

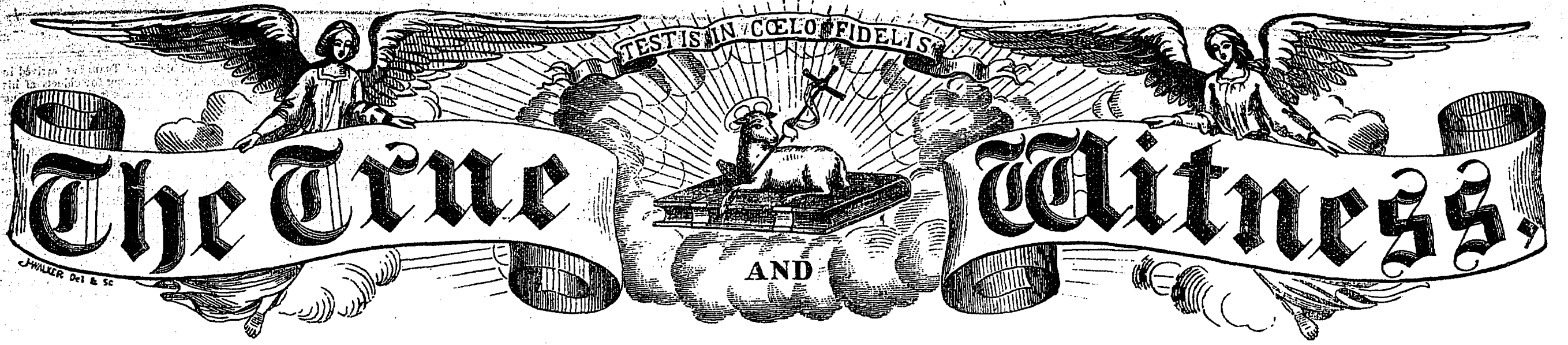
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## CATHOLIC CHRONICLE.

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No. 43.

REV. DR. CAHILL

TO LORD PALMERSTON ON THE BIBLE SOCIETIES.

To the Right Honorable Viscount Palmerston.  
Dublin, May 7th, 1857.

My Lord—In the present communication I do not presume to add to your comprehensive knowledge anything new, in reference to the character of Biblical Protestantism in Ireland; I mean to repeat before the nation, at this particular juncture, the social hatred which the cruel imposture of these societies keeps alive in this country; and I wish, by addressing this letter to you, to publish, through the prestige of your name, before mankind, the permanent injustice and the malignant wrongs of the Church Establishment. I wish to assure your Lordship that my remarks shall have no reference to Protestant doctrine; since, in point of fact, they have not at the present time, or indeed never had, any defined form of faith: my observations shall be directed to the stratagems, the deception, and the incredible system of lying by which they maintain, from year to year, this huge Biblical swindle.

Protestantism has now spent three hundred years in a fruitless attempt, by various means, to plant its principles in this country, and to change the faith of the Irish. Every evil scheme that human ingenuity could invent, every bribe that could seduce the heart, and every torture that refined malice could employ, have been all put into merciless practice for three centuries against the faithful Irish Catholic; and yet, after the expenditure, besides, of tens and hundreds and thousands of millions of pounds sterling, this institution has failed in its mission; its own members are hourly deserting its ranks; and the old Catholic congregation in this national struggle has seldom been disgraced by a single base apostate from her communion. And this is still but a natural consequence: the code of Irish confiscation, and of banishment; the rope, the axe, the gibbet, were always kept by our persecutors too vividly before the burning revenge of the orphan children of Ireland; and hence how could it be expected that the living widow could receive a Gospel from the murderer of her husband? or how could the surviving son accept the mockery of religion from hands dripping with the blood of his father? And the same parties have lived on and on, in two parallel lines of opposition, from these terrible times to the present moment; and the same persecution has been inflicted from year to year by one party; and the same undying hatred maintained by the other. The enemy has never allowed a truce of a moment, or never will; and hence, till Ireland shall have lost the memory of her wrongs, and have forgotten the feeling of long oppression, relentlessly and never-ceasing, she never can, or never will, take a new creedless Gospel from the English executioner, disguised in a clerical mask, and clothed in a Protestant surplice. The annual ferocity of these Bible meetings, therefore, will always evoke a retaliation which cannot fail to renew a religious animosity, by which *Biblicism* will most assuredly lose more than it gains in these malignant exhibitions.

The American Declaration of Independence in 1782, the first French Revolution in 1789, aided no doubt by a growing liberality in some high quarters, compelled the Protestant Church in the end of the last century to change the character of her assault on the religion of the Irish; and hence, so far back as the year 1804, she devised the plan of a Bible Society, in order to write down, to preach down, and to belie down Catholicity. As the Emancipations of the Catholics approached, this Society rose into increased fury, and from the year 1824 to 1829, the history of civilized mankind does not contain any record of insensate bigotry at all comparable with the misrepresentation and slander of Protestant writers against the Catholic faith.—Almost the universal Protestant literature of England, Ireland, and Scotland of these days, was salaried in this base traffic; and it is true to say, that the whole mind of the British public was then additionally inoculated with a virus of an anti-Catholic hatred such as has no parallel in the worst days of former English history. And perhaps the most unendurable part of this system is, to hear men call themselves Christians, and designate this Church as the work of God, while it has palpably broken one thousand times over, the Ten Commandments, in the face of society, and has cemented its foundations in the martyred blood of tens of thousands of our ancestors.—The worst crimes that have ever stained the annals of human iniquity are written in the crimsoned page of Irish Protestantism; and now in the end of ages, to see the descendants of these fiends in human shape, come forth in the face of the public, claiming the character of spotless sanctity, believing the creed of their plundered victims, slandering the whole generation of all living Catholics; and reversing the red handwriting of their own past history, is one of those astounding instances of Protestant hardness and imposture, which has perhaps never been equalled

in the whole world. One should think, that as long as the remains of the old ivy churches of Ireland are standing, which their cannon shot had dismantled: as long as the cathedrals which they seized are in existence: as long as the Abbey lands and the Church lands which they wrested from the poor, are in their possession: as long as they are clothed in the purple and fine linen purchased with the property of the widow and the orphan, one would think they would have the common shame of eating in secret the produce of their sacrilege, and feel the common decency of growing fat in quietness on the result of their perjuries: and above all, one should at least suppose they would be silent as they pass the old grey church-yards where the mouldering dead, our fathers, their plundered victims, lie in their crimsoned graves. But when one sees the Bishop hold up his red apron for public respect, and when one beholds apostasy and crime demand homage for the rope and the block, it amounts to the very same reckless insane lie in principle, as when Satan assumed the character of God the Father on the mountain, and demanded the worship of Christ.

If your lordship could find time to read the report of the lies of one of these annual Bible exhibitions, and to calculate the tens and the hundreds of thousands which they yearly collect for the furtherance of their calumnious avocations, you would say, on an honest examination of this incredible scheme, that for skillful stratagem, powerful machinery, and persevering hypocrisy, it has never been equalled in any other sphere of public imposture as a monster swindle.

In coming, my lord, to particulars, let us see what good have they ever executed in any one part of the world: or rather let us behold the incalculable injury which they have everywhere inflicted on the common principles of Christianity. In the East Indies, in the West Indies, at the Cape, in Australia, in the North, in the South, they have never converted one tribe, one hamlet, I might say truly, not one individual. The history of India furnishes irrefragable proof that Protestantism can never reach the heart of the Pagan; and the failure of these Societies in every part of the world where they appeared, is an additional argument that the Reformation Gospel can only strike root in a country where social hatred, religious malice, and political vengeance, are the natural products of the soil.

In every Catholic country, my lord, where they have been admitted, resistance to the laws, rebellion, plunder, and massacre have invariably marked their career: and the lessons of religion which they were said to teach, have all ended in profanation, in sacrilege, and in open infidelity, in every spot on the civilized earth where they have been permitted to set their foot. France, Spain, Portugal, Naples, all Italy, Austria, have, by a universal decision, branded the English biblicals as the most "diseased scum of an atrocious impiety;" and at this moment there is established a silent *ordon sanitaire* round all Catholic Europe, to keep off, like the cattle murrain, all connection with the agents of the English Bible societies. Perhaps your lordship may recollect that I have some knowledge of the accuracy of the facts, which I here state.

Let any foreigner visit England, the country of Protestantism, and examine London, the metropolis of Protestantism, and listen to his report; he notes the churches deserted: crime knee-deep in the cities; and the laboring classes sunk in the inextricable mire of a brutal iniquity. He cannot fail to say that the every-day poisonings, child-murders, adult murders of England, surpass in number the crimes of all the rest of Europe, while the unnatural circumstances of cutting, boiling, and roasting their victims is the index of a ferocity not known amongst the savage tribes of the trackless forest. These societies have circulated in England more Bibles than would cover the very surface of the country, and yet, who can shut his eyes to the unceasing flood of crime and irreligion in the land? In fact, the clergy have lost all hold on the people: and the fine, noble, generous English character has sunk into mere animal appetite, and brutal instinct, from the absence of all spiritual instructions on the part of their overfed worldly teachers. The voice of the pious ordained accredited priest—because it would be the voice of God—would sanctify the nation: but the hoax of carloads of Bibles, and the traffic of ship loads of tracts can no more (a million times more) place a people on the paths of grace, morality, and faith, than a dismantled ship can take a given secure course without sails, rudder, needle, captain or crew.—What can laws do without courts, officers, and judges? What can muskets and guns do without men and generals? An imperfect Revelation without the infallible head, the ordained priest, the official communication with God, is like the ashes of a dead man compared with the living, speaking, acting being. It is everywhere, my lord, the same system of hateful hypocrisy and lies; and, as a matter of course, can never produce the fruits of truth, zeal and charity. As I promised to avoid all allusion to doctrines, I shall

make no remark on the idea of a foreigner in England seeing no authority in the Church, no fixed creed, no united congregation, no supreme voice to teach, while the ministers have no official position under God, and while the inspiration of the very Scriptures themselves is canvassed, doubted, and denied.

But whatever may be the character of the English Biblicals on the European Continent, it is only in Ireland their system is developed in all its abhorred ramifications. It has made its way into the army. The Commander of our Irish forces has even contributed £5 to the support of one of the most insulting Biblical dens to be found in the filthy purlieus of the Souper infamy of our city: and who has not heard of the suppressed rage of our Catholic soldiers in the Crimea, while the Souper emissaries offered them their lying tracts while ranged almost in order of battle. Conduct like this, unless checked, will produce a spirit of insubordination which it may be difficult to reduce—impossible entirely to assuage. This Biblical fanaticism has appeared on the Bench; amongst the Queen's Counsel: in the country court of the magistrate: in the grand jury box. The landlord is infected with it; it is in the goal: in the poor-house: it is even in the camp of the Irish constabulary: it is an insulting net-work spread all over the entire surface of Irish society. The petty delinquent fears it in the partial administration of magisterial justice; the culprit dreads it in the charge of the judge of the upper courts and in the verdict of the jury. The private soldier, the constable, are in terror of it from their superior officers. It has placed in angry conflict class against class: it is the eternal bar to national union, national peace, national prosperity. It is the exterminator of the Irish: it is the burning, inextinguishable brand of social revenge. It is in Ireland the very worst species of Orangeism; and being carried on in the same religion, it thus incongruously sanctifies the rope, consecrates the axe, and sets up the standard of human vengeance in the room of the Christian cross. It is impossible to calculate the interminable branches of this national mischief—the society has five hundred branches, another has four hundred agents; all have thousands of pounds at their disposal; and the entire institution is a school where discord is taught, where malice is engendered, and where irreligion and infidelity are learned in the advanced graduated progress of the pupils.

In their yearly reports of the transactions of these societies, their secretaries keep up the same kind of deceptiveness as the secretaries and the adults of the late fallen banks; and whoever wishes to examine their statements and watch their progress, will detect an imposition on the public credulity which surpasses all credibility. We have often, my lord, challenged these societies to name even one nobleman, gentleman, farmer, or tradesman, who have joined their ranks. They ransack the lanes of disease, they pounce on the famished wretch in the garret; they steal on the abandoned widow in the cellar; and when they find their victims in the very jaws of death from grinding destitution, they draw forth their Biblical gold, and exacting a pledge of apostasy from their trembling prey, the first act of the new convert is the scarlet perjury of his conscience before God and man.

The subordination of the army, my lord, the fidelity of the police, the peace of society, demand that a check be put to the shameful hypocrisy, and neither the victory over the Russians, nor the chastisement of the Persians, nor the retaliation against the Chinese, can distinguish the administration of a powerful Minister so much as the restraining within just bounds a society which in principle and practice damages the cause of Christianity, weakens the power, and retards the progress of our national resources. Your lordship can read in the unceasing emigration from Ireland, in the large rumored resignations in the police, in the exodus of the comfortable farmers, that a universal feeling of dissatisfaction pervades the whole Irish population; and hence when you have minutely examined the cause of this increasing flight from the country you will learn that Biblicism has converted all Ireland into one Orange Lodge; and that the deep impression on the heart of the Catholic population is, namely, that the Government, the aristocracy, the church, are leagued in one powerful confederacy to persecute, exterminate, and banish the friendless peasantry of Ireland.

I have the honor to be, my lord, your lordship's obedient servant,

D. W. C.

The following is an extract from one of a series of remarkable articles, published by the *Civiltà Cattolica* on the "Spirit Rapping" mania. It is headed "Modern Necromance":—

THE RELIGION OF THE SPEAKING TABLE IN GENEVA.—We have already remarked, in a preceding article that table-turning and table-speaking have in Europe, for the most part, served chiefly for the amusement and curiosity of

persons who, as soon as they had satisfied their fancy by witnessing their motions and turnings, and by hearing them answer, divine, and discourse about the various indifferent moral, and sometimes even religious questions which were put to them, did not carry their investigations further, though they wondered that tables should ever have arrived at such a point, and lost themselves in a thousand conjectures about the hidden causes of such strange effects. There was, however, one soil more fertile when the tables succeeded in setting up a school and choir of religious teaching, and when they found some minds light and silly enough to allow themselves immediately to be drawn into the giddy dance. This place was Geneva, the gentle Queen of the Lemman lake, the Rome of Calvin, or more truly the Babel of all the heresies, the natural home and country not only of hundred more ancient sects of Protestantism, but also of the more modern follies of religious fanaticism, such as the Mornierites, the Darbists, the Irvingites, the Mormonites, transplanted from the shores of the great Salt Lake, and last of all the "Bortites" or worshippers of table-speaking. "Bortism" sprang up in Geneva towards the end of 1853 (see "Annales Catholiques de Geneve, Mai 1855, Avril 1856"). It derives its name and its origin from M. Bort, Minister of the National Protestant Church of Geneva, who left the humble sphere of Pastor in the Hierarchy of the Genevan Church and Oceana one fine day, the Archimandrite, Hierophant Pontiff, and at the same time prophet of the new mysteries of the tables. His chief ministers are M. Mestral, his brother-in-law, and M. Bret, his son-in-law, who was followed by a pious flock of worthy men, women, and damsels, the nucleus of the new-born Church. They hold their meetings at the house of Messrs. Mestral and Bort, where, in the midst of a large saloon, there is a table, to which the eyes and ears of all the faithful are devoutly turned. The table is held or governed by three persons who have "influence," the principal of whom is always M. Bort. At the commencement the table used to answer by striking with its foot at every letter of the alphabet which was named, and was suitable to its word, but this slow and rude language of infancy soon gave place to another more ingenious and expeditious. On the middle of the table there is placed a pivot, which supports a light table with the letters of the alphabet written round its circumference. From the foot of the table a rigid and fixed rod stands out, bent so as to present its point to the circumference of the little table above, which, turning under the impulse of its mysterious mover, stops itself now with one, and now with another, letter before the rod. These letters then form words, and these words phrases, and the phrases form the "divine and mysterious revelations" by which the religion of the Bortites, is nourished. For greater brevity, when the oracle has begun a word after one or two letters, M. Bort fills it up out of his own head, without waiting for the interminable turnings of the little table, as he is a most skilful interpreter and diviner of the thoughts of his machine. If the answer is a simple Yes or No, the table expresses it without more ado than inclining itself or knocking. Several shorthand writers are in attendance to register every syllable; there is also a secretary, who compiles the acts of each sitting, and a lector, who reads them. The oracles of the tables are listened to by those present with that reverence which is due to the invisible personages who, according to M. Bort prophecy by means of them. For here the spirits who come from beyond the tomb to animate the speaking-table are not obscure and plebeian, or even the shades of illustrious men of profane antiquity; but they are no less personages than the angel David, the angel Uriel, the angel Gabriel, the angel L—, the angel M—, the angel Luther, and the archangel Michael, but even generally (the reader will pardon our being obliged to mix up with so much profane nonsense so august a name) it is Jesus Christ Himself, whose Divine Person is impiously profaned, as He is made to be the principal actor in these representations, whatever they be. When he enters, he announces himself with the salutation, "Peace, my lambs! In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Then all get up on their feet, and listen in attitude of great reverence, whilst they remain sitting during the speaking of the angels. If any one should be curious enough to know what are the answers of this new oracle, he may read them in two volumes, already published by M. Bort, entitled "Revelations Divines et Mystérieuses, ou Communications Entre le Ciel et la Terre, par le Moyen d'une Table." Lausanne, 1854. In these volumes, says the author there is not one syllable which is not dictated by heaven. The preface itself is by the Saviour; thus comes another preface of the angel Gabriel and a declaration on the part of the same angel against some who attributed to Satan, transformed into an angel of light, the revelations which follow in the book: "Thou there is a Lord's Prayer dictated by the Saviour, but different from

that in the Gospel. Next, the words of the Saviour and of the Angels day by day, and the stories of the Millenium, or of the "Wild Valley," "of the Cabin of the Poor Negro," of the "Two Lambs," and of the "Happy Family." Then follows a string of prayers, thanksgivings, invocations, supplications, psalms, odes, hymns, and songs, &c. And all this enveloped in a certain grotesque dress of a semi-biblical, semi-romantic style, which is sometimes emphatic and at others puerile; but there is always so large a dose of fanaticism and folly, that it would be blasphemous to compare it for a moment to the sublime simplicity which shines in the Word of God in the Sacred Scriptures. With regard to the substance of it, it is unnecessary to mention that, in addition to the endless absurdities and contradictions of all kinds, it is exquisitely anti-Catholic; and Jesus Christ and the Angels are made to speak like wild Calvinists, and worse still. Geneva, according to them, is the Blessed City, which from her infancy has reposed in the arms of God; she is the little one among the cities, but great in the eyes of the Lord, because she has kept the faith, which is to serve as the torch to enlighten the nations of the earth; she is the city elect of God, for whom he prepared his servant Calvin to receive in these times celestial honors, that is to say, the speaking-table, the organ of the new revelations. "O Geneva, my beloved (thus speaks the false Christ in the preface), thy bells shall not mingle their voices with the abominations of Rome. No; they shall intone psalms to the true God; they shall still sing the liberty of the heavens; they shall still recourt to the children of men the benefits of the Eternal. Your long sighing, O blessed bells, shall still be wafted along the waters of a free lake, and shall be heard by the children of Geneva upon its shores. . . . O Geneva, I have delivered thee from the plottings of thy enemies. Fear not, O Geneva, for God, who is good and powerful, watches over thy sons; unfurl thy banner, and doubt not to proclaim unto the nations that thou art the chosen of the Lord. . . ."

Such is the tenor of these new "Divine and mysterious revelations," which resemble closely the impious extravagances and mystical ravings of the Irvingites in England, and of the Mormonites in America. They have nothing, it is true, of what is orally new, except the organ by which they manifest themselves, and of which they themselves celebrate the miracle, as the infallible criterion of their divine veracity. As regards the rest, among so much that is mere jargon, these revelations seem all to agree in asserting that the coming of Christ is imminent, that the prodigy of the speaking-tables is the precursory sign, and that Geneva is the new Jerusalem, destined to be the theatre and the seat of the final triumph of the Judge. Meanwhile, the new sect goes on prosperously, and making proselytes at Geneva, at Lausanne, and in those parts, in spite of the derisions and contradictions which it has had to sustain on all sides from the very first. And these proselytes are not merely young women with their heads filled with fancies, or stupid and common people; but if we are to believe the *Universal Gazette* of Augsburg, April 14, 1856, the majority of the believers belong to the educated classes, and many occupy very respectable positions in the social hierarchy. From the private apartments of M. Bort's residence, where the first meetings were held, Bortism has come forth into open day, has placed its head quarters in a villa not far from Geneva, marked out by the table, and has erected a temple there with a little bell tower, whose bell the first day it began to ring, as it did very early in the morning, threw the whole neighborhood and the watchmen into consternation, who thought it was an alarm of fire, and hurried to the spot with their engines and pumps to extinguish it. Besides this, the hierophants of the new rite, whom we have been talking about, after having published, two years before, the revelations of the tables, sent forth another work last year, entitled, "Rome, Geneva, and the Church of Christ: a work dedicated to the Son of God, the Saviour of the world, sole Mediator between God and man," in which are contained the new interpretations of the Bible, and the new Gospel revealed also by the table. It is not easy to find out what is to be the part which this new sect which has sprung up in the bosom of European Protestantism out of the speaking tables will have to play; but when we reflect, on the one hand, how many monsters of religious folly it has already engendered, and is still capable of engendering, thanks to the unbridled independence of private judgment, the hydra of Protestantism; and when we consider, on the other hand, the frightful progress which the new belief of the "Spiritualists" has made in so short a time in America, and the symptoms of the tendency in a religious direction which the mania of the talking-tables is showing in various parts even in Europe, and the favor, or rather the enthusiasm, with which several archimandrites of animal magnetism have welcomed the appearance of these portentous tables, as the aura of a Pantheistic religion which they are endeavoring

to raise up in opposition to Christianity, when we reflect on all this, we repeat, we shall be perhaps inclined to believe that the new Geneva sect may, as time goes on, come into much greater fashion in Protestant Europe than its less impious than ridiculous extravagance would seem to promise; and we shall not find perhaps wanting, in a good deal of probability, the prognosis of M. Gougenot des Mousseaux, who, arguing from the illusions by which the spirits and the tables have begun to turn the heads of so many thousands, forms the conjecture that there will spring up and dilate itself a new belief as it were, a new fashion of universal religion, which, by destroying or absorbing into itself the other modes of worship (by means of the seducing power of its portents), will wage that great and final war against the Catholic Church foretold in the Scriptures, in which so many souls of little faith will have to succumb. But, leaving to prophets the lifting of the dark veil of the future, suffice it to have mentioned the appearance of Geneva "Bortism" as one of the facts which demonstrates what is the disposition and tendency of the new table-speaking-American-art, and which ought not to be disregarded by any one who desires to discover the origin and cause of those phenomena. Nor are the facts of Geneva the only ones; in other parts besides Switzerland, and especially in Germany, where the disposition of the Teutonic races, which is naturally pious and tending to mysticism, renders them a more easy prey to superstitious fears, and turns everything into a religious dress, the wonders of table turning have in many instances given rise to strange superstitions like those of Geneva. We shall give an example of these rather fully, as it is perhaps the most remarkable, and the scene of which is laid in the capital of Bavaria.

(To be continued.)

### FATHER JAMES MAHER OF CARLOW ON PROSELYTISM.

TO HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

"We ought to recollect the poison which, under the name of antidotes against Popery, and such like mountebank titles, has been circulated from our pulpits and from our presses; from the heads of the Church of England, and the heads of the Dissenters. These publications by degrees have tended to drive all religion from our own minds and fill them with nothing but a violent hatred of the religion of other people and of course with a hatred of their persons."—*Edmond Burke's Letter to Earl Balhurst in mitigation of the sentence of death pronounced against those concerned in the Gordon Riots.*

My Lord—The state of public opinion in this country in reference to Proselytism is a subject which may, I presume, without any violation of propriety be brought under your Excellency's notice. This system of proselytism originating in gross ignorance of Catholicity and in stupid bigotry has no parallel, or anything like it in the whole Christian world. It would not be borne with for a week in any other country under the sun. It is, my Lord, a palpable sham, a grievous insult to a Christian people, an outrage on common sense, and an injury to religion and morality. The agents, promoters, and dupes of this extended scheme of iniquity, comprising a considerable number of all the sects to which Protestantism has given birth, are now holding their annual festivals in Dublin. The representatives of every heresy, old and new—the Arian, the Unitarian, the Sabellian, the Calvinist, the Methodist, are all there, laying their plans to subvert, if possible, the creed of a faithful Christian people. Their proceedings, viewed as a whole, although some truth may appear in the minor details, can fairly be designated as a monster falsehood. Their first step is to send through the country a troop of uneducated cunning vagrants, called Bible-readers, who are constantly in rows with the peasantry (see Petty Sessions reports)—who have no defined form of faith—no principle in religion but that of private judgment, who consequently disagree among themselves—*quot homines tot sententiae*—some holding as divine truth, what others reject as religious error—these emissaries are despatched with orders to the provinces to cry down in every town and village the ancient faith, of which it is enough to say at present, that it has lately won the assent of a large number of the very first scholars and theologians of Protestantism—the acknowledged chiefs in its universities, without having, in the mean time, lost one, even one man of name or character.

This anti-religious drama, my Lord, is justly stigmatised from its *alpha* to its *omega*, as an enormous sham and falsehood.

The first of those meetings or festivals was held in the University of Dublin, the Regius Professor of Divinity, the Rev. Dr. Butler, being in the chair, the representative of the University, the Right Hon. J. Napier, attending, and taking a leading part in the proceedings.

At this meeting proselytism presented itself in its least objectionable form. It was relieved, as far as it was possible, of that coarseness, vulgarity, and insolence, which characterise it in other localities. The work was carried on by gentlemen—by the Professors and Scholars of the University—by men of considerable intellectual powers and refined manners; and yet, even there, the drama cannot be read by any impartial, fair-minded man, without coming to the conclusion, on their own showing, that the whole thing is a mockery, a profanation of religion, an insult, and a delusion. The report of the proceedings in their own organ, the *Daily Express*, March 20, fully sustain these impeachments.

The agency of this proselytising scheme (see report) consists of sixteen missionaries, four lay agents, ninety-two Scripture-readers, twenty-one school-masters and school-mistresses, and three hundred and eighty Irish schools. The object of the society is—"the salvation of Roman Catholics, through the instrumentality of the Established Church." The project of converting a Catholic nation by such agency, and through such instrumentality is a downright farce. Can the hiring, my Lord, and sending such men as those Bible-readers, the riff-raff of the towns, to decry and confute the ancient faith of Ireland, be

considered, in any other light than as a grievous insult and unpardonable wrong—the wanton insolence of ill-regulated power?

They come, my Lord, to their tasks with scraps and texts of Scripture, torn from the context, which they have never read, and upon which they fix whatever meaning they please; they are, like the illiterate of every class, without clear logical connected views on any subject; they know nothing of the Bible as a whole, nor of the subject, or argument of any of its books; they have no just conception of religion in its sacred ordinances, gifts, and graces; but they are made up to do battle with Romanism; there is no agreement of faith amongst them; they have no knowledge of theology as a science—that is none of their business. But they are otherwise amply prepared, they select from controversial tracts, which the proselytising societies supply, the stories, and phrases, and arguments which are considered best calculated to wound Catholic feeling; they have in these tracts a rich magazine of falsehood, with every variety of fable about Priests, Nuns, Monks, Relics, Saints, Purgatory, Transubstantiation, Confession, the Inquisition, and the Apostolic See. With such Christian preparation, they go amongst our poor people, denouncing them in good set terms as "idolators," the degraded victims of a dark and dangerous superstition, as bowing down before images, purchasing license to commit sin, and other abominations, as setting up the saints and especially the Blessed Virgin Mary, in place of her divine son. In a word, they hire themselves out to do and say everything which their vicious ingenuity suggests as likely to outrage Catholic sensibility. The natural results of such doings as we collect from the petty session reports, are riots, assaults, and prosecutions, which are directly sought for and turned to a profitable account as showing forth the ardent zeal, yea, the spirit of martyrdom which animates the Bible-readers and the dreadful persecutions which they have to suffer. But above all, they serve as touching appeals to the liberality of England to sustain by their purse the cause of Biblicalism in this dark land of Popery.

This, my Lord, is their mission. It cannot be denied nor gainsaid, nor is it in anywise overstated; and I venture to affirm that the perverted intellect of man can devise nothing more offensive, more insulting to a religious people. Let us reverse the case. Suppose an association had hired and sent over to England a body of lay Catholic proselytisers—some hundreds of ignorant and characterless men, with just so much of education and smartness as would enable them to give point to their sarcasm—supposed they traversed the country, denouncing in the market places, or wherever men congregate, the religion of the people and the clergy, in such language as was most likely to offend religious prejudices, and were at the same time protected and encouraged by the Catholic gentry in their capacity of magistrates—suppose such things to have happened in England, what, I beg to ask, would be the result? Would the authorities tolerate such an aggression? Would the people quietly endure such insults? What did England do when a few Catholic Bishops were appointed, in 1850, to minister to those who professed the ancient faith in that country? Did she not appear beside herself with anger and rage for a season? Did she not swell and foam and toss to and fro as if some evil power had seized upon her? And yet no legion of Catholic proselytisers, hired by France or Ireland, had traversed the country libelling Protestantism and defaming the clergy. Nothing at all of the kind occurred. Only eight Bishops, regularly ordained and sent by the first and most ancient See in Christendom, came to tend the scattered Catholics, to break to them the Bread of Life, to minister to their spiritual wants each within his own district or diocese which was then marked out, that all things might be done in order. If arrangements so necessary and simple in their character, and affecting Catholics only, excited such wild commotion as I have described, what would have happened if the acts of which we now complain had been then attempted? It is quite manifest that the English people would not endure for an hour such ignominious treatment. Nothing could keep them quiet under such wanton and studied provocation.

The proselytizers are to convert the nation, through "the instrumentality of the Protestant Church." Is it supposed, my Lord, that the Catholic people of Ireland do not know the character and history of that Establishment? "My opinion," says Mr. Macaulay, "is that the Church of Ireland is a bad institution. It is my deliberate opinion that of all institutions now existing in the civilized world, the Established Church of Ireland is the most absurd and indefensible. Take the opinion of foreigners, of travellers, of writers; it does not matter where they come from, whether Catholic or Protestant, whether partial or opposed to England, they one and all state that the church is such an abuse that they can hardly conceive how it exists." (*Speech in the House of Commons, April 23, 1850.*) What an instrument for the conversion of Catholics! This opinion of the historian is confirmed by a still higher authority. The Lord Chief Justice of England, then Lord Campbell, addressing the House of Lords in his speech on the Maynooth Bill, said—"I believe the Protestant Church in Ireland to be one of the most mischievous institutions in existence. I believe it is so considered now, and I believe it will be so considered by posterity; and it is only because your lordships are familiar with it that you are not shocked by the picture." Conversion, through the instrumentality of such an institution is evidently a hypocritical sham—an insult to common sense, a work of iniquity. When, my Lord, will men of power raise their voice against it, and stand acquitted before God and man of participation in such impiety? There is no second opinion on the character of the Protestant church amongst enlightened men, whether English or Irish, Catholic or Protestant, such an institution, known as it is, can never be made to work for the conversion or saving of Catholic souls. The thing is impossible—they hold no communion with it—they have never received ought at its hands save oppression, insult, and spoliation. At this sug-

gestion, and with its hearty concurrence, the State sought the extirpation of Catholicism by exterminating Catholics through the operation of cruel, barbarous, brutalizing laws. We view the church, and have ever viewed it, and will, my Lord, continue to view, as it really is—a badge of conquest—a Protestant institution set up in the midst of a Catholic and conquered people, as a symbol of the power and pride of England, and of the subjugation of Ireland. It may produce infidelity, indifference to, or hatred of all religion. It may extinguish the glorious light of Christianity, but no man can rationally expect any better result from an institution described by friends and foes as the "greatest ecclesiastical enormity" the world has ever seen.

Another consideration, my Lord. The Catholics of Ireland, as well as those of the world, know that the Protestant church, with every imaginable advantage, with great wealth, immense endowments, vast and varied stores of learning, sustained by the influence of the Crown and the Court, backed by the Parliament and the aristocracy; upheld by the laws of the land, has, notwithstanding, lost ground with the population, has forfeited the confidence of the majority of Englishmen. It has been tried, and found wretchedly insufficient to hand down, unimpaired, even through two or three centuries, the great doctrines of Christianity. At this hour, it manifestly knows not what to teach, or what to condemn; what is of Divine Faith, or what is opposed to it. Such matters, your lordship knows, are referred, for decision, to a lay tribunal—to her Majesty's Privy Council; the church, being a house divided against itself, can decide nothing, nor will any one regard its decisions. The principle of private judgment, which the church inculcates, will yield to no ecclesiastical authority. Every dogma of faith—the inspiration of the Bible—the Divinity of Christ—the Trinity of Persons, are called into question, and rejected by millions. "The myriads of our laboring population," says her Majesty's Commissioners, in the last census, p. 97, "are really as ignorant of Christianity as were the heathen Saxons at Augustine's landing." "It is a melancholy fact," says the Rev. Mr. Conynbare, in the *Edinburgh Review*, Oct., 1853, "that the men who make our steam-engines, railway carriages, our presses and telegraphs, the furniture of our houses, and the clothing of our persons, have now, in a fearful proportion, renounced all faith in Christianity. They regard the Scripture as a forgery (this comes of Bible reading, on the Protestant principle) and religion as priestcraft, and are living without God in the world." The attempt to make such an institution subservient to the conversion of Ireland, is clearly a mockery, a delusion, and a vile hypocrisy.

The proceedings of the University meeting, under the auspices of the Regius Professor of Divinity, especially the Rev. J. P. Hanlon's speech is deserving of notice. He is, my Lord, no ordinary man. He was introduced to the meeting as a Missionary of celebrity, and he proved unmistakably that the Protestant propagandism in which he and they are engaged is a prodigious sham. He gets through his part very much in the style of the Harlequin who accompanies the strolling players in their visits to the provinces, and elicits the loudest applause from his University audience. His tried exploit, as narrated by himself, was the wonderful and instantaneous conversion of a sailor and car driver who travelled with him from New Ross to Wexford. He began the blessed work "by lighting" (as he says) an Irish song—"Aileen Aroon"—"Before I finished the second verse," he goes on to say "I perceived the two faces bent over towards me. I went on pretending not to see, and soon the carman broke out, 'Oh! you are a great singer entirely,' said he. 'Oh! middling,' said I. 'Powerful great,' returned he. 'Do you sing?' I asked 'an Irish song? I would not give a farthing for these English things.' Well, he sang, and the sailor sang, and I gave them another, and we were very pleasant in a short time. Before we reached Wexford the men, of their own accord, opened the question of controversy, and the subject was kept up earnestly.—At parting, one of them said, 'Well, Sir, what is it you believe?' I told him, and he said, 'Musha, God knows, Sir, that is what I believe myself.' They then shook hands with me, and we parted."

Who could suppose such a scene to be enacted amid loud applause at a Bible meeting, which opened with prayer, in a Christian University, the Professor of Theology presiding? Observe, my Lord, the short process of conversion. An Irish love-song is intoned and sung on "the Irish jaunty car," as preparing and softening the hearts of the Neophytes—controversy soon follows, and is immediately concluded—the parties separate—but mark, all holding the same faith, "Musha that is what I hold myself" was the reply of the benighted Papist to the Missionary's expose of Christian dogmas.

The next conversion is a fair specimen of that coarse ribaldry, that profane and recklessness in falsehood which, even in the most favorable circumstances, characterises the proselytising movement. It is painful to quote it, being so blasphemous and offensive; yet, without giving it in full, you cannot fairly estimate the iniquity of those associations, nor the insult and outrage they offer to the religious feeling of the people. The Missionary tells the following story:—"When I was stationed at Listowel I met a man from my own part of the country, and he told me, as an instance of the kindness of the parish priest towards him, that, at the time the pigs in the district were afflicted with some disease, he had gone and said Mass over his sow and litter, in preference to going with others, who were able to pay him higher. I asked him did the pigs recover? 'No, sir,' said he, 'but that was not the priest's fault, for he did his best.' Are you aware, said I, 'what the Mass is?' 'The Mass,' said he, 'isn't it going to Mass?—that's the Mass—what more is it?' (Hear, hear, and laughter.) I told him that the teaching of his church was, that the body, blood, soul, and divinity of our Lord were offered up, and that as true a sacrifice was made as was offered on the cross. 'His frightening me you are, sir,' said he; 'sure if I thought that, I'd never have consented to let it be done.' That man afterwards sold out his farm, went to America, and there became a Protestant, with all his family (applause.)"

What, my Lord, are we to say of this Protestant Missionary, introduced by a Protestant University,

who thus opens his mission, by casting ridicule upon the most sacred rite of Christianity, by violating truth and decency and outraging Christian feeling; and what are we to think of the scholars and professors of the University who sympathise with such impiety, and bear it with manifest approbation? Are we to give them credit for sincerity, charity, and religion? Do they not know that the church which is the object of this intolerant ribaldry is the church of all ages, that she surpasses in territory and population any other Christian communion, nay, far surpasses them all taken together. "The members of her communion," says Macaulay, "are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to one hundred and twenty millions." She (the Church of Rome) saw the commencement of all the governments and of the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all.—(*Review of Ranke's History of the Popes*, p. 6.) If the proselytising societies meant our conversion, would they have uttered what they, and we and all of us know to be false, and to us most offensive? Would they have presumed to give the story of the sow and her litter, and the officiating priest, as a fair representation of the practices of the Catholic Church in this country, if they had not lost all Christian feeling? No, my Lord, there is neither honor, nor truth, nor sincerity, nor religion in the movement, although it is sanctioned by some of the nobility and members of Parliament, by several of the bishops and by persons of every degree.—And if the first and most highly-educated man in those societies, assembled even in the halls of the University, indulge in these low jokes and disgusting caricatures of sacred things, what outrages upon Catholic feeling may we not expect from the vulgar horde of Gospelers, hired and sent through the country as Scripture-readers to assail Catholicity?

The object of this extensive proselytising organisation, my Lord, is evidently not to teach the Protestant creed to a Catholic people. Nothing of the kind is put before them. They are not asked to accept the Thirty-Nine Articles, or the established liturgy, or any other form of confession of faith. The business of the movement is simply to break up the Catholic Church—to cause it to disappear; hence, in all their reports, it is said "that large numbers have come out of Romanism;" "have been converted from Romanism;" but it is never said that they have adopted the creed of the establishment in its stead. "They may take up Arrianism, or infidelity in any form—anything they please, provided always it be not Catholicism. The great point is the abandonment of the ancient religion; and for this important reason, as long as it exists and is professed by an overwhelming majority of the people who support their own hierarchy, build their own churches, and defray all the other expenses of religion, so long will the Protestant Establishment appear to all men's eyes a gross anomaly, an unparalleled injustice, a national insult; so long will all our notions of right and justice and fair play cry out against it. A Protestant church in the midst of a Catholic people must sooner or later give way if it fail to break up the church from which it has wrested everything, save the faithful Catholic people. Pastors without flocks, churches without congregations, large endowments without proportionate duties, are things which cannot last for ever. But if Catholicity disappeared—or, to use the language of the proselytisers, if all came out of Romanism, and were scattered among the sectaries, or lost in infidelity—the establishment, in that case, would appear a lesser evil, and might enjoy its unearned wealth for a time, without let or hindrance, the rightful owners of the inheritance—the Catholic Church and its poorer members—no where appearing.

If the inculcation of Christian truths, and not the extirpation of our religion, were the object of the movement, then, my Lord, we should have had Church Missions, not to Roman Catholics, who hold all the faith, but to the heathen population of the manufacturing towns of England, to the Unitarians and Rationalists party, who are very numerous, in the church and the dissenting bodies.

The tactics and manoeuvring of Protestantism, in the presence of Catholicity is an interesting subject. Its history is a short one. It first sought the extinction of the ancient religion by laws the most barbarous and sanguinary; and "when the laws were not bloody," says Edmund Burke, "they were worse, as they were slow, cruel outrages on our nature, and kept men alive only to insult, in their persons, every one of the rights and feelings of humanity;" every act of our religion—such as the administration of the Sacrament, or the celebration of Mass—was put down, not by arguments drawn from the Bible, but by forcible acts of Parliament, inflicting fines, imprisonment, exile for life, and death if the exile returned. For two centuries, Protestantism waded us to her embrace by endearments of this kind. In the next stage of her existence, the world becoming more tolerant, her spirit remaining the same, she applied herself vigorously to oppose all mitigation of the tyranny of her early career. She resisted the last Catholic emancipation. When every one else yielded, she employed the press, the pulpit, and her influence with Parliament to crush religious liberty, but having failed, she resigned herself to her fate, gave up with a sigh the penal code—a code without a parallel in the annals of time, and seeing no great chance of its re-enactment, although evidently wished for, she assumes the mask of religious hypocrisy, and, with Bible in hand, so lately filled with bills of pains and penalties, she comes on her mission to her dear Catholic fellow-subjects to lead them out of Romanism into the latitudinarianism of modern heresy, the ante-chamber of universal infidelity. Was ever hypocrisy like unto this—so detestable, so transparent, so destructive of every generous, honorable feeling of humanity, and scarcely from the ranks of boastful Protestantism has one honest voice been raised in its condemnation!

Be yours, my Lord, the task to rescue a faithful people from such a gross system of cant, hypocrisy, irreligion, and insult—to check the insane efforts of a dominant faction, to extirpate the cherished faith of the people—attempted in vain for the last three centuries, at an awful expenditure of life and treasure. It is a task worthy of the noblest ambition, and the Chief Governor who effects it or bravely struggles in so noble a cause shall win a nation's lasting gratitude, and his name enshrined by a bright halo of honor and glory shall descend on the page of history to the latest posterity.

I have the honor, &c. &c.,  
JAMES MAHER, P.J.,  
Carlow-Craig.

April 27, 1857.

### IRISH INTELLIGENCE.

A CATHOLIC PRIEST CALLED ON FOR NONPAYMENT OF TITHES.—There was a collection made last Sunday in the chapels of Croagh and Killybeg, in order to hand the Catholic landlord of the Rev. Mr. Meenan, P.P. of Croagh, the amount of the tithes rent-charge peremptorily insisted upon by his Catholic agent. The Rev. gentleman, after thanking his flock, handed the proceeds of the collection to the funds towards the completion of his new chapel. (We suppress the names in the hope that an explanation may be afforded.)—*Limerick Reporter.*

O'CONNELL'S STATUE FOR LIMERICK.—The statue of O'Connell, designed by Hogan, and cast in Bronze at Paris, is to be shipped at Havre on Monday for Dublin. It is to be exhibited there for a week or so, provided it does not interfere with the arrangement of the committee, which is, that the statue may be erected at Limerick on the memorable 30th of May, the anniversary of the flagitious imprisonment of O'Connell on 'the delusion,' the mockery, and the snare,' verdict, and the Dublin packed jury, in 1844.

The Grace the Archbishop of Tuam has arrived in Dublin; rumour has it that among the objects of his visit, apart from religious affairs, is that of repairing the split among the leaders of the League. His Grace, I am happy to add, looks unusually well.—*Galway Vindicator.*

MINISTERS' MONEY.—Mr. Fagan, M.P., writes as follows to the  *Freeman*.—"I think it right, through your indulgence, to inform the inhabitant householders of Dublin, and those in other localities interested in the abolition of Ministers' money, that Lord Palmerston, considering that, from my long devotion to the subject, I was entitled to have, with the aid of the government, the conduct through the House of Commons of a bill for the extinction of that obnoxious impost, has this day given me the option of itself. Being myself inclined to think that I should best secure its passage through the upper house by leaving its entire conduct to the government, I hesitated as to the course I had best take for the public interest, irrespective of personal considerations, to which, I trust, I am on such an occasion indifferent. I consulted several friends of the measure, and they are of opinion that I should persevere in conducting it to its final triumph, as well for the sake of the measure as on my own account. Under these circumstances I have accepted the task. As soon as the Bill is prepared, and has received the sanction of the government, I shall move for leave to bring it in, and press it forward as rapidly as I can. I sincerely trust I adopted the best course."

THE UNDER-SECRETARYSHIP FOR THE COLONIES.—The Hon. Chichester Fortescue, M.P., for the county Louth, will succeed Mr. John Ball, as Parliamentary Under-Secretary for Colonial Affairs, Viscount Monk having been unable to find a seat. Mr. Ball, it is stated, will receive the Governorship at Malta.

DISTURBANCE IN A CATHOLIC CHAPEL.—SERIOUS RIOT.—More than 16 persons, male and female, some of them not beyond 14 years of age, were brought up in custody of the police, charged with being guilty of riotous conduct, breaking windows, &c., on Tuesday night, in the neighborhood of Francis-street and the Coombe. It appeared that on the night in question Divine Service having concluded in Francis-street Chapel, the proper parties were engaged in extinguishing the lights preparatory to locking the chapel doors, when a man named Joseph Redmond, described as of No. 3, Patrick-street, and stated to be a Lunatic, introduced himself within the sacred space in front of the altar, and proceeded to act in a manner which, to the people in the chapel, seemed to be irreverent and improper. Great confusion ensued, and the people rushed into the chapel-yard, and some party having announced that a "Souper" had misconducted himself in the chapel, from every house in Francis-street parties rushed forth, so that in a few moments an immense and excited crowd had collected in the chapel-yard and in the street. When Redmond was brought out into the yard, the impression that he was a Souper caused him to be badly treated by the crowd. He was knocked down and beaten severely, and the protection of a large number of constables was scarcely adequate in securing him from very serious injuries while he was being conveyed to the police-barrack in Kevin-street. A man named Madine, unluckily for himself, happened also to be indicated as a Souper, and he, too, was knocked down, and so hurt that it was found necessary to convey him to hospital. The circumstance of a large assemblage of people, greatly excited by the rumour that had circulated, was taken advantage of by some ill-conducted persons who were anxious to get up a row; and accordingly some of the constables were had charge of Redmond were assaulted. Stones were thrown, and in a short time Francis-street, from end to end, exhibited a scene of commotion and disorder. A strong body of police was required to disperse the crowds that congregated in the street, and it appeared that some parties distributed themselves over the Coombe, and broke the glass windows in front of the Weaver's Hall; others shattered the windows of the New-row and New-street schoolhouses, and some stones were hurled at the front of Bride's Church.—Several small fights between members of the crowds and the police occurred, and it happened that Constable Dawson, 34 A, was much injured by a blow of a stone, which he received while executing his duty. Several parties were captured by the police, and it was nearly midnight before the streets were completely cleared, and the disturbances could be said to have terminated. Cases of the police against the several parties arrested for assaults, disorderly and riotous conduct, stone throwing, &c., were investigated before the magistrate, and the following punishments were awarded:—Thomas Byrne, fined £2, in default of payment to be imprisoned for two months; Martin Branagan and Bridget Barnes, fined 10s., or not paying, to be imprisoned for one month; Marcella Connolly, charged with assaulting Constable Dawson, was remanded; as was also the remaining prisoners, about eight in number, were ordered to find bail, or be imprisoned each for seven days. Jas. Redmond, the party stated to be a Lunatic, is charged with creating a disturbance in Francis-street Chapel, but the case will not be investigated till the prisoner is sufficiently recovered from the effect of the injuries he received from the mob while on the way to the police barrack.—*Freeman.*

THE SOUVENIRS.—Edward Meyers and John Benn, two of those unfortunate characters who earn a few shillings per day by what is called "Scripture Reading" in Kilkenny, came before the magistrates on Monday last to urge a complaint against Constable Kelly. Their charge was that the constable did not follow at their honours' heels about the town, remain within ear-shot, and take the benefit of their harangues, and oblige the crowd of little boys and girls who surrounded them to bear their offensive stuff decorously and in silence. The complaint was very properly dismissed, but even so, the case serves to show that these fellows have got entirely too much encouragement. The duty of the police should not be to do them about, and insist on a hearing for them when they go, but to arrest them at once as disturbers of the public peace. There is no calculating the amount of mischief these bawling rogues have done to the honest and honorable character of our people. They have encouraged and produced hypocrisy, meanness, and cunning, destroyed to a great extent wherever they have brought their foul presence, that fine sense of honor which used to keep the poorest Irish peasant above the degradation of a bribe, and teach him to spurn the blood-money with which he was tempted, as if its touch would be contamination down to the fourth and fifth generations. They have awakened only the basest passions of the human heart. They have soiled the names of everything that is holy by their use of them. Converts they do not and cannot make. In short, they are a pest and a nuisance, and they ought to be and must be put down. The riot which unfortunately occurred in Francis-street, a few nights ago, is another proof of the evil influence of the proselytising system in any locality cursed with its presence. Such riots, we fear, will be, while Souperism is allowed to rot and fester in the Coombe.—*Nation.*

At the College-street Police-office on Tuesday, a little boy of about six years of age, named Patrick Murphy, was charged under the following circumstances.—Sidney Pemberton a young lad, with a bundle of books under his arm, stated that this morning he was passing by the Bank, on his way to school at Brunswick street, when the prisoner, in company with three other boys, got round him, snapped his bread from him, and took away one of his books, which he afterwards offered to return to him if he would give him some bread in exchange. The prisoner stated he was hungry at the time, and eat the bread. Mr. Stronge sentenced him to receive one dozen lashes and to be discharged. [Young Master Pemberton did an act of which he ought to be ashamed. If his papa sent him to do this shabby thing it proves little for his good sense, whatever one may say of his sensibilities.]—*Dublin paper.*

THE LEAGUE BILL.—Mr. Moore has given notice that on the 26th May, he would move for liberty to bring in a bill to provide compensation to tenants in Ireland.

POOR RELIEF IN IRELAND.—The total expenditure in Ireland for poor relief in the year ended Michaelmas-day, 1856, amounted to £575,395; 212,569 persons were relieved in, and 4,557 out of doors. The cost for in-door maintenance was £358,942, and for out relief £2,244.

THE MAYO PETITION.—Colonel Ouseley Higgins has presented his Petition against the return of Mr. Moore. There is not a crime in the Parliamentary decalogue, from bribery or want of qualification, that is not alleged against the honorable Member—but the graver of the Petition is elsewhere. It is, without exception, the most audacious indictment that has ever been uttered, inside or outside Exeter Hall, against the character of the Roman Catholic clergy of Ireland. No ranting Evangelical, no organ of "No Popery," has ever, in the most extravagant mood, uttered such outrageous calumnies against the Irish Priests, as this professed Catholic gentleman has coldly and deliberately raised before a judicial Committee of the House of Commons.—Nation.

EXPORTATION OF POTATOES.—It appears from the Mayo papers that the demand for potatoes for exportation to England is so great that the supplies at markets are quite unequal to the wants of the purchasers. The Ballina Herald says:—"Already several small cargoes of potatoes have been shipped to England from the Killala bay, but purchased in Ballina, and some vessels are now waiting to be loaded. Prices have, in consequence of this demand for potatoes for exportation, been greatly advanced, and the poor classes in the town, whose own supply is run out, and who depend largely for their subsistence on the weekly market of potatoes, find it difficult to compete with the agents for the export trade. This, of course, has caused considerable dissatisfaction. In any case the mere idea of removing out of the country its staple food would be sufficient to create a popular storm; but when the potato is taken when the prices of other provisions are high, and when even all that remains in the country of them is scarcely equal to our own requirements, the indignation of the people may be well conceived. It has not, however, found a greater vent than in complaints, which are pretty numerous and loud. Nor do we apprehend any of these demonstrations of popular displeasure which have attended the purchases in other quarters of quantities of potatoes for exportation. We had fortunately a large sowing last year and a plentiful return, as yet no actual inconvenience has been felt, except that arising from the advance in price."

POTATO RIOTS AT ORANMORE.—One of those eruptions of popular violence at present so unhappily prevalent, excited by the sale and exportation of potatoes occurred last Monday at Oranmore. It appears that seven tons of potatoes were brought from the Clarenbridge side of the country in order to be transmitted, per train to Mr. Hickey, by a person named Murrice; and as disturbances were anticipated, fifty men of the 50th, stationed here, together with Mr. Fosberry, S. J., and ten of the Constabulary of the Oranmore station, under the command of Messrs. J. B. Kerrin, R. M., and Browne, J. P., escorted the buyer and his purchase, in order to protect him against apprehended violence. When they reached the village of Oranmore they were attacked by nearly two hundred persons chiefly consisting of women, who pelted Murrice with stones, and in trying to protect him, one of the police received a severe blow in the eye, and one of the potatoes was cut in the side of the head. Nothing could exceed the fury of the exasperated multitude, and it was with the utmost difficulty that Murrice was rescued from their vengeance. Rescued, however, he eventually was, with the loss of an ear, and the potatoes were safely conveyed to the railway station. If these potato speculations continue, we very much fear that further scenes of violence, and, perhaps, bloodshed will ensue.—Galway Vindicator.

THE WEATHER AND CROPS.—Notwithstanding occasional frosts and cold winds, vegetation is making rapid strides. The grass-corn looks very favourable, and in many places the potatoes are above ground, looking very healthy and promising. Even in the more backward districts the spring crops are now sown, and considering the many drawbacks and a late spring, unfavourable weather, &c., we may congratulate the country on the prospects before us.—Clare Journal.

After a long spell of rain, by which farming operations have been greatly retarded, we are enjoying a succession of beautiful spring days. The people are busy setting their potatoes, of which the "White Rocks" is the favourite variety in this district; but the crop will be unusually late. Hay is excessively dear, bringing in smalls so much as 8s. per cwt.—Ballyshannon Herald.

The state of the country in the districts of Bandon and Clonakilty, and, it is also stated, throughout the west of the county, give promise of an abundant harvest. The potato crop is very forward, and a larger breadth of land has been sown with this excellent than during any year subsequent to the appearance of the blight. In some districts the quantity sown this year is fully double that of last season. The kinds usually preferred are those known as Leather-coats and white rocks, which are found to withstand the blight much better than other species. A considerable quantity of land has been laid under oats, principally of the black kind, for which a large demand exists in Bandon almost entirely for export to England. The increasing demand which prevails for mowing barley has given an impetus to the cultivation of that grain, and much of the arable land now in cultivation has been laid under it. It is asserted that fully one-fourth more land has been laid under cultivation this year than in 1856.—Cork Constitution.

EMIGRATION.—The remittances received from America since the month of February are exercising a great influence on emigration. Drafts for sums varying from £10 to £30 on the Provincial Bank, from Chicago, and other cities and towns of the United States, have been received almost weekly, and, in consequence, parties who are in comfortable circumstances have already either left this neighborhood, or are preparing to join their friends in America. The exodus, we fear, is only in the commencement, notwithstanding the great demand in the labor market, and the high remuneration given to agricultural laborers. Farm servants of both sexes are rapidly vanishing from the country, and their aspect at railway stations from Carlou to Dublin presents a striking contrast to the famine-stricken appearance of the same class of emigrants a few years since. It is remarkable that the Irish of this class prefer the United States to Canada, governed, as it is, by British laws, and where labor is in demand. "Whether this mania in favor of America arises from a desire to settle with their friends, or from some undefined notion of the independence people exercise in the land of liberty, it is impossible to conjecture; but the fact is certain that the destination of three-fourths of the emigrants this year is the United States. The more intelligent and independent classes prefer Australia, those especially who possess some capital, and a very large number of families are accordingly leaving this country for Melbourne during the present month. The question of emigration from a country rapidly advancing to prosperity presents to our view a social problem difficult of solution, unless we can trace it to some cause or causes hitherto inscrutable, especially as many agencies are employed at both sides of the Atlantic to check the movement.—Carlou Sentinel.

MILLS STREET TEMPERANCE SOCIETY.—The members of the Temperance Society of this town are anxious to testify their gratitude to the gentlemen who have so creditably manifested their anxiety to promote the interests of society, and the advantages of moral influence, by liberally subscribing to the establishment of a library for intellectual and religious advancement, and with a hope that it may be the means of bringing many others over to their cause. They thank the Rev. J. O'Connor, C.C., of Millstreet, for being the founder of the library (which he has solely instituted for the welfare of the poor), and the temperance room, and whose pious zeal as an advocate of the glorious cause of temperance, has not only based their movement on encouragement and permanency, but has effected a universal reformation amongst all classes of our community. He has administered the pledge to upwards of 300 persons during his short time in Millstreet, and scarcely a day but ushers in another repentant bacchanalian, willing to increase our numbers. Hence those awful scenes of violence, rioting, and shedding of human blood, the result of drunken ferocity, which make the very soul shudder, and draw down those awful denunciations testified by man from time to time, have disappeared; his affecting entreaties and impressive sermons prevailing with the people by opening their hearts, perhaps, in some cases, long closed to the pure voice of religion.—Newry Examiner.

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SHOCKING DEATH—INQUEST.—On Sunday morning last, a young man about eighteen, or perhaps nineteen years of age, named Peter Hanlon, was found writing in the agonies of death, on the Dundalk and Enniskillen Railway, at no considerable distance from our local terminus. His legs were terribly shattered, and all but severed from his body. The very tardy discovery of the mangled poor creature is strange to us, as on Sunday morning several pedestrians travel along the line, and there can be little doubt (painful as it is to give credence to such fiendish inhumanity) but that some heartless spectators of the tragical sight passed on and were indifferent. The first intelligence was given by some boys to three men coming from Ballybarrack, who communicated their information to head-constable Reilly, who, with his usual promptitude and creditable anxiety, as well as correct perception of what should first be done, saw Dr. Brunker within a few minutes after he had received the painful information. On Monday morning an inquest was held on the body of Peter Hanlon, before Richard Byrne, Esq., coroner, and an intelligent jury, who found the following verdict:—"That the said Peter Hanlon, who was a discharged soldier of the 57th Regiment, aged eighteen years, and in delicate health, and who appears to have been strolling about the neighbourhood of Dundalk for some days back, died in Louth infirmary, on Sunday the 10th inst., from the effects of injuries he received on the Dundalk and Enniskillen Railway on the previous night, by the mail train passing over his legs, but it appears to the jury that no blame can be attributed to the driver of the train, and we are of opinion that the railway company ought to keep a night watchman on that portion of the line within one mile of the Dundalk station."—Ibid.

GREATER BRITAIN.

Bishop Gillies describes the present aspect of religion in Edinburgh:—"The Church of St. Patrick is capable of containing about 3,000 persons, the walls of which are as remarkable for solidity as for excellence of workmanship. It was built, together with the steeple, about the end of the last century. Intended, in the first instance, for the Anglicans of Scotland, it was afterwards acquired by two dissenting Presbyterian sects, and has within the last few months passed into the hands of the Catholics. It is, indeed, the first church we have possessed in the ancient town of Edinburgh since the time of the pretended reformation; and it would be almost impossible to have selected a better location, as it is centrally placed, as regards the eastern portion of the town. It has already attracted around it, within a very small circumference, an Irish Catholic population of 10,000 souls; and the ancient mansion of the Earls of Selkirk, which has also been purchased, and which communicates, through its corridors, with the new sanctuary of the church, will be made into an extremely eligible presbytery, with every accommodation for the full exercise of the holy ministry. Thanks to the zeal and charity of our poor flock, the purchase money for these two properties, in all 127,500 francs (rather more than £5,000 sterling), has been paid, except a small mortgage—which, it is hoped, will soon be extinguished. When the value of the property acquired is considered, the price must be deemed very moderate.

It may be interesting to learn that the Catholics of Aberdeen are at present anxiously engaged in collecting funds for the erection of a new Church, the present chapel being now much too small for the accommodation of the present congregation. A Protestant Church and a large portion of adjacent ground has been purchased as a site for the new erection. There are good hopes that the work will soon be commenced.

The gross public income of Great Britain and Ireland, during the year ending on the 31st of last March, was £72,334,962 10s. 10d., and the expenditure during the same period was £75,588,667 8s. 7d.; thus showing an excess of expenditure over income of £3,254,604 12s. 9d. The account of the balances to the 31st March, shows that there remains in the Exchequer £8,668,370 14s. 7d.

The Jew Bill will, it is believed (says the Weekly Dispatch), be introduced into the House of Commons by the Premier himself, and into the House of Lords, probably, by Earl Granville, or perhaps even Lord Lyndhurst. It will consist simply in the repeal of the Oath of Abjuration.

The prevalence of the Liberal element in the new Parliament is so far an admitted fact, that the Session has begun with practical measures instead of party struggles. The question of course is, whether, as these measures are developed, a party so numerous as the "Liberals," and with so many real differences of opinion, can go on without a split. We are sorry to say that as Catholics we are afraid of such legislation, not because we are contented with things as they are, but because, if such is done, we fear mischief is sure to be done. Witness the notices already given. Mr. Spooner comes forward, of course, with will of course not succeed; but there is Mr. Adley's Industrial School Bill; the Reformatory Bill of last Session revived; the Marriage and Divorce Bill—plenty of room for mischief here. The other measures are the Testamentary Courts Bill, the Regulation of Savings Banks, Transportation, and the Property of Married Women. Not half of course will come to any conclusion.—Weekly Register.

The Sunday Times "believes" that the Right Hon. Mr. Fitzroy, M. P., the present chairman of "Ways and Means," will be the Secretary for Ireland, in the place of Mr. Horsman. According to another rumour, the latter gentleman has been asked to withdraw his resignation.

The tide of emigration to Australia appears to be rapidly on the increase. A London Journal called the Critic, asserts that Sir John Pottle, who succeeded John Bright, as member for Manchester, actually called a meeting of capitalists in that city, after "household words" had published a well merited exposure of the iniquitous system in vogue in some of the Manchester warehouses, to consider "what should be done towards putting down that periodical, and that Mr. Aspinall Turner, the other new member, actually originated the expression which Charles Dickens introduced into "Hard Times," that he would rather throw his mill property into the Atlantic, than give away one jot to the workmen on strike. Also that Mr. Turner told the workmen, during a Manchester strike, that if they did not take care, he and all the other capitalists would leave Lancashire and so ruin it. The population of Lancashire is about two and a-half millions, it must be remembered, and that of Liverpool and Manchester alone, is 800,000

REVIEWS OF FORTUNE.—One of the country papers states that among the competitors for the clerkship of the Abbeyley Poor Law Union was a gentleman who had spent £5000 in contesting the representation of the Queen's County with Sir Charles Coote, one of the present members, and who was only defeated by a majority of eleven votes; he was, moreover, a magistrate of the county and a Master of Arts in Trinity College, Dublin. None of those circumstances, however, were of any avail, and the appointment thus coveted was won by a person in comparatively humble life.

THE BISHOP OF LONDON AND THE PUSEYITES.—We (Union) have learnt with considerable surprise that the Bishop of London has forbidden any cross being erected at St. Barnabas, either on the altar or elsewhere; refuses to permit the retention of the super altar; and claims—in direct contradiction of the late judgment—an absolute control over the kinds and colours of the altar frontals. His Lordship, who was visited by Mr. Westerton, is said to have stated in Mr. Westerton's presence that "the service was Popish from beginning to end," and that, as Bishop of the diocese, he would aim at rooting out such practices. At the Mission Churches in Wellesclose-square and Calvert-street, if report speak truly, a still more arbitrary use of Episcopal authority is attempted to be made in defiance of the letter of the law. We understand, however, that the Rector of St. George's in the East is not likely to submit to this unprovoked interference with his legal rights. The Union has the following remarks on the above:—"Our readers will perceive with deep regret that the new Bishop of London seems determined to precipitate matters, and if possible to bring about the disruption of the Church of England. He will not allow the law of the Church, as defined by the Privy Council, to be observed; and, in Mr. Westerton's company, has been making observations which, to say the least, are very unepiscopal. It is not, however, with St. Paul's and St. Barnabas alone that the Bishop has concerned himself. Others of the Clergy have learnt practically that there is another Bishop of London. With regard to the chapeau question we cannot but state, however, that we think it singularly unfortunate that it should have been left to Curates, who may at any moment become the victims of the Bishop's arbitrary and irresponsible power, to take the first steps in the resumption of the legal vestments of the Church—an office which would have been far better undertaken by the beneficed Clergy, who are protected by the law of the land, from being made subservient to his Lordship's popularity-hunting devices. If report speaks truly, he does not appear to have the smallest idea of either the strength numbers, influence, or earnestness of the Tractarian party, or of the much more definite and united position which that body has recently assumed. He may rely upon the certainty of two facts—that his Clergy will readily give him what is his due, 'Canonical obedience,' but that they will not submit to be dictated to or coerced in an arbitrary and illegal manner. Nor will they at any risk give up what they believe to be truth either in theory or practice. Let the Bishop consider this with care. It is surely not too much to expect that he will now drop a tone and manner which might have been suitable enough in the position which he once held, but which is now as inconsistent with a due regard to the rights of the Clergy over whom he rules as it is with his own professed principles."

The debating society of the Superintendents and Ministers of the Establishment, which is popularly known as the Convocation of the Province of Canterbury, has met, and has heard, with much favor, the argument of the Bishop of Oxford, that, being brought together by the royal summons, there was nothing to prevent them ascertaining one another's views on matters affecting the Church by aid of a little friendly chat, so long as they did not assume to legislate or to pass canons. That their proceedings were certainly no trespass, surreptitious or open, on the royal authority, for no one was bound to take any notice whatever of their conversations, and they could just as little be called a farce, inasmuch as any one was at liberty to put any value, however high, upon every word that was uttered. The Examiner has an article on "The Convocation Absurdity," in which it is remarked to be "very like a Lord Mayor's show, with a difference of the loggery; the Primate representing the Mayor, the bishops playing the aldermen, the Dean of the Arches and the Vicar-General acting Gog and Magog. It would be infinitely better to revive the Miracle-plays which were devoted after the fashion of the day, than get up such dull pantomimes as these, deficient alike in poetry and pleasantness. Had the Convocation any serious or useful business to transact, spiritual or secular, there might be some excuse for opening it with religious rites; but there appears to us laymen to be something the very opposite of reverent in opening the proceedings of a body notoriously without a useful function or capacity, with solemn litany, hymns, and sermons, whether in Latin or the vernacular. What would be the thought of a session of the Administrative Reform Association beginning with prayer? Those who have nothing to do, or will do nothing, neither want the Divine help nor deserve the Divine blessing."

The Times treats "Convocation" still more contemptuously. It says:—"Convocation, we need hardly remind our readers, is a visionary body—a mere Church debating society,—without power to do anything but talk as long as the Crown will let it talk. Such is the body which takes the lead in this affair. The authority which the Dean proposes to move is the Crown; but, as the Crown only proceeds in compliance with a usage of many generations and an Act of Parliament, and as the order for these services is one of the ceremonies of every Accession, no Minister who wished to keep his head on his shoulders would do anything in the matter without a Parliamentary dispensation. Such, then, is the power to be moved by Convocation. When we come to the matter itself we find three services of a highly political character, as unsuited to the genius of England in the nineteenth century as the canonization of Thomas A'Beckett at Canterbury, or the apotheosis of James I. on the ceiling of White-hall Chapel. We had almost added that the services are disused; but in these days, when men are found to do the most singular things, and there is an immense toleration of hobbies which do not interfere with the comfort or the conscience of the public, the services are not wholly disused. They are used in some places all the more resolutely because they are disused elsewhere, and by some clergymen all the more because they can get no congregation to join in them; but they are practically obsolete, and more than obsolete—exploded, utterly consigned to the limbo of ancient bigotry, hypocrisy, and folly. Even our most religious readers not one in ten was ever present at the use of these services, except on a Sunday, when, if they were used, they were seriously curtailed, or only used to shock the feelings of the congregation. Politics, of course, will lead to any absurdity, any profanation; but it is an affair of fiction, not of religion, when at the same moment High Churchmen at Oxford are denouncing a service, High Churchmen at Dublin insisting on its use, and Low Churchmen or no Churchmen also taking contrary sides to suit the locality. The religion of the services has long expired, and they really have no more right to remain in a Prayer-book put into the hands of every child, and used every Sunday in every parish in the country, than the old service for "Touching for the King's Evil." People get so accustomed to what they let alone, and what gives them no trouble, that they will not even exercise their reason or judgment upon it; but let an English Churchman just open his eyes, shake himself, and dispel the pleasant fancy that last occupied his dozing mind, and think what these three services really are. They relate entirely to a dynasty of unhappy memory which England only tolerated for three generations, and which is a byword among

us-for its follies, its vanities, and its vices. In these services we thank 'the Almighty for sparing the life of a Sovereign whose mother and whose son we beheaded, and for restoring to the Church of England a Sovereign who turned out the most licentious reprobate that ever sat on this throne. In one of these services we at the same time and in the same breath thank the Almighty for delivering the Royal Family from its enemies, and with equal fervor thank somebody else for delivering the nation from the said Royal Family. The levity and inconsistency of these so-called religious acts are only surpassed by the violence and vulgarity of the language, which is sometimes so bad as to be mistaken for the coarsest kinds of cursing and swearing. "Hellish malice" and "bloody enemies" are only specimens of the flowers of rhetoric used in these appeals to the All-wise and All-good. Indeed, if the clergy of England could reconcile their minds and their lips to the profanation, they could easily get the services put out of the Prayer-book by all agreeing to use them till the congregation took the matter into their own hands. The simple fact, however, is that the services are not used, except when either some young clergyman anxious to do everything according to law, or some old fanatic anxious to push the law, inflicts on his congregation what he knows will disgust them, and what he rather likes for that reason.

UNITED STATES.

WALKER AT NEW ORLEANS.—Wm. Walker, the great filibuster, has abandoned Nicaragua, and has arrived, with his staff, at New Orleans. He capitulated on the 1st inst., surrendering himself, with 260 men, to the commander of the United States sloop-of-war St. Mary's, and were conveyed to Panama by a steamer.

Private despatches from New Orleans state that the most intense excitement in behalf of General Walker prevails, and that preparations were being made to hold a large mass meeting in Lafayette Square in that city. Despatches were being sent in all directions, and the whole Mississippi Valley would respond.

NATURALIZATION IN MASSACHUSETTS.—The votes in the House of Representatives, yesterday, indicate the defeat of all the various propositions for adding a number of years to the naturalization of foreigners, before giving them the right of suffrage in Massachusetts. The two years proposition of the Senate was defeated, and so also a new one to make the extension five years—both by "American" votes. The Know Nothings appear determined to have their favorite fourteen years amendment or nothing, and console themselves with the probability of its defeat by the hope that they can resuscitate their party organization upon it.

HONORABLE STATE AND PROSPECTS OF THE CITY OF NEW YORK.—We publish elsewhere, says the N. Y. Herald on Tuesday, returns from the various ward-inspectors to the City Street Inspector, reporting that the city was in a worse state than usual, and that without some energetic remedy the prospect of pestilence was very promising indeed. Mud, garbage and filth being effluvia, abound in every street. No attempt is being made by the contractors in any ward to clean the streets according to contract. We understand that the City Inspector, in view of the imminent prospect of yellow fever, is about to hold a meeting of leading citizens to see what they propose to do, or to have done.

FOUNTAIN OF BLOOD IN A CAVERN.—E. G. Squier's notes on Central America, describe a wonderful diffusion of a fluid resembling blood near the town of Vitul, in the State of Honduras. It appears that there is continually oozing and dripping from the roof of a cavern there a red liquid, which upon falling coagulates so as to precisely resemble blood.—Like blood, it corrupts, insects deposit their larvae in it, and dogs and buzzards resort to the cavern to eat it. Attempts have several times been made to obtain some of this liquid for the purpose of analysis, but in all cases without success, in consequence of its rapid decomposition, whereby the bottles containing it were broken. The small cavern or grotto during the day is visited by buzzards and hawks, and at night by a multitude of ranyre bats, for the purpose of feeding on the unnatural blood. It is situated on the border of a rivulet, which it keeps reddened with a small flow of the liquid, which has the color, taste and smell of blood. In approaching the grotto, a disagreeable odor is observed, and when it is reached there may be seen some pools of the apparent blood in a state of coagulation. The peculiarities of this liquid are considered due to the rapid generation in this grotto of some very prolific species of Infusoria. The California State Journal, remarking on the above, observes that the astro of the town of Monterey contains a species of blood red infusoria, (the larva of water insects) which at seasons of the year smell precisely like fresh fish. In some seasons it has been found dried in flakes, and of the intense color of vermillion.—Scientific American.

The disturbed condition of Central America, has shortened the supply of logwood, which is supposed to have produced a rise in the price of wines.

Spiritualism cannot be explained, at least in all its phenomena by any known human agency. This is admitted on all sides. Its own advocates contend strongly for this view, and the majority of their opponents take this very ground as the basis for their line of operations. Every day the number of sceptical observers, who seek to attribute everything to jugglery, or to some more recalcitrant human causes—becomes smaller and smaller. Now, even admit that the phenomena of Spiritualism are produced by the interference of a super-human agency, and you cannot escape the conclusion that it is a horrible superstition—one that places men in direct and immediate communication with the evil spirits. For no believer in the Christian dispensation can suppose these strange things that we hear of, to be the result of the working of the spirit of God.—Pittsburgh Catholic.

THE "REBELLION" OF THE MEXICAN ECCLESIASTICS.—The excommunicated Governor of Mexico came in state to attend the services on Holy Thursday, and the doors of the Church were closed against him.—For this act of duty, which he styles rebellion, the Governor banishes the canons, and in consideration of his great age, feeble health, and irreproachable character, sentences the Archbishop to imprisonment. The government has robbed the church, defied its authority, and incurred its excommunication; and now it adds insult to injury, by coming decked with the proceeds of its plunder, to participate in that worship it has affected to despise. The laws of the Church explicitly direct that no person under major excommunication, be permitted to be present at the Sacrifice of the Mass; and the ecclesiastical authorities were quite right in closing the entrance of the house of God against the hypocritical leaders of a tyrannical faction.—A similar event occurred at Rome in 1849, on Easter Sunday. The rabble-leaders had given pompous notice of their intention to attend Mass in a body, on that great Festival in St. Peter's Church. The canons being duly warned, rose early, sang their office, and celebrated the Divine Mysteries, long before "the pomp and circumstance" of the Mazzinian government could be collected together and furnished up—and when soldiers and rabble, and officials and "diplomatic corps" (consisting by the way, of P. Ventura, "Ambassador" from Sicily,) arrived at the Church, they found it deserted, the lights out, the canons vanished. They managed to pick up an excommunicated priest, deacon and sub-deacon from among themselves, and held their sacrilegious celebration—but they fined the canons \$125 a piece for "rebellion!" A government supported by robbery cannot long subsist, and though God can bear plundering more patiently than men, He is bound to punish it at last.—Cincinnati Catholic Telegraph.

(From Correspondent of Boston Post.) Henceforth I'm a Jew. I've long been lenning that way, and now I've seen the last Britic that breaks the grunter's back. No more pork! No more bacon! Saucages avant! Now, how shall I escape lard? Faugh? "My gorge rises at it," as Hamlet's did at the skull. I have long believed that the Jews, both in ancient and modern times, had good reason for forswearing swine's flesh. There are several diseases, I am told, which are prevalent among Christians that Jews seldom have. I heard of diseases among swine in California that are too disgusting and horrible for human ears.

Butchers in New York say half the hogs they slaughter have the consumption. I heard a physician say he had often examined the lungs of the swine in the shambles, and found them full of tubercles! I heard another doctor say he had got a fine looking ham for his own use, and it had boiled, and when on the table he discovered that it was studded with tubercles. I know consumption and scrofula are far less prevalent among Jews than among Christians. Swine, as well as cows, that are kept in stables and pens, and fed on still strops, are far oftener consumptive than if running at large in green fields. Though starting at the West, the "hog cholera" has broken out at the East. And see all the ramifications of this vile poison. Strychnine, juice of tobacco, and vitriol are used in distilling whiskey from corn, and the hogs fed on still strops run mad and die. Loads of hogs smothered in railroad cars, on reaching Albany, are sold; very likely many of these die of the still poison, and these dead and deceased animals that were never slaughtered, but died, are sold to speculators, and taken to New York, and there unquestionably sold for human food! No doubt of it. These carcasses are probably served up as "Ohio sugar-cured hams." And this is only the commencement of it. The lard (grease) is sold in the market, and much of that lard is mixed with butter to adulterate it. Then thousands and thousands of barrels of lard oil—the tried out grease from poisoned hogs—goes to Europe, to Bordeaux and Marseilles, and there is made over into "pure oil," and comes back to us Yankees again. The poisoned chalice is returned to our own lips!

But the worst of it is the vile concoctors are too shrewd to swallow their own poison, and innocent people get it. It is a noxious subject, but now my lamb is in I will tell all the horrible features of it I know.—This swine's flesh appearing in so many shapes where people do not dream of it, is some like a case of poisoning that occurred in England. The poisonous article took two journeys and then got into human food, and destroyed a life. I forget the ingredients, but it was some kind of coloring matter like red lead. That was first used to adulterate some substance not used for human food; and in return that was used to adulterate Cayenne pepper and the red pepper killed. Each adulterer worked independently of the other, and by the combined action of the two a person was poisoned. And there's the whiskey. Tobacco juice, vitriol, and strychnine; enough of the one article of vitriol in a quart of whiskey, Dr. Emerson the chemist says, to burn a hole in a man's stomach. It makes me think of the shark that followed a ship, and got to catching chunks of pork that were thrown over to him. Finally they heaved a four pound shot to a white heat, threw it over and sharkey caught it. It never stopped, but dropped into the unfortunate fish's mouth, and went through his stomach! It gave him a warm reception. This may serve as a warning to all who drink whiskey.

Much of this strychnine whiskey goes to France and comes back "fine old Otard," or "fourth proof Cognac." Oh! Jehosaphat, what a splendid lake this stuff would make to roast and boil and burn and bake a lot of these sinners in! Then our sherry is carried in a pigskin, in Spain, and our champagne is bedeviled and drugged, and our Scotch whiskey is made of this western blue ruin and kreosote, and our ale and beer are brewed from impure pouts, and the fear next is, that the Chinese will poison our tea! I heard an eminent physician in Boston say that the disease which Napoleon died, cancer in the stomach, had increased vastly within fifteen or twenty years, and he had no doubt it was from drugged liquors, and of this there was wine from drugged more than champagne. He said sugar of lead entered largely into the domestic consumption of champagne. Let us sum up, and see how many abominations grow out of this vile system of distillery poison in whiskey. First, there's the pork, the bacon, the sausages, lard, and from that, the butter. Then there is the sweet oil, adulterated with—no lard oil—lead pig grease! Then there is the whiskey, and from that nearly every kind of liquor and wine used in the country, brandy, port, madeira, sherry, and champagne wines; New England and Jamaica rum, and Scotch whiskey. Well, this is a wicked world. It will be a long time before I shall drink any more ardent, or eat anything that I suppose stands any chance of having in it lard oil, or lard; and as for pork, the flesh of swine, farewell forever! They that have raised this wind will reap the whirlwind. The contractors will inevitably suffer, and they are not to be pitied. No one knows where it will end. If it frightens people into temperate habits some good will be accomplished.

Yours ever, COMMEDIA.

IS POVERTY THE MOTHER OF CRIME.—One of the characteristics of this money getting-age is the contempt in which poverty is held. But poverty has many aspects. Let us have a look at it in a fair honest point of view. "The poor are not so very influential personages as we are so apt to suppose; the greatest power that has ever been exercised has been in the possession of poor men. We do not mean political power—that belongs to the rich, and dies along with them; we mean the power of mind, which lives throughout all ages and strengthens with time. The spiritual fathers of all nations were poor men. The ruling minds of the east and west were mere beggars, and for many generations the order of mendicants were proud of their poverty, and found their power increase with the decrease of their worldly substance. Who were those celebrated men after whom the most splendid edifices in the world are named, men whose fame is in all nations—the Saint Peters, the Pauls, the Augustines, Martins, Basils, Benedicts, and thousands of other sanctified men. The poorest of men—paupers. Few rich men ever had a famous edifice named after them; it would be a profanation. There is something sacred about poverty; after all; and we love to read of the poverty and simplicity of great men. How beautiful is it to hear of them kindling their own fires, cooking their own food, brushing their own shoes, and even making and mending their own clothes?" "Genius is nursed in poverty—poverty seems to be indispensable for giving a full development to the world lives upon the spiritual bread which men have distributed, and the bread of genius is imperishable bread; it lives after the distributor is gone. Like the widow's meal and the widow's oil, it never diminishes; like the two barley loaves it feeds thousands after thousands, and still there is abundance to feed as many more. The rich men have led armies, and commanded the applause of senates; the poor men have founded colleges and schools and churches, and have only failed and lost their power when they have been tempted, to abandon the caste of poverty and mount the ladder of political ambition and individual luxury, which is not their sphere. The golden days of the church are the days of its poverty; its most honored names—names of renown and of almost idolized worship—are the names of men, who, like their Masters, had scarcely where to lay their heads.—Catholic Visitor.

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep; and the greatest medicine is a true friend; but greater than all these is a truly excellent newspaper.

## The True Witness.

MONTREAL, FRIDAY, JUNE 5, 1857.

## NEWS OF THE WEEK.

**THE CANADIAN** puts us in possession of European news to the 20th ult. In the Imperial Parliament, the chief topic of discussion has been the approaching marriage of the Princess Royal with the Prince of Prussia, and the dowry consequent thereupon. The exact sum which the nation will have to furnish has not been divulged; but it is the general opinion that a good round sum will be paid down at once.

The *London Times* gives some interesting details of the measures that are being taken for laying down the Trans-Atlantic Telegraph cable.

On Saturday, the 16th ult., the United States Steamship "Niagara" went down the River to moorings at East Greenwich; and yesterday Her Majesty's ship "Agamemnon," 91, came round from Portsmouth, and took up her moorings there, to ship the submarine telegraph which is to connect the Continents of America and Europe. The length of cable to be put on board each vessel exceeds 1,300 miles. It will take upwards of six weeks to deposit the cable in the ships' holds according to present arrangements. Her Majesty's ship "Agamemnon" and the United States Frigate "Niagara" will leave the Thames about the first week in July, in company with Her Majesty's ship *Cyclops*, and will proceed to the longitude midway between the west coast of Ireland, and Newfoundland, where the ends of cable on board each ship will be joined. The *Agamemnon* will then return towards the coast of Ireland; and the *Niagara* will hold on her course to the shores of Newfoundland, both ships paying out the submarine cable as they increase the distance between them, and maintaining constant telegraphic communication with each other, to prove that the cable remains intact; and within six days after the ships separate, should no accident occur, telegraphic communications will be open between the two continents.

On the Continent all is tranquil. The Neuchâtel difficulty is at an end, the King of Prussia having renounced his claim to the sum of money allotted to him as an indemnity. The harvest prospects are good, and the fears entertained for the vintage in France have subsided. The long talked of Spanish expedition to the West Indies and Mexico, was still at Cañiz, and no date is assigned for its sailing.

The *America* from Liverpool, the 23rd ult., brings little additional intelligence of any political importance. The failure of a great mercantile establishment at Paris, whose proprietor is supposed to have "cleared" for New York by the steamer *Arabia*, is announced. In breadstuffs a slight rise was reported.

The *Montreal Herald* announces the probability of a modification of our Colonial Ministry. Mr. Spence, it is rumoured, is to fill the gap occasioned by the retirement of M. Cauchon from the Commissionership of Crown Lands; and is to be succeeded in the Post Office Department by Mr. Terrill, whose present office as Provincial Secretary will be taken by M. Loranger. M. Prevost, member for Terrebonne has resigned his seat; having discovered from experience that an honest man is quite out of his element, whilst in our Provincial Legislature. Mr. Brown's Sabbath Bill has been lost for this session by a majority of one; the Speaker, as is usual when the House is equally divided, giving his casting vote for an amendment moved by Mr. Ferres, that the Bill be read a third time on the 1st of July.

We congratulate our cotemporary the *Pilot* on his honest avowal in his issue of Monday, that there are no warmer, or more sincere advocates for the cessation of all unnecessary Sunday labor, than the Catholic Clergy of Canada. This is strictly true; and any objections that Catholics may have raised, in or out of Parliament, to Mr. Brown's Bill lately before the Legislature, proceed not from any ill will towards the end proposed, but from strong and well-founded suspicions of the ultimate designs of the originator of the measure in question.

The language of the Catholic Church upon the obligation of keeping holy the Sabbath, is precise and unmistakable. All servile work, which, without inflicting serious injury, can be avoided, is to be avoided; all occupations, however innocent in themselves, which interfere with, or detract from, the worship due to Almighty God, are positively prohibited; but works of absolute necessity—that is, which cannot be postponed without serious risk—and all innocent enjoyments which do not encroach upon the services of religion, are permitted. For the Sabbath was made for man, and not man for the Sabbath.

Viewing it in this light, there is no Catholic but what would be glad to see the Canals, and all public offices, closed on Sundays, if this could be done without serious injury to the interests of the community. How far, however, this is entirely practicable in a country like Canada, where the season of open navigation is so short, and where winter sets in so rapidly, is a serious question presenting many difficulties. If, on the one hand, the Canals might during the summer months, be closed without inconvenience from the Saturday night till the Monday morning, on the other hand, it might easily happen that such an interruption to traffic in the Fall would entail serious and extensive loss upon the commercial

community. In the same way, a Sunday delivery at the Post Office is of little or no consequence to residents in town, or in the immediate vicinity of the Office; but to those who reside at a distance, and to whom Sunday presents the sole opportunity during the week, of getting their letters and papers, the closing of all the Post Offices throughout the entire day would prove a very serious inconvenience. Perhaps, as the *Pilot* suggests, a compromise might be effected, by closing the Canals on Sundays during the summer months, whilst there is no danger of a sudden frost; and by restricting Sunday labor in the Post Offices to an hour or two in the middle of the day. The experiment is worth trying; and we think that in general, Catholics would have no objection to its being made, in spite of the absurdity of any legislation upon religious matters, by a State which openly professes not to have even the semblance of any connection with the Church.

After all, it is but little that Acts of Parliament, however cleverly drawn up, can do to prevent Sabbath desecration. They may change the direction and character of that desecration; and perhaps in some instances compel it to hide itself beneath a veil of affected decorum. Some open scandals may, by human legislation, be suppressed; but the evil itself will still remain undiminished, so long as the influences of religion are not brought to bear upon the individual. It is to the Church therefore, and not to Parliament that we must look for a remedy against the desecration of the Lord's Day; for, unless men refrain from Sunday labor from religious motives, and for the love of God, we may be sure that the sole effect of Sabbatarian Legislation will be but to increase the evil complained of, though it may perhaps change its particular direction. It is in fact, indisputable, that in Scotland, and other countries where Puritanical Sabbatarian observances are enforced, the Sunday witnesses more gross immorality, more drunkenness, impurity, and hideous bestiality, than do all the other days of the week put together.

**LEGISLATIVE SWINDLING.**—The Select Committee, appointed to inquire into the affairs of the "Woodstock and Lake Erie Railway and Harbor Company," have presented their Report to the Legislative Assembly. This document fully confirms the worst suspicions of the venality and thorough corruption of our Canadian statesmen; and its perusal should make every friend of Canada hang his head with shame, at the thought of the destinies of this noble country being entrusted to a set of fellows, whom it is almost a compliment to call "swindlers," and who if they had their deserts would be picking oakum in the Provincial Penitentiary. Indeed, it is no libel to say that the moral character of the last named institution is far more respectable than that of our Provincial Parliament; and that to a gentleman a seat in the latter, as at present constituted, would be less revolting than a cell in the other.

But the people of Canada have no right to complain: for they have themselves, and with their eyes open, countenanced for years the dishonesty of their representatives. They have sent penniless adventurers to Parliament: fellows who avowedly made politics a business or profession—a means of advancing themselves in the world, and of bettering their fortunes. They have seen these same penniless adventurers—who the day before their election were perhaps intent upon bilking their washerwoman, or evading the clamorous demands of their creditors—suddenly rolling in wealth, and putting their thousands and tens of thousands of dollars in the Bank. They know, as every man of common sense must know, that no honest man can ever make a farthing through politics, and that therefore the sudden wealth of their representatives must have been acquired dishonestly. And yet knowing this, they have still continued to elect them to Parliament, and to give them additional means of bringing disgrace upon the country. It will be well however if the severe lesson now given them, shall for the future put them on their guard against the whole tribe of political adventurers and trading politicians.

The "Report" of the Select Committee is far too long for our columns: we content ourselves with laying before our readers the concluding paragraph—trusting that means may yet be devised to bring the guilty parties to justice, as knaves and swindlers:—

"Notwithstanding the great length of the report of your Committee, many facts remain to be brought to the notice of your Honorable House, for a knowledge of which they beg to refer to the accompanying evidence and documents. That gross wrong has been practised by parties officially and otherwise in connection with the said Company, is fully established; and that those concerned in the perpetration of such wrong, are individuals who have hitherto occupied high and honorable positions in society, and in public stations, is a circumstance of a peculiarly humiliating and painful character. Your Committee have felt it to be their duty thoroughly to investigate the matters referred to them, and plainly and faithfully to state the facts, whosoever they might affect. They do not feel themselves called upon to offer to your Honorable House any specific recommendation in the premises, believing as they do that the discovery of a means of punishing the parties guilty of the outrageous offences against morality, which it has been the disagreeable duty of your Committee to bring to the notice of your Honorable House, or the prevention of the recurrence of them if no present remedy be found applicable, will more properly come within the province of the legal advisers

of the Crown; all of which is, nevertheless, respectfully submitted.

M. H. FOLBY, Chairman.  
DAVID CURRIE,  
Geo. SOUTHWICK,  
Wm. NILES,  
JOHN FRASER.

Committee Room, May 20, 1857.

From the above, it will be seen that the country is now reaping the fruits of the policy inaugurated by Mr. Hincks, and embodied in the pithy maxim, "Say Money to them."

**PROTESTANT ANNIVERSARIES.**—A great session of the new sect of "Spiritualists" has been held at New York during the last few days. The President was a Mrs. Eliza Kennedy; and, as usual at Protestant meetings, an inordinate amount of cant and twaddle characterised the whole proceedings. The great discovery announced to the world was, that the "Spirits" had revealed a new model for house building, according to which houses are henceforward to be built upon a new and essentially Spiritual principle. Absurd as all this may seem, it is impossible to close one's eyes to the fact that the votaries of the new superstition are rapidly increasing in every country where Protestant principles have obtained a hold of the public mind. Nor is this to be wondered at. Credulity is very closely allied to incredulity; and superstition ever has been the handmaid of infidelity. When men renounce their faith in God, and reject the authority of His Church, their next step is to worship the Devil, and to yield a swift credence to the revelations of tables and three-legged stools. Mormonism and Spirit-Rapping are the unmistakable offspring of the great religious apostasy of the XVI century.

One good result however may spring from the last named of these superstitions. Seeing that it is not easy to attribute all the well attested phenomena of what is called "Spiritualism," solely to human, or natural causes, we are compelled to admit the possibility of their supernatural, or rather, diabolical origin; and must therefore feel the less disposed to sneer at the folly and superstition of medieval legislation against sorcery and witchcraft. Our ancestors, after all, may not have been altogether the fools that it is popular to represent them; and, in the present stage of Protestant progress, it will be no small matter if our separated brethren are once brought to believe in a revelation from the devil—as if we can once get them to admit this, we may perhaps in time induce them to recognise a revelation from God.

But in whatever light we may regard these novel Spiritual Manifestations, however much we may feel inclined to treat them with contempt, we cannot deny their terrible effects upon the votaries of the new superstition. It behoves us therefore, as Catholics, to be always on our guard, lest by word or deed, we should seem even to give any countenance to those pernicious practices which the Church condemns; and mindful of the warnings of our Pastors, should be careful not, either in sport or through idle curiosity, to sanction them even by our presence.

**GOOD OUT OF EVERYTHING.**—"How came priests, and Bishops," asked Corporal Trim—"an please your Honor, to trouble their heads so much about gunpowder?" "God knows," said my uncle Toby—"His providence brings good out of everything."

And so with Negro Slavery. Evil as the Christian and the philanthropist must admit its effects to have been in the United States, yet even out of this plague spot on the domestic institutions of our neighbors has an overruling Providence extracted good. With all its evils, and they are many and great, this of good has flowed from it; that it has been, and is the means of dividing, and thereby weakening, the Protestant community; and consequently of rendering it daily a less formidable antagonist to the Holy Catholic Church. Of the disintegrating tendencies of the "Slavery agitation" we find the following account in a late issue of the *Montreal Witness*, which we are sure the Catholic reader will read with pleasure. Our cotemporary says:—

"The latest developments of the slavery trouble are found in the Tract Society, the American Home Missionary Society, and the New York Christian Association.

"The American Home Missionary Society has resolved not to aid to slave holding churches to uphold their pastors... Against this decision the New School Presbyterians protest with great vehemence—and the *American Presbyterian* published in Philadelphia, and bearing the names of Albert Barnes, and Mr. Jenkins formerly of Montreal!—(the latter was in those days a "howling Methodist," and a great gun in his sect)—"is among the most vehement in opposition to the action of the Home Missionary Society.

"The New York Young Men's Christian Association having rescinded a vote which prohibited the discussion of slavery, has fallen under the displeasure of such men as the Rev. Drs. Spring, Potts, Adams, and Knox, who have publicly withdrawn from the Association of which they were honorary members, together with 179 of its ordinary members.

"Another effect of the disturbing power of slavery is to break up the friendly relations which have heretofore existed between the associated churches of New England, and the great Presbyterian organizations of the United States... The Methodist and Baptist churches have already separated into North and South, and it is with great difficulty that other bodies are held together."  
"Thus strife, division, confusion, and weakness is caused everywhere, and in all relations political or religious, in the United States, by the existence

among them of the horrible system of chattel slavery."

For which result we thank God; praying—that thus it may ever be amongst the enemies of His Church—that their divisions be increased, their confusion multiplied unto them a thousand fold—and that their strength be diminished until they become a burden to themselves, and a laughing stock to their opponents. If these be the results of the Negro Slavery system in the United States, we cannot then but admire the Providence of God, which as mine Uncle Toby says, "brings good out of everything."

**ST. PATRICK'S SOCIETY.**—At the last regular monthly meeting of this Society held on Monday last, a sum of \$100 was voted, on the motion, we believe, of B. Devlin, Esq., towards paying a competent person, to watch over the interests of the immigrants from Ireland, as they arrive—to direct them to respectable lodgings—and to give them every information in his power, as to the best mode of proceeding westward.

This truly patriotic as well as Christian step taken by the St. Patrick's Society will, we doubt not, be productive of much good in Montreal, and may, we hope also, provoke to similar action on the part of the Sister Societies throughout the Province. To whom shall the newly arrived immigrant—the stranger in a strange country—look for advice and protection, if not to his own flesh and blood; to those of his own dear land and cherished faith! Sad is the fate of the emigrant at best, especially of the young and innocent female. Too often exposed, whilst on ship-board, to the licentiousness of the crew, and hourly compelled to listen to words, and to witness sights, which shock the chaste soul of the innocent girl, fresh from the soil of Catholic Erin—even when arrived at the end of her long sea voyage, she is cast out amongst strangers, and exposed to the artifices of the most abandoned of her own sex, who seek but to tempt her to her ruin. It is to this class of immigrants in particular, that the attention of the St. Patrick's Society's agent should be chiefly directed. Men can take care of themselves; they are not liable to the dangers and temptations which beset the path of the newly arrived female; and to rescue the latter from the hideous fate which too often befalls her, is an act of spiritual as well as temporal mercy. All honor, then, to the St. Patrick's Society; and may it be the means of snatching from the jaws of perdition those poor helpless innocent young creatures, for whom the enemy of souls—in the shape of the procurer, and her infernalimps—is ever lying in wait.

**ANOTHER CATHOLIC CHURCH.**—The blessing of the corner stone of another Catholic Church, to be erected at the Coteau St. Louis, Mile End, and which will be called the Church of St. Viateur—will take place on Thursday next, the 11th inst. His Lordship, the Bishop of Montreal, will officiate.

In order to comply with the zealous desires of Mgr. Bourget, and to meet the wants of the faithful residing near the Coteau St. Louis, the community of St. Viateur are willing to erect a modest church upon a magnificent site, which has been most liberally placed at their disposal by P. Beaubien, M.D. The said community venture therefore to put forward their claims upon the well known generosity of the citizens of Ville Marie.

To the work undertaken, great and pious as it is itself, circumstances have added an unusual degree of interest, and give it an especial claim upon the sympathies of a Catholic public. It is for the sake of a poor population that the help of our wealthier brethren is invoked; of a population by whose labors we are furnished with the materials wherewith are built those splendid buildings which adorn our fair City of Montreal; but who, on account of their poverty, have neither church, nor school-house of their own. It is by supplying this valuable class of our population with the blessings of religion and education at home, that we shall best succeed in checking their tendencies to emigration, and in warding off from them the dangers to which they would be exposed in the beathen atmosphere of the United States.

It is intended that the new church shall be built in what is known as the Byzantine style—a style which, as yet, has no monuments in Montreal, and scarcely any in the New World. The plans have been furnished by M. Bourgeau. The length of the building will be one hundred and fifty feet, and its breadth sixty. The whole will be surmounted by an elegant steeple of cut stone, as high as the cross.

The ceremony of blessing the corner stone will take place at 4 P.M., on Thursday, 11th instant, Feast of *Corpus Christi*. His Lordship the Bishop of Montreal, will leave the Episcopal Palace about 3.30 P.M., attended by his Clergy, His Honor the Mayor, the Hon. M. Chauveau, Superintendent of Education, and a large body of our most distinguished citizens. The following Societies will also take part in the solemnities of the occasion—viz., The St. Patrick's Society, St. Michael's, the Society of the *Union St. Joseph*, and the Temperance Committee. Cap-

tains Devlin's and Bartley's Companies, together with Captain Belle's Canadian Riflemen, and Captain Nault's and Bastien's Fire Companies will also attend. This will then furnish these fine corps with an opportunity for displaying their good order and liberality for which they are already nobly distinguished; and will prove an excellent preparation for the still more solemn Procession of the *Fete Dieu* in which of course they bear a part.—Communicated.

COMMUNICATED.—A correspondent writes to us from Salem, Massachusetts, announcing the unexpected death of the Reverend James Conway, on Sunday the 24th ult. For some time previous to his death, the Reverend gentleman had been complaining of a sore throat, and an affection of the heart; but no fears were entertained of any immediate danger. On Sunday, the day of his death, he was weak indeed, but otherwise in his ordinary state of health. Our informant says that he was with him most of the forenoon; but having left him for about five minutes, found him on his return in the agony of death. The last rites of the Church were at once administered to him, and in a few moments he breathed his last.

His remains were attended to the grave by the Bishop of the Diocese, the clergy, a numerous concourse of the principal citizens of the place, and by the children of the Catholic schools, of whom he had in life been the guide and protector. May his soul, through the mercy of God, repose in peace.

This lamented Priest was a native of Ireland; but emigrated to this country about thirty years ago. Having made his studies, he was admitted to Holy Orders, and was ordained by the late Bishop Fenwick. Many years were spent by him amongst the Indians of Maine, to whom he approved himself a faithful and zealous missionary. Subsequently, he succeeded the Rev. D. Flaherty in the pastoral charge at Salem, where his services will long be held in grateful remembrance. He built St. James' Church, repaired and improved St. Mary's, founded a House of Notre Dame, and laid out all the remainder of his income upon the new church now in course of construction. These were the labors of his long and useful life; and these are the noble monuments which he has left behind him.

M. A. C.

**MINISTERS' MONEY.**—There are strong reasons for believing that this infamous extortion upon the Catholics of Ireland is about to be put an end to. Lord Palmerston, in reply to a question put to him in the House of Commons, as to the intentions of the Ministry with respect to the Bill introduced by Mr. Fagan for the abolition of "Ministers' Money," replied that he and his colleagues were prepared to support the principle of the Bill, though perhaps some of its details might require alteration. This announcement roused Mr. B. D'Israeli, who loudly protested against the policy of the Palmerstonian Ministry; and expressed his conviction that to do away with "Ministers' Money" would be to strike at the root of the entire property of the Established Church in Ireland. To this every lover of justice must respond with a hearty prayer that the gloomy forebodings of the honorable gentleman may be speedily realised.

**A HINT TO TOBACCO CHEWERS.**—We would recommend the following paragraph, which we clip from the *Montreal Commercial Advertiser*, to the serious attention of those who have contracted the filthy habit of spitting in the House of God; and of polluting with their beastly saliva the place, which of all places on earth, should be kept pure and undefiled:—

"TOBACCO CHewing AMONG THE CLERGY.—At the opening of the Session of the New School General Assembly, sitting at Cleveland, Ohio, a communication was read from the Trustees of the Church, and some of the citizens, requesting the Members of the Assembly to abstain from the use of tobacco during the Sessions, so that the pews might not be defiled! The Trustees had previously removed all the carpets in the house. This was not all. The communication further stated that some of the families by whom the Members would be entertained had been made very sensitive on the same point by their experience in former years; and many had refused to receive Members, for fear that they would prove to be tobacco chewers!"

It would be well, if in view of the too prevalent habit of chewing tobacco in church, the beards were authorised to stop, and examine the mouths of, all suspected persons before allowing them to enter, and had full power given to them to confiscate and destroy all *quids* so found. So perhaps might the irreverent, and unspeakably filthy habit of spitting in church be put a stop to. As it is, many of our church goers seem far more intent upon getting rid of their saliva, than of their sins.

**PROTESTANT PROGRESS!**—The *Toronto Christian Guardian* publishes a letter from one of its correspondents strikingly illustrative of the progress that the Protesting Faith is making on this Continent. The following passage is highly significant:—

"A multitude of the most sober, reflective minds in our midst, are breaking away from religious influences, and rapidly settling down into a rigid scepticism concerning the claims of Christianity which they so often see caricatured in the lives of its professors. Others, and their name is Legion, are arising in loose from their moorings to the pulpit and the public services of religion, and all because the moral power to hold them is wanting. May God help the church, for all other help is vain."

ST. MARYS COLLEGE, MONTREAL.

DEAR SIR.—As a late student of the St. Mary's College, I flatter myself that you will not deem it presumptuous in me to call the attention of your readers to the Academic Exhibition given on Thursday, last week by the "Aloysian Society" of the College, in presence of a large and highly respectable audience.

The conquest of Mexico formed the ground-work of the scene; and neither the chivalrous spirit of the actors in that grand historical drama, nor the romantic scenes of the conquest, lost anything in the hands of these youthful rehearsers. In the first discourse—"The Historical View of Spain as regards the Conquest"—the speaker—Mr. D. Murray—went rapidly and eloquently over the ancient prosperity and glorious career of that ancient land of chivalry.

The "Conquerors of Mexico" formed the subject of the fourth discourse. The speaker—Mr. B. O'Hara—admitted that they had committed many deeds which cast a shadow over their otherwise brilliant career; but he said, and truly, that their qualities must disappear when contrasted with the other bright pages in their history.

After some beautiful solos on the flute and violin, respectively, the curtain rose, and the audience was introduced to a brilliant drama, the scene of which was laid within the proud walls of Mexico, at the time when Cortes and his gallant band were let loose on the smiling plains and prosperous cities of Anahuac.

The characters throughout were admirably well sustained, and deserve much credit. One scene was, I believe, found particularly touching. "Agneus," surrounded by the young Mexican children, who are destined to perish with him, tells them, in the most touching manner, of the true God—His goodness—His love for little children—and the crown of glory and white robes which await those who are faithful to Him.

This interesting drama was interspersed with choruses of youthful voices, accompanied on the piano by M. Le Tondal, and on the violin by M. Ad. Hameil; and, after the third act, Professor Follinus enchanted the audience with his brilliant performances on the flute.

One would imagine that the Aloysians had already outdone themselves. But no. A very few moments elapsed ere the curtain was once more drawn aside, and that laughable romance of comic life, "Box and Cox," came on the tapis. It was slightly altered to suit the occasion; and the three characters were sustained to perfection throughout the whole scene by Messrs. Jones, O'Hara, and W. Kelly. It would be impossible for you to get an idea of the effect which this farce had on the "good nature" of the audience.

EVANGELICAL "REVIVALS."—The profanity, and disgusting immorality of "Revival Meetings," as they are called, are strongly insisted upon, and shown up by a Protestant journal of the United States, from which we make the following extract:—"Their influence upon the more intelligent and sober-minded, whose tendencies as to religion, are to skepticism and downright infidelity. All Evangelical denominations believe, and so teach, that conversion is a result of the Holy Ghost. The changes that the so-called Revival and the New Measure produce, are called conversions; and many candid men who are still outside of any Church, thus reason about these conversions: If these are the results of the Holy Ghost, we cannot believe there is any Holy Ghost. Why? Because that they are the simple products of a piece of machinery, the more decided is the infidelity which the machinery begets." It is acknowledged on all hands, that the unbiblically usually denominated infidelity, has possession of a very large number of minds, and that these are by no means deficient in cultivation and general intelligence. It is a fact of which any minister may satisfy himself, that the direct tendency of the noisy machinery, and the anxious seat employed in some protracted meetings, is to beget and confirm in infidelity a class that is becoming every day larger and more influential in every community."

THE SUPERIOR RACE.—We learn from the Toronto Times that during last year, one-eighth of the gross population of Toronto was arrested for drunkenness; and that at a recent feast, the cost of the liquors exceeded the whole contributions of the city, for the entire year, to all the public charities.

How TO MAKE MONEY.—The New York Tribune thus describes the process by which fortunes are accumulated in the United States. Had he added that it is much the same thing in Canada, with this difference only—that with us, the greatest knaves and the most successful swindlers, are the most prominent leaders in the evangelical movement for the conversion of French Canadian Papists—our contemporary would have said no more than the truth. Of all the villainies lately brought to light in England and in the United States, there have been none to surpass the rascality of the bankrupt Montreal "Provident and Savings Bank":—

Hitherto, bankruptcy has been the easiest and quickest mode of making money known to this dashing go-ahead country. To bore half a dozen neighbors of respectable standing, but of easy virtue, into writing letters of recommendation which suppress a great deal more pertinent truth than they tell—represent yourself as the owner of \$5,000 to \$20,000 worth of available property—run into debt \$500 at this store, \$1,000 at that, and \$300 at the next, until you have got together \$25,000 worth of other men's property—sell out rapidly at almost any price for cash, and transfer the unsold residue to an accomplice—now fail, and offer your creditors 20, 25 or 30 cents on the dollar, with the cheering assurance that, if they don't snap at it without hesitation or inquiry, he will be thankful to do so well, they will get nothing—this is the way thousands have made the money on which they set up as land-speculators and men of property; being enabled to look down with contempt on those who pursue the ways of patient, diligent industry, or cautious, frugal trade.—N. Y. Times.

In Canada these same gentry are not content to "set up as land-speculators and men of property" merely; they aspire to the honors of sanctity, and "set up" as teachers of righteousness, and as the reprovers of the iniquities of their poorer, because more honest neighbors.

COMPLETE WORKS OF GERALD GRIFFIN.—We have to thank the publishers, Messrs. D. & J. Sadiers, for Nos. 7 and 8 of this interesting and handsomely got up collection of tales.

A SIGNIFICANT OMISSION.—The Irish Church Mission Society reports 697 agents in the field, all told, and an income of £33,114—a decrease of some £3,600 since last year. The number of converts from Popery is not given.

The N. Y. Churchman tells a good story of his own Protestant clergy, in illustration of the respect which ministers of the Anglican sect show towards the injunctions of their own community respecting fasting:—

An earnest-hearted and devoted clergyman of our church once told us an anecdote in regard to himself which has a good moral, and therefore we repeat it, although it appears to tell against ourselves. He had an Irish boy as a waiting servant in his family—and an honest and devout little fellow he was, performing all his religious duties with a straightforward and thoughtful seriousness and conscientiousness, which are rare things among that class of persons, and might well be a lesson to older and wiser people. He did not know much, and the simplicity and ignorance of his answers often gave not a little of quiet amusement to his employer. On one occasion, going into the dining-room while young Patrick was yet at his dinner, the clergyman noticed that he was taking no meat. 'Patrick,' said he, 'why don't you eat meat to-day? It is not Friday.' 'Yes, but it's fast day for all, sir,' said Patrick. 'Ah, indeed, and what fast is it, then?' 'It's Hammer week, Sir.' 'And what's Hammer week, Patrick?' 'Why, sir, it's the week when we have to fast like Fridays, and pray God to send us a good clergyman.—The clergyman's heart smote him. Here it was Hammer week, and he ought to have been fasting and praying for precisely the same purpose, and yet he had actually forgotten all about it, until thus stingingly rebuked by the greater faith of an ignorant little Irish Romanist servant in his own kitchen. He did not need two such lessons, however; and he has faithfully kept the Ember seasons ever since."

TO OUR SUBSCRIBERS.—We publish below the sums received by our Travelling Agent, Mr. Monagan, from our friends in Upper Canada.

We would particularly call the attention of our subscribers to the subjoined list, begging of any who may detect any errors of omission, or of commission therein, to write at once to this office, when the error shall be rectified.

To such of our indebted subscribers, and they are very many, who have not discharged their obligations to this office, we would reiterate our request, that they would as speedily as possible pay the amounts due into the hands of the local agents for the TRUE WITNESS, in their respective districts. Mr. Monagan is about to call upon our subscribers in Toronto, where, we trust, he will be well received:—

REMITTANCES RECEIVED.

- Per Mr. Monagan, (Travelling Agent), Cohourg—B. Lawder, £1 3s 9d; M. Cunningham, 10s; F. Askinack, 12s 6d; J. Gordon, 7s 6d; D. Dougan, 5s; M. Burke, 10s; J. Feely, 5s; J. Tunney, 5s; J. Cunningham, 5s; J. Pidgeon, 5s; T. Leonard, 10s. Per Do., Kingston—J. King, 12s 6d; J. Bejes, 2s 6d; T. Mullhall, 7s 6d; D. Driscoll, 16s 3d; D. Driscoll, 5s; H. Mason, 10s; T. Spence, 12s 6d; M. Conroy, 12s 6d; M. Rourke, 6s 3d; M. Dolan, 6s 3d; P. Conroy, 5s; P. Russell, 10s; O. Farrell, 5s; J. Hockett, 10s; G. Donoghue, 12s 6d; H. Cummins, 12s 6d; P. Sewell, 12s 6d; J. Patterson, 12s 6d; D. Sullivan, 12s 6d; P. M. King, £1 11s 3d; P. Nagle, 12s 6d; P. O'Reilly, £1 5s; G. McLanahan, 12s 6d; D. Sullivan, 12s 6d; D. A. McDonnell, 12s 6d; M. Farrell, 7s 6d; Rt. Rev. Dr. Gualin, per Bishop Phelan, £4 1s 3d; P. Curtis, £1 5s; Mrs. Delany, 10s; R. Cunningham, 6s 3d; J. McGarvey, 5s; J. McHale, £1 5s; J. Cosgriff, 5s; Gannogue, Rev. Mr. Rossiter, 10s; Pickett, W. Curran, 12s 6d; J. Finnegan, £1 10s; B. Fegan, 12s 6d; T. McFadden, 12s 6d; W. Donnelly, 5s; T. McDermott, 15s. Per Do., Trenton—G. W. Redmond, 10s. A. McGanley, 10s; P. F. Phelan, £1 5s; J. White, 10s; H. O'Rourke, 10s; S. Kehoe, 5s; T. Kelly, 5s; P. Lyons, 5s. Per Do., Belleville—J. Donoghue, 12s 6d; J. Hughes, 12s 6d; W. Kelly, 5s; P. O'Brien, 12s 6d; M. Nutty, 10s; W. Northgroves, 12s 6d; F. Papi-neau, 12s 6d. Per H. McGill, St. Remi—Self, 12s 6d; J. Sloan, 12s 6d. St. Nicholas, J. B. Roussens, 8s 9d; Thero Rivers, M. J. Ryan, £1 8s 7d; Rogansburgh, N.Y., U. S., Rev. Mr. Sheehan, £1 5s; Sherbrooke, T. Griffith, £1 18s 9d; Stanstead, Rev. Mr. O'Donnell, 16s; Boucherville, L. LaCoste, 5s; Downyville, E. Pigott, 12s 6d; Ottawa City, P. Nolan, 16s 7d. ERRATA IN OUR LAST.—The following errors occurred in our acknowledgment of "Remittances Received" for last week:—Kingston—Mr. M. Goulding, should have been credited with only 10s, instead of 17s 6d. Mr. Quinn, credited with 12s 6d, paid nothing.

We have to record to-day another disgraceful steamboat explosion, caused evidently by the gross and culpable negligence of the persons in charge, which occurred at Toronto on Friday last. The following harrowing details are from the Toronto Colonist of Saturday:—

An accident of a terrific and most heart-rending nature occurred in the Bay, before this city, yesterday at a quarter before four o'clock, P.M., whereby about eleven lives, at least, have been lost. The melancholy facts may be briefly told. The propeller Inkermann, Capt. M. Brown, from Montreal to St. Catharines, with twenty-three souls on board, put in here on Wednesday last, to discharge a cargo of oats, at Upton and Brown's wharf. After discharging the portion of her cargo destined for this place, she prepared to leave yesterday afternoon. Up to this time all appeared right. She had backed out a short distance into the bay, and had just commenced her direct course onwards, when a dreadful explosion took place. Men and portions of the vessel were sent high into the air. The vessel herself was literally torn to pieces. The noise of the explosion was heard on the wharves all round, and told that a dreadful accident had occurred. But for some moments the ill-fated vessel was completely enveloped by dense clouds of steam and smoke. When these were cleared away the appalling nature of the accident was at once apparent from the shore, and numbers of small boats hurried to the fatal spot to give all the assistance in their power to the survivors.

The Highlander, Capt. Schofield, also promptly proceeded to the spot, and having fastened a rope to the wreck commenced hauling it towards shore. But when it had been brought to within about twenty yards of the wharf it sunk. Efforts were then made to clear away the rubbish and get out the survivors and the bodies of the dead.

Captain M. Brown had a most providential escape. He only sustained an injury in the leg, and he is now stopping at Russell's Hotel, doing as well as can be expected. The Purser was taken out alive, but died on his way to the hospital, when near the Bank of Upper Canada. His body was re-conveyed back to the wharf, where it now lies. Two women, Catherine A. M' Rae, and Elizabeth M' Gill, were also taken from the wreck, and were so much injured that for a time they were supposed to be dead. The body and limbs of the first named were scalded in a most frightful manner. The latter was also dreadfully scalded, and also had one of her legs broken. After a little while, however, they both showed signs of life, and were taken to Brown's Wharf, where they were placed on temporary beds, it being deemed inexpedient to remove them further in their dangerous state. Drs. Bovel, Hodder, Cotter, &c., &c., were speedily in attendance on them, but they entertained no hopes of their recovery. At six o'clock the woman (M' Gill) appeared to be in a dying state. It was not expected that she could survive during the night. She was sister to M' Gill, the freeman, whose name appears in the subjoined list, and was only taking a pleasure trip with her brother when the accident befel her.—Catherine M' Rae, though having far more outward injuries, did not appear to be quite so prostrated, but every time she stirred in her bed, her pains compelled her to groan in the most heart-rending manner. The appearance of both of them lying side by side was melancholy in the extreme. Each was attended by the clergyman to whose denomination she belonged. Catherine M' Rae was attended by a Protestant clergyman, and Elizabeth M' Gill by a clergyman of the Roman Catholic persuasion. It is to be hoped that they were benefitted by the presence of their spiritual advisers. The work of removing the rubbish of the wreck was continued in order to find the bodies still missing, and to save as much property as possible. This work, however, was performed rather slowly. People appeared to have been paralysed by the nature of the shock. Six of the crew, much injured, some of them it is feared fatally, were taken from the wreck and immediately sent to the hospital. Three, namely, Brian O'Donnell, steward, Murty McMahon, wheelman, and also another wheelman escaped wholly uninjured. Three men were taken out dead; which, with the purser already noticed as dead, makes the number of dead bodies, as found up to a late hour last night. Thus, the six men in hospital, the four dead, the three men uninjured, the Captain, and the two women, make sixteen, which leaves at least seven more to be accounted for, and who we greatly fear may be classed as dead—nay, we regret to say, it is almost certain such is the fact. The three men who were taken dead from the wreck were awfully mangled. One of them had his head completely taken off. None of the dead, with the exception of the purser, have been yet recognized. From the fact that the crew were mostly French Canadians, and all strangers here, there was much difficulty in identifying them. The survivors were apparently too excited to give calm attention to anything. Coroner Scott will hold an inquest in view of the bodies of the dead this day. The accident was caused by the looseness of the water in the boiler, and then suddenly letting on cold water, while the boiler was too much heated—hence the explosion. The list of the crew we subjoin has been taken from the Captain's Pay-book, which was recovered from the wreck. Several other important books and papers were also saved by the exertions of Mr. Guitz and one or two other citizens. The force of the explosion must have been dreadful, as the ship was shattered from stem to stern, and the massive chain cable was snapped asunder in different pieces, a portion of it having been thrown to and twisted around the top mast, which still stands. The calamity caused a painful sensation of sorrow throughout the city, and for hours, until night set in, the adjacent wharves were crowded by thousands of anxious spectators.

The following is a list of all those who were on board the boat at the time of the accident, having been procured in the way already alluded to.

- LIST OF THE CREW OF THE "INKERMANN." 1. William M. Brown, captain. 2. David W. Honeyman, purser. 3. Francis Debo, pilot. 4. William Doughney, engineer. 5. Francis Berwa, 2nd engineer. 6. Catherine A. M' Rae, cook. 7. Patrick Frahey, boy. 8. Murty M'Mahon, wheelman. 9. James Doolan, deck hand. 10. Samuel Walsh, deck hand. 11. John Brennan, freeman. 12. Robert Fitzsimmons, wheelman. 13. Bryan O'Donnell, steward. 14. M. Peto, deck hand. 15. Julian Perry, wheelman. 16. Baptiste Savoy, deck hand. 17. Savel Gordon, deck hand. 18. William Kelly, deck hand. 19. John M'Gill, freeman. 20. Thomas Spence, freeman. 21. John O'Meara, freeman. 22. James M'Grath, deck hand. 23. Elizabeth M'Gill, Kingston, passenger. The Inkermann was only about two years old. She was a propeller of about 500 tons burden. She left Montreal on Saturday last, and arrived in this city on the 27th inst. She was on her way to Hamilton and St. Catharines. She had a miscellaneous cargo.

We regret to learn that the Steamer Canadian whilst alighting up the river, with a clear night, and a pilot on board, run aground near the Pillars, and is still fast, in spite of all the efforts hitherto made to get her off. It is evident that there must have been culpable neglect somewhere; for with ordinary prudence and a good look out the accident would not have occurred.

New York papers report a serious riot at Washington on the 1st inst., during the municipal elections. The military had to be called out, and several persons have been killed and wounded.

EMIGRANTS.—The Grand Trunk Company is just now doing a large business in the transport of emigrants. The night train, on Friday, consisted of fourteen passenger cars, loaded chiefly with emigrants and baggage.

Five men of the Grenadier Company of H. M. 39th Regiment, deserted four or five days since, taking with them, we are informed, the garrison boat, their arms and ammunition. They were overtaken in the bush, not far from the Province line, by three officers, Lieuts. Thackwell, Smith, (Grenadier Company) and Ensign Oldfield, accompanied by two men. Seeing their own officers, they gave in, and although retaining their arms till marched to Chambly, conducted themselves quietly. At Chambly their arms were delivered up, and they were safely brought into Montreal last night. We regret these attempts at desertion, as even should they escape beyond the lines, we are well aware that they would find their position far from what they may have dreamed of, besides carrying with them, if not on their bodies, on their hearts, the infamous brand of desertion. However great the inducements held out, that man who acts the traitor to his own Sovereign and country may rest assured he will only be despised by the villains who led him into the base act.—Transcript.

DEPARTURE OF THE XVI. REGIMENT.—After a sojourn in this garrison of nearly three years, the 16th Regiment has at length been ordered home. About 350 of the men will march from the Jesuit Barracks this morning, under the command of Major Coppinger, to embark on board the steamer Caladonia, for Kingston, Ireland. The 16th Regiment will be quartered in Dublin, on their arrival in the old country. They carry with them the best wishes of the citizens of Quebec.—Morning Chronicle 30 ul.

QUEBEC, SATURDAY.—About 11 o'clock to-day the steamer "Sagueneay," on her first trip to River du Loup, whilst passing Berthier en-bas, ran into the bark "Medina," Capt. Burke. In ten minutes after the collision the "Medina" sank, but fortunately no lives were lost. The bow of the "Sagueneay" was knocked in, but the crew succeeded in running her ashore.

EXPLOSION.—Yesterday between the hours of three and four P.M., the boiler attached to the steam saw mill belonging to Mr. Andrew Leamy, at the Gatineau, about three miles from this city, blew up, completely destroying the Engine House, and severely injuring Napoleon Leamy, the eldest son of the proprietor, and a person named Michael Gleason, a fireman. Both were blown to a distance of upwards of one hundred feet, the former over a pile of boards, and the other into a small lake. M. Leamy had his jaw broken and the other man was severely scalded. No person else was injured, although a number of men were at work in the mill. We have since learned that Gleason is dead.—Bytown Gazette.

DROWNED.—In the township of Portland, Frontenac, C. W., on Wednesday last, Maria Whipmarsh, 18 years of age, was drowned whilst attempting to cross Silver Lake in a small boat. She was in company with one Mrs. Catts, who was on a visit to some relations. It seems that Mrs. Catts used the oars, and the unfortunate young woman sat in the stern of the boat and used a paddle in steering. The wind blew a fresh gale at the time and blew the hat of the deceased from her head. At the same time she made a sudden effort to catch it before it would reach the water, when she lost her balance and fell out of the boat. Mrs. Catts was unable to keep the boat in reach of her. One Edward Jeffrey, who was standing on the shore at the time of the occurrence, instantly swam to their assistance at the risk of his own life, but ere he reached the boat, she sunk to rise no more. The body was recovered in five hours after the occurrence.

The Halton Journal reports unfavorably of the Fall wheat in that neighborhood. It says that much of the Winter and late Spring plant had been killed by the frost, and that some farmers, discouraged by appearances had actually ploughed up their fields with a view of re-sowing them. General weather will affect a great improvement in the appearance of the crops generally.

The Cayuga Sachem says that Sheriff Martin, of Haldimand, has sent his deputy to Cleveland to bring the murderer Townsend to Canada, in conformity with the decision of the United States Commissioner, to give him up to the Provincial authorities.

There is a great deal of truth, even there be but little poetry, in the following remarks of the Commercial Advertiser:—

Popular governments, like other puddles, throw the foulest of their scum to the top; its buoyancy is due to its excess of corruption. The principal distinguishing feature between the P. P. at Kingston and the P. P. at Toronto is, that the first consists of small scoundrels who have been convicted, and the last of large ones who ought to be; we believe the aggregate morality of the two institutions, supported by the Canadian people, preponderates largely in favor of that at Kingston.

If the above is a fair specimen of the moral workings of "Common Schools," in the Upper Province, the sooner they are done away with the better.

SWEET PERSUASIVES.—The Streetville Review says our confere of the Daily Chronicle has adopted a somewhat novel dodge, in order to stimulate his cash-covetous clients.

To all "paid-up" subscribers he engages to transmit per post, as much 'sugar cane seed,' as he can "conveniently enclose in an ordinary envelope." Desirous of following suit, Solomon maketh the following offer.

Upon each of our repentant delinquents, we shall bestow a sugar-stick, variegated with brilliant purple lines.—Parties preferring thickness to length will be accommodated with bull-eyes.

If there be virtue in sugar seeds, and sugar-sticks, the treasures of the Colonist and Review will speedily be overflowing.

Str. LEXE 1, 46 to 55. My soul, exclaimed the Virgin mild, Doth magnify the Lord; And joyfully my spirit bows Submissive to His word; For He hath on His handmaid looked, And graciously expressed, That generations from henceforth Shall ever call me blessed. For He who reigneth in the skies— The God of earth and sea— In mighty wisdom deemeth fit To work great things in me. With all who fear His holy Name His mercy shall abide; The proud of heart His potent arm Hath scattered in their pride. The mighty ones He view'd in wrath, And cast them from the throne;— Exalting there, with grace enriched, The meek of heart alone. The hungry by His bounteous hand, With good things are supplied: The rich ones He hath sent away, Unfilled, unsatisfied. He hath upholden Israel— His mercy faileth never; As spake the Lord to Abraham, And to his seed forever. M. T.

Mr. Gough, the well known Temperance orator, writing from the United States, says:—"The Maine Law is a dead letter everywhere—more liquor is sold than ever I knew in Massachusetts; and in the other States it is about as bad."

RAILWAY BRIBERY.—Mackenzie's Message says:—That Mr. Francis Hincks boasted to a friend, when leaving Canada, that he was worth one hundred thousand pounds. Could a poor penniless adventurer honestly turn over \$500,000 out of the profits of a thousand pounds salary held four years?

THE BRITISH AND CANADIAN PRESS.—A friend has drawn our attention to the extraordinary advance made by the newspaper press of Canada, as compared with the English provincial press; and as a sample of the latter, he hands us a copy of the Dartmouth Chronicle. The borough of Dartmouth returns a member to Parliament; had a population, in 1851, of 4,508 persons; possesses a harbor capable of accommodating 500 sail at once. Yet its only newspaper is issued but once a month, on a sheet of 26 x 20 inches; or little more than one-fourth the size of our own daily sheet. It is styled "The Dartmouth Chronicle, Reporter and general Advertiser for Brighthelm, Totnes, and South Devon." There is scarcely a town in Canada, of 2,000 inhabitants, that does not boast its weekly paper, at least twice as large as the Dartmouth Chronicle. Kingston, with 15,000 population in 1851; has three dailies; Hamilton and London are equally well represented; and Toronto has at least a dozen newspapers, daily, tri-weekly and weekly.

The progress of Dartmouth seems to be rather slow; as in 1346, she sent 31 ships and 767 men (nearly as many as her whole able bodied population at present) to assist in escorting Edward III, to France. On the same occasion London sent 25 ships and 662 men. In one of his late numbers, the editor of the Dartmouth Chronicle expresses a hope that before his next issue, the telegraph wire will be extended to that place from Torquay, a distance of ten miles! A notice in the same paper calls for public tenders, for repairing the steps of the quay—an estimate for which by the proper officer had fixed the appropriation at £6. We commend this to the attention of our City Council, the members of which do not hesitate to vote a hundred thousand dollars, without knowing how it will be laid out or accounted for.—Toronto Colonist.

DISEASE OF CATTLE.—A disease called the Black Hoof is now very prevalent in the neighborhood of London, C. W. It is of a contagious type. The London Herald gives the following description of it:—"The cattle which we have seen affected, present a pitiable appearance, which warrants an immediate disposal of them. The disease first appears in the legs, causing a swelling, then an immediate and total rot of the hoof and legs; and notwithstanding the fearfulness of the disease by its being of a contagious nature, little or no care seems to be taken to prevent its spreading to cattle unaffected. By the information which we have received, we understand that, in some cases, cows thus affected are actually milked, and, for anything to the contrary that we are aware of, the milk is disposed of to the public. The carcass may, most probably, be sold also. A person living on King Street East has a cow in his possession at the present time with both of the hind hoofs completely rotted away, and one of the legs much purified. He is keeping the cow with the expectation that she will calve shortly; after that, who knows what will become of the carcass? The reports which we have received, from the Township of Dorchester also state that the disease has broken out in that quarter, and that some farmers have lost from seven to ten head of cattle."

HORRIBLE ATROCITY BY BOYS at THOROLD.—An atrocious and wanton act of cruelty was perpetrated near the Thorold toll-gate about 10 o'clock a.m., on Sunday 24th ult., a party of boys 5 or 6 in number, whose ages varied from 10 to 12 respectively. It appears that since Mr. Gilmore, the late proprietor of the Railway Hotel, vacated his premises, he kept his team in a stable at the rear of Mr. Vanderburg's brick cottage. The stable was not furnished with a lock, the door being fastened with a bolt of wood thrust into the hasp. This circumstance must have been known to the boys in question; for about the time above stated they were observed to enter the stable in a boisterous manner, where they remained but a few minutes. On quitting the place they fled in different directions, giving expression as they proceeded to shouts of bravo and exclamations of profanity which ill-comported with the ideas generally entertained of the inoffensiveness of children of that tender age. Soon after, some one from Mr. Gilmore's visited the stable with the view of attending to the necessities of the animals, and on entering found, to his surprise, that one of them was rolling on the floor in evident agony. His eyes were bursting from the sockets, so intense was the poor creature's suffering; the wicked and cruel youths having thrust a stick of some 16 or 18 inches long, into his bowels, which inflicted such terrible injuries as resulted in his death on Monday morning at about half past 8 o'clock. It was quite a relief to those who watched by the poor dumb brute when they saw him breathe his last, for the unavailing looks for help which he cast towards them as well as his piteous groans and violent distortions, made the scene most painful to witness. It is to be hoped that justice will be meted out most impartially and fairly to the hard hearted youths (all of whom are well known) who have been guilty of such an atrocious act of wanton cruelty upon a dumb, inoffensive, useful, and valuable animal, so that their punishment may be the means of deterring others from similar deeds of wickedness.—Thorold Gazette.

We publish as a great curiosity, the following characteristic letter, received by our friend J. C. AVER, of Lowell, Mass. from the "Rebel Chief," or usurping Emperor of China, in acknowledgement for quantities of his CHERRY PECTORAL and CATHARTIC PILLS, the Doctor sent him as a present.

TO DR. AVER IN AMERICA.—The great curing Barbarian of the outside country. Your present of sweet curing seeds (Pills) and fragrant curing drops, (Pectoral) of the cherry small, has been brought to Hug-sue-Teu—the mighty Emperor (Kwangto) of the terrible stout Ming dynasty, by the grace of heaven revived after an interval of ages—Prince of peace (Ta-pin-wang) of China, the central flowery land. He directed his powerful mandarines to give them to the sick according to what the interpreters read from your printed papers (directions). He profoundly happy, O wise Barbarian I for I, Yung-sue-Tsing, say it. Your curing seeds and sweet curing drops were given to his army of the Winged-Sword, and have made them well. He profoundly happy while you live for this is known to the Mighty Emperor of China, who approves your skill, and permits you to send more of your curing medicines for his fierce armies of myriads of men.

They may be giv'd to Chian Lin, Chief Mandarin of the Red Button at Shanghai, who will repay you with Tea or Silk or Gold. The high Mandarins of China, have heard of your great knowledge, surpassing all other Foreigners, even aspiring to equal the keen wisdom of our own healing teachers, who make remedies that cure instantly. We are glad to know you bow in trembling terror before our Mighty Emperor. Written by YANG-SUEU-TSING. Minister-in-chief of the restored Imperial Ming Dynasty, destined by the heavenly wisdom to rule in China. (Translated by the American Consulate at Hong Kong, China 3d May, 1855.)

Birth. On the 2nd instant, at the Manor House, St. Marie de Monour, the wife of Lt.-Col. Charles Rolland, of a son.

Death. In Montreal, on the 1st instant, Dennis O'Brien, aged 28 years. Suddenly, at Gibraltar, on the 7th May, Charles Pritchard, Esq., Lieut. H. M. 65th Regiment, son of Col. Pritchard, of this city.

FOREIGN INTELLIGENCE.

FRANCE. The Archduke Constantine, who is "doing" the sights of Paris most indefatigably, is announced as an immediate visitor at Osborne. The "Constitutionnel" says that when the invitation reached him through the English Embassy, he replied that he "must consult his brother."

The report that Prince Napoleon's visit to Germany was in part to form a matrimonial alliance with one of the numerous Princesses connected with the various Courts, has received some doubtful corroboration from the "Independence de Brussels," which affirms that the lady sought by the Prince, is the Princess Stephanie de Hohenzollern-Sigmaringen, who was born in 1837. The rumour, however, is generally discredited. The new military code just issued is partly prepared against the eventualising of another revolution, and is assimilated to hostile invasion. Henceforward the surrender of a general body of triumphant insurgents is to be treated on the same footing as capitulation in the open field to a foreign enemy. Generals will understand in future that they must not hesitate in street fighting. The code has another fault in democratic eyes. Non-commissioned officers are in future regarded incapable of sitting on court-martials, on the principle that no officer ought to be tried by an inferior.

The trial of the fourteen men accused of having got up a secret society for the overthrow of the French Government have been brought to a close at the Paris Tribunal of Correctional Police. Three of the accused were acquitted. Pilette the chief, was confined to fifteen months' imprisonment and a fine of 1,000fr., the others to smaller fines and shorter terms of imprisonment. Two delegates from Newfoundland who were sent to London on the subject of the convention concluded with the French government, regulating the right to fish on the banks of Newfoundland, have arrived in Paris, and are to be presented by Lord Cowley to Count Walewski.

The Paris "Moniteur" says:—M. the Baron Gros has been appointed by His Majesty the Emperor to repair to China in the character of Commissioner Extraordinary. Lord Elgin has an analogous mission, and the two plenipotentiaries will lend each other mutual assistance. The Paris "Constitutionnel" says that Baron Gros's instructions are to demand reparation for certain grievances affecting France especially, and among them the murder of M. Chaperlain; that he is, moreover, to ask for new commercial treaties, and that any combined action by the French and English forces will depend upon the result of Baron Gros's mission.

SPAIN.

From Madrid we learn that Espartero had resigned his seat in the Senate of Spain. The arrival of the Mexican ambassador at Madrid was expected on the 13th instant. The fleet for Mexico had left Cadiz, but all the troops and generals were on board awaiting final orders. The Paris correspondent of the "London Times," writing on the 14th of May, says:—A telegraphic despatch from Madrid announces that M. Lafragua, the Mexican envoy, arrived there yesterday. I have already mentioned the probability of a pacific arrangement of the quarrel between the two governments. In that case, the greater part of the troops, sent to the Gulf will be kept at Cuba to strengthen the garrisons of that island.

ITALY.

The accounts of the progress of the Holy Father through the States of the Church are full of details proving the love and reverence borne towards the august Pontiff by the Population, which the Protestant press delights to represent as restrained with difficulty by French bayonets from attempting the destruction both of their Sovereign and of his throne. One of the Holy Father's last acts before leaving Rome was an act of clemency, the pardon of Sturbinetti and Galeotti, two of the ringleaders of the Roman revolution. — Tablet.

A new periodical of the island of Sardinia, which professes to give an account of the moral, intellectual, and material state of that island, draws attention to the following circumstances, among others: a want of religious centres, which requires the foundation of several rural parishes; a deficiency of Priests; a great disproportion between the material wants of the population and the means for supplying them; and a scarcity of population to so great an extent that, whilst the square surface of the island is a little less than half that of the Continental portion of the kingdom, the population is eight times less in amount. It speaks also of the frequency of homicide, and says that the Government is quite unable, from its weakness, to protect the population; whilst there is a great want of every sort of industrial undertaking. The roads, too, which ought to connect the various portions of the island, are in a very wretched and backward condition. So that it appears that this model constitution of the kingdom of Victor Emanuel might have enough to do in looking after the well-being of its own country, before aiming at anything else. — Correspondent of the Weekly Register.

The Sardinian government has resolved to send a ship or two to the Chinese waters, to combat alongside of the British squadron.

RUSSIA.

A frigate and a corvette are fitting out at Cronstadt for the Chinese Seas. It is reported that a Russian envoy extraordinary is to take passage in the frigate. He is charged with a special mission to the Emperor of the Celestial Empire. Twenty-four ships of the sunken fleet have already been raised in the harbor of Sebastopol. The "Moniteur de la Flotte" says that the Russians are founding a great maritime establishment in the river Amoor, which they call Port Imperial. Two powerful batteries are being erected at this spot. The naval establishment of Port Imperial is to comprise factories, dry docks, storehouses, powerful means of defence, and all the requisites for sheltering a large fleet. — SWEDEN.

The "Faeder Landet" has private letters from Stockholm, which it declares worthy of credit, announcing that the King of Sweden is seriously ill, and, in consequence of the distraction of State affairs, he has resolved to take the advice of his physician, to retire and call the Hereditary Crown-Prince to the provisional direction of public business. GERMANY. It is rumored that the King of Prussia intends to go to Rome in the autumn, "as he is desirous of having some private and confidential conversation with His Holiness the Pope." His Majesty is said to have scruples of conscience on matters of religion, and his enemies insinuate that he fancies no one can so effectually remove them as the head of the Catholic Church. A learned German, when speaking in English of his Prussian Majesty, observed that a man of such a romantic character, and with such "mediæval" tendencies, was even capable of abdicating and embracing the Catholic faith. — Letter from Berlin in the Times.

M. Martini de Leubus, the director of the great madhouse in Silesia, has calculated that in the cases of madness which have occurred since the year 1830, the Jews have supplied by far the greater proportion to their numbers; then follow the Protestants, while the Catholics are in a considerable minority. The proportions of hereditary madness are 47 per cent. in Jews, 21 per cent. in Protestants, and 16 per cent. in Catholics. This circumstance is attributed by M. Martini, a Protestant, to the law which forbids Catholics to marry near relations—a natural law which the Jews constantly transgress.

The King of Prussia has presented Prince Napoleon with the Order of the Black Eagle. VIENNA, MAY 10.—An amnesty has been granted to all those persons who, having been condemned to imprisonment for political offences, are now in Austrian prisons. All trials for political offences are quashed, except those which are pending against the refugees.

PERSIA.

Persian affairs are in an awkward state. Sir J. Outram, it was hoped, would have pressed on, before he received news of peace, to some healthy district. Mohammarah, it is now said, is as bad as Bushire; and while the treaty fixes us in Persia for some months, it prevents our advancing a step. A fearful mortality is reckoned certain if the troops remain where they are.

The report that General Stalker, the commander of the land forces, and Commodore Etheridge, commanding the sea forces in the Persian Gulf, had both committed suicide, has been confirmed in London.

The Liverpool Times of May 16, says:—"As a truly tragic episode of the Persian war, we have to mention the death, each by his own hand, of General Forster Stalker, commander of the forces, and Commodore Etheridge, of the navy. The verdict on General Stalker's body was, that he came by his death from a pistol shot inflicted by his own hand in a fit of temporary insanity. There was no paper left to indicate this, and he was merely heard to complain that the 3rd cavalry was not given him; and was also uneasy about the responsibility of sheltering the European troops during the approaching hot weather. The verdict on Commodore Etheridge was that he destroyed himself with his own hand while suffering under mental aberration, brought about by long continued anxiety connected with the duties of his command."

Advices from Constantinople, in Vienna, on 14th May, state that after taking Mohammarah the English commander learned that the treaty of peace had been concluded, and ordered a suspension of hostilities.

CHINA.

We have news from China dated at Shanghai on 20th and at Hong Kong on the 30th March. Accounts from Hong Kong of the 30th March state that three English ships with troops had arrived there. Admiral Seymour had not undertaken any new operations.

The Viceroy Yeh had imposed very heavy contributions on the towns and villages under his jurisdiction. Nothing of importance had transpired since the departure of the previous mail. The steamer Zeubai had arrived with troops from Madras.

No reflections are more obvious than those in which the greatness of effects is contrasted with the smallness of the causes leading to them, but it seems as if an extraordinary illustration even of this familiar doctrine would be exhibited in the Chinese waters during the present twelvemonth. Last October Mr. Commissioner Yeh thought fit to apprehend on board the Arrow a wretched Chinaman whose son or father was alleged to be a pirate, and to refuse the redress which this offence required. It is not improbable that next October may witness, as the consequence of this trespass on the deck of a Jorcha, an assemblage of the fleets of half Europe off the coasts of China. A British squadron is already there, and a second on its way. An American squadron is to be despatched forthwith, and a French squadron is on the point of departure for the same destination. All this, perhaps, is naturally, but this is not all. Spain is about to vindicate its interests in "the Indies," and the ancient flag of Castile and Leon will again be conspicuous in the Far East. Austria is to send ships to China, Sardinia is to do the same, and it is not impossible that other Italian ports may dispatch their quotas on this all-attractive expedition.

Such a gathering of European fleets will hardly have been seen since the days when the galleys of Genoa and Venice carried the chivalry of Christendom to the liberation of Palestine. However, the object is not a holy war this time. The war, if fighting must needs ensue, will be just and will be unavoidable, but for that matter we alone are the actual belligerents, and we could certainly manage the contest by ourselves. Why, then, are the eagles gathered together?—Upon the scent which usually collects them, no doubt. The at-

tracting carcass is a huge overpopulated empire—not, perhaps, effete, not decaying, not tumbling to pieces; not exposed in the ordinary helplessness of a prey; but still presenting irresistible allurements to the keen-eyed Cabinets of the Old and New World. The simple matter is, that a country large enough to constitute a considerable section of the whole globe is not unlikely to be brought into the community of Christian nations for the first time. — Times.

AUSTRALIA.

The London Leader, referring to Mr. Charles Gavan Duffy as having established himself completely as a tutor for the people of Victoria in Parliamentary matters, says, "He is a man of fine feeling and accomplished taste, capable of really adorning any post to which he might be elected."

THE HALF SIR.

BY GERALD GRIFFIN.

CHAPTER II.

(Continued from our last.)

Scenes, similar in their tone and issue to the above, were almost of daily occurrence during their residence in the metropolis. Had Eugene felt towards his benefactor the indifference with which he was constantly charged, he might have led a pleasant, easy life; but his temper becoming every day more and more morbid and irritable by the recurrence of those annoying demerols, left him not a moment's peace. Very often, too, he imputed to his uncle's acuteness of feeling equal to his own, and estimating the resentment of the former at finding or believing himself treated with ingratitude, by what his own would be in a similar case, he thus learned to make pity for the old man constitute at least half his misery; a thing that he would not have done had he been able to see that old man's heart. By some means, however, it unfortunately happened that the two relatives never happened to fall into the same state of feeling at the same time. When Eugene would come into his uncle's presence in a morning, after meditating, through a long and feverish night, on the part he had acted in some quarrel the evening before, and forcing himself at length into the conviction that the fault lay on his own side—that his uncle was, as he had often declared himself to be, the best possible uncle that nephew ever had; when he entered the room, in the morning, with a penitent face, and heart anxious to submerge itself at the feet of his benefactor, he would be surprised by some dry, every-day observation; or perhaps some jest, which showed him that the affair which lay so heavily upon his mind, and heated and broke his slumbers, was as totally forgotten by the other, as if they had parted the night before the best friends in the world. The next morning, perhaps, on the contrary, when he would enter the breakfast-parlor with a light heart and merry eye, overflowing with love for his uncle and for all the world, he would find the former cold, distant, and reserved—they would join hands with a silent stare—and Eugene would find himself compelled to eat his bread once more in the bitterness of dependence. The misunderstanding was thus prolonged to agony.

A heavy, dreary chain had been wound about the young man's spirit, which he toiled and toiled to rend asunder, but found too potent for his strength. Frequently, in the ardor of his indignant heart, when he approached that age at which the thirst of independence begins to warm in a young man's breast, the idea of flinging himself abroad upon the world, and taking his fortunes boldly and manfully upon his own unshackled hands, would dart across his mind, and he would catch at it with all the elastic readiness of youthful hope, when the deep and real ingratitude of the step, all his uncle's kindness towards him, the actual practical benefits he had conferred upon him, would rush in a mass before his eyes, and make him blush to think that he had for an instant placed his merely abstracted and, perhaps, peculiar feelings and distresses in opposition to them. Besides, his benefactor was now declining fast into that age when the minute attention of a really affectionate friend is most required; and even if Eugene could be base enough to leave him to meet death in loneliness and sorrow, he could not shake off the load of obligations which had already been cast upon him.

"Heaven, that sees my heart," he would frequently exclaim, pausing and extending his arms, as he paced his chamber alone in agony and irresolution, "sees that it is not meanness that binds me to this state of vile dependence. But I am caught and spell-bound. The trap was laid for my heart before it had ever beat; and until I can unravel the chain of past events and undo all that has been done, I must content myself with this hideous slavery. My dependence is my fate—it is the will of heaven, immutable and irresistible, as much as my orphanage was, and I may no more make my benefactor not my benefactor now than I can call up my dead parents from their graves. Oh, would to heaven I could have exercised a choice at the time when he first meditated the first favor he conferred upon me. What a load of wretchedness would have been spared us both!"

Neither were Eugene's distresses so entirely fanciful or peculiar as he was willing to admit. His uncle, in a rank above that in which he was born, had totally miscalculated in his simple ignorance, the mere common expenses of the mode of life in which he had placed his nephew. He had added up with a slate and pencil the sums which it would be necessary to pay for schooling, clothing, and absolute necessities, and imagined that the whole affair was settled when he laid apart an annual sum for those purposes. But Eugene soon found that there was much more required to enable him to appear on an equality with his new companions. A thousand nameless occasions for expense, which his mechanical relative could not anticipate nor even understand, occurred every day; and while old Hammond was constantly murmuring at home at the drain which Eugene's gentlemanly life was opening upon his wealth, the latter found himself deserted, shunned, cut (that is the best word for the occasion) by all the young men into whose society he was thrown, in consequence of his inability to mingle in and forward their various schemes of recreation and amusement in hours of leisure. He could better brook, however, to glide in the downcast solitariness of conscious poverty through the crowds of gay and thoughtless faces that peopled this (to him) novel world, than to give his uncle occasion for additional censures—it never once occurring to him that this habit of censuring was the joy of the old man's life, and that, in truth, nothing could give him greater pleasure than to have Eugene acknowledge his dependence by applying to him for assistance—as nothing was more calculated to sour his disposition than finding himself thus compelled, as it were, to give everything from himself, as though it were a matter of course, and not favor or generosity.

Eugene had, however, at length an opportunity of placing his character in its proper light before the eyes of his uncle. It was one of the leading foibles (perhaps, in this instance, we should more correctly say, peculiarities) of the latter to entertain a most unbounded horror and detestation of law, in whatever shape or form it was presented to his eyes—a feeling which, as of late, became almost national in certain parts of Ireland. This weakness was in him carried to so extravagant a length that, during his residence in the Illinois, being menaced with an action by a former partner of his own (a prodigal, worthless wretch, from whom he had separated himself with much difficulty and with great loss), on the ground of an unequal division of property at the dissolution of partnership, and a consequent breach of contract, he had bought him off at a great price, without once inquiring into the law of the case—without venturing within eyesight of an attorney, a race of beings whom he looked upon as analogous in the American towns to the rattle-snakes in their

woods, and avoided with as much caution. His excessive timidity on this head was frequently almost ludicrous. Although he was, on all ordinary occasions, an active, stirring, bustling man, with as much vigor, strength of understanding, and foresight as might constitute the average proportion of those qualities among men of business in a similar rank of life, he seemed, when once placed even by his fears alone within the danger of a lawsuit, though on never so trivial an occasion, to be suddenly desisted by all his faculties; he would become listless and silent in the midst of his daily occupations—his heart failed him—his spirit flagged and sunk—he would mope about his offices like a spectre—giving absent answers—speaking in a soft, whining tone, and starting about him in solitary helplessness of aspect. There was something comically pathetic in all his conduct on these occasions, which, while it made his best lovers smile in their own despite, compelled his very slaves, who were accustomed to his usual severity of tone and gesture, to look upon him with an emotion of pity. The profligate fellow of whom we spoke was not long in finding out the undefended side of his partner's character, and made as we have said, his own uses of the discovery.

Old Hammond was thus found, one evening, by his nephew, who had just returned from a solitary excursion to Howth, reclining, as usual, with one leg stretched along the sofa; a small rose-wood table drawn close to him, on which were a cigar, a lighted candle, a glass of brandy-punch but little diminished, and an open letter. The old man was leaning back in his seat with an expression of piteous indecision on his features—a heavy perspiration upon his brow—his broad-leaved Leghorn hat pushed back upon his crown, and his loose coat wrapped more closely than usual about his person.

"Are you ill, uncle?" was Eugene's first question as he entered the room, a little startled by the sudden metamorphosis in the appearance of the latter.

"Ha! Hugh, are you there? Come here. Oh, we're ruined, Hugh!—horse and foot we are."

"What's the matter, sir?"

"Read that. O dear, Hugh!—what'll we do at all? Is there no part of the world safe?"

Hugh took up the letter and read as follows.

"MR. HAMMOND, SIR, — This comes to inform you that I conceive myself severely ill used by your conduct in not completing our original contract, whereby I was entitled, on dissolution of partnership, to the bunch of niggers that were worked eastward of the snarl of stones, on the 'baeco plantation; not one of the same, each estimated at three hundred dollars, moderate computation, being delivered, to my loss according. Wherefore, take notice, that unless present compensation be made as above, I shall take the steps necessary for the recovery of my own."

"Well, sir," said Hugh, "is this really contained in your contract, as one of the articles?"

"It was, Hugh; but, you see, the fellow and I afterwards agreed that I should keep the bunch of niggers, in lieu of their value in sugar, which he sold and appropriated to his own use—and we did so without touching the contract; and now he insists that it has not been fulfilled, though I have paid the money twice over."

"Well, sir! what then have you to do, but to tell him to go about his business?"

"Ay, Hugh, but he'd commence an action at once, and ruin us."

"Without ground! Ruin himself he might, sir, but what have you to fear from an action brought by a man who has no claim?"

"Ah, Hugh, my lad, you are young in these matters; I tell you, the law is such a thing, that he'd make it out—he'd find a better claim to all I have, by only consulting a few lawyers, than I have myself. We'll be ruined, that's the fact of it."

"Then take an opinion yourself, sir."

"Take an opinion! Consult an attorney! Let a lawyer come within my doors! Think of something else, Hugh, do."

"Let us see how the case stands, then. Was not the contract made in America, sir?"

"Ah, Hugh; but this fellow had his establishment here, so that both houses were concerned in some way—I can't understand—and I know the affair can be decided here; and as everything I have is in debentures, all but Castle Hammond, he can lay his hand upon the whole as readily as I can lift this tumbler. O Hugh!"

"Stay, sir," said Eugene, "I will read a little on the matter for you."

He took down a volume of Blackstone, and opened at the Rights of Things. It was amusing to observe the utter helplessness, terror, and perplexity which became every minute more evident on the old man's face as his nephew plunged more deeply into the wilderness of legal technicalities; the distinctions between gifts and grants—a chose in action and a chose in possession—conventions—obligations ex contractu and quasi ex contractu—chattels real and personal—considerations do ut des; facio ut facias; facio ut des; and do ut facias—nulla pacta—contracts executed, executory, express, implied, of sale, exchange, bailment, hiring, and debt; testes, trusts, land-sales, &c., &c.

"Shut the book! shut the book!" he at length exclaimed, rising from the sofa and pacing up and down the room in great distress—"No, Hugh; I'll tell you how I'll manage it. That's the plainest bit of law I ever heard, that there about A and B and the flock of sheep. Suppose my debentures the flock of sheep, I myself A, and you B—oh, Hugh? I'll make the whole over by gift to you, and so there's an end to all law, at once."

He did so—and never lifted up his head afterward. The sole pleasure of his life, that of constantly reminding his nephew of his dependence, was no longer in his power to exercise. Hugh was now his own master, and his threats and murmurings were no longer anything more than an empty sound. The common lot of all old uncles, as well as fathers, at length fell to the hands of Mr. Hammond. After having satisfied himself that there was no law or flaw from *Nepos* down to *Trinepotis Pronepos*, by which Eugene's claim to the debentures could be questioned, he yielded to the secret conviction, which had been long creeping into his heart, that his days were numbered, and prepared to balance the great account in such wise as he might.

"It is no use, Hugh," said he, one morning after the priest had left the sick room, and while the young man was mingling a draught by his bedside, "I shall die now, slick-right-away. I have a long score to add up, but the Almighty that measures my time will, I hope, look mercifully on the use that is made of it. Hugh, my boy, never forget a good friend while you live—don't, Hugh—never prefer a great good intention to a little good action. If a poor friend wants a frieze coat, don't let him wait in his nakedness till you can give him a cloak of Manchester broad-cloth; if he cry to you for a crust of bread, don't bid him nurse hunger until you can boil him a terrapin. I'm dying very uneasy, Hugh. Bury me near my father and mother, and give the undertaking to my old acquaintance Dillon, since I have nothing else to leave him of my own."

now pouring out at your feet their tears and prayers for your forgiveness." Old Hammond was, not, perhaps, pleased at this burst of enthusiasm from his young friend, because it was totally unexpected. He raised himself with difficulty in the bed, placed one hand over his eyes, as if to strengthen and concentrate the feeble and wavering power of vision which remained to them, while he reached the other to his nephew, gazing, with as much steadiness as he could command, on the glowing, open, upturned face of the young man. He dropped the deed on the floor, retained Eugene's hand, which he pressed once or twice, saying, "You are a good lad, Hugh; you are indeed. God be with you, boy; he will, I am sure."

In less than a fortnight after this interview in which the misunderstanding of a whole life had been cleared up so happily and so late, Eugene Hammond fulfilled his benefactor's last wishes, by laying him beside his parents in the churchyard of his native village.

We have now seen the many circumstances of Eugene's early life which contributed to foster and irritate the original malady of his disposition—his low birth, his early orphanage, his bruised and shattered pride, his suspected affection, his unappreciated gratitude, and his gnawing, because specious and gilded poverty. Will the reader deem it worth his while to see how such a nature, sensitive even to a perfectly morbid acuteness of perception; fired in its first contact with the contingencies of a rank superior to his own? following him into that rank, however, rather in pursuance of his individual history, than with the view of furnishing any new information respecting it.

HILLEL AND MAIMON.—The wise Hillel had a disciple whose name was Maimon, and Hillel rejoiced in the disposition of the youth and his good understanding. But soon he perceived that Maimon trusted too much in his own wisdom, and at last entirely gave up prayer.

For the young man said in his heart:—"What is the use of prayer? Does the All-wise need our words in order that He should help us and give to us? If so, He would be as a child of earth. Can human prayers and sighs alter the counsels of the Eternal? Will not the All-bountiful of Himself give us all that is good and fitting? Such were the thoughts of the youth.

But Hillel was troubled in his soul that Maimon should think himself wiser than the Divine Word, and he resolved to give him a lesson. One day that Maimon went to see him, Hillel was sitting in his garden under the shadow of the palm trees, his head leaning on his hand, in deep thought. Maimon questioned him saying: "Master, on what art thou meditating?"

Then Hillel raised his head, and spake in these words: "Behold, I have a friend who lives on the produce of his inheritance, which he has hitherto cultivated with care, so that it richly repaid his labors. But now he has thrown aside the plough and the pickaxe, and is determined to leave the land to itself. And thus he will fall into poverty and want."

"Has a spirit of discontent possessed his soul, or is he become a fool?" asked the youth. "Neither," answered Hillel. "He is experienced in godly and human wisdom and of a pious mind. But he says: 'The Lord is Almighty, and He can bestow food upon me without my bending my head to the earth; and He is Good, and will surely bless my board and open His liberal Hand.' And who can contradict this?"

"What!" exclaimed the youth, is not that tempting the Lord? Hast thou not told him so, Rabboni?" Then Hillel smiled, and said: "I will tell him so. Thou, beloved Maimon, art the friend of whom I speak."

"I?" said the disciple with horror. But the old man answered and said: "Dost not thou tempt the Lord? Is prayer less than labor, and spiritual gifts of less value than the fruits of the field? And He who bids thee bend thy head towards the ground for the sake of earthly fruits, is He other than Him who bids thee lift thy head towards heaven to receive heavenly blessings? Oh! my son, be humble, believe, and pray."

Thus spake Hillel, and looked up to heaven. But Maimon went home and prayed, and his life became one of piety. — *Krummacker.*

TWO MILLIONS OF TONS OF SILVER.—The ocean holds dissolved two millions of tons of silver. To three French chymists the discovery is due. They took gallons of water from the coast of St. Malo, a few leagues from land, and analyzed it in two ways. A portion of the water they acted upon by the usual tests for silver; and the presence of the precious metal was clearly ascertained. The remainder of the water they evaporated, and the salt they obtained they boiled with lead. This gave them a button of impure lead, which they subjected to what is termed cupellation. This rather grand word denotes a very simple process. The button is placed upon a little tin saucer made of lime, and is submitted to heat sufficient to melt lead, but not high enough to affect the silver, should any be present. The lead soon begins to melt, and as it melts it is sucked up by the porous little saucer or cupel; it grows smaller and smaller until no lead remains, and in its place is a little brilliant speck, far brighter than the boiling lead. The cupel is then removed from the fire, and as it cools the red hot spark cools too, and you have a homoeopathic globule of silver, very much like one of those small pills that druggists delude smokers into buying to take away the smell of the fragrant weed. The operation, as I have said, is very simple, and is the ordinary mode of procuring silver from the ore. Analyses are being made in this way every day at the Mint. When the presence of silver is doubtful the work is most exciting. I saw an English ore so tested the other day, and sure enough, after a few minutes of anxious watching, shone forth a bright spark about the size of a pin's head, for which our eyes were longing. The ore proved a very rich one, and we shall most likely soon hear more about it. — *Dickens's Household Words.*

It is said of Dean Swift that he preached before the merchant tailor's company at three several anniversaries. The first time he took for his text—"Steal no more." The members of the company took umbrage at this text; on the following anniversary he chose the words—"A remnant shall be saved." His audience were more irritated than before—nevertheless he commenced his third sermon as follows—"There was lice in all their quarters."

How to OPEN ORYSTERS.—Take a feather and tickle the oyster on the shell until you have caused it to laugh, when you can insert a stick, or your toe, or anything to prevent its closing until you can get a knife. This requires considerable dexterity, but it is considered a very neat way where it is practised.

The higher character a person supports, the more he should regard his minutest actions. A down east editor advises his readers, if they wish to get *teeth inserted*, to go and steal fruit where a watch-dog is on guard.

FRANCE.—If there is a man who can eat his bread in peace, it is the man who has brought that bread out of the earth. It is cackered by no fraud, it is wet by no tears. Pascal wrote, "Cracker of jokes, and ill-natured man are the same thing." La Bruyere, the wit, referring to Pascal's bit, modestly writes, "I would have said that, had it not been already said by him."

Does the Catholic Religion necessarily produce misery, and the Protestant Religion comfort, to the masses? To aid our readers in answering this question, we give two paragraphs out from our Foreign papers: "In England (Protestant England) there are at present immured in the poorhouses 51,685 persons of both sexes, of whom 10,000 are able to labor. The women in these poorhouses in the year 1856 gave birth to 12,770 illegitimate children." There are besides in the city of London, 150 thousand artisans begging through the streets, not singly but in large crowds; allowing four to a family the total number would be 600,000. The number receiving out door relief throughout the country is immense, but there are no particular numbers stated. In the week ending Feb. 27th, inquests were held in London on three persons who died of starvation. The number who pined to death from the same cause was not ascertained. Of the persons in the poorhouses, mark, ten thousand were able bodied laborers, and there was no failure of the fruits of God's earth; no extraordinary commercial calamity.

A GREAT BLESSING TO THE AFFLICTED. The number and formidable character of diseases of the Liver have long challenged the attention of medical men. Some of these diseases, classed under the general term of Consumption, have been supposed incurable, and the unhappy patient allowed to die, without medical science to offer him a hope of recovery. Happily this can no longer be the case. A remedy has been found which will cure all complaints of whatever character, arising from derangement of the Liver. The Pills discovered by Dr. McLane, prepared solely by Fleming Bros., Pittsburgh, Pa., act directly on the Liver; and by correcting its operation and purifying it from disease, cuts off and extirpates the complaints which have their origin in the diseases of this organ. Remedies hitherto proposed for liver complaints, have failed to operate upon the seat of the disease; but Dr. McLane's Pills make themselves felt upon the action of the Liver, and by cleansing the fountain, dry up the impure streams of disease which thence derive their existence.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. OF PITTSBURGH, PA. There are other Pills purporting to be Liver Pills, now before the public. Dr. McLane's genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

INFORMATION WANTED, OF ANN and MARY O'BRIEN; ANN, aged 14, MARY, aged 11; who emigrated from Limerick, Ireland, about the latter end of July 1854, with their uncle, MATTHEW O'BRIEN, who afterwards died at Quebec. Any information of their whereabouts, will be thankfully received by their father, at Duffin's Creek, Pickering, C. W. When last heard from, after landing in Quebec, in Sept. 1854, they were at Timothy Ryan's, in Diamond Harbour. JOHN O'BRIEN. Montreal, May 19, 1857.

J. FLYNN HAS REMOVED HIS SERVANTS' REGISTRY OFFICE, TO No. 40, ALEXANDER STREET, (NEAR ST. PATRICK'S CHURCH.)

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from ONE to FIVE P.M.

SERVANTS WANTED at the above Office, who can give good References as to character and capability. No other (except Emigrants) need apply. May 12, 1847.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANNE'S MARKET) MONTREAL.

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

FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice. Mrs. M'E. is also prepared to CLEAN AND TURN, To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES of every style and price. Mrs. MacL. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy. Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received, for the last three years. June 13, 1856.

PROSPECTUS OF A NEW TRI-WEEKLY MONTREAL NEWSPAPER, DEVOTED TO News, Literature, and General Politics, TO BE CALLED "THE NEW ERA." EDITED BY THOMAS D'ARCY MCGEE.

MANY friends of the gentleman who is to be the principal Editor of "The New Era" having strongly encouraged him to enter the field of Journalism in Canada, it devolves on him briefly to explain on what principles the new Paper is to come before the public. It is to be called "The New Era," as an indication of the time of its birth. This magnificent Province has evidently arrived at such an era;—steam by land and sea; the sub-Atlantic Telegraph; the probable annexation to Canada of a habitable region, larger than France and Austria combined; are facts which must give their own character to the times in which they occur. In the onerous future, which is to see the fair promises of the present fulfilled or marred, Journalism will play an important part; and we desire to have some share, however small, in the labors and duties it imposes.

Public interests are, commonly, either of a religious or of a political nature, and we shall briefly state our views of both. Questions strictly, or mainly, religious—unless forced upon the Press, under political or partizan pretences,—ought, it seems to us, to be carefully avoided by the secular journalist. But, as of all Freedom's gifts to man, none is so dear as the free domain of his own conscience, we shall cordially concur with whatever party in the Province can give the best guaranty that the freedom of conscience, which now so happily characterizes Canada, shall be perpetually preserved.

For the Politics of "The New Era" we can only say, in general, that we mean to make them such as may best harmonize with the interests of United Canada. Independence of dictation is essential to the credit and usefulness of Journalism, and we shall not hesitate to approve, nor to oppose, particular measures, because of the personality of their authors, whether in or out of office. To be governed by a genuine liberality, and to cultivate the same feeling in the hearts of our readers, will be our chief aim in dealing with every question of the day. By this declaration we desire to be judged hereafter.

Subscription—\$1 per annum, payable in advance. ADVERTISING. Six lines and under, 1st insertion, 2s 6d, and 7d for each subsequent insertion. Ten lines and under, 1st insertion, 3s 4d, and 10d for each subsequent insertion. Over 10 lines, 4d per line for the 1st insertion, and 1d per line for each subsequent insertion. YEARLY RATES. One Square, not exceeding 22 lines, £6 8s., with the privilege of changing it occasionally. Professional and other Cards, not exceeding seven lines, £1 10s per annum. No advertisement to be considered by the year, unless previously agreed upon between the parties. The privilege of Yearly Advertisers will be confined to their regular business; and all other Advertisements, such as Auction Sales, Houses to Let, Dissolution of Partnership, Legal Notices, Ships, Removal Notices, &c., will be charged extra. All orders for the insertion or discontinuance of Advertisements must be in writing. Verbal orders cannot be recognised. \* \* All letters should be addressed to THOMAS D'ARCY MCGEE, Montreal.

REMOVAL. THE Undersigned are REMOVING to No. 6 LE MOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May. FITZPATRICK & MOORE. April 30, 1857.

WANTED, AN APPRENTICE to the PRINTING BUSINESS. He must have a good English Education. Apply at this Office.

FALL 1856. MORISON, CAMERON & EMPY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON. OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE. BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures. SALES MADE FOR READY-MONEY ONLY. As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST. UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPY, 288 Notre Dame Street. Montreal, September 26, 1856.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE. Wholesale and Retail, No. 50 M'GILL STREET. DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have Removed to No. 50 McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING for the SPRING and SUMMER TRADE, consisting of CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, and VESTINGS, of English, French, and German Manufacture; all of which they will dispose of at the lowest rates for CASH. All Orders from the Country punctually attended to. As their Stock is all new, and having been got up by the first class Cutters, and in the best style, they would respectfully invite the public generally, and Country Merchants in particular, to give them a call before purchasing elsewhere. May 4, 1857.

DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET. Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Settling, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms. Settling Teeth from 7s 6s to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. 1s 3d. Montreal, May 28, 1857.

DRS. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH, and filling them, so as to render them perfect for life. Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Extracting of Teeth without pain. DR. D. & CO. perform Dental Operations on the lowest possible terms. TEETH EXTRACTED FOR 1s. 3d. EACH! Office at 201 Notre Dame Street, nearly opposite to S. J. Lyman & Co's Drug Store. January 2.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS, Cornelius a' Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, £15 The Catholic Church in the United States. s. d. By Henry De Courcy. Translated by John G. Shea, 7 6 Alley Moore. By Father Baptist (London ed.) 3 9 The Believers' Hearth. A Novel, " 6 2 Hughes and Breckenridge's Oral Discussion, Life of Father Ephraim and His Sister Mother Mary, of the Order of La Trappe, 3 9 Edna and Marguerite. Translated from the French of Madame Woelfel, Author of the Orphan of Moscow, 2 vols. 3 9 MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes. 5 0 Napier's History of the Peninsular War; 5 vols., with maps and plates, 35 0 Do do do do 1 vol. 12 6 Las Cases' Life of Napoleon; 4 vols. 20 0 Buffon's Natural History; with 150 plates, 12 6 Adventures of Don Quixotte, with 1000 plates 12 6 Nicholson's Builder and Workman's New Dictionary, with 150 copper plates, and numerous diagrams; 4to, 50 0 Nicholson's Operative Mechanic and Machinist's Guide; 150 engravings, 25 0 Froissart's Chronicles of the Middle Ages; 15 plates, 12 6 Bancroft's History of the United States; 5 vols. 18 9 Collet's large Dictionary—in French and English and French and French; 8vo, of 1824 pages; price only 15 0 Spiers and Surenne's French and English Dictionary, Webster's Dictionary; 8vo (containing all the words in the quarto) price only 17 6 Adler's German and English Dictionary; 8vo, 25 0 Waverley Novels; by Sir Walter Scott; 12 vols 65 0 Lippincott's Pronouncing Gazetteer of the World; containing the pronunciation and a notice of one hundred thousand places; 8vo.; 2200 pages, 30 0 Wilson's Tales of the Borders; 4 vols; 8vo, 30 0 Brown's History of the Highland Clans; 4 vols 35 0 Chamber's Information for the People; 2 vols 21 3 Do Cyclopaedia of English Literature; 2 vols 21 3 Do Miscellany; 10 vols; muslin, 30 0 Do Papers for the People; 6 vols; muslin, 25 0 Do Pocket Miscellany; 12 vols; muslin 25 0 Scotland Illustrated in a series of 80 views, 25 0 Miss Strickland's Lives of the Queens of Scotland, (English edition) illustrated; 5 vols, 60 0 American Edit. of same, without plates, 5 vols. 25 0 Mr. and Mrs. Ball's Ireland, illustrated with several hundred plates, 3 vols., extra Mor., 5 0 0 Albums at from 5s. to 25s., according to size and binding. We keep constantly on hand the largest stock of miscellaneous books to be found in Canada—comprising Works of Fiction, Poetry, History, Biography, Travels, &c., &c. Also, a very large selection of MEDICAL WORKS. D. & J. SADLER & CO., Corner Notre Dame and St. Francis Xavier Streets. Montreal, Oct. 2, 1856.

MONTREAL STEAM DYE-WORKS JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer (FROM BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment, to meet the wants of his numerous customers; and as he places it fitted up with Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., removed by a special method. \* \* \* \* \* N.B. If Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853

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