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CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, JUNE 20, 1856.

NO. 45.

SIXTH LETTER OF DR. CAHILL TO THE FARL OF CARLISLE. Ballyroan Cottage, Rathfarnham, May 22, 1856.

My Lord-Your Excellency is perfectly aware of the practice of the Catholic Church in recommending to the faithful the reading of the Scriptures; and you are, no doubt, well acquainted with the incessant, reckless lies, which in every part of Great Britain and Ireland are published to the contrary. The Protestant Bishops, the Protestant clergy, the Dissenters of every denomination, the Speakers at all the Bible-meetings, the Soupers in all the villages, the Biblical Press in all the towns and cities, the Biblical pamphlets, the novels, the Biblical literature, all publish on all sides, in all places, and in all societies, that the Catholic Church prohibits the reading of the Scriptures; that the Bible is not to be found amongst them; and that it is criminal to possess a copy of the sacred volume.

This most monstrous lie is taught to the Protestant child in the arms of the nurse; it is his first lesson in reading; it is the first instruction he receives from his tutor; it is the first sermon he hears from the pulpit. He listens to it every day at the breakfast table; it is the conversation at dinner; it is the chit chat of the drawing-room. The pianoforte, the harp, the guitar, cannot have their lessons complete without this eternal lie. The dancing-master, the drawing-master, the linguist-master, are not considered fully accomplished in certain societies till they are fully inoculated with the conviction that no Catholic is permitted to read the Scriptures. You hear it in the steam carriage; on board the steam packet; it is talked over in the boarding house; it is the topic of the bazaar. The army is infected with it; from the moustached superior officer down to the swadling private you behold it. It is in the navy; it is in the counting-house; in the banks; in the post-offices .-It is everywhere—at every turn; it is on the bench; and if your Excellency has had time to read the report of the "Endowed Schools," you would have learned that this awful lie formed part of the education of the children making bonnets, knitting stockings, and learning plain sewing.

In fact, this lie has so completely occupied the public mind, that if any one attempts to deny it in the company of certain Protestants, he is instantly laughed at, jibed, or assailed with unmeasured abuse. If any one writes a contradiction of this incredible infatuation, he is set upon by a host of hired agents, who overwhelm him with authorities, all of which, if I may so speak, are a hundred times greater lies than the old, eternal lie under debate.

Although the Catholics feel intensely this enormous system of lying, still we can hit on no plan successfully to remove the grievance. If we declare it is a falsehood, we are instantly accused of Papal deception; if we swear it they assert, with a sneer of additional insult, that we have mental reservation and cannot be believed. Neither our words, our protestations, our oaths, are any guarantee against this theory of overcoming us, not by truth but by lies.— And I gladly say, that the persons who are most zealous in maintaining this system of permanent misstatement are otherwise men of honor, of truth, and principle, who would be utterly incapable of a social lie. This very character gives a color of truth to their Biblical career, and invests, with an additional power of mischief, their anti-Catholic theory of lies. In fact, my lord, the history of the age we live in developes no mania at all to be compared to this most fatal infatuation of keeping alive this Biblical public impression is that an endless war is carried on great spiritual profit, provided it be read with due between Biblical landlords and their tenantry; between Biblical masters and their faithful Catholic servants; between Biblical officials and their dependents; in fact, between the poor and their Biblical superiors. It is this lie which breeds discontent in spreads hatred and disaffection throughout all ranks and the firm of Simms & M'Intyre, of Belfast .-

pounds sterling! There are fifty-six Bible and Souper Societies employed in the manufacture of this lie, for foreign and home consumption; and whoever will take the trouble of learning the sum subscribed for each and all of these societies will discover the truth of what I here assert. There never was such fidelity. And if Catholicity in these countries were of God, we could have never withstood, in our neipless, down-trodden social and political condition, the
assault made on our Faith by the wealth, the power,
the learning, the persecution, and the eternal misrethe learning, the persecution, and the eternal misreper cent: and thus the Light government tries to
make the lies of the Soupers be a reality, by muzassault made on our Faith by the wealth, the power,
the learning, the persecution, and the eternal misrepublishers can hardly meet.

I crave the indulgence of your Excellency in emThe moment, my Lord, this letter to your Excelunmeaning gloom. Not to be happy became through

and our creed. Foreign countries have long since ploying the word "lie" so frequently in the present lency will appear in the public journals I shall be reclaimed against this Protestant scheme of unblush- letter; and am perfectly aware of the character of answered by the Souper agents, contradicting Pope ing, palpable falsehood; their journals have been expelled, their agents banished, the lies exposed. Austria, Bavaria, Spain, Naples have, like ourselves, been assaulted by the paid emissaries of the Bible Societies; and the result is, that an universal horror of when I have presented to you the extracts of Popes England is felt throughout Europe for this insune and Bishops; when I have stated to you the permasystem of religious mis-statement.

Now, my lord, I shall quote for the ten thousandth time, the clear contradiction of the statements, in reference to the Catholics "not being permitted to read the Scriptures." The Catholics will read this contradiction, as their invincible fathers did of old; and all the treasury of the world, and all the tyronny on earth can never wrench from their faithful Irish Catholic hearts the Faith which they have learned at their own old Catholic altars. From amongst a host of authorities I shall select some few in the present

The first is from Pope Pius the Sixth to the Archbishop of Florence, April, 1778 :-

POPE PIUS THE SIXTH.

"Beloved Son-Health and Apostolic Benediction! At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the laws of the Congregration of the Index, or from the Constitution published on this subject by Benedict the XIVthat immortal Pope, our Predecessor in the Pontificate, and formerly, when We held a place near his person, our excellent master in ecclesiastical learning -circumstances which we mention as honorable to

The second is from Dr. Denvir, the prudent, learned, and distinguished Bishop of Belfast:-

"This new and portable edition of the Douzy Bible, printed by the firm of Simms & M'Intyre, Belfast, has been diligently and carefully collated with the most approved versions in the language, previously to its publication. I hereby sanction its circulation among the faithful, feeling convinced, that if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great

spiritual advantage.

"† Cornelius Denvir, D.D., "Catholic Bishop of Down and Connor. "Given at Belfast, this 24th day of ? July, 1839."

The third is from the pen of the incomparable Dr. Murray:--

"This new edition of the English version of the Bible printed with our permission by James Duffy, Wellington-quay, Dublin, carefully collated by our direction, with the Clementine Vulgate; likewise with the Dougy version of the Old Testament of 1609, and with the Rhemish version of the New Testament of 1582; and with other approved Eng-lish versions: We by our authority approve—and we lie. And the immediate result of this incredible declare the same may be used by the faithful with

> reverence, and with the proper dispositions. "† D. MURRAY.

"Given at Dublin, this 4th Nov., 1846." To the extracts here adduced, I wish also to add the testimony of three distinguished publishers, namely Mr. the Army, converts the Poorhouse into a hell, and Richard Coyne, Dublin; Mr. James Duffy, Dublin; These three Establishments assert that they alone The cost of this lie is the next wonderful thing in have sold about a quarter of a million of Bibles in this incomprehensible mania; it cests the incredible Ireland, within the last twenty-hve years; and on annual sum of five millions two hundred thousand this point, a circumstance of peculiar deceit in government patronage is presented to the publicnamely, the duty of twenty-five per cent is remitted to the publisher of Protestant Bibles, while it is levied on the Catholic printers. And here the English Government joins in the base lie of the Soupers : pretends to sell cheap Bibles to the : Catholics : an engine at work in the propagation of lies and in- professes to be the sole distributors of the Scriptures : while at the same time they impede the publi- character; and as you are aware that the most conndelity. And if Catholicity in these countries were times, while at the same time and product the protestant periodical press not supported by the grace, the power, and the mercy cation of our Scriptures by a duty of twenty-five temptible imaginable thing in Scotland is Protestant- view—the ablest of the Protestant periodical press of God, we could have never withstood, in our help- per cent; and thus the English government tries to ism, the challenge of the Glasgow Free Press, and in Great Britain and Ireland; and whose attachment

ation of the opponents of our race, our manney of a crace and interest and a little of the property of the pro

letter; and am perfectly aware of the character of answered by the Souper agents, contradicting Pope the illustrious individual whom I have the honor to Pius VI., Dr. Denvir, and Dr. Murray; authorities address; I know my own place, and fully comprehend the respectful, courteous, becoming language which it is my duty to utter in your presence. But by the Soupers will be a greater lie than the original when I have presented to you the extracts of Popes lie in reference to the Scriptures. given to you the sale of the Bibles made in Ireland in the lifetime of three living publishers; I ask your Excellency, as an English nobleman, have you ever imagination, any invention, any fiction, to be com-Biblical Societies, in asserting that the Catholic that no Bibles are to be found amongst the Catholics of Ireland?

In the year 1853, the Glasgow Biblicals published their usual theory against the Catholics: their eternal speech about the Bible. The proprietor of the Glasgow Free Press tested their sincerity, by calling on the Scotch Soupers for ten thousand Catholic Bibles which he promised to distribute amongst tian letters than the ancient Picts and Scots. Catholics. One of the most respectable Catholics in the city, who despised the lies of the scarcely tell you, that they refused to give the Bi-Glasgow for ever; and the eternal lie thrust down "March 12, 1853."

"UPFER MADE BY THE PROPRIETOR OF THE FREE PRESS.

"There is continued cant in press and pulpit about getting Bibles for the 'poor benighted Papists,' notwithstanding our repeated offers, both public and private, to distribute a few thousand copies of the Loly Scriptures to our poorer Catholic brethren in Glasgow and vicinity, provided we got them supplied gratis. The assertion is so often and so confidently repeated, by persons who know better, that the Catholic clergy forbid the use of the Bible to their flocks, that there are not a few benevolent Protestants, who believe this to be the case. Now, there is no use in arguing with these people, no use in deis an end of it. If these zealous Bible lovers are 800,000 of that population." sincere in their desire to put their poorer fellowcountrymen in possession of the holy writings, let them contribute amongst themselves enough of cha- chievous institutions in existence. I believe it is so ritable funds to supply us with 10,000 Douay Bibles, considered now; I believe it will be so considered and we will undertake that each of our subscribers by posterity; and it is only because your lordships are will take a copy at half price, and the others circulated amongst the faithful poor; and if required, a ture? Can there be any wonder that the Roman Careceipt shall be forthcoming from the persons receivable. ing, for every copy gratuitously disposed of. Will this offer be accepted? We don't think it will; for Word of God known to the ungodly."

TO THE EDITOR OF THE GLASGOW EXAMINER. 77 Charlotte-street, Glasgow, March 31, 1833.

Sir-As I would be very sorry that so, many of my fellow-Catholics should be deprived of your generous offer of 10,000 Bibles, for want of a guarantee that they would be properly distributed, I would take leave to suggest the following, which in my opinion would be quite sufficient, and ought to satisfy you-viz., that in each of the districts of Glasgow, six or eight respectable Protestant gentlemen be (by you) requested to superintend the distribution, and the bands of Catholics: they shall have my personal assistance, and that of the Catholic clergymen in the am, Sir, your obedient servant,

M. Jeffrey: I need scarcely tell the Earl of Carlisle that the Soupers never issued one Bible to the Catholics of Glasgow; and as your Excellency knows the Scotch

will be adduced, the very contrary of the Pope and the Bishops; and all these authorities adduced

The fact is, that the English Government are to nent practice of the Catholic Church; when I have | blame for this wretched state of the Protestant Church; England and her Government have paid and pampered the Protestant Church into luxurious fever, and into insane extravagance. All the world heard, have you ever read, have you ever fancied in knows, that they resemble Nero and Heliogabalus imagination, any invention, any fiction, to be commuch more than Paul; their palaces are more like pared in extravagance, in wickedness, in permanent the banquetting room of Bulshassar than the College iniquity, to equal the clerical lie of the Soupers and of the Apostles. Their lives and character have banished true Christianity from England; their va-Church prohibits the reading of the Scriptures, and rieties of faith have unsettled the very foundation of Christianity; indifferentism, immorality, and infidelity, have been the melancholy result of this open departure from Christian faith and discipline; and England at this moment presents a nation more sunk in crime than Pagan Rome; as remote from the Christian faith as Mahomedanism; she has millions of her population decidedly more ignorant of Chris-

It is a shame for the present English Government to have encouraged, to have tolerated this Biblical Soupers, joined the Free Press in this matter; profligacy; the evangelical imposture, this comedy and engaged to be present at the distribution of the on Calvary, this jibe on the Cross-Protestantism in Bibles; and to mark the names of the persons re- England is now a National joke: Lord John Rusceiving them. I present to your Excellency the cor- sell, the Earl of Shaftesbury, the Government-Comrespondence in the Glasgow Free Press on this missioners, all declare that real Christianity is gone point; and here you will have an additional illustra- in England, that ignorance covers the land, and that tion of the old eternal lie of the Biblicals. I need infidelity is the creed of the reformed English .- The foremost statesmen of England have always conbles, and thus their mouths have been stopped in demned the Protestant Church in Ireland; but the Nations of Europe all now are loud against its avowtheir throats amidst the scorn and the contempt of a ed infidelity in England. I shall conclude this letter city of more than half a million of Irish and Scotch by quoting the opinions on this subject of men not inhabitants. The correspondence is as follows:— unknown to your Excellency; and if such are the opinions of high English statesmen, in the times referred to, what would now be their sentiments, on beholding millions, tens of millions, hundreds of millions expended on a system of slander, calumny, lies and infidelity, which has never had a parallel in the records of religious imposture and national injustice?

The quotations are as follows, in reference to the

Protestant Irish Church:—
Mr. Macaulay, M.P.—" My own opinion is that
the church of Ireland is a bad institution. It is my opinion that of all the institutions now existing in the civilized world, the Established Church of Ireland is the most utterly absurd and indefensible. - There is but one country in the world that presents to you the spectacle of a population of 8,000,000 of people with nying it. They will have it that it is so, and there a church established and richly endowed for only

> Lord Campbell-" I believe the Protestant Church in Ireland to be one of the most misconsidered now; I believe it will be so considered

Lord Brougham-" As long as the foulest practical abuse that ever existed in any civilised country conit would defeat the object of those who live by de- tinues untouched, or touched only with a faltering ceiving the over-credulous, whose money is obtained hand—the Irish Church is lavishly endowed for a under the mask of religion and zeal for making the sixth part of the Irish people as if more than double its whole number could partake of its ministrations -there assuredly never can be peace for that illfated land."

> Lord John Russell-" The appropriation of the whole of the revenues which the state allows and recognises as the revenues of the Established Church, to the clergy of a small portion of the people, is in itself an anomaly and a grievance."

Sir George Grey-"The Irish church was a unjustifiable in its establishment, and is indefensible in its continuance."

Earl Grey.-" I regard the Irish church, in the actual condition of that country, and upon the footsee that every one of the 10,000 copies is put into ing on which it is placed, to be opposed alike to justice, to policy, and to religious principle. I regard that church as the great obstacle to the spread of different districts, if they wish. Hoping that this Protestantism in Ireland." I have the bonor to be, will satisfy you, and that we shall get the Bibles, I my lord, your Excellence's chedient servant. my lord, your Excellency's obedient servant, D. W. CAHILL, D.D.

i THE PURITAN SABBATH.

The following extracts are from an excellent article in the April number of the Westminster Ro-

excitement of money-getting. They laid a burden on English society which it has never been able to shake off, and this is the ground of the general complaint we may urge against them; but there was also a particular and definite injury which they inflicted on us and on our fathers: they invented the sin of. Sabbath-breaking. They called a thing wrong, and persuaded others to treat a thing as wrong, which had been held to be right through the long ages of Christian antiquity, and is still held to be right throughout the whole of continental Europe. They proved it was wrong by arguments which would be ludicrous if they liad not been so successful. However weak their logic may have been, the fact remains that they succeeded. They invented the sin, and they established it; they raised a new external standard by which men have ever since gone on judging each other's grapes and figs; they have ruined thousands who have been thrown into despair by being told they have committed this sin, and embittered the lives of thousands more who are not quite sure they have avoided it. They invented the sin of Sabbathbreaking as certainly and as effectually as the priests of Egypt and India invented the sin of killing a cow. It is frightful to think how much these sins of human invention have cost mankind, and how much the world has suffered even from men as honest as the Puritans.

It is easy to understand that those who have felt the tyranny which the invention and establishment of this sin have imposed on the inhabitants of Great Britain, should liave been anxious to meet their adversavies on their own ground, and have been willing to test the Sabbath controversary by an appeal to Scripture. Text was set against text, and deduction against deduction. Even here the Sabbatarians have really had no means of making a plausible case; they have had passages enough to adduce, as any one may have who asserts any proposition whatever relating to the conduct of human life: but it has been found practically impossible for them to maintain an argument throughout without constantly shifting their nremises. Still, all attentive readers of the polemical writings which have been poured forth in such abundance on this painful subject, must perceive that no real issue can be arrived at by these parades of conflicting texts. Before we permit selections made at random from the Jewish law to be made stumbling-blocks in our path; we must ask what the Jewish law has to do with us, and how the writers of the Jewish canonical books came to write what they did? If we are referred to the second chapter of Genesis, in which God is said to have rested after the labors of creation; we must make up our minds whence was derived the shape assumed by the Mosaic cosmogony, before we altach much importance to one of its details. The only satisfactory way of treating the matter is, in our opinion, to treat it bistorically. If the victim of a Scotch Sunday could but know the history of the day on which he suffers, he would at any rate start with something like a conviction as to his future duty. Rejecting all form of controversy, let us attempt to state what has been the real chain of facts by which men have come to keep, and to make others keep, the Christian day of rest as Mahometans keep the fast of Ramadan. Alas! even this parallel is imperfect. When the evening gun this parallel is imperfect. When the evening gun the fresh air, was rigorously put down. Vaging in sounds, the Mahometan is set at liberty, he may eat the streets, or a stroll to Castlehill, was punished with and drink and be merry; but when our Sunday is imprisonment: An unhappy sinner named David, over, it is Monday morning, and the poor man has to begin again his week of grinding toil.

Lord's Day morning with shoes," and was obliged to over, it is Monday morning, and the poor man has to begin again his week of grinding toil.

"We will attempt to give a slight sketch of what seems, to us the probable history of the Sabbath .-Without such an historical outline, it is impossible to approach the Sunday question satisfactorily.

"It is clear, we think, that the Puritan Sabbath took its rise in the study of the Old Testament prevalent at the beginning of the sixteenth century. But it was impossible that the Vulgate should have been long studied and the Decalogue repeated as a summary of duty, without persons being found from time to time who mixed up Jewish with Christian notions. Almost as soon as Christianity became the established religion of the Roman Empire, the arm of the secular power was called in to enforce the observance of the Lord's Day. There was no atthe spirit which led St. Paul to leave the matter entirely to the conscience of each individual, and that which induced the promulgation of the imperial edicts. Constantine ordered that on the first day of the week all town; occupations should cease, but that agricultural Jabors should be carried on (Cod. iii., 12, 3); and a century and a half later Leo, in addition, forhade the exhibition on that day of theatrical and other speciacles. St. Augustine is, as far as we know, the first of the great writers of Christendom in whose writings there is a distinct trace of Sabbatarianism. He hints, but does not state explicitly, that the transference of the obligation to keep a Sabbath from the seventh to the first day had already become a part of the teaching of the Church, and he himself entreats his fellow-Christians to keep the Sabbath (Aug. Op. x. 397). The Council of Laodicea stated that the observance of the Lord's Day was of Divine appointment, and commanded that there should be on it a. suspension of temporal employments and pursuits. The Schoolmen, beginning with Thomas Aquinas, taught that the Fourth Commandment was ceremonial in so far as it prescribed the observance of the se-

aware that it actually modified the habits or colored popular opinions of Catholic countries: still less can we account for the Puritan Sabbath by the writings of the Schoolmen. The Puritans found their Sabbath in the Old Testament. Even in the first quarter of the sixteenth century, Erasmus (Ep. 207) observed with regret the tendency towards; Judaism awakened and fostered by the study of Hebrew' literature, under the auspices of Reuchlin, and had foretold the dangerous consequences to Christian liberty that might result from it. What could be more natural than that the study of the Old Testament should powerfully affect the minds of men to whom the contrast between the Canonical Scriptures and Judaism was the one allimportant discovery of their lives and of the age they lived in. Especially where there was no education, no critical power, no extensive knowledge of the succession of great listorical events, it cannot be won-dered that men who thought the whole Bible literally inspired should cling to the doctrine of the Old Testament as peculiarly congenial to their manners and their moral tastes. To the educated of the present day the Old Testament has long settled into its proper-place as a part of universal history, a prelude to Christianity. But give the rude and ignorant the Bible as a whole, with all its parts of co-ordinate and co-existent authority, and what are they to make of it? Why should they refrain from seizing on the portions most adapted to their taste? A Chinese or a South Sea Islander, on opening the volume he is commanded to read, finds the Almighty represented as enjoining a human sacrifice, or commanding a prophet to commit adultery, and finds all the early saints indulging freely in polygamy. Even in the nine-teenth century and in Christian countries, Mormon-ism, avowedly based on the Old Testament, has grown and flourished. The higher classes and the men of learning resisted the Puritanism of Great Britain: it was a purely popular movement, and feceived its impulse from the uninstructed study of the Old Testament. "In Scotland the observance of a Jewish Sabbath

was not of home growth. Knoy, like the Geneva divines, while rejecting the keeping of holy days, retained the use of Sunday as a day appropriated to religious exercises and rest; but he does not appear to have prohibited recreation, or to have confused Sunday with the Sabbath. The doctrine of the Sabbath was imported from England about the close of the sixteenth century, and, as the rigor of Scotch Puritanism had by that time greatly increased, an innovafound a ready acceptance north of the Tweed. different bodies of spiritual governors immediately set to work, driving people to church, fining them, imprisoning them, and bewildering them with patty regulations, until, finally, they had cut off all liberty of action. Several collections of the ordinances of the Kirk sessions have been published recently, and there we have the whole record of this mournful but ludicrous history. There are scarcely any contemporary documents which equally set before us the life of the quiet homely citizen of the day, or show more clearly under what a frightful spiritual bondage he was gradually falling. All games were strictly prohibited.— One man is set at the pillars' for playing at bowls on the Sabbath; another is fined twenty skillings for playing at football. Salmon fishers gave especial trouble; some resolute sportsmen even bade defiance to the elders of the Kirk, and fished in spite of them. But generally, their tyranny was only too successful We read of an unfortunate widow having to pay eight marks ' for having spits and roasts at the fire in time of sermon.' Even neaceful exercise, and walking in find surety against a repetition of the offence. The magistrates and their spiritual rulers were to see, that the ordinances of the Sessions were executed, and it was directed that they shall go up and down the streets upon the Lord's Day, after the afternoon sertyranny was, perhaps, reached by the Edinburgh Sessions, who ordered, April 5, 1658, that "the magistrates is to cause some English solders goe along the streets, and those outparts above written, both before sermon and alter sermon, lay hold both upon young and old, whom they find out of their house or out of the church.

"In England also a considerable period elapsed between the Reformation and the institution of a Judaitempt made to imitate the Jewish Sabbath, but there cal Sabbath. Cranmer taught, as explicitly as Luis undoubtedly a wide difference of feeling between ther and Calvin, that we Christian men are not bound to the commandments of Moses' law concerning differences of times, days, and meats; and in his Visitation Articles he required the clergy to teach the people that they should grievously offend God if they abstained from working on Sundays in harvest-time; and by a statute of Edward VI. (5 & 6, c. 3) in the preamble of which it is recited that the observance of all religious festivals is left in the discretion of the Church, all persons are allowed, in case of need, to work, ride, or follow their calling on the Lord's Day. In the reign of Elizabeth, plays were performed on Sunday at Court, and Strype tells us that Aylmer, made Bishop of London in 1576, used to play at bowls on the Lord's Day. But the Puritans became strong enough, towards the end of the century, to make their wishes respected, even by Elizabeth. In 1581, the magistrates obtained from the Privy Council a prohibition against the acting of plays and interludes within the liberties of the City, Immediately after his accession, James I. issued a proclamation against indulgence, on Sundays, in unlawful exercises and pastimes, such as buil baiting and bear-bailing. Subsequently he attempted to make a stand against Puritan asceticism, and in 1618 published the celebrated Book of Sports, in which he declared it to be his

them a part of the English character. 'Le fond du caractère Anglais,' says a recent French writer, 'c'est le manque d'honneur.' And when we calculate no tonly the negative for the positive effects of this want of happiness, we may begin to seel what is the price is not only that hours on hours of innocent enjoyment have been lost by generation after generation, but that a compensation has been sought in the poisonous excitement of money-getting. They laid a burden ing from the Puritan movement. But we are not those which had proceeded from the Kirk Sessions of Scotland. Even after the Restoration, and after that pattern of pious abstinence, Charles II., had reigned for a quarter of a century, the feeling of the country was still so substantially Puritan, that the Lord's Day Act was passed, which still regulates the English Sunday. By this Act every one pursuing his ordinary calling on Sunday is Hable to a fine of five shillings, or, in default of payment, to be put in the stocks. Subsequent legislation has done little to add to, or vary this statute. A few acts have been passed to exempt particular trades from its provisions, and a statute of the date of George 11. prohibits the opening on Sunday of places of amusement, and of public debate. During the eighteenth century, the Act of Charles II received its construction from the Courts of Law, and the construction they gave was on the whole a liberal one. In the latter half of the century, general religious laxity had induced a very careless observance of Sunday, and fresh attempts were made to procure parliamet tary enactments for enforcing it rigidly. In 1794 and 1795 two bills for the purpose were brought into the House of Commons, but without success. How lax Sunday observance then was may be judged by the speech of a supporter of the second Bill, who said that (in the present year the building of great edifices is carried on openly, and in defiance of decercy, on Sunday. Fear of the French Revolution, the institution of Sunday schools, and the influence of the Evangelical party, combined to make the observance of the Sunday more strict in recent years; and modern Puritanism was at one period so strong, that it nearly procured the success of Sir Andrew Agnew's stringent Sabbath Bill of 1837. The first reading was carried by a majority of 146, and the second by a majority of 44. Public agitation and the prospect of a dissolution, which the state of the King's health rendered probable, made the House of Commons as afraid of their constituents as they have shown themselves in 1856. Fortunately, the bill could not be carried through all its slages before the King died. Parliament was dissolved, and Sir Andrew Agnew lost his seat."

(To be continued.)

TRISH INTELLIGENCE.

The Tipperary Vindicator gives the following particulars of the reconciliation of the Rev. Mr. Crotty whose apostacy some time ago caused such deep scandal:—"We subjoin," says the Vindicator "the following important and gratifying document. It has been written by the Rev. Michael Crotty, formerly of Birr, and whose schism which began in that parish so long ago as the year 1826, caused ruin to so many -the greatest scandal to religion-and universal anguish. With the origin and cause of that most unhappy schism, and with the wide spread, disastrous consequences that resulted from it, many of our readers are well acquainted. We need not, therefore, enter into a detail of them. It was caught at with avidity by the enemies of the Catholic faith in every part of the empire. It was formented by them—the Reverend Michael Crotty was encouraged and sustained in his course of rebellion by their co-operation -erected a conventicle of proselytism in the varish of which he had been the Catholic Pastor—and until within the last few months, when, touched by remorse and actuated by impulses of grace which he could not resist, be placed himself under the care of one of the Religious Orders in Dublin, and the result is told in language that cannot fail to be read with the deepest emotion in the letter we are authorised by his Lordship to publish. We may add, that the reading of the letter afforded unbounded satisfaction to all the Clergy present, and that the people were rejuiced when informed of its contents. The following is the letter:—

"Doblin, April 25th, 1856.

"My Lord-It may surprise your Lordship to receive a communication from me. It was my desire to wait on your Lordship, and throw myself at your feet, and implore that mercy and pardon of which I streets upon the Lord's Day, after the afternoon sermon, and cause take particular notice of such as shall be found foorth of their houses, vaging upon the streets, and cause cite them before the session, to be rebuked and censured. The climax of folly and lam compelled to approach you thus: Yet 1 entreat your Lordship to consider me as at your feet, one of the most unworthy Priests, but also one of the most sincere penitents that has ever knelt before you. Father, I have sinned against Heaven and before Thee, and am not worthy to be called Thy son. Deep, indeed, has been my guilt—deep also is my contrition, and I hope, while life remains, to prove it sincere. The hand of the Lord hath touched me. Yes, oh! offended Majesty! It is good for me that Thou hast afflicted me. Thou hast done it in Thy mercy to save me from perdition, and I am grateful for it. I kiss the rod, and adore Thy paternal hand. My Lord, I will not now say much, because I mean to act. Professions are useless where intentions are sincere. My object in addressing your Lordship is to make in some degree a reparation for the immense rams.' I devote myself henceforth to repair the scantended to me.

"I entreat of your Lordship to publish, when you deem it prudent, this heartfelt expression of my sorwill not spurn nor reject its repentant though unwor-

thy child.
"With the most profound respect, I have the honor to subscribe myself, my Lord, your obedient, but unworthy servant,

MICHAEL CROTTY. "To the Right Rev. Dr. Vanghan."

It is said that the Rev. Michael Crotty is at present venth day, but moral in so far as it prescribed the pleasure that the people should not be debarred, after in Birr, giving the best example in reparation of the been given to the first chairman, the meeting observance of some particular day. And Tostatus, morning service on Sunday, from such recreations as scandals of his former life. The Synod was then for-

mally proceeded with, and the proceedings, which were confined to the Bishops and Clergy, were conwere connect to the Bishops and Clergy, were concluded in two or three hours. The Curates of the diocese went into Retreat in the afternoon. The Right Reverend Dr. Ryan connects the Retreat. Mipperary Vindicator.

Sir Thomas Redington has given twenty acres of leading to the Sisters of Charity at Vindicator.

land rent free to the Sisters of Charity at Kilcorran. Mrs. Redington, his mother, gave nearly £6,000 towards the convent. The Sisters of the Good Shepherd Convent most gratefully acknowledge the re-ceipt of £5 from the Duchess of Norfolk towards the building .- Limerick Reporter.

SMITH O'BRIEN.—Already arise the sounds of welcome to greet the return of William Smith O'Brien to his native land. "A meeting of Irishmen in London was held on last Sunday, for the purpose of inviting him to a banquet and presenting him with an address, and a resolution to that purpose was carried unanimously. We are glad to find the warmth with which the case of our exiles was taken up in the Canadian parliament at a time when hope had almost died out in this country. But Irish blood and Irish sentiment are now everywhere, and those brave descendants of gallant Frenchmen toolwho voted for the motion, and defeated the endeavour of the government, know how to sympathise with men who strive for freedom.-

The Munster News states that a strong popular desire exists in Clare, to return Mr. W. Smith O'-Brien as a member of Parliament at the next opnor-

THE PEACE ILLUMINATIONS .- On Thursday evening, (24th of may,) the public buildings of Dublin were illuminated, for the purpose, as well as we can gather, of commemorating at once the Queen's birthday and the peace so very glorious and satisfactory to England. A few private buildings too had crowns and stars and initial letters blazing away in front. The magnificent establishment of his Excellency's night cap maker was prositivally described while the residence of his was positively dazzling, while the residence of his sole bootlace manufacturer resembled Mount Vesuvius. A pretty effect was created from time to time by the failure of the gas jet of some of the letters, or their being blown out by the wind, puzzling the wits out of the promenaders in the vain endeavour to make any recognised word out of the remaining visible letters. An immense crowd was congregated in the Phoenix Park, looking at the fireworks, which at intervals shot brightly up to the sky making the stars seem to hide their diminished heads. But only for a little time. When all-was done they looked down and smiled on the drifting smoke, and the crowd that must pass from beneath them too, only a little more slowly.

FARMERS PROSPECTS -- A western paper (the Mayo Constitution) says—" When war's alarm ceased to be sounded, and for the clash of arms were exchanged the cooings of peace, ending in a national thanksgiving, farmers were frightened from their propriety,
and a reign of "croaking?" commenced which has
not had long existence. The general cry was "cattle will sell for nothing, farmers are wined, there will
be no demand,?? and the usual amount of illforeboding prognostications which are consequent on any great political or social revulsion. But, extraordinary to relate, the prices of May, 1856, are just as brisk, and the demand much greater than in May, 1855, and this notwithstanding the depression of the corn mar-kets—with potatoes and all other agricultural products a drug; still, prices are steadily advancing, and each succeeding fair indicates further advances. We have been informed by extensive farmers that not only cattle in condition are in demand at full prices, but also young stock, while sheep are unexpectedly much locked after, which may be accounted for by the present prices of wool, which range from 20s. to 22s. per stone. As for pigs, they have not been so dear for many years past, which is chiefly owing to the transit of stores by steamer from Westport and Sligo, and the abundance of potatoes in the country."

EXTRAORDINARY SCENE IN CLIEDEN .- On Thursday this hitherto quiet and peaceable town was thrown into the greatest state of excitement. It being a day of very particular devotion in the Catholic Church, the congregation were there assembled, and as they were returning therefrom and quite adjacent thereto, on the public street was placed the Rev. H. D'Arcy, J.P., having as his companion the Rev. W. H. Burke, formerly a Priest, intercepting the public, preaching to or rather haranguing the Catholics as they were returning home, and endeavouring to excite by finding fault with their religion: A posse of the constabulary was on the spot. The Parsons continued there for a considerable time, but; his Reverend worship, finding his auditory both inattentive and most unruly, he, of necessity, shifted his stand to the square, to which place he was escorted by the police, amid the hooting and grouns of the thousands, who by this time had assembled. At this juncture the Very Rev. P. Mc Manus, P. P., was returning from the chapel to the residence of his colleague, the Rev. E. King; as he approached the crowd the feeling at once was changedimuch cheering, and hats and caps filled the air. The Rev. Parish Priest, perceiving the excited state of the populace, advised them to depart when the Parsons, feeling their security rather uncertain, were abandoning the police and approaching the Priest, it is thought for refuge; and he, knowing their perilous position, mounted an eminence and besought the people to go with him to the chapel, it being the surest way to divert their attention. This being done, the Parsons were "left all alone in their glory" and their game lost. The inhabitants of the town, feeling indignant amount of scandal I have given. Obedience is at the conduct of the Rev. Mr. D'Arcy, held a public better than sacrifice, and to hearken than the fat of meeting in the chapel in the afternoon, for the purpose rams. I devote myself henceforth to repair the scan-dal I have given, in the hope that mercy may be ex-Amongst those present in the vicinity of the chair were Messrs. M. R. Hart, vice-chairman; and R. "I entreat of your Lordship to publish, when you deem it prudect, this heartfelt expression of my sortow, as some atonement of my apostacy, and as a proof of my sincere desire to be reconciled with your Lordship, and to be received again into the bosom of that Holy Roman Catholic Church, which I have offended and scandalised, but which, like a kind parent. fended and scandalised, but which, like a kind parent, chair. John King, Esq., was requested to act as secretary. Spirited resolutions were passed, and a committee composed of the chairman, Messrs. M. R. Hart, R. Joyce, John King, Peter Joyce, and James Flanigan, were appointed to draw up a memorial to the Lord Lieutenant, praying his Excellency to remove the Rev. Mr. D'Arcy from the commission of the peace. M. R. Hart, Esq., was called to the se-cond chair, and the thanks of the meeting having in Birr, giving the best example in reparation of the been given to the first chairman, the meeting sepa-

statement in bulk, though not in detail, of the enermous fraud perpetrated by John: Sadleir and his accomplices on that greatly swindles the Tipperary Joint Stock Banks of the that concern at now appears close on half a million of public money has been sunks. The present liabilities of the bank to the public are stated at four hundred and thirty thousand pounds, which, with the paid-up capital on five thousand four hundred shares—every penny of which had disappeared years ago-just touches the round sum of half a million sterling. Of this sum about one-half is due on deposits chiefly to farmers and small traders—one hundred and five thousand pounds on English drafts, and forty-nine thousand on current accounts, this latter item proving how successfully the delusion was maintained to the very last moment. To meet these liabilities, the assets of the bank are just enough to yield a dividend of 2s, in the pound. The nominal assets in cash, Government stock, and bills, amount to £90,000; but of the bills fully two-thirds appear set down as bad debts by the official manager, who, in his affidavit, states his belief that not more than £5,000, out of at least £50,000, can be recovered within the next three months. In point of fact, the bank seems to have had very little business of anjordinary mercantile or legitimate character, and that little served merely as a cover to its fraudulent practices on public credility. Its banking business, so far from paying profits, or even expenses, must have entailed a very heavy annual loss; but it is easy to understand how the accommodation given by its discounts to the supporters of Sadleirism in town and country served as the mainstay and bond of union to that faction. For that accommodation and support of the vile schemes of Sadleirism, the shareholders and depositors of the bank will now have to pay to the time of, say £50,000, and this is but a small portion of what Sadleirism will have cost its dupes. The heavy losses on bad bills discounted for political services, or for services still more dishonest in keeping up the delusion of the swindles, is but a trifling item compared with what is set down under the mild heading of "overdrawn accounts." Mr. John Sadleir "overdrew his account" to the extent of, say £200,-000. - Tablet.

JOHN SADLEIR ALIVE AND WELL.—The London correspondent of the Dublin Daily Express has the following:-" A very extraordinary statement has been made to me. It is that a letter has been received in Tipperary by some of the relatives of the late John Sadleir, bearing the New Orleans postmark, of recent date, and which states that the writer is happy to inform them that he never saw Mr. John Sadleir looking better than when the letter was written. This is, of course, connected with the report which was spread abroad some time ago, that the body found at Hampstead was not actually identified as that of John Sadleir. There are some persons who still think that many circumstances connected with the disappearance of large sums of money which Mr. Sadleir was known to have raised just prior to his death, justify the belief that the suicide was a stu-pendous juggle, and that he is still alive."

DECLINE OF PAUPERISM .- There is a reduction of nearly 50 per cent. in the number of paupers this year in the Galway workhouse as compared with the corresponding period in 1855. In the latter year the number were 862 to 487 in 1956.

STATE OF TIPPERARY.-It is most satisfactory to be enabled to record the tranquillity of our county, and the excellent conduct of its people. Up to this there is not, we are credibly informed, a single prisoner in our county gaol for trial at the ensuing summer assizes ! One word of comment upon such an announcement is quite unnecessary .- Free Press.

THE DUTIES OF IRELAND .- A few years ago the wise men of the world were in the habit of saying that we had done with religious wars—that mankind had become too enlightened to fight for speculative opinions, and so forth. Now, however, a change has come over the public mind, and a religious war does not seem quite impossible. The Emperor of Russia waged a religious war upon Turkey, and we took part | Church, and checking the tyrannical excesses of the in it, and all the fruits we derive from it is a religious | English Government. Tablet. fruit—the liberty of the Greek heretics, for which Catholic France has so nobly fought. A religious war seems, no doubt, a very preposterous thing to men. who make war to sell opium, or threaten it because more respectable to fight for religion than for opium or sulphur, and we would rather have our portion with Peter the Hermit than with the fleet which menaced Naples, in the sulphur dispute, Att is not the intrinsicvalue of Mr. Gladstone's opinions that makes us; tremble when we hear them. Unfortunately for the peace of the world, he is in the House of Commons for life, unless the Oxford tradition go the way of so many others, and it is therefore unpleasant to remember what he may say. The House of Commons listens to him because he, too, earned a certain repulation, and he is likely enough to find himself in office again. He has laid down in distinct terms the necessity and the duty of a religious war, and all men know what he means by that. In the debate upon the peace, on Tuesday night, May 6th, the right honorable gentleman said: "Standing on the firm ground of principle and precedent, we are bound to see that those who profess the same faith with ourselves are not trampled on." The principle laid down is one of war against all Europe on the part of England, and against England on the part of Europe. Mr. Gladstone is not a man who sees two things at once, and we believe he never contemplated that his principle might be turned against himself. He looks abroad and sees oppression, and his eyes are so dazzled by the vision that he can see nothing of the kind at home. still less that he is an accomplice of the oppressor himself. Now, if we are togo about the world redressing the alleged wrongs of every scoundrel who rendunces the Catholic faith, we shall have plenty to do, and the Gladstone himself will be the first do, and Mr. Gladstone himself will be the first to seek for the exceptions to the dismal rule he has laid down. We shall have to fight France, whose fines and imprisonment await the co-sympathisers of Mr. Gladstone. Russia, too, though, heretical, sympathises only with one kind of hieretics, and Mr. Gladstone will find there many "who profess the same faith" with himself "trampled" ou with little ceremony, or, when too troublesome, consigned to Siberta.

We shall renew the times of the Crusades, but on the was then about nine colock; he that the Irish Establishment, was an anomaly, in was beaten there by Joseph Agnew, belonging to the theory, as representing so small part of the population was beaten there by Joseph Agnew, belonging to the theory, as representing so small part of the population was beaten there by Joseph Agnew, belonging to the theory, as representing so small part of the population was beaten there by Joseph Agnew, belonging to the theory, as representing so small part of the population and had been a feeble, an ineffective, and a corrupt succor. If this principle of Mr. Gladstone be true—

Reilly, Joseph and William Fleming, and Richard institution in practice. All expression of strong feel—with other parties from different parts of the country in the country of Mormons, there is a non-marked that we dispute it for simmons. These parties, having been identified, ing in this debate was on the side of the assailants of or Boston, whence they will preced by the rew were called in and placed on the table beside the trish Establishment, and not on the side of its de
a moment—other nations may alopt it, and the Englishment and placed on the table beside the trish Establishment, and not on the side of the rest and northern route to the parties. For all the country in the country of the population and believe and the trish that the line that the s monatur outs, name and an anti-constitution of the second of the secon

to the principle; on the contrary, we are ready to adopt it, and hope that other nations will be equally ready with Mr. Gladstone to preclaim it. We have everything to gain by this doctrine, and nothing to lose; for we are "trampled on," and there is no people in Europe so trampled on as we are. We profess the faith of France, Austria, Spain, and Rome. We are a majority in Ireland, but English robbers hold possession of our property, and threaten to deprive us of the remnant left us. We ask nothing but what one of our oppressors says is justice. Mr. Gladstone is quite ready to interfere in Turkey for the Greek heretics; in Italy against the Pope, and in defence of any infidel there, but nobody believes that he is so honest as to welcome foreign interference in behalf of Irishmen. We are to suffer without help from any one, because we are the helots of the Anglo-Saxon We have no occasion to carry Mr. Gladstone's principle to the same length: we are satisfied with it on a much more limited scale. We shall be contented to see it carried out at home among ourselves without invoking the sympathy either of Austria or of France. All we desire is that we should become alive to its value, and regard religion, with the duties that belong to it, as more important than other matters, the beginning and end of which are in this world, with the exception of the penalties attached to them. If we had but the spirit of men, we could do ourselves all that is needed; and what is much more, prevent Mr. Gladstone from interfering with the Holy See. We are the advanced guard of the Church; it is because we Irishmen sleep at our posts that the enemy is able to assail the Holy See. There is no power in Europe, except England, which can venture to attack the Pope with apparent impunity, and England could not do it if Ireland were true to its duties. The Irish race, in the providence of God, has been a missionary; it has carried the Faith into America, and planted it in the British colonies. It has revived it in England itself, where it was dying out but for the Irish immigration. We have heard it said that wherever missions flourish in England, it is where the race which St. Patrick blessed has settled, and where it forms the substance and the root of the congregation. It is an honor to the Irish race, next to that of the Italian, among whom it is the will of God that His Vicar should live; but unfortunately there are too many Irishmen, and too many Italians, who are insensible to the call of God's providence, and indifferent to the work they have to do. The Irish people have in their hands the keys of the world, and it is in their power to be the benefactors of the Pope himself. They can save him from Sardinia, and render the threatening of the English Government ridiculous. This is their work, and would that we knew it, and accepted it with a generous heart. There is faith in Ireland and a spirit of obedience hitherto un-corrupt. The great body of the people is sound, and there is not in Europe a more faithful nation. We have the power to destroy the schemes of the English Government, and to paralyse their arm when they lift it up to strike at the sacred person of the Pope. We put it in all seriousness to those who have any influence in Ireland, whether the position of this country does not require a better policy from them? Great opportunities are not given to be wasted, and it is not safe to resist grace. Our business is to keep the Faith, and we keptil in spite of England; we have even carried it into the heart of that country, and planted it there. We have now another duty thrust visibly upon; us, and if we prove unfaithful, we may lose the Faith itself. We are the advanced guard of the army of the Church and we must not betray our position. Mr. Gladstone himself admits the principle that we are "bound to see that those we profess the same faith with oprselves are not trampled on." It is our business, therefore, to take care that the Pope is not maltreated; for it is in our power to prevent it. It is the Irish elections that determine the relations of England with the Holy See, and it is Irish Catholics, Priests and people, who de-termine those elections. On them, therefore, is thrown the high honor of defending the liberty of the

THE LATE ORANGE OUTRAGE AND WAYLAYING AT against the Dungannon Orangemen came on for trial out been with her, the attempt to supply nurses for our army would have been a failure. Just before magistrates:—R.D. Coulson, Esq., R.M.; Robert Leaving Balaklava, they received the warmen before leaving balaklava. Wizy, Esq.; Robert Evans, Esq.; and Alexander M. Lyle, Esq. Thirteen persons were summoned by the police for these offences, but only eight were identified. No less than twenty five persons had been seriously beaten with leaded butts, "scull-crackers," and other equally dangerous weapons. The greatest excitement prevailed on the occasion.

John McCrossan, Esq., solicitor, Omagh, was
brought specially to conduct the prosecution. The accused were defended by Courtney Newton, Esq., and Samuel Young, Esq., solicitors, Danganuon, aided by C.C. Davison, Esq., solicitor, Moy.

Michael Doherty examined by Mr. M'Crossan-He stated that he lived at Moygashill, and was in the market of Dongarnon on the 1st May last; purchased some flaxseed on that day, which he gave to Michael Lappen to draw home for him; left the town early in the evening, and got home about half-past six o'clock; he left home and proceeded in the direction of Dungannon; it was then about nine olclock; on passing Mr. Agnew's field he met three men; they were calling "No Pope," and they told him to citize the Pope, but he said he would not curse the Pope or any one else, and they in reply said they would make him do it; he was first hit with a stone on the leg, and William Anderson came forward and struck him; witness knew Anderson before. (Anderson was here identified.) He was afterwards beaten at the Tunnel; he was knocked down with some weighty instrument; was kicked severely on the body; some of them saul he was dead; the party left him, but one man came back and kicked him on the

head. Patrick Vallely examined-Lives in Strangmore, and was in Dungannon on the evening of the 1st of May; came in after half-past six o'clock, for the pur-pose of buying meal and flour, and some honey for a sick child; after purchasing these things he left for home alone; when he got the length of Lord Rantur-

THE TIPPERARY BANK.—At last we have an official lish Cabinelinayino be allowed a monoply of virtue. Wilders. Aguew caught hold of him by the necker-atament in bulk, though not in detail, of the ener- We here in Ireland can have no objection whatever chief, and told him to shout "To hell with the Pope;" on refusing to do this he was knocked down; he was severely cut on the head; when down he was frequently kicked.

To Mr. Coulson-When in Hughes's he heard cries fimurder coming from the direction of the porter lodge; he had not been many minutes in Hughes's when Daniel M'Cearney and Daniel Murphy came in bleeding; Frank Doherty came in shortly after, and he was also bleeding from a cut in the head.

To the Bench-When he went into Hughes's there were three persons there-viz., Francis Loughran, Arthur M'Quaid, and Mick Hogan; these persons were also bleeding, and had the appearance of having been beaten.

Mary Loughran examined by Mr. M. Crossan-Is a servant; she was hired with Thomas Hazleton until the 1st of May last; on that day she was at the hiring market in Dungannon; left town that evening in company with four men-namely, Francis Doherty, Ned Fairon, James Lipsey, and Thomas Johnston; two of these were Catholies, and Lipsey and Johnston were Protestants; the first thing which happened to them was a stone thrown out of the demesne near to the porter-lodge; Thomas Johnston and witness were walking together a few yards in advance of the others; Johnston said, "throw no more stones this way;" they threw another stone a short time after, but not towards Johnston and her; the next thing occurred was a man standing on the road, opposite the porter gate whistling; Lipsey left Doherty, and said to this man, "to h-1 with the whistle;" to which he replied, "to h-1 with the Pope;" Lipsey said again, "to h-I with the whistler;" they ran at each other apparently angry, and caught each other in a peculiar manner by the hand. After this they were apparently reconciled; Richard Simmons came out of the demesne over the wall, and caught Ned Fairon by the neckerchief; William and John Floming and the two Reillys also came out of the demesne; Lipsey said it was not worth their while to beat a man with one arm (Fairon); Simmons and another man had a hold of Fairon; she got in between them, and put her fingers in between the kerchief and the neck to prevent them choking him; the other man said to her, "if she were a man as she was a woman she would get it herself;" she succeeded in relieving Fairon, and on looking round she saw Frank Doherty down on the ground, and saw Mark Reilly and William and John Fleming at him; saw one of them kick him; she was quite sare that the Flemings were there; is quite certain John Fleming kicked. [The witness identified one of the Flemings, whom she knew for four years.]

An old man named Francis Doherty, who was barbarously ill-treated on the same night, stated that, on refusing to curse the Pope, he was knocked down, and had his head injured, and besides several ribs broken. Witness did not wish to see the persons punished that maltreated him.

Several other witnesses were examined, who gave similar testimony; and, after speeches from the legal gentlemen on both sides, the magistrates retired, and remained for some time in consultation. On their return into court,

Mr. Wray (the chairman) said-The bench are unanimous that in this very atrocious case it is their bounden duty to exercise the discretion vested in them by the act of parliament, and to commit Joseph Agnew, William Anderson, William Hurst, John Reilly, Mark Reilly, William Floming, and Richard Simmons to gaul to the next assizes without bail. In the case of John Fleming, who has not been identified by the witness Loughran so positively as the others, we will exercise our discretion by admitting him to bail, himself in the sum of £30 and two sureties in £15 each.—Abridged from the Ulsterman.

GREAT BRITAIN.

SISTERS OF MERCY FROM THE CRIMEA. - The Rev. Mother who founded the Convent at Derby, and who with fifteen other Nuns atlended the sick and wounded at Scutari and the Crimea during the whole of the war, arrived in this town to-day (Friday), and will remain some time. Miss Nightingale, in one of her letters, declares that the services of these ladies, accustomed beforehand to wait on fever and cholera General Coddington, Of course they gave their services gratuitously.—Derby Reporter.

The Times on the debate in the House of Commons upon the "Trish Church" question, remarks that:-The vote on Tuesday evening on Mr. Miall's motion was, perhaps, as satisfactory a result as the Irish Church could expect from so uncomplimentary a debate. The character of the whole debate was a reluctant and grudging conservatism, a determination to maintain an existing state of things, joined with an absence of all strong feeling for it. There was a dogged sticking to the de facto ground. The Irish Establishment existed, it was protected by a clause of the Union, it must not be touched, then, in any such way as that proposed by Mr. Miall; national caution, national good faith, the claim of an established institution, the fear of change, the sense of difficulties, were all on its side. But nobody could speak an affectionate or enthusiastic word for it. There was nothing in its history to appeal to—no great work to point to. Nobody could say that it had diminished Romanism, or done any remarkable service of any kind. There was a hanging back from the defence of it; everybody on that side wished everybody else to speak. But everybody else would not speak, but held his tongue. Mr. Kirk "was not going to defend the Established Church in Ireland, because there were many hon, gentlemen who could defend it bet-ter than he; could.?? But the hon, gentlemen who could do so did not think it worth while to get upon their legs. Mr. Newdegate and Mr. Hamilton could say a few commonplaces, which they evidently got over as soon as they could, but the general activities of the friends of the Irish Church was more damaging to it than even the hostility of its assailants. "Mr.: A. Stafford found it much easier to call upon Government for a demonstration in favor of the Irish Establishment

fenders; and when Mr. Miall appealed to "a clear distinction between Protestantism as a spiritual principle and Protestantism as a political institution, and did not think that the House believed that [spiritual Protes;antism resided in wealth unjustly gained or in favor improperly bestowed," he expressed a higher and nobler sentiment on his own side of the question than any which was expressed throughout the whole debate on the other. When, too, he denounced the injustice and tyranny, the selfishness, the jobbing that had characterized Profestant ascendancy in Ireland, the House telt that facts were on his side, and that he had a right to speak with force and indignation. Meanwhile we congratulate Mr. Spooner and his party on this first result of his anti-May nooth victory. It appears from this debate how this victory has worked, and how it will work. The principal advantage it has given has been to the opponents of the Irish Church Establishment. Mr. Miall "looked upon the disendowment of Maynooth as a measure which ought to be carried, but it was one which could not safely be carried alone." "Take away," says Mr. Hadfield, these grants to Maynooth and to Irish Presbyterianism, and the Church of Ireland must fall." Was there ever an apter illustration of the effect of giving certain people plenty of rope? Let Mr. Spouner and his party have their own way about the Maynooth grant, and the Irish Church has immediately an argument of tremendous strength against her. The compact is unsettled, and the equilibrium can only be restored by one measure. The compensation for Maynooth is the destruction of the Irish Establish. ment.

Two subjects of interest occupied the House on Tuesday, 27th ult. The first was an attempted vindication of Mr. Pollock. Now, as to this, the defence of Mr. Pollock seems to be, that on one estate, the tenants consented to give up their holdings for compensation, and only nine had been evicted. On this estate the population had increased, and 742 persons had professed themselves well pleased. The defence for the other estate was, that Mr. Pollock had only "endeavored to effect considerable improvements," and had resorted to legal proceeding," to show that he was legal owner and had legal rights." Well, these legal proceedings are the very attempted evictions of which we complain, and which have failed only through legal technicalities. The real defence of Mr. Pollock is, that he does not intend to murder the tenantry, but to convert them, for their own good, and for his profit, into laborers subject to dismissal, instead of tenants subject to rent. And it is against this very conversion that our voice is raised. Mr. Drummond, however, is keenly alive to "the tremendous inquisition that this house will become if it allows of statements being made in reference to the management of our estates in the absence of every one capable of meeting them." Mr. Miall's motion for a committee to consider the temporalities of the Irish Church was rejected by a majority of 70. His speech was not powerful, and the debate was dull. Mr. Newdegate newdegated against the motion, on the ground that Catholicism was diminishing and Souperism on the increase.: Lord Palmerston made a characteristic speech. The Catholic members, whose loud "Hear, hear," had stirred the bile of Mr. Newdegate, were silent when it came to their turn to speak. Mr. M'-Gregor, who would turn his back upon the Speaker, was called to order till he sat down, and a majority of 70 voted to maintain the incubus. — Tublet.

The trial of Palmer is over, and the wretched man is found guilty, as every one expected. So monstrons a combination of villary as this trial has brought to light has not often been met with in Christian times. Robbery, forgery, perjury, adultery, and murder of various kinds, and in cold blood, are sworn to either against this man or his nearest friends. The mutderer himself adds hypocrisy to nearly all the list. He is calm and even cheerful. On Monday night he declared his innocence to his brother, saying, "There is a God above who will stand between me and harm." But, as the author of "Callista" remarks, "There is the calm of Divine peace and joy—there is the calm of heartlessness—there is the calm of reckless desperation." Under which head does Palmer's calmness come? With his case before us, we cannot account calmness and speaking of God as any proof of a good death. Sir B. Brodie observes that he never knew more than two persons die otherwise than calmly, and he accounts for the mitting itself to any necessity, and that the struggle, if any, comes when the necessity arises. One of the worst features in the case regarded the medical! evidence for the defence, which the Attorney-General characterised as "trafficked evidence." How many undetected ruffians of the Palmer sort, waiting a sufficient inducement to be as bad as he, according to their capacities, are at Epsom to-day?—Correspondent of Tablet.

The Sunday band question, without diminishing, does not increase in interest, and the whole question of Sunday observance threatens to create disputes among Protestants, which may lead to unexpected consequences. The result will probably be favorable to our cause, as, speaking broadly, the Catholic is known to be the popular view of the subject. The Sunday League have applied at Moorfields for the help of Catholic speakers at their meetings, and the Sabbatarians have placarded London with the ancondcoment that Romanists and Pusevites are the only religious parties in favor of the bands.

MARRIAGE WITH A DECEASED WIFE'S SISTER .- A report has just been issued by the House of Lords on the marriage law question, with respect to marriage with a deceased wife's sister. The committee discussed the question at considerable length, and present the several aspects in which it may be viewed. They are of opinion that the statute of William against marriages within the affinities specified, has failed in its object. They believe that the marriages prohibited by law are carried on to a considerable extent, but in consequence of the secrecy observed no return can be obtained. The committee do not recommend any legislative enactment, either permissive or prohibitory on the subject, but leave the question, with the report and the evidence, to the wisdom of parliament.

On Wednesday morning week a party of Mormons,

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

REMITTANCES;

ENGLAND, IRELAND, SCOTLAND & WALES

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THE TRUE WITNESS

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 20, 1856.

ARRIVAL OF THE AMERICA. Halipax, June 18th.

.The Steamship America arrived here this morning, en route for Boston.

Her dates, are to Saturday, 7th inst.

The leading papers in England continued to be occupied with the difficulty between the Governments of the United States and Great Britain but nothing more than un-official talk had been developed. The London Journal had published with some show of

authority, but of course without positive knowledge of the fact, that Mr. Crampton had been dismissed. The announcement had scarcely any effect on the funds. The business in American Securities were to a limited

extent, and prices had a drooping tendency.

The advices by the Atlantic bave extended a depressing

influence on the Liverpool Cotton market, prices had reached is 6d to 188d per lb. The business of the week amounted to about 5000 bales. On Breadstuffs a firm tone presented, and for some dis-criptions of wheat the quotations show a slight advance

on the quotations of the previous Friday. In the provision market there had been some triflin fluctuation. Beef was unsettled and pork rather lower.

Lard was quoted one shilling higher.

The Londo Money Market had undergone no change.—
Consols closed on Friday, 16th at 941 to 941.

That cause must necessarily be a bad one, that policy arbitrary, and that legislation unjust, which can be defended only by an appeal to the precedents of the Lower Empire, or the arbitrary edicts of the despots of harlot-ridden France in the seventeenth and eighteenth centuries; and assuredly the statesman who in Canada in the present day is obliged to fall back upon such a line of defence, thereby admits that his policy is opposed to the first principles of civil liberty, and of Christian morality. The legislation of many of the Greek Emperors-of the English Plantagenets—and of a Louis the fourteenth or fifteenth-may indeed often be appropriately cited, not as affording precedents to be imitated, but as warning of dangers, which, as freemen and as Christians, we are in duty bound to avoid. Of this selfevident truth, the writer, who in the Montreal Herald and Transcript of last week, takes up the cudgels for Mr. Drummond, in the matter of the "Religious Corporations" Bill, seems scarcely to be

aware. This gentleman wastes a deal of paper, and makes a great display of historical research to prove what der the Greek Empire—the Planta enet and Tudor dynasties in England-the French Bourbons- and Protestant historians. European Governments generally - measures analogous to, and often more stringent than, those which have passed our Canadian Legislature, were often enacted against the Catholic Church. This fact, which no one dreamt of contesting, our author has fully established—but what then? The question at issue is not—were such things done?—but—were they justly done? That Mr. Drummond can cite precedents for his Bill is true-but this avails him nothing, unless he can show that such precedents should be followed in Canada. He must show-not only that restrictions were placed in former ages upon the Church, by Kings and Emperors, but-that such restrictions were just and necessary then, and are just and necessary now, in Canada. And unless he adopt as his major premise that all the legislation of Greek Emperors" and French Bourbons in ecclesiastical matters, was always just and worthy of imitation, he cannot conclude, from the simple fact that they did impose restrictions upon the Church, that similar restrictions should be imposed upon her by

In the article alluded to, the writer furnishes us with a long array of questions to show:-

1. What are the real provisions of the Canadian

" Religious Corporations" Bill.

2. How far Mr. Drummond's late colleagues, and the members of the present Ministry, are responsible for that measure.

3, That similar laws have been enacted in all times, " without its ever being supposed that they conveyed any expression of contempt for religion, or

What, for instance, does Mr. Drammond think of those.
 Imperial edicts which deprived heretics of all power of disposition over their property:—

Sunt et alie jussiones generales, quibus eis"-heretics -cure a sine justiones generales, quides en merica en el faciendi testamenta, vel per donationes aliquid conferendi facultas sdimitur, vel ex donationibus ant testamentis aliquid capiendi."—St. Augustin Cont. Ep. Parmeniani lib. 1, c. 19.

their venerable functions."

Our author adds :-Our quotations will all be from approved Catholic

writers, chiefly from well known books upon French law." We have nothing to say about the manner in which the writer has accomplished the first two of his objects; further than this-that, having fairly stated the provisions of the Bill, he clearly shows that all Mr. Drummond's late colleagues, and the members of the present Ministry, are, equally with Mr. Drummond, responsible for it; he has also shown that analogous measures have been enacted in all ages of the Church. But, the one thing needful to show -that such measures were just, or in any way sanctioned by the Church—he has not shown: though he has clearly established the fact, that they were always, and everywhere, by good Christians, looked upon as conveying the severest reproach upon the ministers of religion, and as tending to bring Christianity into contempt. When to this we add, that the "approved Catholic writers," whom he quotes. are for the most part composed of the unprincipled, servile French lawyers of the reigns of Louis the fourteenth and fifteenth-men whose conduct in a great measure caused, if it does not fully justify, the norrors of the first French revolution—and of historians like the infidel Gianone, we shall have given a tolerably fair idea of the authorities by means of whom Mr. Drummond attempts to justify his present hostile attitude towards the Catholic Church in Ca-

The caption with which our author prefaces his long array of extracts contains a fallacy: which vitiates his whole argument; and which needs only to be pointed out to destroy the effect of his logic. He beads these extracts thus:-

WHAT HAS BEEN THE COURSE OF CATHOLIC LEGISLATION IN ALL TIMES.

And by way of illustration he cites numerous instances of Anti-Catholic legislation, or of legislation dictated by a spirit of jealousy against the Church. Now the whole force of Mr. Drummond's argument depends upon the applicability of the predicate " Catholic" to the "Legislation" which he proceeds to cite. But to call such "Legislation" Catholic is a gross violation of truth, for it was a Legislation eminently anti-Catholic; and all that Mr. Drummond therefor has succeeded in showing is this-That in all time, from the first day of the Church's existence to the present, she has had to contend with Kings and Emperors and Parliaments-and that her most dangerous enemies have ever been found amongst her own children; Mr. Drummond need not have left the precincts of our Canadian Legislature to establish such a well known fact. We will however proceed to analyse some of these instances of so called "Catholic Legislation;" and thus endeavor to ascertain what they are worth—how far they tend to bear out our authors third proposition-and how far they afford precedents which it is necessary, or desirable to follow in Canada.

Our author begins with the "Catholic Legislation" of Pagan Rome.† Here no doubt he can find many precedents for his "Religious Corporations" Bill. A Nero and a Dioclesian will furnish him with many a model, and one which Christian! Emperors, and "most Christian! Kings" have not disdained to copy :-

"In ancient Pagan Rome" says our authorcorporations were not allowed to take gifts or bequests without special authority;" and of course under the Pagan Emperors the Church could not openly or legally, hold or inherit property. What respect the Church entertained for this "Catholic Legislaevery tyro in history is acquainted with, and what tion" of Pagan Rome-a legislation which our Cano one has ever dreamt of denying-viz., that-un- nadian legislators are desirous of imitating as closely as possible—may be learned from Gibbon and other

"It had been provided by several laws," says Gibbon when treating of the fortunes of the Church under Pagan rule, "which were enacted with the same design as our statutes of mortmain that no real estates should be given or bequeathed to any corporate body, without either a special privilege or a particular dispensation from the emperor or senate...A transaction is however related under the reign of Alexander Severus, which discovers that the restraint was sometimes eluded or suspended"—c. 15.

From this we learn that the anti-Christian legislation of Pagan Rome, and the "Catholic Legislation" of Mr. Drummond were in spirit one and the same; and that the laws of the heathen Emperors "were enacted with the same design" as were the restrictive clauses of Mr. Drummond's " Religious Corporations" Bill. A new era however was inaugurated or to clerics in their private capacity only; but lest with the accession to the Imperial throne and the every one at liberty to give or bequeath of his own conversion to Christianity, of Constantine; and a system of legislation, the very opposite of the anti-Christian or " Catholic Legislation" of the Pagan Emperors, was then adopted:-

"It was amongst the first effects of the conversion of similar restrictions should be imposed upon her by the Legislature of Canada. We have been thus particular, because Mr. Drummond seems to forget that from a single premise, no conclusion can be drawn.

In the article alluded to, the writer furnishes us

These edicts, which, as the very opposite of the " Catholic Legislation" of Mr. Drummond we suppose we must qualify as "anti-Catholic, were first partially repealed by an edict of Valentinian 1stan Emperor to whom we are indebted for the first encroachments upon the "right of testament" in favor of ecclesiastics; and for those restrictions of which we are told that it was never "supposed that

These men, of undoubted talents, were almost without exception Gallicans, or Erastians, of the worst description —that is, as nearly Protestants as possible. Their funda-mental principle was, that the State-was supreme over the Church -a principle which the Church abhors.

† Our quotations—unless the contrary be stated—shall all be from approved Protestant, or Non-Catholic writers.

any repreach of ministers of religion who kept within they conveyed any expression of contempt for religion, or any reproach of ministers of religion." As the author relies much upon this edict of Valentinian, and cites St. Jerome as approving of it, we propose to investigate by the torch of Protestant bistory, its origin and its provisions -and to show that it was felt as a most severe reproach upon Chris-

tianity, and its ministers. When the " Catholic Legislation" of Pagan Rome only no longer dangerous, but was almost necessary to advancement in the State-numbers ostensibly embraced that religion, who had no intentions of submitting their lives to its precepts. It is not therefore wonderful that in a generation or two-A. D. 370-a admittance within the sanctuary; and that they often grossly abused the influence which their position gave them over the minds of the faithful. These educational system is the favorite nostrum of all potheir dupes large sums of money, either as gifts or bequests, "under the pretence," as Gibbon says, "that they were the instruments of charity and the in particular, which they defrauded by expending upon their own sensual gratifications, those riches which they had received in trust for the Church, and the from the pollution of an American system of educarelief of the poor. To remedy this crying evil, the Emperor issued his edicts; which restricted, not the is this our sacred duty to be accomplished? gifts or bequests of the faithful to the Church, or to their private capacity. We quote from the Protestant historian Gibbon:

"He—Valentinian—admonished the ecclesiastics and monks—not to frequent the houses of widows and virgins; and menaced their children with the snimadversion of the Civil Judge. The director was no longer permitted to receive any gift or legacy, or inheritance from the liberality of his spiritual daughter"—c. 25.

It would seem therefore that the object of Valentinian was not to check the increase of Church property, or to restrict the right of individuals to give of their own, as much as they pleased, for religious or charitable purposes; but rather to protect the Church against the frauds perpetrated upon her by her own ministers, who too often squandered upon themselves, the alms which Christian piety had designed for the adornment of the altar, or the support of the poor. And that this was the effect of this edict-that the Church, or ecclesiastical body corporate, gained in wealth by these restrictions upon individuals, or rather upon their power of obtaining money under false pretences—we learn also from Gibbon, who tells us that one consequence of the imperial edict was:-

"That if the ecclesiastics"—the individuals—"were checked in the pursuit of personal emolument, they would exert a more laudable industry to increase the wealth of

Yet even this legislation, though conceived in a totally different spirit from the legislation of subsequent ages, wrung many a bitter sigh from Christians like a St. Jerome, or a St. Ambrose. In view of dividuals from lavishing upon themselves funds destined for her service—these great and good men edicts-but they could not refrain from shame and sorrow as they reflected that they were necessary .--Whatever Mr. Drummond may tell us to the contrary, St. Jerome did feel that the Valentinian edicts of 370 did convey a most severe reproach upon the Christian ministry-did give opportunity to the enemies of Christianity to triumph.

"Pudet dicere"—he says—"I am ashamed."-Why should he be ashamed, if he did feel that these edicts conveyed a reproach? " Doleo"—" I mourn." Why should he mourn; did he not feel that thereby the cause of Christianity had received an injury?

It is not our present object to defend the justice deep shame and sorrow to a St. Jerome, and a St. Ambrose. It is enough for us to show that they were conceived in a spirit very different from that which dictated the restrictive clauses in our Canadian "Religious Corporations" Bill; and that the Band, playing "Patrick's Day," &c. object proposed was the very contrary of that aimed at by our Canadian legislators. The edicts of Vato the Church, or Ecclesiastical body corporate, for religious or charitable purposes. Mr. Drummond's Bill, on the contrary, without even the pretence that abuses exist, restricts gifts or bequests to the ecclesiastical corporation, and for religious and charitable purposes only; but leaves every one at liberty to give or bequeath of his own, as much as he will, to the individual members of that corporation, and in their private capacity. The object of the former was and yet the writer in the Herald adduces these edicts of Valentinian as analogous to, fand as a precedent justificatory of the restrictive clauses in Mr. Drummond's "Religious Corporations" Bill!" He must certainly have great confidence in his readers' ignorance of history!

Whatever may be the general opinion concerning the Commercial Advertiser's wholesale denunciations of our Yankee neighbors, it will, we think, be generally admitted that, unfortunately for the cause of religion, morality, and education in Canada, there we clip from our above named cotemperary :--

tion of Canadian children; introducing their own school books, filled with false history, and corrupt morality. ... It is our sacred duty to keep them"—our children—" from the pollution of these American school books, and to take care that the place which they would occupy is filled with proper means of instruction."

In the above remarks, we, as Catholics, concur; and take the liberty of congratulating our cotemporary upon the sound views which he entertains upon the "Education" question. It is our duty, it is the was suspended by the edicts of Constantine, and duty of every honest parent, no matter to what dewhen in consequence, to profess Christianity was not nomination of professing Christians he belongs, to take up his parable against the Godless and immoral system of education, that, under the favorable auspices of Mr. Egerton Ryerson, has been imported from Massachusetts into Canada. "Yankeeism" in education—that is, education without religion—is the number of worldly minded, sensual men had obtained crying evil of the day; an evil that menaces not only individuals—not corporations—often obtained from litical charlatans; it is the universal panacea of demagogues for all our diseases; one which they will persist in thrusting down our throats, grumble as we may, and no matter how loudly we may protest stewards of the poor." They thus obtained money against the nauseus dose. What mercury is to the under false pretences; and thereby inflicted an injury, ordinary quack-salver, so is the Massachusetts' school not only upon society in general, but on the Church system to the Ryersons, and other political "Jack-Puddings" of Canada.

Yes; it is our sacred duty to keep our children tion. But how, we ask the Commercial Advertiser,

We see no means by which it can be effected save ecclesiastical corporations—but to individuals, and in by securing to our children the advantages of a religious education. But a religious education is, in a mixed community like ours, incompatible with a "Common" education. We therefore fall back upon the conclusion that it is the sacred duty of all parents to oppose a "Common" School system, and to make every exertion in their power to emancipate their children from the vile yoke of State-Schoolism which the Ryersons, and George Browns, of Upper Canada would fain impose upon them. If consistent therefore, and true to the anti-Yankee principles which he professes, we shall have henceforth to reckon the Commercial Advertiser amongst the friends of " Freedom of Education."

MR. FERGUSON'S IRISH PIPES.

We had the rare pleasure on Tuesday evening of hearing Mr. Ferguson's admirable performance on the Irish Union Harmonic Pipes; and were glad to observe that every one present seemed to enjoy it as much as we did ourselves. It was a regular musical soirée, reminding one of the old feudal times when ministrels played in hall and bower. Mr. Ferguson's highest ambition is to fill even in a measure, the place of the harpers and pipers of other days, and hence it is that there is in his playing no affectation of the operatic style, (the furioso style it might aptly be called); with him, all is easy, graceful and simple, going straight to the heart, after the manner of the great masters who made the harp of Erin famous in the monstrous evils to which it was intended to put a stop, and of the advantages which it was intended to without emotion, Mr. Ferguson's "Dear Irish Boy," confer upon the Church, by preventing disbonest inor could any Scotchman listen unmoved to his "Scots wha hae." To our taste, these noble old might indeed acquiesce in the propriety of these strains of earlier times have a meaning and a power that place them beyond the most elaborate compositions of these scientific lays of ours. This may, we know, be disputed, but not, we are convinced by any of those who had the good fortune to hear Mr. Ferguson on Tuesday evening. The Odd Fellows' Hall was crowded to excess, and in the course of the evening, Mr. Ferguson received a welcome reinforcement in our new Sarsfield Band who kindly placed their services at his disposal. Their appearance was hailed with satisfaction.

The great incident of the evening was the entrance of Captain Devlin with his company, and a fine soldierly body of men they are. The Sarsfield of these edicts of Valentinian, which caused such Band played the company to the Concert room; and performed, during the evening, several marches and other pieces in good style. After the Concert had concluded, the company marched through several of the principal streets of the City, headed by the

The friends and admirers of Mr. Ferguson will be glad to learn that the Mechanics' Hall has been lentinian prohibited gifts or bequests to individuals, secured for this evening, when we hope to see it filled to overflowing. Next week Mr. Ferguson purposes visiting Quebec. We bespeak for him a favorable reception from our friends there.

> We have much pleasure in announcing the approaching visit to Montreal of the "Chanteurs Montagnards Bearnais Pelerins de Rome et de Jerusalem," where it is their intention to give several of their celebrated musical performances.

therefore the direct opposite of that of the latter; putation, having had the honor of performing be-This company of artists enjoys a world wide refore all the Sovereigns of Europe; and we feel assured that their merits will be appreciated by the lovers of music in Montreal. The following notice is taken from a French criticism upon these distinguished artists.

The Chanteurs Montagnards have traversed the whole of Europe; and inthe different countries which they have visited, they have not failed to reap that ample crop of laurels which both their splendid talents, and the charitable object to which their talents are devoted, have deserved. They have undertaken, and with a generous perseverance have caris but too much truth in the following remarks, which ried out their design to aid the indigent inhabitants of their native valleys; and in the pursuit of this "American teachers, both in Upper and Lower Canada, laudable object, they have but the honor of singing have managed to engross a very large share of the educa- before fifty five sovereign princes in Europe, Asia,

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

As the few properties of the same

Their style of singing has an electric effect upon the hearers, lately remarked one of our poets-and inspires an ineffable love for religion and home. It is therefore with a sincere pleasure that we hear them, praise, and love them.

Their music is remarkable for its originality, full of grace and novelty; their melodies, of which some are accompanied with castanets, invariably elicit loud and enthusiastic approbation; whilst their sacred music seem as it were to elevate the soul to God.

These artists sing without any orchestral accompaniment; they have no leader apparently, but still their voices rise and fall together with a precision unknown until this day, and when they have ceased, still the sweet notes linger on the ear. Germany, the classic land of song, has produced nothing comparable to the wondrous effects wrought by these Alpine singers; and thus is it that in the land of Mozart and Beethoven, they have achieved their most splendid triumphs: - Communicated.

PASTORAL VISIT OF HIS LORDSHIP THE BISHOP CO-ADJUTOR OF MONTREAL.

We are authorised to announce that His Lordship will make his visits in the following order:-

M. P. 11201 20001EC 21	-		• •••		•••		' ס'		•
Rawdon and S	che	rts	ay,			19th	to	2 3d	inst.
Ste. Julienne,						23d	to	25th	55 -
St. Calixte,						25th	to	27tb	11
Ste. Sophie,						27th	to	29ւհ	91
St. Sauveur,				•	•	29tb			July.
Ste. Adele,					•			3rd	77
Solomban,		•	•	•	•	4th		6th	"
St. André,		•	•	•	•	7th	to	9th	,,
Ste. Marthe,		•	•			9th			3)
St. Regis, .		•				12:h			"
St. Anicet,						15th			>1
				•		17th			**
Huntingdon,	•		•			19th			**
Hichinbrooke,		•				21st			"
Hemmingford,		•	•	•	•	24th	10	Zoth	"
Sherrington,		•				26th			,,
His Lordship	vill	be	in	ton	n c	n or	a b c	ut th	e 29t)

We understand that the Right Rev. the Bishop of Bytown arrived in town yesterday, on his way to Europe. He is accompanied by the Very Rev. Mr. McDonagh, V.G., of Perth.

July.

ORDINATION IN ST. MICHAEL'S CATHEDRAL, TORONTO.-On Sunday last, 15th inst., His Lordship Dr. De Charbonnel, held an ordination in the Cathedral Church of St. Michael's, Toronto, when Rev. John Lee, was promoted to the holy order of Priesthood. The Rev. gentleman who is a native of the Diocese of Toronto, "is one of the first offerings, says the Toronto Mirror, to the sanctuary of God." In view of the limited number of clergymen in the new Diocese of Hamilton, His Lordship Bi-shop De Charbonnel has kindly lent for a time the services of Rev. Mr. Lee to His Lordship Dr. Farrell.

The inquest on the bodies of the late melancholy catastrophe at Longuevil still continues; and until it is over, we shall offer no comments upon it. The total number of deaths, up to this date, is 33.

FACTS v. FICTION .- Canada, says the Toronto Colonist, must be either Catholic or Protestant-if Protestant religious equality will be secured to all. So at least our cotemporary assures us. As a striking commentary upon the above, we copy the following from the Toronto Globe of Friday last :-

"Two amendments to it"—the School Bill—"were proposed, one by Mr. Felton—affirming 'that the Roman Catholics of Upper Canada should receive the BAME privileges in regard to Separate Schools, as the Protestants of Lower Canode. MR. FELTON'S AMENDMENT WAS DEFEATED BY A VOTE or 73 to 22."

From this we may easily judge what would be the condition of Catholics in this Province, were Protestantism here, as in Ireland, in the ascendancy.

. To the Editor of the True Witness.

Toronto, 13th June, 1856. Sir-I perceive in the True Witness of last week a violent attack on Mr. Cauchon. To one placed as you are, at a distance from the scene of the introduction and progress of Mr. Drummond's Bill, the castigation you gave Mr. Cauchon must certainly appear deserving; but to another, a looker on at all the bye-play, as I am, and possessing a knowledge of all the facts, your attack on Mr. Cauchon appears a little too severe, and somewhat premature. It is a principle of the Government we are living under, that the whole administration, and each member of it, are responsible (in theory) for every Governmental act of every member of that administration. Whence it follows that, on first blush, and in strict theory, you appear correctly to have held Mr. Cauchon as much responsible as Mr. Drummond for the obnoxious sixth clause. But when it is brought to mind that any one member of an administration may, at any moment, without consulting his colleagues, introduce into some Governmental measure, in the absence of his colleagues from their seats during that disorderly state of the House, called "Committee of the Whole," some provision calculated to ruin his colleagues, even at some danger to himself, either with the view of courting popularity for himself, or with that of forcing some of his colleagues to resign-I think you will agree with me in saying that Mr. Cauchon ought not to be held responsible for more than having trusted to a colleague who betrayed him. And I, who, in my place in the House, have seen every effort made by Mr. Drummond to bring up his Bill after his polite dismissal from office, steadily resisted by the Government, until Mr. Drummond consented to propose the amendment suggested to him by the present Ministry-namely, the erasure of that portion of the sixth clause, which was looked upon as objectionable by you; I, who also heard Mr. Drummond, when, in pursuance of the compact between the Government and him, he moved for a "Committee of the Whole" on his Bill, say, with fiendish cunning, not that he wished the mischievous clause to be amended, as we desired, but simply that he would be guided by the opinion of the House as to that clause—thus betraying the Government a second time; I, gislat in fact, who heard Mr. Drummond speak to the House on nada.

and Africa, and in almost all the Cathedrals, churches that occasion, as if he thought all the Clergymen of his Church to be death-bed plunderers and robbers, and as if he wished the House to retain in the Bill the abonimable clause entire, contrary to the firm and Catholic stand clause entire, contrary to the firm and Catholic stand-taken by the present Ministry; I, who also heard Mr. Drom-mond quote, on that occasion, the opinions of French Kings, whom he styled their Catholic Majesties, to the effect, that Catholic Bishops and Priests did tamper with dying men, and should be restrained from receiving be-quests; I, I repeat, who heard and saw all this, and more, that I could not without breaking confidence reveal. that I could not, without breaking confidence, reveal, must say that you would have hesitated before attacking must say that you would have hesitated before attacking Mr. Cauchon, had you been in possession of all the facts. All that you should blame Mr. Cauchon for, is his having trusted Mr. Drummond once. I hardly think you will doubt my desire to tell the truth, and to do what is right in all matters relating to my religion; but lest you should feel inclined to doubt the accuracy of my sources of inference of the facts. formation, I give you full permission to state the facts, and challenge Mr. Drummond to deny them. I will take upon myself the task of substantiating them, should he venture to contest their truth.

I am, Sir, your obedient servant,

A SPECTATOR.

With the permission of our Toronto correspondent we publish the above apology for M. Cauchon, for what it is worth. In our opinion it leaves his case exactly where it was before. Mr. Drummond openly asserted—and in the presence of M. Cauchon that the latter and all the present Ministry were responsible for the insertion of the obnoxious clauses of the "General Corporations" Bill, and that they were introduced with the knowledge, and with the consent of his colleagues. This assertion M. Cau-

The duty of M. Cauchon, or of any member of an administration is, to every honorable mind, clear. Rather than sanction, by his retention of office, measures to which he is conscientiously opposed, the man of honor would renounce all connection with the Ministry, no matter what the consequences might be; no possible excuse can be offered then for M. Cauchon. He is still part of the Ministry which sanctions the offensive clauses—clauses of which he must either approve or disapprove. If he disapproved of them he would have evinced that disapprobation by severing his connection with his Ministerial colleagues; and we must therefore conclude either that he approves of the said clauses; or that disapproving of them, he is ready to sacrifice the honor of his Church to the paltry interests of a faction. In neither case can M. Cauchon ever again expect to merit the confidence of the sincere Catholic, or the honest man.

THE TRAITORS IN TORONTO—FREEDOM OF EDU-CATION—JUSTICE DENIED TO CATHOLICS.

To the Editor of the True Witness.

Toronto, June 16, 1856. DEAR SIR-In the latter part of last week, Mr. Felton moved to give to Catholics in Upper Canada the same privileges as are granted to Protestants in Lower Canada.-The Toronto press has, by this time, I presume, conveyed to you the astounding fact, that this measure of simple justice to the Catholics of Upper Canada, and so ably supported by the distinguished mover of the Resolution, was defeated in the Legislative Assembly by a majority of

In looking over the names of the members who refused to confer on their fellow-citizens of the Catholic faith rights to which they are so clearly entitled, and which they ought to have—your eyes must have fallen with no less surprise than horror on those of Bowes—the would-be friend of Catholics-Attorney General Cartier, Cauchon, Cayley, Lemieux, Spence, Masson, and Angus Morrison. It is but few months since Mr. Cauchon, in an address to His Lordship the Catholic Bishop of Toronto, made one of the halls of Quebec resound with the most solemn protestation of his unflinching adhesion to the Catholic cause-viz., the "Freedom of Education." Some others of those who re-corded their vote against Mr. Felton's Resolution, have pledged themselves to follow the same course of justice and fair play, by placing the Catholics in Upper Canada on an equal footing with the Protestants of Lower Canada. To-day, from one end of the Province to the other, the ignominious stigma of traitors is fastened by all senticular in the contract of the catholics in the contract of the ment, Mr. Spence moved that it is inexpedient to make any change in the existing law in Upper Canada, relative to Separate Schools. The following gentlemen were found among the traitors to their Church and christian educa-Attorney General Cartier, Casault, Cauchon, Chabot, Dionne, Dostaler, Drummond, T. Fortier, Fournier, Laporte, Le Boutbillier, Lemieux, Masson, Mongenais, Polette, Poulin, Pouliot, Turcotte.

Shame on Cartier, Cauchon, and Lemieux and all their brother traitors l.

The day of retribution is not far distant. A General Election is approaching. Let the Catholics of Lower and Upper Canada remember the traitors. Let them keep their infamous names written in Lizing characters on indelible tablets. Let these other Sadleirs, Keoghs & Co. pay the penalty of their treason, by the forfeit of their seat in the Provincial Parliament. Let them expiate in the silence of an obscure and ignominious life the crime of having sold their conscience and religion for a blast of popular favor; and betrayed their Church and the most sacred rights of their fellow-citizens, into the hands of the bigot. Once more, away with the traitors—the Sadleirs and the Keoghs!

The next duty imposed on us as Catholics and believers in the "Freedom of Education," is, to require, at the next election, from all candidates for Legislative honor, that they pledge themselves to secure to the Catholic minority of Upper Canada, the same rights and privileges as are enjoyed by the Protestant minority of Lower Canada; that our Catholic Separate Schools in this section of the Province shall be placed on a footing of perfect, equality with the Protestant Schools of Lower Canada; in a word, that every right and privilege enjoyed by our Protestant fellow-Christians of Eastern Canada, shall be likewise enjoyed by the Catholics of the Western section of the Province. If Catholics suffer themselves to be again shamefully betrayed, they have no body to blame but themselves. They have it in their power to snatch their rights from the hands of their oppressors. In almost every county of the Province, Catholics have the casting vote. Let them make distinctly their own conditions, and call upon every candidate to promise, swear, and pledge himself, even by writing if necessary, to secure by every constitutional means to his fellow-citizens of the Catholic faith, what the voice of justice and religion guarantees to every man living in a civilized country—viz, the right of educating his child according to the dictates of his own conscience .-On the strict adherence of all Catholics throughout the whole Province to this line of conduct, depends the removal of the penal restrictions fastened by a bigoted Le-gislature upon the Separate School Law in Upper Ca-

Till justice be done to Catholics, I do not hesitate to proclaim, in the face of whomseever is willing to hear me, that no member of the Church of Rome is bound in conscience to contribute towards the support of those Common Schools and public libraries, from which he can derive no benefit—nay, much detriment to himself and family. Should I ever be subjected to taxation in aid of what I consider the greatest imposition ever palmed on a civilized nation, I repeat what I have already declared on a former occasion: that neither the threat of the gaol, nor the horrors resulting from confiscation, snall ever compel me to co-operate in upholding a system of a so-called education, devised by the enemies of religion, to extirpate, if possible, Christianity from the face of the earth. Trusting that this may never come to pass, I pray God, Dear Sir, that He will grant you long life and good health, and thus enable you to fight long the noble battle of the Church and of her imprescriptible rights.

A constant reader and sincere admirer of your excellent journal, I beg to express the wish that every Catholic in Lower and Upper Canada may extend to it the patronage it deserves by so many titles. That your generous efforts and untiring labors in behalf of the sacred cause of religious education may be crowned with success, is the sincere wish of

A TORONTONIAN.

COLONIZATION MEETING.

In accordance with previous announcement a meeting of the Catholics of Perth, and Parishioners of the surrounding Townships, was held on Sunday, 8th June, in the Church, immediately after Mass, for the purpose of organizing a society to encourage and aid in carrying out the objects of the Catholic Buffalo Convention. The attendance was respectable, although not so numerous (on account of a wet morning) as many would have wished, chon did not deny; and by his silence he admitted still, those who were present manifested a willingness of its truth.

The date of M. Cauchon or of any member of a project. The Very Reverend J. H. McDonough in a short, and the other of the chief. but forcible address explained to the meeting the object for which they were met. His language in pourtraying the misery, wretchedness, and hardship of the unfortunate trish emigrant on his arrival in this country, was listened to with great attention, and unded to enlist the sympathy, and move the charitable feelings of his audience. He said the unjust and oppressive laws of his native land, in robbing him of his just rights, was the consequence of driving him to seek for himself and family a home in a foreign land, where the laws were not a sham and a mockery. Such a country was Canada, it is the adopted country of the professors of all creeds, and of all classes, it is the land of liberty, under no government in the world did the subject possess more freedom, or enjoy greater privileges. The whole force and tenor of his remarks was to better the condition of the emigrant, and to carry out the scheme of the Euffalo Convention. The meeting organized by requesting the Very Rev. J. H. McDonough to take the chair, and appointing T. McCaffry, to act as secretary pro. tem. When on motion of John Doran, Esq., seconded by John Manion, Esq., and unanimously Resolved:—

"That it is highly desirable to establish a branch Colonization Society, and that this meeting cordially approved."

nization Society, and that this meeting cordially approves of the objects contemplated by the Buffalo Convention, and will unite in their efforts to forward the same."

The following officers were then elected:—
Moved by Edward Byrne, Esq., seconded by James Le-

Moved by Edward Byrne, Esq., seconded by James Lenihan, Esq., and carried.

"That the Very Rev. J. H. McDonough, be President, John Doran, Esq., 1st Vice-President, Michael Stanley, Esq., 2nd Vice-President, Mr. Daniel Kerr, Treasurer, T. McCaffry, jr., Secretary. The following Committees were next appointed, viz. For the town of Perth, Messrs. T. Murphy, Wm. O'Brien, Patrick Dooher. For Burgess, Ed Byrne, Esq., Mr. Patrick Russell. For Bathurst, Messrs. John Manion, Denis Noonan, Thos. Bennett, Bernard McGowan. For Drummond, Messrs. Wm. Doran, Angus McDonell, Martin Doyle, jr., John Dowdall. For Lanark, Messrs. Francis French, Daniel Murphy. For Dalhousie, Mr. James Sheridan. For Eckwith, Messrs. Patrick McLinden, John McKeehan. For Elmsly, Mr. isnac Grenier."

A subscription list was then opened, and a large amount

A subscription list was then opened, and a large amount subscribed. It was resolved that the proceedings of this meeting be forwarded for publication in the following papers. The TRUE WITNESS, Ollawa Tribune, Toronto Mirror, and Citizen, and American Celt. The meeting then adjourned until further notice.

T. M'CAFFRY, jr., Secretary.

SHIPWRECK IN THE GULF-EIGHTY-TWO LIVES LOST.

Intelligence was yesterday received that the ship "Pallas," Captain Spillane, bound from Cork to this port, with emigrant passengers, was wrecked at St. Paul's Island, and that 82 lives were lost. The "Pallas" sailed on the 28th the ignominious stigms of traitors is fastened by all sen. April, with 136 steerage passengers, and had a good run sible Protestants as well as by Catholics, on the brow of to the entrance of the Gulf of St. Lawrence. On the night sible Protestants as well as by Cathonics, on the brow of to the entrance of the during a barrience. On the dissenting sects in countries, where a state-religion for a mess of pottage. Previous to Mr. Felton's amend- a moderate breeze—the ship running at the rate of four prevails, the Church peculiarly of the poor and ignoand a half knots, she struck on the south side of St. Paul's. The life boat was got out, and every soul on board, as well as the baggage, might have been saved, but the passengers rushed into the boat, and no persuasion could induce any number of them to leave her. The boat in con-sequence was stove in, and all on board it were drowned. The master and the remainder of the crew and passengers stood by the wreck until morning, where they were safely conveyed ashore in boats from the Island. Captain Spillane crossed to Sydney, and hired the schooner Nazare to bring up the survivors to Grosse Isle, when they were transferred to the regular steamer, and arrived in Quebecyesterday afternoon. Seventy-nine passengers, and three of the crew, —in all 82 lives—were lost.—The bodies of the three seamen and three of the passengers who perished were all that had been washed ashore, while those who were saved remained on the Island. We regret to learn that the poor sufferers by this disaster have lost every thing they possessed. The vessel broke up soon after the Island boats had taken off the last passenger. We have been favored by A. C. Buchanan, Esq., Chief Emigrant Agent, with the following list of the passengers:—

SAVED.

Michael Barry and child John, Mary Leahy, Daniel Sullivan, Jerry Sullivan, John Sullivan, Nelly McCarty, Mary Ahern, James Leary, Tim Leary, John Murphy, Mary Sheehan, Michael Crowly, Richard Crowly, Thos. Crowly, Sheehan, Michael Crowly, Richard Crowly, Thos. Crowly, Julia Crowly, Mary Brian, Julia Murphy, Kato Kelly, Wm. Regan, Alfred Browning, Michael Carroll, Margaret Flaherty, Mary Sullivan, Daniel Murphy, Julia Scanlan, Bridget Holland, Mary Desmond, Mary Donovan, Mary Regan, Humphry Leary, Ellen Leary, Eliza Cosgrove, David Manning, Robert Edwards, Joseph Edwards, William Flink, Denis Cotter, John Flynn, Mary Hurly, Thos. Hefenson, wife and child Many Ryan, Patrick Ryan, Edwards fring, Denis Couler, John Frynn, amery Hurly, Thos. Hel-fernon wife and child, Mary Ryan, Patrick Ryan, Edward Conroy, Jerry King, Thos. Coughlan, John Donovan, Thos. Monahan, Julia Monahan, Michl. Flaherty, Patk. Flaherty, James Flaherty John Larkin, Bridget Larkin, Bridget Marony, Mary Marony.—Total 57.

LOST.

James Grennan, Ellen Gorman and three children, Han-James Grennan, Ellen Gorbin and three Crowly, Patrick Daly, Johana Leahy, and child, John Crowly, Bridget M'-Carthy, Denis Hayes, Kate Hayes, Mary Casey, Mary Glos-ter, Hannah Crowly, Patrich Leary, John Sulivan, Mary Kearney and three children, John Murphy, John M'Carthy, Resider Hartnet, Denis Foley, and two children, Edward happy death, after a few days illness. Her funeral office, Carroll, Daniel Leary, Tim Leary, Kate Leary, Edward which was held at her residence, on Wednesday, previous Hennessey, Johana Sheehy and two children, Charles Foto the interment, was attended by fifty-four of the priests, ley, Daniel Lynch, Timothy Reardon, James Leary, Ellen of this diocese.—Requise at in pace.—Kilkenny Journal, Sheehy and four children, Mary Loughanne, Bridget En-

right, Johanna Enright, MaryiLeary, Wm Flanin, Ellen Hurly, Denis Ready, Michael Ready, Mary Maloney, and child, Patrick Moriarty, Julia Keogh. Thomas Ferguson, Thomas Daly, Mary Daly, and child, John, Kate, and Dors Ryan, (children), Daniel Dineen, Mary Ann Farrell, Susan Stone and 3 children, Martin Gleason, Wm. Richardson, John and Anne Flaherty, Mary Marony—Total 79. Of the crew-one seaman, the cook, and a boy were drowned.—Quebec Chronicle, June 17.

A collision occurred yesterday afternoon between the British Empire and the Fashion, about three miles above Lachine. The Fashion was going up and the British Empire coming down. The last named sank, but not in deep water. There was no injury to persons; but there was, we learn, to freight and luggage.—Pilot.

Fire.—On Monday night about eleven o'clock, a fire broke out in a stable beloging to Mr. Burrell situated in a small street off St. Mary Street. It was completely destroyed. The wind was blowing a perfect gale, and it was with great difficulty that the Fire Brigade succeeded in saving the property of the late Sir James Stuart .- Argus.

The Ninth Regiment, on arriving at Kingston, on Saturday last, were received with every honor by the Mayor and citizens. His Worship read an address, on behalf of the Corporation, bidding them welcome to Canada. Col. Borton replied. Afterwards there was loud and hearty cheering both on the part of soldiers and citizens.

We learn from the Quebec Chronicle that the following is the programme of arrangements for the reception of the 17th Regiment when they arrive in that city. On the disembarkation the officers, non-commissioned officers, and men of the regiment, will be received on the wharf by the Mayor and Corporation, and presented with an address of welcome on behalf of the citizons of Quebec. On their landing, Capt. Gamache's Troop of Volunteer Artillery will fire a salute from Durham Terrnee. The regiment will be escorted or preceded through the city by a prowill be escorted or preceded through the city by a procession, to be formed in the following order:—St. Jean Baptiste Society's Band; Capt. Boomer's Company of Volunteer Artillery; Captain Corneil's Company of Volunteer Rifles; the Fire Brigade; Citizens; City Council; Mayor; Band of H M. 16th Regiment.—The streets on the line of the procession will be decorated with flags and evergreens; and four triumphal arches, with one of the words "Alma," "Balaklava," "Inkerman," "Schastopel," over each, will be erected at various points on the route of procession. The Seminary Band will be stationed near the Archbishop's Palace; and the St. Jean Hunties Societa the Archbishop's Palace; and the St. Jean Baptiste Society's Band will accompany the City Courcil.

HEAD QUATERS-TORONTO, JUNE 11, 1856.-MILITIA GENERAL ORDER.-With reference to the General Order No. 4 of the 29th ultimo, directing the Militia Muster in Lower Canada to take place on the 2 th June, as that day will be a Sunday, His Excellency the Governor General and Commander in Chief is pleased to direct that the Muster shall not take place till the following day, viz, the 30th June instant—By Command of Vis Excellency the 30th June instant.—By Command of His Excellency the Governor General and Commander in Chief,

MILITARY DISTRICT NUMBER NINE, LOWER CANADA. Fourth Volunteer Militia Rifle Company of Montreal. The number of Privates in this Company is increased to seventy-five.

DE ROTTENBURG, Colonel, Adjutant General of Militia.

Bills of indictment against the Directors of the Camden Bills of indictment against the Directors of the Camden and Philadelphia Ferry Company, charging them with manslaughter in negligently equipping the steamer New Jersey, burned in March last, thereby causing death, also with misdemeanor in neglecting the same, they being carriers of passengers, were presented in the Philadelphia Court of Quarcer Sessions, on Saturday. The Superintendent, Andrew B. Frazer is also indicted in similar Bills.

licity from the ranks of the British aristocracy, we notice especially those of Sir John Dutton and of the mother of Lady Rossmore.

Conversions. - Amongst late conversions to Catho-

A German paper of the North West mentioning the late reception of some converts in the Catholic Church, adds that some of them were colored persons.-Ex-

change paper.

The casual juxtaposition of such paragraphs, (and they are of not infrequent occurrence,) reminds us that the Church is truly, what Christ designed her to be, the home and refuge of all men. She is not, like bloated state establishments, the Church of the wealthy and great alone; nor is she, like some of the rant. Such establishments and sects, by this very limitation-which they affect, or which clings to them in spite of their wishes-necessarily forfeit all claim to be counted the true Church of Christ. But in the Catholic Church all classes are free to enter, are invited by her, and are actually found in her communion. The sage and the peasant, the prince and the maid-servant are all at home in her bosom. She welcomes with the same affection the titled dame, and the abject child of Ham. How could it be otherwise, seeing that she is the Church of Him, who is Father of all, who wishes all to be saved, and come to the knowledge of Truth, who has commanded atl to hear her, and with one mind to dwell in her tabernacles! (1. Tim. ii., 2, 4, lxvii. 7.)-Catholic Miscellany, S. C.

Married.

On the 5th inst., at St. Andrew's, Canada West, by the Rev. G. Hay, D. D. Scott, Esq., of that place, to Catharine Mary Josephine, eldest daughter of Roderick M'Gillis, Esq., of Quebec.

On the 16th instant, in St. Patrick's Church, Quebec, by the Rev. J. Nelligan, Miss Maryann M'Hugh, sister of Hugh M'Hugh, of H. M. Customs, to William Wood, Grocer, both of that city.

Died.

At Rawdon, on the 9th instant, John Daly, aged 19 years, son of Luke Daly, Esq., deeply and deservedly regretted not only by his sorrowing parents, but by a large circle of friends, to whom he was endeared by his general courteous demeanor. His remains were followed to the grave by an unusually large assemblage of the inhabitants of the Township of all classes.—May his soul rest in peace.

On Wednesday, 18th Juno, Mrs. Betsy Levy, an old resident of this city, aged 55 years.

At St. John's, C. E., on the 15th inst., Julia Caroline, only child of Mr. Richard Macdonnell, Advocate, of this city, aged 10 months and 12 days.

On the 12th inst., at Higginstown, Mary Ann, relict of the late Mr. Mathew O'Keefe, and mother of the Rev. M. O'Keefe, C. C., Damanaggin. A long life of the most forvent piety and charity to the poor, had prepared her for a happy death, after a few days illness. Her funeral office, which was held at her residence, on Wednesday.

FOREIGN INTELLIGENCE.

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The Moniteur announces that the baptism of the Prince Imperial was fixed for the 14th of June. The mayors of all the towns of France are invited

Important personal projects of the Emperor of the French with regard to Algeria are spoken of. It is said that nothing less is in contemplation than " to make the African colony a sort of national domain, and to form large estates there, which will be given as recompenses to such persons, particularly among the high dignitaries of the army, as shall have appeared to merit them from the Sovereign and from the country."

The Times has the following on the health of her Imperial Majesty :- "The Emperor gave a ball last night at St. Cloud. I allude to it more for the purpose of remarking on the exaggerated reports which have been for some time past current respecting the health of the Empress than for any thing else. According to some of these accounts she was in a deplorable condition, and I believe it has been even stated that she had nearly lost the use of her limbs. All I can say is, that last night her Majesty was present in the ball-room at ten o'clock, and that she did not leave her guests until past two. She walked several times from the ball-room to the refreshmentroom, and was to all appearance as animated as any of the party."

It is said that a synod of the Rabbins of France and Algeria is about to be held in Paris shortly, with the object of examining the propriety of transferring the observance of the Jewish Sabbath from Saturday to Sunday.

The Times has the following editorial remarks on

the social condition of France:-"In this hour of victory, congratulation, and fame -at this apogee of Imperial greatness-we hear again the name of Socialism. The disease is, we learn, not dead, nor has it even slept; it has only been forgotten. Amid the roar of cannon, amid combat and rejoicing, amid the debates of diplomatists and the compliments of corporations, it has crept unnoticed from village to village, followed the course of roads and rivers wherever traffic has brought men of the lower ranks together, outwitted the restrictions of passports and the vigilance of the magistracy, and now covers vast districts of France. from the borders of Germany and Italy to the Atlantic. Paris and Lyons are, as of old, the centres of revolutionary impulse. In the latter city the multitude has during three generations been noted for its anarchical doctrines, its readiness for an appeal to arms, and its desperate courage in the face of trained soldiers. Now it is the head-quarters of the party who still use the word 'revolution' in its old sense, not as vaguely representing liberty or equality, or brotherhood, or a free career for all, but as embodying the principles of Marat and the machinery of Robespierre. There are Socialists and Communists who are more than republican, who would look on a commonwealth like that of the United States or the Swiss Cantons as worse than despotism, because it tends to inculcate a cowardly moderation. We learn that this moral disease has its geographical distribution. In France, as in other continental countries. locomotion is not free to the laborious classes. The Englishman who travels for a hundred leagues without being asked for his passport is apt to consider the system a mere formality, troublesome, no doubt, but much exaggerated as to its restrictive results. The artisan or peasant could tell a different tale. effect of the passport regulations is to bind large classes to the districts in which they were born, and it is singular to find that, whereas perfect freedom of travelling and the consequent intermixture of the polation would break down the ignorance on which revolutionary doctrines are based, the small intercourse that prevails is subservient to the spread of the evil. The chief agents of the Central Propaganda are the unsettled race whose occupation carries them up and down the great rivers, the Phone, the Loire, the Saone, and the Yonne. Wherever raftsmen and bargemen come, the peasantry hear something against the rich and the aristocrats, learn the names of Clootz and Barbes and Louis Blanc, are told that they want bread because tyrants have taken more than their share, that a time of deliverance is coming, but that to be successful they must unite, and, above all, learn to be secret and to enforce secrecy on others. Communism and Republicanism follow the course of the great rivers and the main roads of the country. Even in certain trades and callings different political views prevail, showing how all the doctrines are communicated from man to man in the companionship of the workshop or the cabaret, and not derived from the teachings of any book or newspaper or favorite demagogue. The secret soeieties which overspread the infected districts of course preserve a passive attitude, waiting for the orders they may receive from Paris, Lyons, or Marseilles; the great cities are filled with soldiers, and no man dares to take the initiative. Perhaps the whole network of conspiracy may some day be destroyed, perhaps material prosperity may lessen discontent, perhaps the slow progress of reason may convince even famine and raggedness that relief cannot come by rebellion and pillage. But what a state of things is this after the repression of seven years."

It is said that the Austrian Government lias issued a circular, explaining the present position of the Italian Question. The circular declares that Austria is willing to make large concessions; but that the necessity of the reforms demanded must first be proved. With this view Austria has commenced in-

Nuremberg Correspondent, says:-

"The misunderstanding between the courts of Vienna and Turin has risen to such a height that the recal of M. de Paar, the Austrian charge d'affaires

at Turin, appears inevitable."

PRUSSIA AND SARDINIA.—A correspondent of the Independence writes from Turin that the court of Prussia has signified to that of Piedmont that it is its determined resolution not to mix in the affairs of Italy. This fact, with the friendliness of Russia towards Sardinia, is calculated to be extremely unnalatable to Austria.

The Pays says:

"We announced that Prussia has decided upon the creation of a navel station on the coast of America, with the view to protect Germans, who emigrate across the Atlantic every year. We learn also by our private correspondence, that the Austrian Government has adopted a similar resolution, and that a squadron of three vessels is about to be armed at Trieste, to form the Austrian station on the American shores. This is the first time that the German Powers have sent out armaments of the kind; and this innovation in their policy deserves attention."

ITALY.

THE ITALIAN QUESTION.—The Austrian Gacette (official journal) contains the following on the affairs of Italy:-" Count de Cavour has reckoned without his host. He hoped to make the Italian question an apple of discord between Austria and France, and he has found what he least expectedthat the accord between those great powers is established precisely on that point in the closest and firmest manner. We learn from good authority that things in that country is sufficient to convince any impartial observer that no idea can be entertained of withdrawing the French and Austrian troops from he Italian peninsula."

The Debats asserts very positively that a congress of Italian sovereigns will be held at Rome to consider of the reforms which it may be practicable to make in Italy without disturbing order or infringing on the sovereign rights of the governments. France and Austria are, it is said, to be invited to take a part in this meeting of Catholic states. The idea, the Debats says, originated with the Pope when he heard of what had passed in the congress of Paris on April 8th. The entire statement, however, is denied by persons supposed to know the views of the French government. There is also a rumor that a diplomatic commission is about to meet at Vienna, under the presidency of M. de Bourquency, to discuss the affairs of Italy.

Rome.-According to a report current among our statesmen, certain changes are imminent in the higher political and Ecclesiastical personnel of the Grand Duchy of Tuscany, with which the Grand shortly remove certain elements of conflict, and bring the whole system of government into harmony with the views and wishes of the Papal cabinet, in order to smooth the way for a new Concordat, on the basis of that concluded with Austria.

NAPLES .- A circular note from the King of Naples has been addressed to his diplomatic repreterms against the pretensions of Count Carour to speak in the Conferences in the name of Italy , anu very justly complains that the discussion should have been allowed to be held when there was no Neapoliton representative present.

POLAND AND THE CZAR.—The Emperor Alexander having given a reception to the Polish nobles at Warsaw, addressed them as follows:-" My policy towards your country is obvious from the past. I am satisfied with the Poles, not only because in spite of revolutions and wars, which have shaken all Europe, they have not forgotten the duties they owe towards their Sovereign and themselves, but because those among them who have fought in the ranks of my army have manifested a bravery and fidelity beyoud praise. I shall not cease to love the Poles as my own children. I beg you will inform your countrymen of this; but let them know at the same time that the period of illusion ought to be terminated. No more illusions, gentlemen. I desire the happiness of Poland, but she can only be so by her union with Russia."

PROTESTANT "DEFENDERS OF THE FAITH."-The Rev. George Anthony Denison, who enjoys, in the Anglican body, the dignity of Archdeacon, has been sued in the Ecclesiastical Courts on a plea of false doctrine. A considerable time ago that gentleman seems so have enounced certain propositions on the subject of the Sacrament of the Eucharist. The venerable man is known not to be given to hide his sentiments under bushels, and in this instance he flung his opinions in the face of his brother Protestants with his usual vehemence. His statements were taken up; he refused to retract them at first, and his diocesan was urged to proceed against him in the Arches Court. The Bishop wisely left him to himself, but Dr. Sumner, the Archbishop of Canterbury, has been urged, from so many sides and with so much vehe-

apologies for the fleeblet attempt the made to grope after the truth, and to stand up; at any cost, for such arguments and such advance as he had made. The Archbishop has told us all, if we had any doubt about it, that the religious body, in the name of which he speaks, knows no authority in him for saying out definitely yes or no on its sacramental doctrines. If a zealous Clergyman of that persuasion finds in the Scriptures the doctrine that, infants are regenerated in Baptism, well and good. The Archbishop cannot venture to say that the is right on wrong. What he believes himself he probably does not know; and he holds it as a principle that, if he does, he cannot impose his belief or persuasion on the Clergymen under his authority. The Archdeacon, on the other hand, was bold and noisy, and he was disposed to be dogmatic, held strong language on the "Real Presence," in the mode in which the Anglicans of note have propounded that doctrine. It was not, of course, the Catholic doctrine, but one of those modes of expression invented by the High Church Divines of the Star Chamber, who were Popish in expressing themselves towards the Dissenters, and Zuinglians and Calvinists when defending their tenets from Popery. "Equally removed" from these "extremes, on the one hand and on the other." After the excitement of the controversy on Baptism it was that the venerable combatant gave vent to feelings, wounded severely as they must have been, if he were not untrue to his professions, by those proceedings. We were sorry to perceive that the statements in which these feelings resulted were afterwards modified and explained away into the usual humdrum. Still, even these reduced quantities of High Churchism were unendurable to the irritated Evangelical party, who longed for a battle, and for the still further humiliation of their opponent. As Catholics, accustomed to consider our religious doctrines very sacred interests - indeed, worth (every item of them) not only the risks of angry the courts of Vienna and the Tuilleries are in per- Lushingtons, and frowning Philinores, and wasting fect barmony as to the attitude to be assumed in of goods, and name, and position in this world, but Italy. A superficial examination into the state of life itself, if necessary—as Catholics, we feel a little indignant that men who come before the world on such a quarrel should suffer the whole to go by default, though we believe both to be in error. Both withdrawing the French and Austrian troops from are undoubtedly in error; but can it be that neither the States of the Church, so long as the Mazzinists has belief or principle strong enough to fight for? do not relrain from their revolutionary agitation in Does it never enter into their heads to believe that, for the glory of the Almighty, their first duty must needs be to clear up the truth if they be in doubt, or to fight for it if they really deem that they possess it? Nothing of the kind. The excitement of the Gotham affair is over. A row is disagreeable, and a trial in the Ecclesiastical courts undoubtedly an expensive amusement. The courts have played the part of that ill-omened bird that scared those quarrelsome heroes, Tweedledum and Tweedledee. Each party retires on the appearance of the police, and their poor battered religion is left to take care of itself. If we must pass an opinion on two individuals who have thus come before the public, we must say we feel very differently towards these two controversial ists: The Archbishop has never invited a combat at all. He is a good-natured man, and tried hard to avoid it. The Archdeacon, however, is a professed militant. He has been, we must not say a High Church gladiator, though he has sometimes appeared pugnacious for the pleasure of the thing, but one who professed a kind of chivalrous zeal for the great questions agitated between himself and some of his co-religionists. From him we expected a more uncompromising line. Duke's journey to Rome, and his prolonged residence of conduct. In his opponent we are not the least disthere are more immediately connected than at first appointed. He is at the head of religious peers, some appears. It is said that the Tuscan Ministry will quarter of a hundred in number, enjoying, besides their seats in the Upper House and their consideration as rulers of the Government Church, princely palaces and enormous revenues—£10,000, £15,000, £20,000. -it is said in one instance even £50,000. The Times has just been complaining that seven of this illustrious body are absolutely useless—incapacitated by illness or imbecility from fulfilling even the mild requirement of Sir James Graham's estimate of the sentatives at Paris. It is said to express in strong Episcopal office. Their chief is only acting the part which is to be expected from such a body. Feeble or timid officials, devolving their patronage and authority to family coteries. And the Times very naturally asks of what use the Episcopal dignity is to the Protestant Church at all? Their highest doctrinal authority is the Queen in Council. Their actual Minister of Worship is one of the Secretaries of State. He orders public prayers, appoints their fasts and hotidays. He is Secretary-Vicar to the supreme authority. The marvel is not that the bench of Dr. Sumner should be submissive, harmless men, to whom points of doctrine are matters of inferior import to the preservation of that decorous subjection to the State which is but seemly in its officers and subjects in every capacity in which they are its subjects. This is natural and proper, but that men who pass for high minded and authoritative teachers and leaders should submit to the rule, and that the public should consent to pay so enormously for a sham so transparent, these are subjects of wonder and regret. We wonder what it can be which surrounds the Protestant Episcopacy with such a prestige, and we regret that the Venerable George Anthony Denison should not maintain more unflinchingly and follow more faithfully to its legitimate conclusions the doctrine which he put before the public. No sacrifices, no inconvenience, no amount of reproach can be set, for an instant, against the inestimable happiness of attaining that one priceless jewel he professes to be seeking, and to have had one further proof, had he needed it, that even his High Churchism was inconsistent with the national religion, would have been a legitimate step, at least, in the right direction. - Tablet.

UNITY IN THE LAW CHURCH.—Bishops, both the obedi-dient and the rebellious, were greatly solicitous for the preservation of an absolute unity of doctrine both in the English (law) Church and the Irish (law) Church, and the colonial law churches in communion with that United (law) Church. Solicitous they may be, but the union is a joke, and a very bad joke too, seeing that it is at the expense of sincerity. All the world knows that this absolute unity is absolute fudge. We have on record the solution and deliberate testiments of a Richard South for the solution and deliberate testiments of a Richard South for the solution and deliberate testiments of a Richard South for the solution and deliberate testiments of a Richard South for the solution and deliberate testiments of a Richard South for the solution and deliberate testiments of the solution and the soluti lemn and deliberate testimony of a Bishop, spoken first in the House of Lords, and then revised, printed and published, to the fact that the clergy as a body, do not believe.

owing to the revolutionary accomplices of Sardinia fairs Archbishous Readinas failed him May 26, 1840) In fact, to believe all is an impossibility. The prelate just quoted has shown this by demonstrating their contrariety. Unity with the Church; indeed in Why, the Church; not in unity with itself. It blows hot and cold; it paints black and white with the same brush. The Articles, the Canons and the Prayer book are a huge mass of contradictions, all of which, they affirm, may be proved by the Word of God, which word in many points, they, contradict also. Such a unity as this is, in vulgar terms, all humbug; in legal phrase, it is a "mockery, a delasion," and a snare," It cannot be obtained; and if it could, it would not be worth having. There never has been unity of in the Church of England, and by such means there never in the Church of England, and by such means there never the country of the Church of England, and by such means there never the country of the country o will. Sometimes a Popish spirit has predominated, and sometimes a Protestant. It long vibrated, like a pendulum, between Calvinism and Arminianism. Bigotry has reigned at one time, laxity at another. The ethics of Epictetus have changed places with the mysterious speculations of St. Paul's Epistle to the Romans. Now it has stimulated the mob to pelt the Methodists; and anon it has talked of opening its arms to hold them to its bosom. Its unity at this moment is but that of Janus; and its two: faces have two voices, one of which talks Pussyism and the other Evangelicalism. It is time to give over this vain attempt. It does violence to human nature.—It organises hypocrisy, and calls it unity. It fails in Ireland, where the constant presence of a hostile, powerful and popular. Church might be expected to compel some degree of unity in self defence. It fails in England, from the mere force of that tendency to free thought which accompanies that stage of intelligence and civilization at which we have arrived. As to the colonies, why, it is sheer craziness to suppose that they will long be bound down by the cobweb chains of English formularies.—London Weekly Desputch.

> Within a radius of forty miles from London there is. or was some few years back, according to the report of a resident proprietor, a rural population, ignorant of the days of the week, knowing nothing of God or of revelation, and living in worse than heathen immorality. Instances were once cited to us of the most revolting forms of incest, and the milder forms were declared to be common in the locality. Perhaps the narrative, perhaps our recollection of it, is exagge-rated. But Lord Shaftesbury and the city mission, evidence before Parliament, the daily attestation of the newspapers, proclaim a state of wickedness and ignorance which lends probability to an otherwise un-supported story. If Henry the Eighth was obliged to discredit his own work and Cranmer's by declaring that the first fruits of the Reformation were license, godlessness, and blasphemy, so have his successors been forced, from time to time, to bear witness to the advancing terrent of ignorance and infidelity .- Tablet.

> Mr. Yardley, the Thames magistrate, has had occasion to remark that, in spite of the law of 1854, wifebeating continues to as great an extent as ever. This amiable and perfectly English practice is not confined. to London or large towns, as any reader of the rural newspapers may see. The existence of a state of society here which could require the passing of such a law must prove to every unprejudiced mind that the population of Ireland is altogether degraded, and requires to be ameliorated by the impurtation of a large quantity of English blood.

> A gentleman farmer by the name of Craig, residing in the west of Scotland, has just published a pamphlet on the "potato disease," the substance of which it may be interesting to your country readers to know, now that they are about planting their crops. This gentleman thinks that he has discovered the fact that by planting three kinds of potatoes together, he has succeeded in procuring most favorable results. He pursued this course last year, and although two out of the three varieties planted had been on previous occasions affected by the disease, all were found to be perfectly healthy and sound when dug, and experience has shown that they kept well during the winter. Mr. Craig believes that the potato disease may be safely attributed to the violation of one of the aws of nature, and that the generation of the malady is occasioned by the plants being too closely bred; or, in other words by "sub breeding." If he is correct, and the difficulty is caused by breeding in and in, his proposed cure must be effectual; and if the potato is planted promiscuously, as used to be done in old times, the farmer will be rewarded with abundant and healthy crops.

> The American question assumes month by month with each enterchange of communications between the two Governments a more serious, a more anxious, a more threatening aspect. The apprehensions of today become the certainties of to-morrow; and claims the existence of which could never have been anticipated are one by one urged upon us. It really seems as if demands on one side and concessions on the other had reached their utmost limit; as if so much had been conceded in peace, that nothing was left to be grasped by war; as if America had obtained and England had yielded all that the most powerful country could ask-all that the feeblest nation which retained any sense of dignity and self-respect could possibly give up.—London Times:

We learn by telegraph to the New York Courier and We learn by telegraph to the New York Courier and Enquirer, dated Halifax, June 14, that the ship Pollos, Captain Spillane, from Cork to Quebec, with one hundred and twenty passengers sighted the coast of Cape Breton on the 30th of May. In the afternoon it was discovered that the compasses varied from one another, and the course of the vessel was then shaped between Cape North and St. Paul's and hilved the sea washing area to the breakers at St. Paul's and hilved the sea washing area to the first the course of the property of the sea washing area. at St. Paul's and bilged, the sea washing over her. The passengers became panic stricken, and rushed into the boats, which sunk almost immediately. Seventy-two persons were thus drowned. In the morning the Superintendent of the Island sent off hoats and rescued the remaining passengers. A vessel had left Sidney to convey them to Quebec. The ship is a total loss.

UNITED STATES.

Rt. Rev. Dr. M'Kinnon, Bishop of Arichat, N. S., is now in Boston, and will sail immediately for his Diocess. We are pleased to say that his lordship is in excellent health. He is accompanied by the Rev. N. M'Cloud and five ladies of the Congregational Convent, Montreal, who go to Arichat to establish a Boarding School for Young Ladies.

The Mormons are experiencing hard times at Salt Lake. Food is so scarce: that beggary from door to door is as common as in our Atlantic cities. Brigham Young denounces the practice as likely to be an imposture, though mence, that he has at length stepped into the arena in the person of Dr. Philimore to decide this, as we should have supposed, most momentous of questions. It appears, however, by the London papers that though less individuals on the subject—whoever allowed that he says where any of the saints have gone five days) with less individuals on the subject—whoever allowed that he arena task for a man to support ninety wives in a doountry. proved. With this view Austria has commenced and should have supposed, most monitoring that he a task for a man to support macry wives mean opened. Should have a task for a man to support macry wives mean opened. It appears, however, by the London papers that though less individuals on the subject—whoever allowed that he a task for a man to support macry wives mean to support macry with the first mean to support macry with the subscription where food is so scarce. It is the subscription where food is so scarce. It is the subscription where food is so scarce. It is the subscription where food is so scarce. It is the subscription where food is so scarce. It is the subscription where food is so scarce. It is the subscription where food is so scarce.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

The President has published an official proclama-

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RUFFIANISM. It is a pretty thing to all cool and ealm observers that American society is tending to the supremacy of Ruffianism. The outrage of Rust (of Arkansas) upon Greeley, and on the Editor of the Evening Star, by ex-Governor Smith of Virginia; the murder of poor Keating by Herbert of California; the assault upon Senator Sumner (we say, advisedly, Senator Sumner; because he was assailed for a speech in the Senate, and within the Walls of the Senate. chamber) by Brooks of South Carolina; the violent intrusion into the hall of a Convention, and knocking down the too keeper, by Price of Missouri and others of the Benton delegation; the outrageous and insulting speech of Sumner, transgressing all the proprieties of debate, and all the decorum of the Senate; the windence and abuse indulged in, and carried to the utmost extreme of tongue-license, by the N. Y. Tribune (but too well imitated by organs of the same party nearer home; are all parts of a general ruffianly procedure in our political affairs, which cannot much longer be borne. If it is unchecked, we shall have a ripe anarchy, the sure forerunner of despotism. The South is really no more ruffianly than the North, but it shows the lawless spirit, for the most part, in a different way; in acts of sudden violence, rather than in speeches and editorials, deliberately framed to insult, to belie, to irritate and to madden. We say for the most part—for we remember Ellsworth and Newark, and the mobs which threatened the life of Mgr. Bedini, and we are obliged to own that even in the respect of physical outrage the North can boast of no advantage, unless it be that its outrages have been more dastardly in their cruelty than those of the South, less open, less sudden, less individual: What is to be the end of this? Will putting down Slavery destroy ruffianism? It certainly will not, for slavery is far from being its cause, and slave-holders are neither the worst nor the most numerous ruffians. Speaking generally, it is true that individuals at the North are less apt to resort to a violence, by which they might endanger their own lives; but perhaps this is more honorable to their prudence than to their principles of order and legality: and, on the other hand nios at the North are far more to be dreaded than at micos at the North are far more to be dreaded than at the South, and are guilty of actions, infinitely more brutal and shocking. The horrible murder of prisoners at the North, by infuriated mobs, during the past year, is within the recollection of all. Massachusetts is in a fury because her Senator was punished for a foolish, almost treasonable, and wholly indecent speech, by having his head broke by an irritated young South Carolinian, who conceived that his State and his aged relative had been outraged; but Massachusetts forgets how her mobs destroyed a con-Massachusetts forgets how her mobs destroyed a convent inhabited by innocent women, storming and setting it on fire in the dead of night, and that she has ever refused to grant compensation to the sufferers. The South Carolinian Representative caned a defenceless man, taken unawares (it is alleged); the Massachusetts mob outraged defenceless ladies. The Southern outrage was provoked by a speech full of studied insults and invective. The Massacusetts outrage was provoked solely by the holy prayers and tage was provoked solely by the holy prayers and the vestal purity of its unoffending victims—for whom, if their sex could not have obtained safety, the garb of religion should have commanded respect from any but a brutalized population. Massachusetts is in a paroxysm of indignation, and cries out that ruffianism is endorsed by the South, when Brooks is complimented with a silver pitcher by his constituents: but she forgets that when the verdict refusing public compensation to the innocent Ursulines, for the destruction of their convent, was rendered, the inhabistruction of their convent, was rendered, the inhabitants of Salem and Boston fired a salute of 100 guns in honor of the injustice. There is a convent of Wrsulines at Charleston, South Carolina, as there was one at Charlestown, Massachusetts. We do not read that the former was burned down by an infuriate mob, and that the legislature of the State afterwards, 'year after year, refused to compensate those when the State had failed to protect; but we read all this of Massachusetts: it is inscribed on her annals in letters of shame which will be visible long after it is forgotten that Preston Brooks nearly caned to death Charles Sumner, for a conceited, insulting speech, during the great slavery excitement of 1856. The latter deed is unjustifiable-it was an outrage : no doubt of it; but it was not the deliberate act of a deliberative body. We should not be safe under the laws of Massachuseits we should consider ourselves perfectly so under those of South Carolina.—St. Louis Leader.

PROGRESS OF CIVIL WAR IN KANSAS.—The last news from Kansas seems to show that the Free-State men, having been reluctantly pushed at last to the extremity of fighting, are -in spite of the exultations of the Journal of Commerce and the Border-Ruffian press generally over their supposed cowardice-as superior to the desparadoes who have invaded the Terperior to the desparadoes who have invaded the Ter-ritory in the use of arms as they are in every other particular. According to a telegraphic despatch to the Washington Union, forty men have been killed since the opening of the war. As a specimen of the spirit which is being aroused among the Free-State settlers, we refer our readers to a letter in another column of a woman who was an eye-witness of the sack of Lawrence, and who gives, from having been obliged to entertain parties of them in her own house, a graphic description of these Border Ruffians. It is true that there is now a report that Colonel Sumner is dispersing the Ruffians, as well as the Free-State settlers, but that is so entirely opposed to the previous course of the Federal authorities, that we must wait for confirmation before giving it credence. Advices from Lawrence to the 6th of June state that Mr. Upton, Sergeant-at-Arms of the Kansas Congressional Commission, had been captured by the Border-Ruffians, who released him at the request of the Hon. Mr. Oliver; atter one day's imprisonment. General Whitfield is in command of 300 Ruffians in the vicinity of Prairie City, who had been dispersed by Colonel Support but soon represented. Colonel Sumner, but soon reorganised. A party of Free-State men were in the same vicinity watching their movements .- New York Tribune.

THE RULING PASSION.—Alanson Douglas recently died at Troy, leaving an estate of nearly a million. The ruling passion—getting and keeping money—was strong to the last, as will be seen by the following incident :-- After bequeathing \$140,000 to each of his children, and making a handsome bequest to three Episcopal Churches in Troy, Mr. Douglas reminded his family that he had a verbal agreement with his milkman, which was to continue as long as they took milk from him, that for every dollar's worth of tickets one was to be thrown in !"

A Rouge Derector. It was lately remarked that tion establishing the boundary line between the United an exceedingly brilliant auditory, amongst which States and Mexico. lin a lecture on chemistry delivered by one of the most celebrated chemists of the age. After witnessing a number of beautiful experiments and hearing of the marvels of science, a young lady grew fatigued, and requested her husband to lead her from the ball. 'My love,' said the gentleman, on reaching the landing place, outside, 'wipe your cheek, there's a large blue spot upon it.' The lady much surprised turned. to look at her reflection in the mirrored window of a shop they were passing, and was almost petrified to observe that the rouge on her cheeks had become blue, in consequence of the chemical decomposition occasioned by the gas the professor had used in making his experiment. She quickly wiped her face and stifled her vexation in the thought that she should find herself amply revenged upon the other ladies in the hall. In reality, the lecture closing at this moment, the audience began to disperse, and the gentle-man and his wife almost burst with laughter at the sight of cheeks of yellow, blue, black, violet, and other colours, which now made their appearance in the street. Some of the ladies who had manufactured for themselves ivory complexions rosy cheeks, coral lips and ebony eyebrows, were so transformed that they would have excited the envy of a peacock. It is whispered that a lecture from the professor would produce simiar effects in other cities besides Berlin.-That chemist would be warmly welcomed should he visit Paris .- Paris Letter.

> BARNUM'S LAST DODGE.—The Illustrated Times mentions a story, that, it says, is going the round of the Clubs to the effect that Barnum, the bankrupt American showman, has written to the Earl of Shaftesbury, inquiring whether it would be possible to induce "the persecuted Italian Protestants," the Madiai, to visit America and be exhibited, and offering Lord Shaftesbury a commission on the profits, on condition he interested himself in the undertaking:!

Of 100 men who are born, 50 die before the 10th year, 20 between the 10th and the 20th, 10 between the 20 and the 30th, 6 between the 30th and the 40th, 5 between the 40th and the 50th, 3 between the 50th and the 60th; therefore 6 only live to be above the age of 60. Haller, who collected the greatest number of instances respecting the age of man, found the relative duration of life to be in the following proportion:

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ing but apt comparison between Dr. M'Lane's celebrated Vermifuge and a ferret:

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simile of the reverend certifier, thus both giving their most unequivocal approval of this great specific, after having witnessed its operation upon their own children. Let others try it' and be satisfied.

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