed in the sinister report above noticed.

La France says, in reference to the King of Prussia:—"The moment is not arrived for an abdication. Nothing could for the present be more ill-judged. It is not when complications arise in every direction, and the courageous and firm initiative of a Government necessary as it now is, that a sovereign such as William I., whose noble character equals in elevation his intellectual powers, would decline the honor and responsibility of supreme power."

ITALY

Victor Emmanuel has proclaimed an amnesty in commemoration of his daughter's marriage to the King of Portugal, and Garibaldi is no longer even threatened with a prosecution. No body ever imagined that a prosecution in this case would have ended on the gallows. Rattazzi had insisted upon a prosecution merely to vindicate himself from the charge of suspicion of complicity in the buccaneer's late expedition; but as this suspicion was not generally entertained and actually died out, the marriage of the Princess Pia offered a favorable opportunity for saving the King from the odium of prosecuting his accomplice and benefactor. General Lamarmora however insisted successfully upon excepting the Piedmontese soldiers who joined the Rebel from the benefit of the amnesty, and five of them have been already tried by court-martial and sentenced to death.

The decree of amnesty is as follows:—"Victor Emmanuel II., by the grace of God and by the will of the nation King of Italy. "Considering Article 5th of the statute; "On the proposal of the President of the Council, Minister of the Interior, and charged ad interim with the Ministry of Grace and Justice; "Having heard the Council of Ministers; "Have decreed, and do decree as follows:—" Art. 1. The authors and accomplices of the acts and attempts of rebellion which have taken place, in the month of August last, in the Southern Provinces, and who are not guilty of ordinary offenses, are free from all liabilities incurred in that respect towards justice. "Art. 2. Are excepted, however, from the benefits of this amnesty all soldiers or sailors.—Our Ministers are charged, inasmuch as it concerns each of them, with the execution of this present decree, the insertion of which we order to be made in the official register of the laws and decrees of the kingdom of Italy, recommending all whomsoever it may concern to see it observed. "Done at Turin this 5th of October, 1862. "VICTOR EMMANUEL, "RATTAZZI."

The Continental Catholic journals are filled with details of the proceedings against the clergy by the Piedmontese Government in Piedmont proper, the Duchies, and in the kingdom of Naples. The facts now amount to a real and actual persecution; some of them have already appeared in our columns, but we hope next week to give a fuller resume of such as shall have then reached us.—Weekly Register.

GARIBALDI'S LAST FOLLY.—His letter to the people of England—is altogether unworthy of any serious notice or mention. The London Standard, an eminently Protestant journal, thus characterises it:—

"It is melancholy to witness the lamentable effects produced upon Garibaldi's mind by his wound, and still more by his captivity. His proclamations have at all times had a tendency to theatrical exaggeration (a common fault

among Italians), but the frothy nonsense which he has lately published in the shape of an address to England must be set down at what it really is—a tissue of vapourings, dictated under the influence of fever. The Italian papers received to-day contain another document from the captive of Vargnano—an address to the Swedes. It is, if possible, wilder and more incoherent than his appeal to England.—Northern Press.

The Times publishes a correspondence between the Milanese Revolutionists and Her Majesty's Secretary for Foreign Affairs in which the parties fraternise most lovingly.—The Italians eulogise Earl Russell, present him with a statue as a souvenir of their gratitude for the services he has rendered to the Revolution, and Earl Russell eulogises the Italians for their success in sedition and treason. It is a curious illustration of the extraordinary times in which we live.

ROME.—There have been two assassinations of priests in Rome by the secret society. They seem to have been chosen at hazard, merely on account of their office and to keep up a terrorism. To-morrow, the first of October, Francis II. assists at the great requiem for the dead of Gaeta which takes place in the Church of the Gesù. Rome is perfectly quiet. Excepting the two above-mentioned murders and the constant arrival of French troops, there is scarcely a sign of life.

There is no truth whatsoever in the rumours circulated by the Italian conspirators that the Pope had again required the services of General Lamoriciere.

A deputation of the Commission appointed by His Holiness for the distribution of the offerings of the Faithful has had the honor of laying at the feet of His Holiness a further sum arising from the proceeds of the distribution, which now amount in all to the total of 38,000 Roman scudi.

During the dangerous epoch in the condition of the wounded Garibaldi, the Pope manifested the warmest sympathy, and interest, and caused frequent enquiries to be made through the Abbe Stellardi of the exact state of his health. As well as we can remember, we have seen no account of a similar degree of solicitude on the part of Victor Emmanuel. Perhaps the latter feels that Christian benevolence is not his lot, or not required at his hands.—Court Journal.

The Saturday Review fully approves the refusal of Cardinal Antonelli to accept the guarantee offered in return for the abandonment of the Temporal Power; a guarantee which it avows would be broken at the first convenient opportunity. The Saturday Review says, commenting upon the documents lately published:—"The Emperor invited the Pope to abandon the provinces he has already lost, to relieve himself from the weight of public debt, and to take a solemn guarantee from the powers that were parties to the Treaty of Vienna that the remnant of his possessions should be his for ever by inviolable right. Cardinal Antonelli replied that the same Powers had already guaranteed the whole of his dominions, and yet that two-thirds of them had been taken away from him. If a guarantee did not protect him from open spoliation, of what use could it possibly be? It was in vain that the representative of France promised that the new guarantee should be of a particular binding and solemn kind. The Cardinal stuck to his point. Every guarantee would be abandoned as soon as the motives which actuated the guaranteeing Powers were no longer effective. There is no question that the Cardinal was right. For a time, the Papacy might gain by coming to terms; but, sooner or later, the question would arise whether the guarantee should be really put in force. England was among the foremost of the Pope's friends in 1815, and he owes the retention of his temporal power in its integrity to nothing more than to the jealousy which a Protestant Government felt of the possible influence that its Catholic neighbors might exercise, through the Pope, over its subjects.—Now, England not only permits this portion of the Treaty of Vienna to be violated, but delights in its violation, because the anxiety to relieve the suffering subjects of the Pope from oppression has overpowered her jealousy of her Catholic neighbors. In the same way, the new guarantee of the remnant of the Papal territory would be given because Europe wanted to solve a question that disturbed it.—But if serious difficulties arose, the same motives that had urged the great Powers to give the guarantee would in time impel them to withdraw it. The advisers of the Pope see clearly what would happen. They know that the subjects of the Pope would be sure to rebel against him, and that either the capital of Catholicism would exhibit the revolting spectacle of a perpetual tiny civil war, or the Pope would have to ask for foreign aid. The guarantee would not protect him against enemies within his own boundaries, and would therefore be useless. So long as he makes no concessions, there is a good chance that the French will stay on, and if they stay on, the fragment of his country that is left to the Pope really belongs to him. But if he makes concessions, and the French leave Rome, no guarantee can protect him from aggression. It is precisely because it is believed that he would lose everything if the French went, that the Emperor cannot face the risk of going."

NAPLES.—A letter from Rome, dated 29th Sept., gives the following important information relative to the aspect of affairs in that city and the Kingdom of Naples:—"The most important among the many rumours current here, and that which appears to gain daily in form and substance, is the approaching occupation of Naples by French troops, and the elevation of the Prince of Leuchtenberg, the grandson of Eugene Beauharnais, and cousin of the Emperor of the French to the throne of the Sicilies. The design has remained always the same, but the candidate proposed by French influence has varied. Murat, Prince Napoleon, or the Duc de Leuchtenberg, are only so many names for French influence, a nominal kingdom and a virtual prefecture, the bearing of which I have too often discussed in your pages to weary your readers' patience with again. Troops are daily arriving from Toulon and Marseilles, which no one can suppose necessary for the defence of Rome; and the facts daily occurring in the province of Naples are sufficient to make any occupation rather than the actual one a welcome change. The Patria, a Government journal of Naples, is in conjunction with the Independent, the organ of M. Alexandre Du-

mas, suggesting a crusade on the brigandage, and calling loudly for the army of the Minicio to be sent in that view to the Calabria, where the reaction gives every sign of aggressive vitality. The prosecution of the unfortunate Royalists continues unchecked.

The south of Italy continues in a very disturbed state; and the Piedmontese are playing, there, precisely such a game as England has heretofore gone through in Ireland. We read, for instance, that numerous assassinations with the dagger having recently taken place in Sicily, a decree has been issued by the Extraordinary Commissioner of the Government, ordering the disarmament of the island, with the exception of the public force, the National Guard, while on active duty, the Consul, and Consular agents. This is a specimen of the freedom which Sicily has acquired by annexation to Piedmont, the people are to be disarmed like the Irish, and left a helpless prey to their conquerors.—Nation.

Already six soldiers taken at Aspromonte have been tried before a court martial for treason, in having taken arms against the State. They were condemned to be shot!

Those officers of the regiments which at the first rising at Carleone, were sent against Garibaldi, who gave in their resignations, have also been tried by court martial; their resignations have been declared void, and they have been cashiered.

These sentences, observes the Gazette de France, mark the gradations of criminals at Turin. Simple soldiers shot; officers cashiered; the general—the most criminal of all—executed! This to preserve the sentiment of duty in the army!—Northern Press.

It will be recollected that Mgr. Caputo, Bishop of Ariano, who had joined the revolution, died at Naples on the 6th ult. The Difensore di Modena recalls the fact, that on that very day, the year previous, Mgr. Caputo was reported to have said to those around him, "I intend to visit the sanctuary of Piedigrotta, and I will pray to the Virgin to convert the Sovereign Pontiff from his obstinacy, and I hope on this day next year to be able to thank him at Rome, at the same time with the King." On the very day on which he had thus so confidently reckoned, Mgr. Caputo died!

AUSTRIA

It is again asserted in correspondence from Pesh, as well as from Vienna, that the Austrian Government is making serious efforts for a reconciliation with Hungary. The obstacles in the way of a reconciliation between the two countries are, on the one hand, the revolutionary party, who are powerful, energetic, and active. The exclusively Austrian party at Vienna, of whom the late Prince Felix Schwarzenberg was the leader, is the other great difficulty. This party, who have great influence with the Emperor, are anxious to concentrate whatever national autonomy is now left in the separate kingdoms of the empire in Vienna, and to enter the German Confederation with all the weight of the Austrian Empire thus concentrated and consolidated. It is said that the bases of a compromise are admitted and that the leaders of the Liberal Conservative party in Hungary, are engaged in a negotiation with influential men in Vienna, whose intentions and efforts are known to and approved of by the Emperor. The Press of Vienna has the following, which we give for what it may be worth:—"We have received some authentic information as to the progress of the negotiations relative to the concordat. When the first overtures were made about ten months ago by Baron de Bach, he did not receive a direct refusal, but an answer of an evasive kind. Afterwards came the discussion in the committees of the Reichsrath, and the Austrian Minister at Rome was ordered to resume his propositions with more urgency. The Court of Rome showed itself more disposed to listen to him, and appeared to comprehend that, with the new institutions with which Austria had been endowed, the concordat in its present form could not stand, and that various modifications were absolutely necessary. It was important to put the concordat in accord with the law relative to the Protestants, and an understanding was come to at Rome on such modifications and on additional articles to be introduced into the concordat. Propositions to the effect were received at Vienna some time since and a commission was appointed to examine them. Rome showed herself disposed to make concessions, but no explanations had been given why the affair had been delayed. The fault neither lies with Cardinal Rauscher, who has kept himself aloof in the matter, nor with the Papal Nuncio, who has several times in his despatches supported the application of Baron de Bach."

PRUSSIA

The feud between the Prussian Government and the Chamber of Representatives has become more serious; and we cannot see how the Crown can extricate itself from its difficulty except by a coup d'etat or absolute submission to the behests of the Radicals. It was at one moment hoped that the moderate counsel of Herr Von Vincke would have been listened to, and that the difficulty would have been removed; but though the Minister expressed his willingness to accept Von Vincke's amendment, by which it was declared that the Military Budget for 1863 should if possible, be produced before the end of the year, the Radicals were obstinate and the amendment was neglected. It was partly to humour these revolutionary Radicals that the King of Prussia recognized Victor Emmanuel as King of Italy. They are also bent upon a war of aggrandizement with Austria. The King of Prussia had better beware in time lest they send him on his travels. He remembers, doubtless, how they treated him in the revolutionary saturnalia of 1848. The new Minister is still temporizing and two of the old Cabinet have resigned. The King is said to be oscillating between the suggestions of the Crown Prince, who is for concession, and the advice of his Camarilla, as they call it, who are for resistance. At one moment very recently His Majesty threatened to abdicate, but he has since changed his mind; and it is wholly uncertain what may be his final resolve.—Weekly Register.

La France asserts that the King of Prussia has received from most of the sovereigns of Europe letters "encouraging him to persevere in the line of conduct he has adopted, and to maintain the principle which he presided over the organization of his army."

RUSSIA

St. Petersburg, Oct. 8.—The Journal de St. Petersburg of today replies to the article published by the Journal des Debats of the 28th of September, on the position of Russia towards Poland. It demonstrates that this article erroneously appreciated the treaties of 1815; and, after recapitulating the text of these treaties, concludes as follows:—"The progress of the Government responds to the duties which are traced out by its international obligations and its solicitude for the prosperity of the kingdom, and to the necessities of the harmonious development of the whole empire in the path of progress, opened by the enlightened initiative of the Sovereign."

AUSTRALIA

Religion would seem to be in a vigorously progressive state in New South Wales. Our exchanges from thence, especially the Sydney Freeman's Journal, are full of reports of the "proceedings of young men's and Guild societies, school festivals and examinations, and religious celebrations." Several new churches are also stated to be in progress, especially one to be dedicated in honour of St. Bede, which the Broadwood Dispatch describes as "magnificent," and as advancing towards completion. The Freeman has the following interesting paragraph:—"It may have been observed that several Maoris were present at the different Masses at St. Patrick's last Sunday, some of whom approached the Holy Communion and all of them attracted attention by the fervor they manifested during the Holy Sacrifice. They formed part of a body of fifteen, who had arrived here a day or two previously; we believe, on their way to Europe. At the time of their arrival, they had no idea

that Father McDonald, who is now in Sydney, collecting subscriptions for the support of the New Zealand Mission, had arrived here; and they testified the greatest joy when they saw him at the altar. Father McDonald afterwards appointed to meet them in St. Patrick's in the evening, where he said "prayers and preached to them in the Maori language. We understand that they joined in the music, for which they have a great natural taste, with excellent effect and appeared very much gratified that an opportunity had been afforded them of hearing prayers, and a sermon in their own language before they left Sydney."

PETITIONS AGAINST THE DIVORCE BILL.—We read in the Sydney Freeman:—"A strong feeling of indignation has been excited in the minds of the moral and well-disposed persons of every class and creed in the community against this most dangerous and demoralizing Bill, and we are happy to find that numerous petitions are in course of signature, addressed to the Legislative Assembly and to the Legislative Council, against this Matrimonial Causes Bill. The following is a copy of the petitions:—"To the Hon. the Legislative Assembly, in Parliament assembled:—"The humble petition of the undersigned clergymen, merchants, and householders, resident in the district of Sydney, sheweth—that they have heard with great regret and alarm that a Bill has been introduced into your Honorable House, under the title of "The Matrimonial Causes and Divorce Bill," providing that, in certain cases, persons may obtain a dissolution of marriage. That your petitioners earnestly deprecate the passing of a law which, they feel convinced, will be attended with great social and moral evils to the people of the colony at large, and which has not been called for by any expression of public opinion. That although there may be a judicial separation a mensa et thoro, for sufficient cause, between man and wife, yet the marriage tie is regarded by the great body of Christians as indissoluble; and that it would be both dangerous and unwise to facilitate or sanction its violation by any act of the Legislature. For these reasons, your petitioners humbly pray that the Bill may not pass into law. And your petitioners will ever pray, &c."

UNITED STATES

ATROCIOUS OUTRAGE.—A British Steamer Burned by a Federal Cruiser.—The N. Y. Tribune gives the following account of the destruction of a British steamer on a neutral voyage while within Spanish jurisdiction, by a Federal cruiser. Unless prompt reparation is immediately made to the British and Spanish governments, the affair of the Trent will be found as serious a matter as that of the Trent. Private correspondence from Havana relate certain facts, the details of which, if confirmed, may involve us in some difficulty with the Spanish and perhaps with the English Government. These are the facts, such as they are communicated to us by trustworthy authority:—"On the 8th of the present month the merchant ship Blanche, Capt. Smith, carrying the English flag, formerly engaged in the trade between New Orleans and Cuba, but sold, since the war, to an English house, was coming from Matamoros to Cuba, when she stopped at a small port called Mulata to take in coal. She then sailed for Havana with a Spanish pilot on board. When near that place and off Mariana, she saw at a distance an American ship running toward her with all speed. The ship proved to be the gunboat Montgomery, Captain Hunter. Unfortunately, the Captain of the Blanche became alarmed and instead of waiting for her, attempted to escape. The Montgomery continued her pursuit, compelled her to wear around and run her ashore six miles north of Moro Castle. The sea Alcalde who had watched her movements from the shore, took a boat, and with two or three other men went on board the Blanche, on which he hoisted the Spanish flag as a sign that she was under the protection of the Spanish Government. At the same time Captain Hunter of the Montgomery, ordered two boats with armed men to go on board the Blanche and to take forcible possession of the vessel. Once on board, the officer in command explained to Captain Smith and to the Alcalde what his mission was, and told them that he had received orders to carry the Blanche away, if possible, if not, to set fire to her and to burn her cargo. Captain Smith and the Spanish official having protested against such proceedings, a quarrel ensued, in which the officer of the Montgomery slapped the Alcalde in the face, and with the aid of his men, drove him ashore together with the three Spaniards who were with him. After this, they came back, set fire to the ship and carried away the Cuban pilot who had been taken by Captain Smith at Matamoros. When the Spanish Governor at Havana received the account of the affair, orders were given to a Spanish frigate to sail forthwith, and to capture the perpetrator of the deed. But the Montgomery had disappeared, and at the latest date no trace of her had been discovered. At the same time despatches were sent to Mr. Tenara, the Spanish Minister at Washington, giving the details of the matter, which by this time must have been submitted to Mr. Seward. Although the Spanish papers seem yet uncertain about the name of the vessel which burned the Blanche, our private information leads us to believe that it was the Montgomery. There is in town a letter dated Oct. 7, written by an officer of that ship, stating that she was on her way to Havana, intending to reach there the next day. No vessel of that name having entered that port on the 10th, the probabilities are that the Montgomery, and not the Decatur, which has been named, is the vessel implicated in this affair. Last evening we received the positive assurance that the Blanche is an English vessel engaged in a legitimate trade, and that when she was met by the Montgomery she was coming from Matamoros with a cargo of cotton for Havana."

YANKEE JACONINS.—The N. Y. Times recommends the following plan for restoring the Union:—"The time, indeed, is not far distant when the people in their majesty, will rise and demand that the resolutions of the French Assembly shall be adopted as the basis of our future action. Then will ring through the land: 1. That it is a crime to despair of the Republic. 2. That every man capable of bearing arms is at the disposal of the Republic. 3. That every horse, mule, ox, cart, or all else serviceable in the war, are at the disposal of the Republic. 4. That the men at the recruiting stations everywhere, shall hasten to the borders, armed with such weapons as are at their command. 5. That every General of Division shall be responsible with his head for a defeat. 6. That to punish the guilty, the guillotine on trucks shall accompany every division of the army. 7. That a commission of the people shall accompany each division of the army, who shall see that these decrees of the people are sternly carried out. Let the spirit of these resolutions be adopted, and our war for national existence will drive the rebels in a week from Virginia, and so crush up all opposition elsewhere, that it would not have a noticeable re-occurrence."

As a reprisal upon England for the damages inflicted by the Alabama, built at Liverpool, the New York Herald says:—"Our government should at once, in this matter of the Alabama, make reclamation on the English government for all the losses which our people have sustained or may sustain, through the operations of that British-Confederate privateer. It may not be politic to insist upon those reclamations at this time; but they can be filed by, to be brought to light and urged with the whole power of the nation as soon as we have put down the rebels and restored the republic to all its former greatness. When that time comes we will be much surprised if our government

does not, in retaliation for the villainous treachery of England, seize and hold Canada, until full and satisfactory retribution be made for this and all other overtly hostile acts which, in our time of tribulation, we have experienced at the hands of the British government."

The Adjutant General of the State of New York officially says, that the deficiency of New York State, under the President's call for volunteers, is 40,000. That large number will have to be raised by draft. The draft will very likely be resisted in some parts of the State.

All the druggists of Memphis have been arrested sent to St. Louis, and ordered to reside North until the conclusion of the war, on pain of death if they return, for the crime of selling medicines to persons suspected of secession sentiments.

The London journals of the 7th revert to Lincoln's proclamation.

The Times says it does not pretend to attack slavery; it lavishes the threat of a servile rebellion as a means of war against certain states. Where he has no power, Mr. Lincoln will set the negroes free. Where he retains power, he will consider them slaves. He proposes to excite the negroes of the southern plantations to murder the families of their masters, while they are engaged in the war; he will run up the river in his gunboats; he will seek out the places where the women and children have been trusted to the fidelity of colored domestics.

The Times, however, does not think that even now when Mr. Lincoln plays his last card, it will prove to be a trump. Pennsylvania desires to sell her manufactures in the south. New York wishes to be again broken, bankrupt, and merchant to the south. This is what the Union means to them. It would not answer the purpose of any of these cities of the north to have the south made a howling wilderness. They want the handling of the millions which are produced by the labor of the black man. The Post thinks peace seems less distant now than it was a month since. The administration of Mr. Lincoln topples to its fall, and we cannot doubt that it will be replaced by one which will consult the true interests of the American nation.

The Daily News says that President Lincoln's proclamation on emancipation has not, as far as at present appears, the importance which some persons in England are disposed to attach to it. Like most of the acts of the executive of the United States, it is feeble.

The result of the whole Kentucky campaign, now that it has come to a close, is that the rebels, after marching to the northernmost boundary of the State, have effected a march out of it—that, in one way of looking at it, is a gain to us—bearing with them a plunder train numbering over four thousand heavily laden wagons, a majority of which were captured from our forces; besides supplying themselves with unnumbered thousands of beef, cattle, sheep and mules—those mentioned by the correspondent being only what they actually took away with them, and not including the immense droves that had previously been driven from Kentucky into East Tennessee. The rebel army has now established itself in East Tennessee, from whence it has easy lines of communication westward and eastward. Buell's army, or part of it is pretty well down in Southeastern Kentucky, but it will not attempt further movement in that direction. And so this wonderful campaign closes. The simple trouble in the whole case seems to have been—Buell's slowness. On a dozen occasions he might have circumvented, the enemy, cut off his retreat, divided his forces, or compelled him to fight; but on every occasion he was inevitably behind time. Since the close of this campaign, and the revelation of the facts in the case, we must reluctantly confess that we see little hope of successful results in the Southwest, so long as Gen. Buell has the management of military affairs there.—N. Y. Times.

WE CANNOT LIVE TOGETHER.—Archbishop Hughes in a speech which he made to the Irish bishops, declared that the unity of the states was the vital object of the present struggle—unity under the present government, or, if that could not be accomplished, unity under the southern government be preferable to dissolution. This, we believe, was substantially his declaration, though we have not now his speech before us, and the same idea has been expressed by several other northern men. There are those who put no faith in these avowals; but we are inclined to think that they are sincere, and that rather than give up the benefits of the Union, the North would be willing to be whipped, and unite again upon such a constitution as the South would prescribe. The London Herald seems to labor under apprehensions of the possibility of such a result, and justly concludes that if the South was not safe under the old Constitution, it never could be under any framed by human hands. The South never asked a better Constitution than the old American Constitution, and yet it proved impotent to save her from the spirit of New England fanaticism. Her rights were every day violated with impunity, and her institutions threatened with overthrow, more gradual but as inevitable as that which Mr. Lincoln has openly proclaimed. No paper guarantee, however plain and explicitly worded, can bind men who have already proved themselves faithless to all paper engagements and who have parted with their own rights under the old Constitution for the purpose of depriving their neighbors of rights guaranteed by that instrument. After the experience of the past, we might safely defy the wit of men to frame a constitution which puritanical ingenuity, greed, and fanaticism would not subvert. Nor, after the sacrifices which the South have suffered at Northern hands, could she ever consent of her own free will, to live under the same government with that people. The blood of our murdered children would cry from the ground against their fathers if they could ever be guilty of such unnatural and monstrous ingratitude. If the South has given her blood without a murmur in this contest it is not because she does not value that blood, but because she values freedom more than life or any earthly possession. Precious, more precious than anyught else save the jewels she has laid upon the altar of liberty, and never can she consent to shake hands again under one government with men who have made so many vacant places in southern households, and whose steel is dripping with the blood of our brethren and children. Henceforth we are two peoples. If conquered, if forced into provincial vassalage, we must bear our condition with such fortitude as we may. To that which is inevitable, to that which involves no culpability of their own, the best and bravest may submit. But to the voluntary debasement, to willing fraternity with the robbers and murderers of our people—never, never. The South has no ambition to govern the North. She is fighting for no such object. She only asks now what she asked in the beginning, to be let alone. We desire not to make slaves, subjects, or fellow-citizens of deadly enemies. We must live apart.—Richmond Dispatch.

The N. Y. Tribune correspondent writing from Memphis, gives the following account of the manner in which the Federal officers in the Southwest mingle business with pleasure in the prosecution of the war:—"One of the causes of the want of discipline, energy, and military spirits of the Army of the Southwest is the mania for cotton speculations which has seized upon the officers of this army, from the Generals down to the Quartermasters and Lieutenants of the service. Besides these, there are many civilians at Helena engaged in these speculations. Cotton that is worth \$50 a bale in St. Louis is either taken at the owners without compensation, or at from \$25 to \$50 a bale; for 100 miles above and below Helena. Steamboats, under Government contract, are sent on expeditions in search of cotton, with a military force, provided with wagons for hauling it, but all the cotton obtained goes to enrich officers or speculators; and very little, if any of it, is placed to the credit of the Government. Such is the state of intelligent men; themselves engaged in the business

The men are often killed and wounded in these expeditions, and are beginning to complain of being used for such a purpose, instead of subduing the rebels to the authority of the Government...

A DEFIANCE TO GREAT BRITAIN.—The General of the Mackerel Brigade, New York, is no friend to England...

We have borne with Great Britain a great while, my boy; but it is now time for us to take Canada, and wipe every vestige of British tyranny from the face of the globe...

Americans! fellow-citizens! foreigners! and people of Boston! shall we longer allow the bloated British aristocracy to blight us with base abolition proclivities...

Hail blood and thunder! I welcome, gentle Gore! Let the loud heaving shatter every shore!

Nail our proud standard to the Northern Pole! Plant potent earthquakes in each foreign hole!

Shout havoc murder, victory and spoils, Till all creation crushes in our toils!

Then, when the world to our behest is bent, And take the Herald for their punishment, We'll pin our banner to a comet's tail, And shake the Heavens with a big "ALL HAIL!"

That's the spirit of America, my boy, taken with nutmeg on top and a hollow straw.—Very good for invalids.

A YANKEE MINISTER.—A preacher took the text "Husbands, love your wives" Having proceeded to a great length on the main subject he arrived at his application much out of breath...

The New York Times gives the following account of the condition of the Federal army of the Potomac, as observed by its special correspondent:—

Meanwhile, inaction breeds customary evils. With a condition of physical health that has had no parallel since the army was formed, it is acknowledged that the morale of our soldiers is not what it has been...

I know your sleek, cosy Quartermaster will have some ready-made answer as to the ample comforts of every kind enjoyed by the troops; but I speak of that which I do know and testify of what I have seen...

A MAXIM FROM THE POPE.—One writes from Rome among other pleasing things, that recently when a number of young ladies, led by their superior, went to pay their homage to the Holy Father...

THESE WAFERS gives the most instantaneous and perfect relief, and when persevered with according to directions, never fail to effect a rapid and lasting cure...

MIXTURE FOR A COUGH OR COLD.—Take one teaspoonful of flaxseed and soak it all night in water. In the morning put into a bottle two quarts of water...

PUBLIC NOTICE IS HEREBY GIVEN that during the NEXT SESSION OF THE PROVINCIAL LEGISLATURE, application will be made by the SAINT PATRICK'S SOCIETY OF MONTREAL for AN ACT OF INCORPORATION.

P. O'MEARA, Recording Secretary, of St. Patrick's Society. Montreal Oct. 10, 1862.



JUST RECEIVED BY THE SUBSCRIBER, 120 DOZ. MURRAY & LANMAN'S FLORIDA WATER!

100 DOZ. BRISTOL'S SARSAPARILLA. Also, per British Steamer, a very large assortment of HAIR, TOOTH, NAIL, and CLOTH BRUSHES...

R. J. DEVINS, CHEMIST. Oct. 9 Next the Court House, Montreal.

INFORMATION WANTED. OF ANN FLYNN, daughter of Richard Flynn, Carrickmacross, Co. Monaghan, Ireland.

A. KEEGAN'S EVENING SCHOOL for YOUNG MEN is now open in the Male School attached to the ST. ANN'S CHURCH, Griffintown.

ACADEMY OF THE SISTERS OF THE HOLY CROSS, St. Laurent, near Montreal.

The Course of Study comprises: Religious Instruction, Reading, Writing, Grammar and Composition, Arithmetic, History, ancient and modern, Geography, Book-keeping, the Elements of Astronomy...

For Summer—Dark blue dress, with cape of the same material; a straw hat, trimmed with dark blue ribbon; a white dress, with large cape.

TERMS FOR BOARDERS. 1st. The scholastic year is ten months and a half. 2nd. The terms for Board are, per month, \$5.50.

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August 14

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Constantly on sale, a large stock of FOREIGN
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Purchasers will readily see the advantages,
convenience and saving of time and expense, which
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in being able to purchase everything in this line at
one place.

Orders, which will receive the same care and
attention, as if selected in person, are respectfully
solicited.
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Publishers, Booksellers, Printers and
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August 26.

CATHOLIC COMMERCIAL ACADEMY,
MONTREAL,
No. 19 Cole Street. No. 19.
THE RE-OPENING of the Classes will take place
on FIRST SEPTEMBER next:
The Programme of Studies will, as hitherto com-
prise a Commercial and Industrial Course in both
the French and English languages.
To the important improvements made by them a
few years ago, the gentlemen, the Commissioners,
have been enabled, this year, to add a Gymnasium.
For particulars apply to the undersigned, at the
Academy.
U. E. AROHAMBEAULT, Principal.
Montreal, Aug. 27th 1862.

W. F. MONAGAN, M.D.

PHYSICIAN, SURGEON, AND ACCOUACHEUR.
Physician to St. Patrick's Society, &c.
OFFICE:
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Near Corner of George Street.

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ADVOCATE,
Has Removed his Office to No. 32, Little St.
James Street.

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ADVOCATE,
Has opened his office at No. 34 Little St. James St.

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ADVOCATE,
No. 54, Little St. James Street, Montreal.

P. J. KELLY, B.C.L.,
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Montreal, June 12.

MRS. WENTWORTH STEVENSON
BEGS to inform the Public of Montreal and its vic-
inity, that, at the request of her patrons and friends,
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ACADEMY OF MUSIC,
(VOCAL AND INSTRUMENTAL),
On the 1st of SEPTEMBER next, at
No. 145 NOTRE DAME STREET,

being the private and commodious apartments on the
first floor over PRINCE'S MUSIC STORE.
TUESDAY and FRIDAY EVENINGS will be de-
voted to the Vocal Instruction of a CHOIR CLASS,
(for Ladies and Chorister Boys only,) when the art
of SINGING AT FIRST SIGHT will be included in the
instructions given.

All persons wishing to join the above named
Evening Class, are requested to call on Mr. BAR-
WICK, at Prince's Music Store, Notre Dame Street,
and enter their names on the list for the Class now
forming.

Terms for the EVENING CLASS, ONE DOLLAR
AND A HALF a month; to be paid in advance on
entering name, when a receipt and card of admis-
sion to the Class will be given. Terms for Private
Lessons (given without exception at the Academy)
can be obtained at Prince's Music Store.
Hours for the Evening Class, from half-past SEVEN
to half-past NINE.

Mrs. STEVENSON'S method of teaching either
Vocal or Instrumental (Pianoforte) Music, includes
the use of the 'BLACK BOARD' and corresponding
Slates, according to Hullah's most approved and mo-
dern system, which teaches the pupil to write as well
as read music.

N.B. - Mrs. STEVENSON takes the present op-
portunity of stating that all applications for Con-
certs during the Fall and Winter Seasons must be
made to her Agent, Mr. MCGORMACK at the Trans-
cript Office.
August 14.

CONVENT,
ESTABLISHED IN HUNTINGDON, C. E.,
Under the direction of the Sisters of the Congregation
of Notre Dame

THIS Institution will be opened for Boarders and
Classes on the 2nd of September 1862. The course
of Instruction will embrace the French and English
languages, Writing, Arithmetic, Book-keeping, Geo-
graphy, and the use of the globes; Ancient and Mod-
ern History, Rhetoric, an insight into Chemistry
and Philosophy, Astronomy, Botany, Geology, Con-
chology, Music, Drawing and Painting. Every kind
of useful and ornamental Needle-work will also be
taught to the pupils. Differences of religion will be
no obstacle to admission, provided the pupils con-
form to the general regulations of the house. No
deduction, except for sickness, will be made in the
terms which can be known at the Convent, or at the
residence of the Rev. L. G. Gaguier in Huntingdon.

ACADEMY
OF THE
CONGREGATION OF NOTRE DAME,
KINGSTON, C. W.

THIS Establishment is conducted by the Sisters of the
Congregation, and is well provided with compe-
tent and experienced Teachers, who pay strict atten-
tion to form the manners and principles of their pu-
pils upon a polite Christian basis, inculcating at the
same time, habits of neatness, order and industry.
The Course of Instruction will embrace all the
usual requisites and accomplishments of female
Education.

SCHOLASTIC YEAR
TERMS:
Board and Tuition.....\$70 00
Use of Bed and Bedding..... 7 00
Washing..... 10 50
Drawing and Painting..... 7 00
Music Lessons - Piano..... 28 00
Payment is required Quarterly in advance.
October 29.

COLLEGE OF REGIOPOLIS,
KINGSTON, C. W.
Under the Immediate Supervision of the Right Rev.
E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most
agreeable and healthful parts of Kingston, is now
completely organized. Able Teachers have been pro-
vided for the various departments. The object of
the Institution is to impart a good and solid educa-
tion in the fullest sense of the word. The health,
morals, and manners of the pupils will be an object
of constant attention. The Course of instruction
will include a complete Classical and Commercial
Education. Particular attention will be given to the
French and English languages.
A large and well selected Library will be Open to
the Pupils.

TERMS:
Board and Tuition, \$100 per Annum (pays le
half-yearly in Advance.)
Use of Library during stay, \$2.
The Annual Session commences on the 1st Sep-
tember, and ends on the First Thursday of July.
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cost \$20,000 to engrave it and one year's time.
Superior to any \$10 map ever made by Colton or
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It is not only a County Map, but it is also a
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giving EVERY RAILROAD STATION and distan-
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Guarantees any woman or man \$3 to \$5 per day,
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Send for \$1 worth to try.

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Heights, Williamsport Ferry, Rhoadersville, Noland's
Ford, and all others on the Potomac, and every other
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RIVER - From actual Surveys by Capt. Bart and
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Mo., shows every man's plantation and owner's name
from St. Louis to the Gulf of Mexico - 1,360 miles -
every sand-bar, island, town, landing, and all places
20 miles back from the river - colored in counties and
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Navy Department, Washington, Sept. 17, 1862.
J. T. LLOYD - Sir - Send me your Map of the Mis-
sissippi River, with price per hundred copies. Rear-
Admiral Charles H. Davis, commanding the Missis-
sippi squadron, is authorized to purchase as many as
required for use of that squadron.
GIDEON WELLES, Secretary of the Navy.

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GAS AND STEAM-FITTING
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THOMAS M'KENNA
WOULD beg to intimate to his Customers (and the
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TO THE
Premises, 36 and 38 Henry Street,
BETWEEN ST. JOSEPH AND ST. MAURICE STREETS,

where he is now prepared to execute all Orders in
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Baths, Hydrants, Water Closets Beer Pumps, Force
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manlike manner.

The trade supplied with all kinds of Iron Tubing
on most reasonable terms.
Thomas M'Kenna is also prepared to heat churches,
hospitals, and all kinds of public and private build-
ings with a new "Steam Heater," which he has al-
ready fitted up in some buildings in the City, and
which has given complete satisfaction.
Montreal, May 2, 1861. 12m.

TEACHER.
WANTED, by a young man, who has lately ar-
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elementary English School; he can teach the higher
order of subjects, viz., Algebra, Geometry, Philoso-
phy, &c., with the ordinary course of literature. He
can produce a certificate from the Training Estab-
lishment, Dublin, and another of promotion, from a
Board of Inspectors, also an Agricultural Certificate.
Apply at the True Witness office.
Montreal, August 8.

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in
one of the common pasture weeds a Remedy that
cures
EVERY KIND OF HUMOR.

From the worst Scrofula down to the common Pimple.
He has tried it in over eleven hundred cases, and
never failed except in two cases (both thunder hu-
mor.) He has now in his possession over two hun-
dred certificates of its value, all within twenty miles
of Boston.

Two bottles are warranted to cure a nursing sore
mouth.
One to three bottles will cure the worst kind of
pimples on the face.
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Two bottles are warranted to cure the worst can-
ker in the mouth and stomach.

Three to five bottles are warranted to cure the
worst case of erysipelas.
One to two bottles are warranted to cure all hu-
mor in the eyes.
Two bottles are warranted to cure running of the
ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt
and running ulcers.
One bottle will cure scaly eruption of the skin.
Two or three bottles are warranted to cure the
worst case of ringworm.
Two or three bottles are warranted to cure the
most desperate case of rheumatism.
Three or four bottles are warranted to cure salt
rheum.

Five to eight bottles will cure the worst case of
scrofula.
Directions for Use. - Adult, one table spoonful
per day. Children over eight years, a dessert spoonful;
children from five to eight years, tea spoonful.
As no direction can be applicable to all constitutions,
take enough to operate on the bowels twice a day.
Mr. Kennedy gives personal attendance in bad cases
of Scrofula.

KENNEDY'S SALT RHEUM OINTMENT,
TO BE USED IN CONNECTION WITH THE
MEDICAL DISCOVERY.
For Inflammation and Humor of the Eyes, this gives
immediate relief; you will apply it on a linen rag
when going to bed.
For Scald Head, you will cut the hair off the affected
part, apply the Ointment freely, and you will see the
improvement in a few days.
For Salt Rheum, rub it well in as often as conveni-
ent.

For Scabs on an inflamed surface, you will rub it in
to your heart's content; it will give you such real
comfort that you cannot help wishing well to the
inventor.
For Scabs: these commence by a thin, acrid fluid
oozing through the skin, soon hardening on the sur-
face; in a short time are full of yellow matter; some
are on an inflamed surface, some are not; will apply
the Ointment freely, but you do not rub it in.
For Sore Legs: this is a common disease, more so
than is generally supposed; the skin turns purple,
covered with scales, itches intolerably, sometimes
forming running sores; by applying the Ointment,
the itching and scales will disappear in a few days,
but you must keep on with the Ointment until the
skin gets its natural color.

This Ointment agrees with every flesh, and gives
immediate relief in every skin disease flesh is heir to.
Price, 2s 6d per Box.
Manufactured by DONALD KENNEDY, 120 War-
ren Street, Roxbury Mass.
For Sale by every Druggist in the United States
and British Provinces.

Mr. Kennedy takes great pleasure in presenting the
readers of the True Witness with the testimony of the
Lady Superior of the St. Vincent Asylum, Bos-
ton: -
ST. VINCENT'S ASYLUM,
Boston, May 26, 1856.

Mr. Kennedy - Dear Sir - Permit me to return you
my most sincere thanks for presenting to the Asy-
lum your most valuable medicine. I have made
use of it for scrofula, sore eyes, and for all the humors
so prevalent among children, of that class so ne-
glected before entering the Asylum; and I have the
pleasure of informing you, it has been attended by
the most happy effects. I certainly deem your dis-
covery a great blessing to all persons afflicted by
scrofula and other humors.

ST. ANN ALEXIS SHORE,
Superiress of St. Vincent's Asylum.
ANOTHER.
Dear Sir - We have much pleasure in informing
you of the benefits received by the little orphan in
our charge, from your valuable discovery. One in
particular, suffered for a length of time, with a very
sore leg; we were afraid amputation would be ne-
cessary. We feel much pleasure in informing you
that he is now perfectly cured.

MONTREAL GAZETTE BUILDINGS,
36 Great St. James Street.
Hamilton, C. W.

L. DEVANY,
AUCTIONEER,
(Late of Hamilton, Canada West.)

THE subscriber, having leased for a term of years that
large and commodious three-story out-stone
building - fire-proof roof, plate-glass front, with three
flats and cellar, each 100 feet - No. 159 Notre Dame
Street, Cathedral Block, and in the most central and
fashionable part of the city, purposes to carry on the
GENERAL AUCTION AND COMMISSION BUSI-
NESS.

Having been an Auctioneer for the last twelve
years, and having sold in every city and town in
Lower and Upper Canada, of any importance, he
flatters himself that he knows how to treat consignees
and purchasers, and, therefore, respectfully solicits a
share of public patronage.

I will hold THREE SALES weekly.
On Tuesday and Saturday Mornings,
FOR
GENERAL HOUSEHOLD FURNITURE,
PIANO-FORTES, &c., &c.,
AND
THURSDAYS

FOR
DRY GOODS, HARDWARE, GROCERIES,
GLASSWARE, CROCKERY,
&c., &c., &c.

Cash at the rate of 50 cents on the dollar will be
advanced on all goods sent in for prompt sale.
Returns will be made immediately after each sale
and proceeds handed over. The charges for selling
will be one-half what has been usually charged by
other auctioneers in this city - five per cent. commis-
sion on all goods sold either by auction or private
sale. Will be glad to attend out-door sales in any
part of the city where required. Cash advanced on
Gold and Silver Watches, Jewellery, Plated Ware,
Diamond or other precious stones.

L. DEVANY,
Auctioneer.
March 27.
M. KEARNEY & BROTHERS,
Practical Plumbers & Gasfitters,
TIN SMITHS,
ZINC, GALVANIZED & SHEET IRON WORKERS

CORNER VICTORIA SQUARE AND CRAIG STREET,
MONTREAL,
MANUFACTURE AND KEEP CONSTANTLY
ON HAND,
Baths, Beer Pumps, Hot Air Furna-
Hydrants, Shower Baths, Tinware, [ces,
Water Closets, Refrigerators, Voice Pipes,
Lift & Force Pumps, Water Coolers, Sinks, all sizes.
Jobbing Punctually attended to.

AN American Lady, a Convert to the Church, Ex-
perienced, and well qualified to teach all the Eng-
lish branches, desires a Situation as TEACHER in
some Canadian Family or School, in or near Mon-
treal or Quebec preferred.
For particulars apply to this Office.
Testimonials can be added if required.
Sept. 4.