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# CATHOLIC CHRONICLE.

VOL. VI.

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NO. 44.

## FOURTH LETTER OF DR. CAHILL TO THE EARL OF CARLISLE.

Ballyroan Cottage, Rathfarnham,  
May 8, 1856.

My Lord—A printed bill has been extensively circulated in this city, within the last fortnight, announcing that *four Souper Schools* are placed under your Excellency's protection; and that a bazaar would be held in aid of these establishments, under the patronage of the Earl of Carlisle. The following announcement is the copy of the bill referred to:—

Under the Patronage  
Of His Excellency the Lord Lieutenant.  
The Bazaar  
For the  
Four Ragged Schools,  
Will be held (God willing)  
29th and 30th April, and 1st May, 1856,  
In the Rotunda."

Taken it as granted that you have given the sanction of your high name to these schools of discreditable proselytism, it is exceedingly difficult to account for this most unexpected conduct of your Excellency towards the Catholics of Ireland. We have certainly paid to you distinguished respect during your former and present official connexion with Ireland; we are unfeignedly grateful for the continued courtesy and the generous kindness evinced by you towards our institutions and our feelings; we are not aware that by any act of ours we have forfeited your friendly consideration: and hence this sudden insult to our cherished faith and to our national feelings has come on us with indignant surprise.

You are, of course, aware that these schools have been erected for the avowed seduction of the poor Catholic children of the metropolis. It is scarcely possible that you have not heard the open bribery of food and clothes by which these victims of misfortune are taught early perjury against truth and conscience; and every man, of every shade of religious liberal opinions in the city, has, in public and in private, deplored the malignant falsehoods and the profligate lies, which the agents of these seminaries of Apostasy are disseminating against the creed and the discipline of the Catholic Church. You have decidedly taken us by surprise in this official patronage of the grossest insult to the universal Catholic population of the empire. And, although some others, who feel as I do, will not have the honesty to address you, with the frank yet respectful remonstrance which I here express, they are not the less wounded by the galling outrage of which I complain; and I think I may safely predict, that unless this sanction of the *Lord Lieutenant* (not the Earl of Carlisle) be very *speedily withdrawn*, the success of your future administration in Ireland, so far as Catholics are concerned, will be confined to the four ragged parishes of filthy Proselytism in Dublin. Lord Carlisle, this is, indeed, a most injudicious commencement of the universal peace which (without *even one cheer*) you have just proclaimed; and if it be your deliberate act, and fully understood, it is just at this time an ungrateful return for our late acknowledged Catholic bravery and Catholic loyalty; and it is, above all, a bad preparation for the exultation of Catholic feeling at the approaching visit of her Gracious Majesty to the crowded harbor of the city.

The public feeling of all classes in the rural parts of Ireland has already scouted with abhorrence the wretched attempt made by the Biblical emissaries to fill up the deserted ranks of Protestantism by kidnapping Catholic orphans in the garrets and cellars of the poor; the districts of Clifden, Westport, Outerard, and Kells, are yet bleeding from the wounds which apostate Bible-readers inflicted on the charities of religion, and on the very decencies of social life; and having expended hundreds of thousands of pounds since the year 1846, in this flagitious career of irreligion, these creatures have taken their last stand of offensiveness amidst the naked poverty of Dublin—they can be seen by the scorning observer at the corners of lanes and alleys stealthily watching the track of the destitute and the unfortunate; offering on one hand the perjurious bribe, and on the other, pushing insulting tracts into the faces of the poor, scattering the usual Biblical lies along the flagways; and teaching, in the name of God, and for the advancement of Protestantism, a system of hypocrisy, insult, and lies, seldom equalled in the worst days of revolutionary, anti-Christian impiety.

Better would it be for the Lord Lieutenant of Ireland to lend the sanction of his hitherto respected name to encourage the trade of Dublin: to foster Irish manufacture: to put flesh on the skeleton weavers of "the Liberties;" to erect lodging-houses, like those of Glasgow, where the distressed family of the honest tradesman might be saved from the putrid lane; and where their children would be protected from the wolves of Souperism and Infidelity. Better would it be for Lord Carlisle to aid in training

the unhappy children of the faithful Irish poor to the practice of truth, and in the creed of Catholic Europe. Better, far better, would it be for the Viceregal Governor to devise an efficient plan for reclaiming the waste lands of Ireland, where these seduced-victims would live in obedience to the laws, and produce a brave army in the service of their country, rather than permit them to be reared Hypocrites, Perjurors, Infidels, and Revolutionists. The flourishing trade of the city, and not the rancorous malignity of insane Biblemen; the reclaimed bog, and not the hated soup-kitchen; rivalry in farming perfection, and not opprobrious swaddling at cross-roads; toleration and not insult; these, and similar objects, would be worthy the talents, the attainments, the enlarged conceptions of a finished statesman; and would very soon change Ireland from being a cruel theatre of poverty, and a battlefield of paid hypocrites, to a territory of smiling abundance—a nation of Christian sincerity. Better far, far better, would it be for an English nobleman to govern Ireland as he would legislate for Northumberland; to treat us as an integral part of the Empire, to give us an interest in the soil on which we live; and to frame laws for the protection of the tenant as well as for the security of the landlord. If there are sometimes Ribbon-tenants leagued against bad landlords, there are also Ribbon-landlords leagued against the tenants. A combination of landlords must be subverted by a wise legislator, as much as a combination of tenants. The blood of the tenant ought to be, at least, as valuable to the State as the wealth of the landlord; and a governor who does any act to place in mutual national conflict the population which he governs does not fulfil the lofty requirements of his office.

I do assert, my lord, that no one act of your Administration is more likely to damage your official position than your protection of an unprincipled class of men, whose profession, beyond doubt, is the continual publication of the grossest lies, and almost incredible insult to everything Catholic. The clear origin of all the illegal societies, and of all the Ribbonism of Ireland during the past century, has been in a vast majority of instances the palpable result of the religious animosity generated by sectarian rancor between landlord and tenant. The State Clergy, the Church wealth, the State Press, and the foul torrent of their endless misrepresentation of Catholicity, have ever, and ever will make Ireland an island of barracks, poorhouses, and social conflict.—The convict ship, the bridewell, the scaffold, and the rope have ever been, and ever will be, the appendages of Irish Catholic existence till the Protestant pulpit is confined to its Gospel; and till the landlord identifies his interest, not with the hatred and expulsion, but with the love and the preservation of the tenant. I am able to prove from manuscript documents, from judicial decrees, from occurrences of local bigotry, and from evidence which cannot be disputed, that some of the most woful instances of revenge which have stained the soil of Ireland with the thrilling crime, the crying horrors of murder, have had their first occasion in "unprovoked Biblical insult." Let me be called before a committee of the House of Commons, and I hereby undertake to prove to demonstration that every illegal society in Ireland has had its origin in Protestant intolerance, in religious insult; and in Biblical lies.

Do not, my lord, damage your exalted name, and lessen the respect which Catholic Ireland owes you on many grounds, by identifying yourself with hypocrites in religion; and with the professional disturbers of the public peace. And do not imagine that in uttering these honest sentiments I am actuated by any hostile feeling towards Protestants. I say and I declare that I have not, nor ever had, any such feeling; and, moreover, I protest in the most solemn manner which language can express, that if the Catholic Bishops and Priests encouraged the stealing, kidnapping, and bribing of Protestant poor children, I would be found amongst the foremost men in Ireland to denounce and expose this scandalous iniquity.

I have no wish to deprive Protestantism of its right to preach and publish its own doctrines within its own churches: but I have an unendurable horror of seeing it standing on tables in the streets, telling lies, living by the slander of the Catholics, and teaching perjury to their children. If Protestantism with eight millions and a half annually cannot live without slander, then let it perish: if, with the learning and the revenues of the University, its doctrine cannot be maintained, then let it cease: if with the blood of nobility in its veins it is still disrespected, then let its pedigree be extinct: and if the vacant churches cannot fill their gilded benches, except by the aid of soup, and meal, and clothes, then let the mouths of the Parsons be closed for ever, as incapable of maintaining the truths of Religion, by the learning of their profession, and by the honor of the pulpit. The principle which neither wealth, nor learning, nor

force, can preserve from extinction, must be vicious in its essentials: and when the Catholic Church, under the disadvantage of such odds, in point of cash and patronage, still fills its unvarnished seats to overflowing, attracts the mind in spite of modern philosophy, and captivates the heart, in the presence of the axe and the rope, there must be something divine in its origin, and something holy in its precepts, and something of the nature and the power of God in its vital action, which enables it to live in unfading beauty and in permanent vigor through the revolution of ages, the tyranny of persecution, and the stratagems of impiety.

In my denunciation of Souperism, I do not mean to include all the Protestant Bishops and Protestant Clergy of Ireland, nor is it my intention to connect with this system even the majority of the Protestant gentry of this country. The contributions towards convents, the sites and free lands for chapels; the moneys for our schools, our charitable institutions, given by Protestants in Ireland; and by none with more princely generosity than by some of your illustrious relatives—these Protestant instances of tolerant munificence are published evidences that I do not include in the system of Souperism all the Protestants of Ireland; and to the honor of some Protestant Bishops it is told that they have excluded all apostate Biblemen, and detested Bible-readers from their dioceses rather than give an unprovoked insult to the religious feelings of their Catholic fellow-countrymen.

I, as an humble individual, am the last person in Ireland who would express ingratitude for Governmental favors, to which we are even entitled by the laws of national justice. I have ever felt a deep debt of obligation for the small as well as for the increased Grant to the College of Maynooth. I am a grateful friend and an ardent advocate of a well-guarded system of the National Education. I am no Revolutionist or discontented national social critic. But if the present Lord Lieutenant of Ireland descended from his lofty liberal prestige, and mingled in the streets with the flagitious slanderers of Catholic Ireland, I should be compelled, with the most painful regret, to forget the past services of Lord Morpeth, and I should be forced to impeach the honor of the Earl of Carlisle. No man living understands better than the Earl of Carlisle the deplorable evils of Orange Ascendancy, or the melancholy results of dominant religious persecution; and if with this clear knowledge before his eyes, Lord Carlisle has chosen to wallow in the mire of political insult and sectarian hostility, it adds an additional name, which we once honored and loved, to the black catalogue of those who have deceived the confidence and betrayed the expectations of unfortunate and faithful Ireland.

In my next letter (the last communication under existing circumstances) which I shall have the honor to address to your Excellency, I shall present to you numerous documents to prove the systematic calumny and the disgraceful practices of these wretched Souper Societies, in the Seduction and bribery of the poor children of the persecuted Catholics of Ireland.—I have the honor to be, my Lord, your Excellency's obedient servant,

D. W. CAHILL, D.D.

## FIFTH LETTER OF DR. CAHILL.

TO THE EARL OF CARLISLE.

Ballyroan Cottage, Rathfarnham, May 15, 1856.

My Lord—If my correspondence with your Excellency had no other result than to add a new fact to the flagrant lies of the Soupers, it has conferred an advantage on the cause of Christianity, and on the social condition of Ireland. Who can measure the height of their mendacious statements, or conceive the hardihood of their opprobrious profession, when, within sight of the Phoenix Park, and in hearing of the Castle guard, they carry a placard through the streets, and cry out the name of your Excellency, as giving your Viceregal and personal sanction to their filthy traffic in children, outcasts, and beggars? This society may be well called the society of Judas, as they teach their wretched victims to sell their faith, and as it were to barter Christ for a few pieces of silver. This principle and this practice are the clear basis of a seminary of perjury and infidelity. These men, during two weeks paraded the name of the Lord Lieutenant as the patron of these schools, which, if report be true, they have formed as nearly as possible on the plan of the hall of Pilate. The practice, the feeling are the same, although the object is somewhat changed. I believe it can be proved to your Excellency beyond all contradiction that the poor children are taught to spit in the face of the image of the Blessed Virgin by way of an exercise in Evangelical perfection. And in order to bring the comparison of the Deicide Jews into a bolder relief, it is reported they have their High Priest in Dublin: a perfect resemblance of Caiaphas, who has

the law written on his phylacteries; and who can read his garments and tear his hair, and talk of "blasphemy," with such an appearance of sanctity as almost to deceive the most critical observer.

And not long since, my Lord, they had their Pontius Pilate in the House of the governor of our city: not long since he sat, and judged in your castle: he could hear, see, and believe that we, Catholics, were "just and innocent": he could wash his hands from our guilt; and he could cry; and yet he could hand us over to be persecuted by a ferocious bigotry. Yes, my Lord, these followers of Judas did placard your illustrious name as the advocate and the friend of this modern Golgotha. But you have undeceived the public: you have maintained your well-known character for toleration, generosity, and justice: and the Catholics of the empire, of France, of Austria, of Italy, of Spain, and of the whole world, will renew their respect, will increase their veneration, for the Earl of Carlisle, when they will have read the following statement, made by your Chief Secretary, Mr. Horsman, in the House of Commons, within the last few days, denying you had ever given your sanction to these schools: or, that you, or any of your official assistants, would associate, directly or indirectly, with this Souper Society. The language of Mr. Horsman, referred to, is as follows:—

In reply to Mr. De Vere,  
Mr. Horsman denied that the Lord Lieutenant had ever given his sanction to any placard in reference to a ragged school in Dublin. The principle he had laid down for his own guidance and for the guidance of those under him, was that they should not associate directly or indirectly with any society that could give offence to any portion of the population of Ireland.

I feel confident, my Lord, that the Bishops of Ireland will be grateful for this public chastisement, given by you, through your Chief Secretary, to this wretched Souper Society of Dublin: but above all you have demonstrated that there is no misstatement however incredible, no lie however audacious, which these men will not adopt, and assert, when they can libel and belie the Lord Lieutenant, in the presence of his own Court, at his own door, and before his face.

In order, my Lord, to inform the people of England and elsewhere of the working of this society, I shall, in this letter to your Excellency, furnish you with some facts, to show their endless, their unblinking system of lying. The first is a case in which a Rev. Mr. Wolseley, Secretary of Dr. Whateley, published a gross libel on Rev. Mr. Hickie, Parish Priest of Doon, in the Archdiocese of Cashel. The meeting was held in Cork, Dec. 15, 1855: Dr. Whateley presided at that meeting, and it was attended by a large number of the aristocracy of the city and county of Cork. The case of libel was tried in Limerick, during the last assizes in March. Mr. Wolseley let judgment go by default; and a Sheriff's jury brought in a verdict in favor of the Priest, for two hundred pounds and costs. I copy the libel from the *Limerick Reporter*, as follows, and as read at the Cork meeting by Mr. Wolseley:—

I have a letter in manuscript from a man named John James Moylan, of Croom, in the county of Limerick, who states that about the middle of December last a station was held at Croom. He (Moylan) went to confession to Father Hickie, and while confessing to him he spoke out his confession so loud as that all in the house heard him, and they repeated it in the kitchen! I may mention to you, my lord, in explanation of this that in the country, owing to the remote distance of chapels, confessions are held in farmers' houses and other private houses—stations are held in these houses, and priests hear confessions there. The libel proceeds—"Moylan immediately stood up and told him that he would never again confess to him, and said that he always thought that what was told in confession should be kept a secret. He then got such a disgust that he began to think that all was not as he believed, and after the confession was over Father Hickie said to Moylan, 'My man, did I offend you?' Moylan having told him what he complained of, the priest's reply was, 'Moylan your sins were too heinous to be kept secret.' Moylan went away disgusted, and in a few days after meeting a couple of Scripture readers at a neighboring house they explained to him the errors in which he was wandering."

In this case the malevolent slander of a degraded wretch (who joins the Soupers) is received by Mr. Wolseley, published in the presence of a Protestant Archbishop, before a most influential meeting; and conveying a charge against Mr. Hickie, of the most flagitious perjury known to the discipline of the Catholic Church. The case assumed even an additional accumulation of guilt, from the Priest against whom the slander was directed. He is admitted by all who know him, to be one of the most honorable men in existence; his schoolfellows in childhood, his companions in College, his clerical brethren in the mission, his acquaintances, his friends, his Bishop, all with one voice declare that Mr. Hickie stands perhaps alone, as a man of the most sterling honor, as a Priest of the most unimpeachable character: and yet this is the man whom Mr. Wolseley (of the So-

ciety of the Rights of Conscience) drags before a public assembly and covers with slander, on the unexamined testimony of one of those nauseous perverts who every day sell their conscience for a shilling, commit perjury against God for an old coat, and who really degrade Protestantism in Ireland. The Limerick jury has settled this case, and with £200 damages and costs has published to the Empire, that the Wolsley speech at Cork, under the chairmanship of Dr. Whateley, is as great a lie placard of the Dublin Soupers in reference to your Excellency.

Dr. Whateley is now the avowed head of "the Rights of Conscience Society;" and he is also the head of "the Curates Assistant Society;" and he is the great speaker at the meetings of "the home missionary," "the foreign auxiliary," "the tract distributing," "the Jewish Biblical," "the Tuscan reformatory," "the Pagan evangelical societies," &c., together with several other Biblical occupations, such as lecturing on Romanism at Liverpool, preaching on Father Petcherine and on Bible-burning at Macclesfield, collecting funds for the Tract distributors, and the street preachers, and similar apostolical avocations. While his Grace sat at the Board of National Education, he was a mere Bishop, a learned Commissioner, the agreeable, the valued associate of the angelic Doctor Murray; and the Catholics of Dublin admired him; and we had during this period no Bible-readers, with cut heads in police courts.—The Bishop was kind, generous, liberal; and he employed his leisure hours in the interesting studies of natural science. To be sure, some clerical critics hinted, that he wanted some small atomic measure of the exact Parliamentary standard; other grudging zealots insisted that his belief was in excess of Cranmer's articles; in fact, his friends at this time would make it appear, that his orthodoxy had something like an equinoctial line, and tropical boundaries; and that by a kind of annual motion, he could always be found, somewhere between the Cancer and Capricorn of the Book of Common Prayer. Whatever he was, is no affair of mine. I gladly say, that in these days, he was amiable and tolerant, and decidedly a scholar and a gentleman. But since he has joined the Soupers he has fallen below the public expectations, and what is more painful, below himself:—he has ungenerously added his name and talents to the grossest insult on the Catholics of Dublin. But his Grace has received a rebuke from Mr. Horsman in the House of Commons, which will soon rid Dublin of a nuisance, which has long insulted the community, which has annoyed the magistrates of the police courts, and which has brought contempt on the conscientious belief of the honorable Protestants of our city.

The second extract of the slander of the Soupers is taken from the Limerick Chronicle, March 1835, copying the proceedings of a meeting, held in the Music Hall, Belfast, Right Rev. Dr. Knox, in the Chair. Rev. George B. Concannon, the Society's Deputation Secretary, said—"We have in every town where the Society labors, our Ragged Schools. He then proceeded to say what had been done; and stated that when they were opposed by the Priests, the agents of the Society set up a shop for the sale of Flour, Meal, and Assorted Articles. He then described the operations of the Society in the County Donegal; and stated that the mission of 'the Fathers' to Lettorkenny had not the least injured the progress of Evangelical labor. When the Fathers went to Lettorkenny, they got twenty-four boys and girls, whom they dressed up—to represent as many angels; and they also had a large black dog to represent the devil. The dog would cower down before the twenty-four angels, to show the power of the Church of Rome over the black dog, the devil. The Fathers told the people that the most abominable thing in the world was a Sunday School. A little boy, who attended this School against the wish of his parents, was turned out by his mother, and had to remain all night in an out-house. In the morning, the Fathers said, he was awoken by a black man, who had a black dog with him. The man cut up the boy in pieces, and the black dog ate up the joints, and nothing remained in the morning, but a proof of blood in the out-house."

The next person who addressed this meeting in Belfast, at which Dr. Knox presided, was the Rev. P. A. Hanlon, Vicar of Mount Shannon, and a missionary of the society. Your Excellency will read in the following extract the statement of the Rev. Mr. Hanlon:—"The Rev. A. P. Hanlon, Vicar of Mount Shannon, and missionary of the society, seconded the resolution. The reverend gentleman repeated the Lord's Prayer in the Irish language, to enable the meeting to judge of the sweetness and harmony of the sounds. When he was a Roman Catholic he was anointed by the Priest, being very ill; and supposed to be at the point of death. The Priest is never sent for to anoint a person until life is despaired of. His anointing is not like that mentioned in St. James's Epistle; it is rather a passport through Purgatory. Every Priest can afford it, has in his stable an animal popularly termed the 'Extreme Unction horse'—(laughter)—and that horse is kept expressly for the purpose. From the time the Priest came into the sick room till he left it, he never said one word about the Saviour, the Lamb of God that taketh away the sins of the world. The reverend gentleman then narrated several incidents connected with his missionary sojourn in the large barony of Burren, in the county of Clare, where, excepting a few policemen and coastguards, there are no resident Protestants; and where they have a ballad about the Priests—one verse he repeated in Irish, of which the following is a translation:—

Four Priests without being covetous,  
Four fishermen without being lazy,  
Four shoemakers without being liars,  
Are twelve men not to be found in the country."

The last point in this most remarkable meeting of Christian slanderers is the extract, in which the Bishop himself, Dr. Knox, takes a prominent speaking part in the proceedings; it is as follows:—

"The Lord Bishop said he considered the thanks of the meeting were much more justly due to the members of the Deputation, for the interesting statements they had made; and the thought that the best vote of thanks that could be given them would be in the shape of increased exertions on the part of the people of Belfast in support of the society."

It is unnecessary, my lord, to add one word of mine to the foregoing language, used by the reverend speakers at the Belfast Music Hall; nor do I deem it necessary to make any remark on the "vote of thanks" given to them by the Protestant Bishop of the Diocese. I shall merely ask an English gentleman, an illustrious English nobleman, would such ribald language, and such fabulous scurrility—an outrage on truth, on the intellect of the audience, and on the decencies of life—be tolerated in the domestic society of any gentlemen or ladies in the whole world, except amongst the English and Irish bigots? Search Catholic Europe for even one meeting, one lie like this against Protestants, and I forfeit my existence if it can be found. Hence the teaching of the Souper Societies has really degraded the Protestant mind into almost a universal practice of slander against Catholics; it has armed the landlord in fanatical hatred to the tenant; it has in turn forced the tenant into revengeful retaliation; it has filled Ireland with the horrors of extermination; it has suffocated the Poorhouse and the convict ship; and it has stained the land with the crying guilt of murder. In no nation on earth at this moment could there be found an audience to applaud; a clergyman to speak; and a Bishop to approve the speeches referred to, except the Protestant Missionaries, the Protestant friends of the Soupers of Ireland. Humble as I am, this letter of mine will be read in every country in Catholic Europe, and will publish these lies with millions on millions of hostile tongues. Protestant Belfast and Protestant Dublin may have their applauding audiences here; but you know it better than I do, my lord, that the Catholic audiences of Paris, of Vienna, of Naples, of Madrid, of Lisbon, will pass votes of censure where Dr. Knox and others passed votes of thanks; and that as sure as the decline of day will come on the earth by the laws of Natural Philosophy, the nation which is guilty of this execrable system of lying and of persecution of a faithful race, must, sooner or later, be doomed to a national catastrophe, by the eternal laws of Divine justice.

The last extract which I shall present to your Excellency, in the present letter, is a speech of Dr. Daly, the Bishop of Cashel and Waterford. Without wishing to offend Dr. Daly, I should not, my lord, enclose to you such a compilation of low buffoonery, were it not necessary to prove to you that the highest dignitaries of the Protestant Church can descend to a style and manner below the pot-house, when Catholicity is to be maligned and belied. In this case, Dr. Daly's own quotations are my triumphant proof of the degraded depths into which Souperism has sunk the Irish Protestant mind. The following extract is taken from the report of a meeting of the Irish Society, held in the Rotundo:—

The Lord Bishop of Cashel continued to say the great object of the Irish Society was to begin by teaching them the spelling book or primer, and then put the Scriptures into their hands. (Hear.) He was happy to say that they were doing the work. In this country they did not see one half of it, nor did they know the real extent of it. (Hear.) He had a letter in his hand from an Irishman, who had some time ago, among other people from Cappagh (a place in the county Waterford), emigrated to America. It was known that they been reading the Irish Scriptures, but there was no sign from them that they had received the truth. Now he would read the letter, which was written in New York on the 21st of February last. It was from John Brien to Pat. Brien:—

"New York, February 21.  
"Dear Pat—I am sure you will be glad to hear that all they Cappoh people are going to church in this country. (Applause.) Markes was the first who broke the ice. Dan Connors is as bad here as he was in Cappoh, but all his family has changed. I often thought of (when) I would open my Douay Testament. I am very sorry I did not bring more Books with me. We often speak of you when we are together. (A) clergyman of the name of Bruce instructs us two days in the week, that is two hours each day. I am sure My father will be sorry, (or) us, but we are not sorry, for we are all able to give reason for so doing.—Peter, 3 ch., 15 verse; John, 14 ch., 6 verse. Eighteen of the Cappoh people marches to church every Sunday. William Connors got married to (a) Protestant Girl. We often laughed at you, but were wrong. I hope this will get safe.—Your's truly,  
"JOHN BRIEN.

"Pat Brien who lived in Cappoh."  
[This Douay Testament he snatched from Pat Brien (the reader) a few days before he went to America, and would not give it back, though Pat Brien wanted to get it, as he had previously given John a Bible of the Authorised Version; but he kept and took away both with him.]

What Michael Marks did about two years ago, one night that Pat Brien was in Cappagh (as the story was told by Brien:—I Brien was in my father's house about nine o'clock one dark night, and a number of men and women came in and I was reading the Bible to them for a good while, till Michael Marks found it out, and he was determined to frighten them. So, Sir, what did he do but get a big turnip and scoop it out, and cut a man's mouth, and nose, and eyes on it, so as to make a head of it. (Laughter.) Indeed, I suppose he had it ready before, for I used to have the reading there often. Then he covered the back of the head with tar, and stuck a lot of hair upon that, and he set it up on a pole, and fastened a sheet round the pole, and put a candle inside of the turnip, and stuck the pole up along side of the road—(laughter)—going up to the house, and then he got behind the ditch himself and hid there. Well, Sir, when the people came out of my father's house they were talking among themselves, and if they didn't begin to screech and roar when they saw it; and one poor woman fell into a dead faint, and dropped down into the middle of the road. Some of them cried out that it was Satan—(laughter), and they all ran off shouting *Dhia liom manam* ("God save my soul") and blessing themselves, and leaving the poor woman lying in the road. "Wasn't long till I heard the noise within the house, and I *runned* out and saw it, too, and sure enough it was enough to frighten anybody. Oh! it looked horrid! The fire was coming out of the eyes, and the nose, and the mouth; and the wind was blowing the black hair about, and every puff 'twould give the candle out, the sparks would come in showers through the holes, and the big sheet flying and fluttering about all the time. (Laughter.)

Awful! Well, Sir, I stood looking at it for a while and trying to make it out, for I could not understand what it was—it looked like an operation—(laughter)—or something—till at last I took a stone and let fly at it, but I missed of it. Then I took another stone, and *thruved* that at it, but I missed it again. Then I took another and I hit it; and sure enough the stone made bits of the head and outed the candle, and sent the turnip flying about the road. Marks then cried out from behind the ditch, in a long tone, mournful like, "O! my head! my head!" and the fellows that were behind me ran off quite frightened, for they were sure it was the ghost's voice—(laughter)—but I went inside the ditch where I heard it coming from, and sure enough there was Marks standing at the back of a bush. He laughed when he saw me, and didn't give me time to speak till he said—"Well, the D—himself wouldn't frighten you after that; if that (meaning the ghost) had a chance of escaping to night, 'tis very few you'd have to attend to your house." And so he ran away, and I went back to the house and told the boys all about it, but they would not believe me for a long time, till I took them out and showed them the pole outside on the road where it fell; and the next morning we got all the pieces of the turnip broken about the road. After that I did not see much of Marks, only now and then; but whenever he seen me he used to call out, "Rother!" and "Souper!" after me; and he used to say often, "Wait a while, my boy; the time will come when you'll be able to light your pipe with your little finger." (Meaning that when I'd be burning in hell, I'd only have to put the end of my finger into my pipe to light the tobacco.) And now you see, Sir, he's the very first that broke the ice—thanks to the Lord for it! Such a persecuter as he was! Many's the time he said that if he was going to America, and was within one day's sail of the land, and if he had the luck to hear there was a rebellion in Ireland, he'd come back the whole way, for the sake of having the satisfaction to shoot a Protestant; and now he's a Protestant himself.

Your Excellency will perceive by these extracts that at the three public Souper meetings of Cork, Belfast, and Dublin, the speeches of the reverend and right reverend speakers consisted of stories about priests, communicated by perverts. The Limerick jury has branded one of these reverend story-tellers as a deliberate slanderer; and although the other gentlemen have evaded the law, it is more than probable that a jury of Irishmen of all grades and opinions who will read this letter will brand the Belfast and Dublin story-tellers with the same moral guilt as their brother in Cork. At all events, my Lord, you will see the professional character of the Queen's Bishops and Parsons in Ireland from the extracts adduced: you will see the ignominious stratagems resorted to to keep up the Established Faith; and you cannot fail to make the inquiry, whether eight millions and a half annually ought to be expended on a system which seeks to live by the grossest lies, which teaches their Gospel by the aid of public, notorious, convicted slander, which converts parsons into disturbers of the public peace, which degrades Bishops below the level of the tap-room, which forwards discord, encourages extermination, which brings the Gospel into contempt, and which, by exasperating millions of Irishmen, forms a vulnerable point in the bulwarks of the British Empire.

In my next letter, my Lord, I shall conclude by introducing additional extracts, which I predict will surprise you much more than those to which I have already called your attention.

I have the honor to be, my Lord,  
Your Excellency's obedient servant,  
D. W. CAHILL, D. D.

IRISH INTELLIGENCE.

Lord Dunboyne has contributed £5 to the Newmarket Catholic church in Clare.

IRISH TENANT RIGHT.—The cause of Irish tenant right, and the consequent fixity of the peasantry of Ireland on the soil of their own country, has received a decided impetus from the denunciations evoked from the leading statesmen of England against the "clearance system," on the debate about the "Pollock eviction case," brought before Parliament in such a masterly style by the honorable and learned member for Wexford.

SMITH O'BRIEN.—Though the amnesty to this illustrious exile has been tardy in its concession, yet we feel bound to express gratitude to the minister who recommended the act to Her Majesty. The hon. gentleman will be received with acclamation by his fellow-countrymen without distinction of creed or party. His fault, if fault it can be, to wish to serve his country, has been more than expiated by so protracted an exile. It is to be regretted that any of Mr. O'Brien's companions in the cause have been excluded from the act of amnesty. If any of Her Majesty's ministers were in the position of those who are asserted to have gained their liberty at the expense of their parole, they would have taken advantage of the opportunity of escape. But it is denied on good authority that they have violated any principles of honour. We trust that in a little time the pardon will be extended to all without exception. Thus, and thus only, will the amnesty be worthy of Her Majesty.—*Tuam Herald*.—We understand that Mr. Smith O'Brien, who is at present travelling in Greece, will not return to Limerick until July. It having been stated in a Dublin contemporary that Mr. O'Brien would be in Limerick in the course of ten days, we feel it necessary to state that a letter has been received from him in this city, in which the writer states that he will be unable to return to Limerick before July.—*Limerick Observer*. [The news of Mr. O'Brien's release was welcomed with great joy in the county Limerick; bonfires blazed on the mountains and along the Shannon.]

The Government offices in London are to be illuminated on next Thursday "for the peace," we are told. The same night we are to have a similar display of Government folly and extravagance in Dublin, and we are informed the thieves and burglars of both capitals are fully organised and prepared to make use of the opportunity.—*Nation*.

THE TIPPERARY BANK.—Master Murphy has decided that Mr. John Kennedy, Mr. Vincent Scully, and almost all the other shareholders remain on the list of contributors, and be liable for the full number of their shares.

The coroner's jury have found a verdict of wilful murder against private McGrady, for shooting Sergeant Guinness at Fermoy barracks.

THE FERMOY PEERAGE.—Eight of the learned judges, viz., Alderson, Crowder, Williams, Erle, Wightman, Coleridge, Pollock, and Cresswell, pronounced an opinion on Tuesday in the House of Lords, that the act of union with Ireland did not warrant the government, on the extinction of three peerages in the creation of a barony of Fermoy in favour of Mr. Edmund Burke Roche; several of whom, including the Chief-Baron, intimated that it was an attempted innovation on the recognised practice of half a century.—Mr. Baron Bramwell and Mr. Justice Willis entertained the contrary opinion. The accusation against Lord Palmerston of having advised her Majesty to make an unauthorised exercise of her prerogative may, therefore, now be taken as sufficiently established that Mr. Roche is not a peer, for, although there has been an extinction of an Irish peerage since the issue of the patent, that will not make a creation good which it appears was bad at its inception. If Mr. Roche's political services are to be rewarded with a peerage, there must be a new creation.—*Standard of Tuesday*.

THE VACANT CROWN SOLICITORSHIP ON THE NORTH-WEST CIRCUIT.—The important office held by the late Sir Edward Tierney, Bart., will be divided and given to three gentlemen, in conformity with the principle which is at present adopted. The salaries of each will average £800 a year, and two of the situations thus created, have, it is understood, been already given away. Mr. Geale, whose sister is married to the Earl of Fortescue, and who is one of the solicitors to the Poor Law Commissioners, gets one of the appointments, and the second will be filled by Mr. D. Fitzgerald, the brother of the Attorney-General. There are very many applicants for the third, which is as yet vacant, or assumed to be so.—*Saunders*.

The Sligo Election Committee have declared the Right Hon. John Wynne duly elected; the petition of Mr. J. P. Somers frivolous and vexatious; and three witnesses, Edward Killoran, James Ward, and Ann Ward, who gave evidence to prove that Killoran had been paid £1 to vote for Mr. Wynne, guilty of wilful and corrupt perjury.

THE BAR.—There has been no application for admission to the Irish bar during the ensuing term—a circumstance which has not occurred for the last quarter of a century.

A NAVAL STATION AT QUEENSTOWN.—We have much pleasure in stating that a ship of the line has been nominated to hoist the Admiral's flag in our port, and that in future we may expect to see at least one first class ship stationed at Queenstown. We have been informed that a Government officer, who bears the official name of a Master Attendant, has been appointed, at a high salary, to Haubowline, and it is supposed that the object of this appointment is in connection with works of an extensive character, which are said to be at present under the consideration of the Government. However small and inadequate these concessions may be considered, they still show that some good must in the end result from bringing the question of Cork harbor, upon all seasonable occasions, under the notice of Government, and losing no opportunity of directing the attention of the House of Commons to the injustice to which it has been subjected.—*Cork Examiner*.

THE NATIONAL MUSIC OF IRELAND.—On Wednesday evening, a lecture on the National Music of Ireland was delivered at the Antient Concert Rooms, Great Brunswick street, by Mr. William Murphy, Mus. Bac., Conductor of the Dublin Mercantile Choral Union, in compliance with a request of the committee of that society. The subject was viewed historically and scientifically. The several epochs of history of importance, as regarded the condition of the art, from the time of the Druids, of Ollamh Fodla, and of the introduction of Christianity, down to periods of later development, were referred to, with accompanying details bearing upon the main theme. The music of every nation was pointed out to be distinct and peculiar in like manner as its language, so much so as to be generally preferred by the native to that of other countries, and to be seldom thoroughly realised and appreciated by the foreigners. It had been admitted by the best critics that the music indigenous to this country was unequalled of its kind by that of any other, and this could be held without the slightest discouragement of the great classical works of German and Italian composers, with which it could not properly be compared. In the course of the lecture a selection of solo and concerted illustrations were sung by a number of artists, Mr. Murphy presiding at the pianoforte. Amongst those was the ancient Irish "Cacaine," or funeral dirge, the effect of which was displayed by the recitation in connexion with it of a translated composition of a native of the South of Ireland lamenting the loss of his three sons, who had been drowned while fishing at sea. An illustration was also given of the extent of the acquaintance of the ancient Irish with harmony and counterpoint. Several of the illustrations were enclosed, and the lecture was heard with interest and attention by a numerous audience.

On Saturday the top of Slievenamon and the Gaultese were covered with snow. In the afternoon a fall of snow took place between this and Portlaoine. During the day there were also heavy falls of rain and hail in Carrick-on-Suir.—*Waterford Mail*.

ORANGE OUTRAGE.—A correspondent in Enniskillen writes:—"I wish to call attention to a daring insult committed on Mr. James O'Rafferty of Ballycaasidy, near this town, on the morning of the 6th inst., at one a. m. A party of Orangemen proceeding from their lodge, on passing his house, playing party airs, drumming, and cheering, fired a shot into his bed-room window, and also, after passing, returned again, drumming party airs and cheering. I hope the Government will take it into consideration and not allow Catholics to be treated and insulted in this outrageous manner."—*Telegraph*.

On Ascension Thursday (1st May) a lawless band of Orangemen assembled in the Ranfurly demesne, about a mile from Dunganon, on the road leading to Moy, and cruelly beat every Catholic who would not shout "to hell with the Pope." Eight of these miscreants were identified, and the magistrates have sent them for trial to the assizes. Mr. McCrossan prosecuted, and under the "Indictable Offences Regulation Act," the magistrates refused to take bail for seven of these persons. One was admitted to bail, because the evidence was not so conclusive as against the others. The bail required for him was £60. The case was one of very great importance to the Catholic population of Ulster. No fewer than 25 persons have been beaten.

**IRISH CATHOLIC CHARITY.**—Every Catholic country is a puzzle and mystery to a Protestant. He has no principles to account for its phenomena; he sees results for which he neither knows or suspects any adequate cause, and in his perplexity he invents explanations which a moment's consideration would show to be absurd. But of all Catholic countries Ireland is to the Englishman the greatest puzzle. That it is so near him and in many respects so like England, only makes the puzzle greater, and the theories which he puts out as facts are startling in their absurdity. Take a statement of the *Saturday Review*, a paper of considerable ability, and which seems unprejudiced in favor of any particular system. It shows prejudice enough against, if not for. Here is an account of the religious munificence of the Irish people:—"It is true that in countries like Ireland, a very large annual amount is raised for objects which, in the view of a Roman Catholic, are among the first conditions of spiritual life; but the process by which it is levied does not so much resemble a subscription as a tax imposed under penalty of losing the most essential consolations of religion." Our readers may imagine that this is intentional falsehood; we believe it to be. The writer knows about Ireland as much as an average Englishman does—that is, nothing; and therefore believes about it the lies which float quietly, from one generation to another, down the turbid stream of Protestant Tradition. The Irish Catholics are taught, says that Tradition, that the Sacraments and benedictions of their Church are necessary to salvation, and no one of them can they get except for money. Baptism, Confirmation, absolutions, pardons for sins past and permissions to sin in future are sold, and the cleverest and most successful Priest is he who can sell them at the highest price. The laity are taught that they must buy or be damned. Fully to meet this nonsense is as impossible as to prove that there are not negroes in the moon, for who shall prove a negative. But there is probably no one thing which so much strikes any fair-minded Englishman who has become really acquainted with Ireland, as the wonderful and enormous liberality of the people in matters wholly voluntary. Almost the whole property of the Island is Protestant. The Catholics are almost exclusively poor; and within a few years the laws prohibited their buying property, and made it almost impossible they should inherit it. Now see what they have done. The *Saturday Review* says that they have maintained their own Clergy, not willingly, but of necessity. It has been done it seems by a sort of Church-rate, paid reluctantly under the compulsion, not of the Courts of Law and the Bailiff, but of the threat of damnation in case of refusal. Such a statement clearly ought not to have been made except by one who knows the hearts and motives of men. But let that pass. At least no one thinks they were compelled to build churches, or monasteries, or convents. And yet Ireland is full of them, from one end to the other. Take a single instance—one of many. In Dublin only, besides the Archbishop and Clergy, 331 in number, there are, in last year's Directory, 14 Religious Houses of men, 36 of women; 12 schools of Christian Brothers, educating 1,720 boys, and 5,460 girls in nuns schools; 6 asylums, 7 houses for penitents, 4 houses of refuge, and many other Diocesan charities which we have no room to enumerate. Many of these churches, schools, colleges, &c., are magnificent and costly buildings; and, be it observed, they have not been inherited, like the cathedrals and churches of England, by a generation to which they cost nothing. They have been built by the existing generation, Middle-aged men now living can remember the time when no Catholic Church in Dublin met the eye. A few were already existing; for after a fatal accident, by which a number of Catholics were killed by the falling of a private house in which they had met for Mass, and which gave way under the multitude which thronged it, they had been allowed to build places of worship in back yards where they escaped observation; but not one was allowed to offend the sight of the triumphant Orangeman who stalked the streets of that Catholic city. All have been built by the existing generation, and all by the poor, and by the poor who meanwhile were supporting their own Archbishop and Clergy, and those of the Protestants as well, and were building and repairing by Church-rates the Protestant Churches. Nor is the spirit extinct. A new convent and new churches are now rising. One of these, the Church of St. Saviour, in Dominic-street, would be an ornament to any capital in Europe; and to show that the spirit is not confined to Dublin, it is only a fortnight ago that the Catholic inhabitants of Newmarket-on-Fergus, a small country town in Clare, raised in one day six hundred and fifty pounds for the erection of a new Catholic Church. Such are the people who, if we may believe the writer before us, are chiefly distinguished by niggardliness from their Catholic ancestors.—*Weekly Register*.

**APPALLING ACCIDENT AT CORK**—SIX PERSONS KILLED.—After a protracted and dangerous passage, accomplished in the teeth of the gale of yesterday morning, the 18th May, the *Nimrod*, Liverpool boat, commanded by Captain Hynes, arrived at Passage last night about eleven o'clock. The cabin passengers were landed at Passage, and the ship remained at Steam Packet quay until a quarter past four o'clock this morning, when she steamed up to Cork as usual. The crew were preparing to swing the vessel, when an explosion of a dull, heavy character was heard on deck, and immediately after a dense cloud of steam arose from the engine-room, spreading along the deck, and enveloping all on board in vapor. It was, of course, conjectured, that some accident of a serious character must have occurred, but nothing could be done towards ascertaining what the nature of that accident was, until the steam, which continued to ascend from the engine-room in dense volumes, had in some degree cleared away. After the lapse of about five minutes, and at imminent peril to their own lives, a number of the crew rushed into the engine-room, where a shocking spectacle was presented. The bodies of those employed in the engineering department of the vessel, were found lying about in all directions, the sufferers evidently enduring the most excruciating torture. The men were quickly removed on deck, and when a better light enabled the persons assisting to examine the injured men more closely, even their shipmates could scarcely recognise them. The bodies were almost literally flayed, the skin hung in tatters over the face, and in some instances the eyes were completely burned out. A message was immediately despatched to the North Infirmary, and, with a promptitude, that was highly creditable, Dr. Loughhead, the resident surgeon, accompanied by his resident pupil, Mr. Rice, was in attendance.

Every means that medical skill could suggest were immediately applied to lessen the tortures of the unhappy sufferers; after which stretchers were obtained, and the bodies of two were removed to the Bridewell, while four were conveyed to the North Infirmary. In about three quarters of an hour after admission into the hospital, two of these men had died, while of the remaining two, one remained conscious for some time after his admission, but a few hours after terminated their sufferings. The names of those killed are—Hugh Connolly, chief engineer, single man, a native of the north of Ireland; Archibald Smith, engineer, married, leaving a wife and two children, John Driscoll, stoker, married; Francis Kavanagh, stoker, a native of Dublin, leaving a wife and six children; Timothy Meany, stoker, a married man, leaving a wife and family; Charles Logan, stoker. It is a somewhat curious fact that the man who appeared the most severely injured was the only one who retained anything like consciousness after the bodies were removed from the room. On searching the engine-room, it was discovered that the boiler had exploded somewhat near what may be described as one of the angles, and singularly enough the rent runs along the part that is firmly rivetted, and generally considered the strongest portion of the boiler. The cause which immediately led to this melancholy accident cannot be at present exactly ascertained, as those who perhaps might be able to afford some information on the subject have been its victims. It has been arranged that an inquest will be held at three o'clock at the Bridewell, before Mr. Jones.—*Cork Examiner*.

**THE MURDERERS OF MISS HINDS.**—The execution of Dunne and Murphy took place on Friday and, although there was a large assemblage of persons to witness it, there was not anything like the crowds that usually congregate on such occasions. Shortly before 12 o'clock the troops and constabulary took up the different positions allotted to them, and a very formidable appearance they presented. One o'clock was the hour appointed for the execution, and immediately after that time James Murphy was brought out, attended by two clergymen. He appeared fervent in prayer; and, on his being announced that all was ready, the fatal bolt was drawn and he was launched into eternity. He died almost without a struggle, the only thing observable being a quivering of the limbs. After hanging for about half an hour his body was lowered and placed in a coffin, to be interred within the precincts of the goal. Cavan scaffold admits of only one execution taking place at a time; therefore, shortly after Murphy's body was removed, Dunne was brought from his cell, attended by four priests, and he too was earnest in prayer and most attentive to his religious duties. When it was intimated that he was ready he walked out on the drop with a firm step, and the bolt being drawn he too went into the presence of his Maker with scarcely any appearance of bodily suffering. When he had been suspended the usual time his remains were put in a coffin, and shortly afterwards delivered to his sister, immediately upon which the crowd dispersed in the most peaceable and orderly manner. Thus ended the earthly career of these two wretched men, cut off in the prime of life for one of the most diabolical murders ever committed in this country. It is a well known fact that until Murphy was induced to join the Ribbon lodge in this locality no better conducted or more industrious young man could be found.

**ARREST OF ONE OF THE SUPPOSED MURDERERS OF MISS HINDS.**—DROGHEDA, MAY 20.—On yesterday sub-inspector Corry, of the constabulary stationed in this town, arrested, at a lodging-house in the suburbs, a man answering in every particular the description given in the *Hue-and-Cry* of the notorious "Red Pat Bannon." His left leg was bared, and a mark found there corresponding with the peculiar one mentioned in the *Hue-and-Cry*. The supposed criminal was committed by the magistrates here to the Drogheda goal, where he now lies awaiting the arrival of a passport from Ballyconnell, capable of identifying "Red Pat."—*Saunders*.

**MURDER OF MRS. KELLY.**—MOATE, MAY 21.—There was an investigation to-day before Messrs. Croin and Singleton, R.M. Mr. Julian was in attendance on the part of the crown. Campbell and Maguire, the two tenants who had been in custody for some time past, were discharged, there being no evidence to connect them with the murder. There was also in custody a man named Kelly, from Ballymore (about four miles off). He was brought here to-day from Mullingar jail, and was also discharged. The only person now remaining in custody is Bannon, who, it will be remembered, was committed with Mr. Strevens. Campbell and Maguire are married to two sisters, and are both tenants on the Ballinerry property; one holds about twenty acres and the other about nine. There are but nine tenants in all on this property, and altogether they do not hold more than eighty acres of it.—*Freeman*.

**MORE DEPORTATION OF PAUPERS FROM SCOTLAND.**—On Sunday morning, about six o'clock, the superintendents of the harbour police force, when passing the shed of the Glasgow steamer upon their rounds, discovered a female sleeping in a corner of the shed, with a young child aged eight months at her breast. Four other children, the eldest aged ten years, were in the shed, some sleeping and others running about. On raising her up, she stated that her husband had left her in Scotland, having been out of employment for some time, and she did not know where he was. She belonged to Ireland, some of her oldest children having been born there. She lived recently at Saltkirk on the Clyde, and was sent over to Belfast by the Glasgow authorities, who paid her fare. She arrived here without a farthing in her pocket.—*Belfast News Letter*.

#### GREAT BRITAIN.

**CATHOLIC AND PROTESTANT MUNIFICENCE.**—May is the holy season of Protestant England and brings round its annual synods. Exeter Hall is occupied every day for six weeks, and often twice a day. St. Martin's Hall, Willis's and the Hanover Square Rooms, and many dissenting meetings are used as subsidiary. A vast amount of nonsense is talked, and not much less blasphemy. In the words of a Protestant cotemporary:—"The style of speaking which prevails at a religious meeting has no sort of counterpart elsewhere—the applause is wholly unlike the cheering of ordinary assemblies—the metaphors differ—so do the jokes—so do the claptaps. Where a speech of the outer world would be seasoned by a fling at the Russians, a May Meeting address is spiced with an allusion to Cardinal Wiseman. Where a profane assembly would cheer to the echo the state-

ment that 'the man who lifts his hand against a woman,' &c., Exeter Hall bursts into frantic applause at the mention of justification by Faith, as taught by Luther. Witless jests and pointless anecdotes may be heard at every gathering of Englishmen; but it is only in Exeter Hall that orators venture to be funny about the Bible, and to tell long stories of spiritual experience which nothing short of the thumb-screw would elicit from people who do not happen to have accustomed themselves to self-revelation in public."—*Weekly Register*.

**THE PRICE OF A CHURCH LIVING.**—On Tuesday, at the auction mart, Mr. Winstanley offered to public auction, the Advowson of the Rectory of Guestling, Sussex, of the net annual value of £678 8s., after deducting parochial rates and taxes to the amount of £133 12s., and charged with a mortgage of £900 under Queen Anne's bounty, repayable by thirty annual instalments of £30 each. The patron and incumbent is the Rev. John M. Sukin, in the 36th year of his age. Knocked down at £1,750.

**A DRAMATIST TURNED PREACHER.**—We find the following in the *Daily Express*:—"On Sunday Mr. Sheridan Knowles, the dramatist, preached two eloquent sermons on behalf of the day and Sunday schools about to be built in Cross-street, Islington, London. His sermons were brilliant specimens of composition. His arguments were most ably sustained, and his Christian appeals most touching." Almost as touching probably as his anti-Popery lectures in Belfast. It has been often said that when a man is good for nothing he is sufficiently fitted for the Established Church, and hence a bad player may become a good parson.

The trial of William Palmer absorbs all interest now in England. Medical evidence has been given at such a length that strychnine, arsenic, and other poisons will be better understood than Epsom salts before the trial is ended. "Great is analysis," we are told, but it appears strychnine is still greater; analysis fails to detect it, and it is only by external symptoms the working of that deadly poison can be discovered. On this point the prisoner and his friends hoped to be able to confuse or throw some doubt on the medical testimony. It is said that Palmer actually made a large bet that he would attend the next Derby races. Up to the present time, however, nothing has occurred to raise his hopes, and that he will be convicted seems to be the general opinion. It is fearful to contemplate the picture in that chamber at "The Raven," where the victim suffered and his slayer composedly looked on. The scene was thus sketched in the opening address of the Attorney-General:—"When Palmer entered the room, Cook asked him for the same remedy that had relieved him the night before. 'I will run back and fetch it,' said Palmer, and he darted out of the room. In the passage he met two female servants, who remarked that Cook was as bad as he had been last night. 'He is not within fifty times as bad as he was last night; and what a game is this to be at every night!' was Palmer's reply. In a few minutes he returned with two pills, which he told Jones were ammonia, though I am assured that it is a drug that requires much time in the preparation, and can with difficulty be made into pills. The sick man swallowed these pills, but brought them up again immediately. And now ensued a terrible scene. He was instantly seized with violent convulsions—by degrees his body began to stiffen out—then suffocation commenced. Agonised with pain, he repeatedly entreated to be raised. They tried to raise him, but it was not possible. The body had become rigid as iron, and it could not be done. He then said, 'Pray, turn me over.' They did turn him over on the right side. He gasped for breath, but could utter no more. In a few moments all was tranquil—the tide of life was ebbing fast. Jones leant over him to listen to the action of the heart. Gradually the pulse ceased—all was over—he was dead." On Wednesday Sergeant Shee addressed the jury for the defence. He went on to show that Palmer could have no interest in the death of Cook, though the fact of his having been found searching his pockets, and the disappearance of the betting book, show that he felt considerable interest in that event. On the medical evidence Sergeant Shee made these remarks:—"Whatever they might think of the ability of Dr. Taylor, or of Dr. Rees, by whom he was assisted, they did not do all that chemical science enabled them to do to detect the poison. They undertook the analysis of the stomach, not in an unfavorable condition for the purpose, and commenced with a firm conviction that it was there to be found, and yet they said they did not find opium, strychnine, or arsenic in the body of Cook, and that he might have died from the effects of antimony or some other cause. The gentlemen who have come to the conclusion that strychnine might have been there, have arrived at that conclusion from very partial experiments; and they said that when strychnine had done its work it became decomposed, and was no longer capable of responding to the tests for discovering the component parts of decomposed strychnine. It was on that hypothesis that they said that it destroyed Cook, but that was not the opinion of any of the toxicologists or any other authority but themselves. The evidence of Dr. Taylor rested on the experience of having poisoned five rabbits twenty years ago, and five rabbits a few weeks since; but he would call before them Mr. Nunquely, who attended the case of strychnine in Leeds. He would call before them Dr. Williams, of Dublin, who would tell them he totally renounced the theory set up by Dr. Taylor. He would also call before them Dr. Letheby, of the London Hospital, who renounced and repudiated that medical heresy. He would call Mr. Rogers, of St. George's School; and lastly, he would call the most eminent analytical chemist in this country, Mr. Herapath, who agreed that if the twentieth part of a grain entered into the human frame it would and must be detected."

**THE PROTESTANT "BISHOPS."**—In half-a-dozen, if not more, of our dioceses, there is at present either, to all practical purposes, no Bishop, or worse than none. We shall not, and we need not give names, for the unfortunate sufferers are but too well known. But, what with old age, paralysis, painful disorders, mere imbecility, or some more active and ridiculous form of dotage, six or seven of the Episcopal bench, or about a fourth of the whole number, are manifestly incapable. They can do nothing at all, or, if they do, ought not. Yet, strange to say, the dioceses go on without them. We hear of no complaints or arrears of episcopal duty. The system is not dark, though its sun be set; the vessel has not fallen to pieces, though the keel be rotten; the arch has not collapsed, though the key-stone has crumbled to dust.

Stranger still, there is now no cry of "the Church in danger." It was in danger when Whig Ministers were equalising incomes, curtailing patronage, extending toleration, commuting tithes, and so forth; it is not in danger when Bishop after Bishop is retiring to the bed-chamber or the seaside lodging, where he may live for many years, drawing princely revenues and doing nothing. The metropolis itself is threatened with an Episcopal eclipse that may last five or ten years, but no champion of the Church starts up to proclaim the perils of an interregnum. Nay, there is no appearance of an interregnum. When a Sovereign becomes incapable a regency is appointed, and it is thought a matter of importance who shall be invested. No such regency is thought necessary in the absence of Episcopal authority. Nobody asks who is regent, who appoints him, what his powers are, or even whether there is a regent at all. It does not seem to occur to people that we have no Bishop among us, or that we want one. There is some mystery about it that passes our comprehension, for Bishops, we have been repeatedly assured, have a great deal to do; and when a Bishop lately returned from a foreign tour he found many hundred letters, which he had to read and answer. It is to be presumed that in this case the letters are no longer sent, for if they are the Bishop is unable to answer them; and yet, for aught that appears, things go on as usual. No deputations of devoted Churchmen, led by dignitaries and the superior clergy, besiege the residence of the Premier, asking for some one to replace their lost shepherd. The presumption is that the dignitaries and superior clergy do not miss their Bishop. Indeed, it has long been said that the persons who might be supposed most distressed and incommoded by the absence or incapacity of their Bishop are just those who will never complain. Long ago—thirty, forty years ago—it was said that when a prelate became bedridden, or childish, or otherwise incapable of administering the affairs of his diocese, his wife, perhaps, or his examining chaplain, or his sons, or some such snug coterie, kindly undertook his patronage and such other episcopal duties as could be discharged by seal and sign manual. In those days it was commonly said that Mrs. So-and-So had governed a diocese and distributed the Bishop's patronage for as much as seven years. With such instances, it was asserted that a Bishop never would be declared incapable; that there always would be found some one or other obliging enough to do his duties for him in his name and authority. As for other duties—such as confirmation and ordination, requiring the personal appearance and action of the Bishop, in those earlier days a lax and an infrequent discharge of them excited little scandal. In these times there seems to be a never-ending supply of Colonial Bishops, who, of course, are no more missed in their own dioceses than our incapable Bishops at home.—*Times*.

**PROTESTANT STATISTICS.**—The *Westminster Review* gives the following as reliable statistics of the Mormon denomination of Protestants:—"The numbers of the Mormons do not as yet appear to be very considerable. According to the latest data, they are thus distributed:—America contains 68,700, of whom 38,000 in Utah, 5000 in New York, 4000 in California, 5000 in Nova Scotia and Canada; South America and the Islands, 2000. In Europe, 39,000 saints are thus found: in Great Britain and Ireland 32,000 Scandinavia 5000 Germany and Switzerland 1000, France 500, the rest of Europe 500. In Asia there are supposed to be 1000, in Africa 100, in Australia and Polynesia 2,400, on travel 1800. There are besides, 3500 Schismatics, Strangites, Rigdonites, and Wightlites. These numbers amount to 116,500 and the total cannot well exceed 120,000. Thus it appears that Protestant England has been the great feeder of the Mormon Church. Very few Romanists become Mormons, few Irish, Italians, Spaniards, French, or even Germans. More proselytes are made among Hindoos and Chinese, than among the American Indians or the Jews, although the saints have a special mission in Palestine. This is the natural and necessary consequence of the ignorant condition of the English peasantry, taught to read out of nothing but the Bible, and to believe in the Bible as so much supernatural letter-press, with no information beyond it or explanation of it. So when a Mormon elder makes his appearance in a country village in England, with his miraculous salve, rustics think this must be the true Church at last, for they read of miracles, and anointing with oil in the Bible, and Elders praying over the sick in the name of the Lord. When they are told of Joe Smith as the Prophet, they find likewise in their Bibles that the Prophet shall be sent before the coming of the Lord, and that the Lord is coming, both the Evangelical Clergyman and the Methodist Minister are always warning them. It does not startle them, that the Mormon should preach that there is no salvation out of his own Church, for that is the doctrine of all the sects which do battle for the soul of the Englishman. Having been baptized two or three times already, in the Church, by the Baptist, by the Ranter, there is no difficulty in being baptized again, and as there is no salvation without true baptism, they must be baptized for their dead friends now in purgatorial hell, as the Mormon expounds to them, 'Else what shall they do which are baptized for the dead.' And as little do we think that the Mormon polygamy would have offended the moral sense of the Bible-without-note-or-comment-worshipping English countrymen, had the law of the land permitted that question to be opened. Herr Olshausen intimates, that the Mormon hierarchy have instituted another form of the spiritual wife system, entitled the "Order of the Cloistered Saints," an institution about which there exists at present the same kind of doubt and uncertainty, as that which once enveloped the practice of polygamy, now openly acknowledged. It is represented as being a spiritual union between a Mormon and the Mormonite wife of one unconverted. Now we do not think that Mormonism will ever be put down out of the Bible, but we think that, in spite of the authority it finds in the Bible, it will decay, or drag on only a feeble existence, by reason of its immorality, by reason of its contradicting the natural laws of the Creator. Unless further persecution should instil new life into it, a society enfeebled by polygamy will do like an inferior race before other people who will not contradict the divine law manifested in the numerical equality of the sexes. No special or exceptional case is made out for the Mormon polygamy on natural grounds. For in Utah in 1851 there were not so many females as males by 700, and yet the principal Mormons have from eight to ten, or even a much larger number of wives. The children of polygamist marriages are weaker, and the rate of increase is necessarily diminished.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 13, 1856.

We wish to inform our City Subscribers that Mr. Hilliard has been appointed Collector for the True Witness; and is authorised to receive all sums due to this Office. We hope that our subscribers in the city will be prepared for him; and that after his circuit is completed, there will not remain one unpaid subscriber in Montreal. Adopt as a rule—"It is much easier to pay six months than twelve months;" if this be followed, we will have little reason to complain of delinquent subscribers.

It is a rule amongst rogues, when engaged in the perpetration of any villainy, to see that all their accomplices are as deeply dyed with guilt as themselves. Not only do they draw solace from the reflection that they are no worse than others, but they derive a certain amount of confidence from the consciousness that their "pals," being equally obnoxious to the law, they have little to fear from the "peaching" of the former. Though not reduced to writing, or embodied in any code, it is beautiful and instructive to observe how universally this rule obtains, in all lands and amongst all classes. At Botany Bay, as in Toronto—amongst the members of a Liberal Canadian Ministry, as amongst the light-fingered gentry who tread the classic Courts of the "Old Bailey," and whose acts are duly recorded in the Newgate Calendar.

Thus Mr. Drummond congratulates himself upon the fact, that his late colleagues in office, are every whit as bad as he is himself—that they are all tarred with the same brush—and that if he is a traitor, so are the other members of the Ministry. We copy from the Parliamentary Report:—

"Mr. Drummond said—There was another Bill on which his reputation was at stake, and respecting which he had been attacked in the most fiend-like manner: he alluded to the General Corporations Act; and with regard to that, he would like to ask the Government whether they were prepared to carry it through or not?"

"Mr. J. A. Macdonald replied, that it would be carried through, just as he (Mr. Drummond) had left it."

"Mr. Drummond said, that he would not then stand alone as guilty of the deep treachery that he had been accused of with regard to his Church. No man respected the priesthood more than he did, and no man had stood more firmly by them; and now, because he wished to put all things of the kind on such a footing as would put an end to any jealousy, he was told that he was a traitor. He was glad that the Government would not shrink from the consequences of carrying out a measure of which they had all approved."

Upon the above we will take the liberty of offering a few remarks.

1. Mr. Drummond tells us that he "respects the priesthood;" we conclude therefore that he does not believe that they are in the habit of exercising an undue influence over the minds of their dying penitents, in order to induce them—the latter—to make an improper disposition of their property, to the advantage of ecclesiastical bodies, but to the detriment of the next of kin. Even an Ex-Attorney General could hardly respect a priesthood guilty of such conduct; and Mr. Drummond greatly respects the priesthood of Canada.

But it is only upon the supposition that the said priesthood are in the habit of unduly exercising their influence over the minds of their dying penitents, that the restrictive clauses introduced by Mr. Drummond and his accomplices, can be defended as necessary; and it is only as being necessary, that they can be defended at all. Now by professing "respect for the priesthood," Mr. Drummond virtually admits that his restrictive clauses are not necessary; and therefore fully ratifies the verdict that has been pronounced upon him, and his brother traitors in the Ministry, by the independent Catholic press of both Upper and Lower Canada.

2. Mr. Drummond tells us "that no man has stood more firmly by the priesthood than he has." We tell him, on the contrary that he has never hesitated to betray the interests of the Church and of the Catholic priesthood, whenever he could do so with profit to himself, or whenever it seemed to him that adhesion to his old professions would expose him to the assaults of his present friends. We tell him that he has betrayed the interests of the Church, and of his constituents on many an occasion—and that it is owing to his treachery, and double dealing, that the School question of Upper Canada is still in a state so unsatisfactory to the priesthood, whom he, good honest man, respects so highly, and by whom he has stood so firmly. But to come to the facts.

The School Bill which, through the foolish and misplaced confidence of the Catholic clergy and laity, was, in 1853 entrusted to the care of Mr.

Drummond, would—if that gentleman had been allowed to have had his own way, never have been brought forward at all. Disgusted at this treachery, Colonel Taché, threatened to lay it before the Legislative Council, if Mr. Drummond persisted in his refusal to introduce it to the other House. Thus spurred on, Mr. Drummond did introduce his Bill, which progressed favorably to its third reading; when in concert with Mr. Langton, our "firm supporter" of the "respected priesthood," introduced several amendments which neutralised all the good that the Bill was otherwise calculated to do.

Not content with this act of treachery, this same Mr. Drummond, together with his colleagues, refused to support a short Bill lately introduced by Mr. Bowes—the object of which was to repair the gross injustice under which the Catholics of Upper Canada still labor. In justice, however, to Mr. Drummond, we must admit that in this matter, the conduct of M.M. Loranger, Masson, Cartier, and Cauchon, was as anti-Catholic as that of the great "respector of the priesthood." From such friends—"Liberate nos Domine."

3. Mr. Drummond tells us that, in introducing his grossly insulting amendments to his General Corporations Act—amendments which, as we have already shown, he himself admits he does not consider necessary—he was actuated by the desire of "putting all things on such a footing as would put an end to any jealousy"—in other words, with the object of pandering to the unprincipled clamor of Protestant demagogues against the religious institutions of the Church. In this, we have no doubt, Mr. Drummond told the simple truth. He does not believe his restrictive clauses necessary; he does not venture to assert that they have been called for by any action on the part of our priests or nuns: he does not venture to defend them as just, or in accordance with the natural law, which gives to every man the right of doing what he will with his own—but he excuses himself upon the plea that he hoped to allay the jealousy of the enemies of the Church—a jealousy which he himself tacitly admits to be destitute of any reasonable foundation. Thus Mr. Drummond stands self-condemned; for this is just what his "fiend-like" assailants say of him—that he introduced his amendments, as a sop to the Protestant canaille of Upper Canada, and not because he believed them to be either necessary or just. Thus also does Mr. Drummond, by his own avowal, fully justify the worst suspicions entertained of him and his accomplices, by all honest Catholics throughout Canada.—We believe that he, and they, are destitute of any fixed or honest principles—that to secure themselves, they are prepared, as soon as a moderate amount of pressure is brought to bear upon them, to sacrifice the rights of the Church to the clamors of Protestant fanaticism—and that upon the same plea as that which they offer to-day for insulting the Church in the person of her Ministers—viz., "the putting an end to jealousy"—they would to-morrow offer up to the same senseless jealousy, the property of our Convents, Colleges, and ecclesiastical institutions generally through the Province. If the desire to allay "jealousy" can be admitted as a justification of dishonesty in one instance, it may in a thousand; now it is certain that Protestant "jealousy" is as strongly excited against the property of the Seminary in Montreal, of the Hotel Dieu, and of the Grey Nunnery, as it is against the right of Catholic laymen to dispose by testament of their property for religious, educational, or charitable purposes. Why then is not Mr. Drummond consistent? Why, if so anxious to "put an end to jealousy," does he not introduce a Bill for confiscating the entire property of the Catholic Church throughout the Province? For until this is done, that "jealousy" will never be put down; or the blatant beast for whose stinking breath Mr. Drummond entertains such profound respect, be silenced.

Lastly—Mr. Drummond rejoices that his old colleagues are as vile as he is himself. We fully appreciate the man, and can therefore easily understand whence this gladness proceeds. Alone amongst honest men, Mr. Drummond would, no doubt, feel ill at ease; he is at home and amongst friends, with the Cauchons, and the rest of that "clique."

Why do the clergy of the Anglican sect keep aloof from their brother Protestants, members of the Bible Society?—asks the Church of the 23rd ult.—"Why do not the bishops and clergy of the Anglican church generally, heartily sanction and support the Bible Society?"

Because—answers the Church—because they believe that the Bible must be interpreted by the "Prayer Book"—as set forth by Act of Parliament; and because Anglican ministers cannot meet the ministers of other Protestant sects on the platform of the Bible Society, and acknowledge the latter as lawful ministers, or indeed as sound portions of the One Apostolic Church. In other words, because, as gentlemen, they cannot be "hail fellow, well met," with all the tag-rag and bobtail of the conventicle.

"The Bible and Prayer Book teach that Christ and His Apostles instituted only one Church, and one three fold ministry—that separation from the former is the sin of schism—while for men to take upon themselves the functions of the latter without being duly ordained thereto—is a most serious and dangerous error."—Church.

Very true, Mr. Anglican. But unless you are prepared to show that the Society known in history as the "Church of England as by Law Established," of which the Sovereign of Great Britain and Ireland is Supreme head upon earth, is the "one, only Church" instituted by Christ and His Apostles," we see not how you will improve your position, by the enunciation of such doctrines. It is certain that in the first, second, and third centuries, for instance, no such Society as the present "Church of England as by Law Established," was in existence. The presumption is

therefore very strong that it was not instituted by Our Lord Himself; and the presumption is therefore equally strong that its members are guilty of the "sin of schism," in that they are separated from the "one, only Church," or Society, instituted by Christ; and which, if there be a visible Church, must have had an unbroken visible historical existence from the first century to the nineteenth. No Society, or Church, of which this cannot be predicated, can by any possibility be the "one, only Church," with the "threefold Ministry," that was instituted by Christ Himself, and His Apostles.

Our Protestant cotemporary not only repudiates the fundamental article of the Protestant Faith—that which, if not universally, is most generally, accepted by all Non-Catholic sects as the one bond of union betwixt them—that King James's Bible is the "religion of Protestants"—but he asserts the Popish principle that "the Church hath authority in Controversies of Faith." Granted again. No doubt the Church, the "one, only Church" instituted by Christ and His Apostles" has such authority; but it is equally certain that the society known in history as the "Church of England and Ireland as by Law Established," has no such authority; and cannot therefore be the "one, only Church" instituted by Christ and His Apostles.

The "Church of England," or the visible society, "Established by Law," and of which Queen Victoria is the Supreme Head upon earth, has, and can have, no authority in matters of faith; because it is, by its own admission, fallible, and therefore liable to err in its judgments upon matters or controversies of faith. A fallible society, aided by the strong arm of the law, may indeed forbid discussion, and in so far put an end to controversy; but, in that it is fallible, it cannot produce conviction in the minds of those to whom it addresses itself; and unless it can do this, unless it can influence the hearts of its hearers, it can have no "authority" in the domain of faith. A fallible Church may indeed "silence" controversies; but can never "settle" them; and though in externals—in controversies of discipline, or of ceremonies—its judgments may be accepted, it will ever be unable to claim the submission of intelligent beings to its dogmatic decisions, or to elicit from them an act of faith.

The "Church of England" has no authority in controversies of faith, because, if it had, it would long ago have exercised that authority to settle the controversies by which it is rent asunder. In the Gorham controversy, for instance, if conscious of having authority from God, it would have spoken out boldly; and not have abandoned its right and duty of deciding a vital point of the Christian faith, to the Judicial Committee of the Privy Council. If conscious of "having authority in matters of faith," it would have exercised that authority, and have silenced Mr. Gorham by its dogmatic decision, as did the real Catholic Church in the fourth and fifth centuries, when an Arius and a Nestor raised "controversies of faith" within her borders. In that the "Church of England" did not exert its authority to settle the Gorham controversy, we must therefore conclude to one of two things. Either that the said Church is conscious of having "no authority in controversies of faith;" or that believing itself to have that authority, it was guilty of a dereliction of duty in the Gorham controversy, by failing to exercise it, when imperatively called upon to do so. Accept either hypothesis, and it is clear that the Church of England is not the "only—one—Church" having "authority in matters of faith" instituted by Christ Himself and His Apostles"—and separation from which, necessarily involves the "sin of schism."

Our Protestant cotemporary will perhaps be better able to understand our meaning by help of an illustration. What, for instance, would he think of an able-bodied man, correctly, not to say classically, arrayed in the costume of a policeman; with an elaborate hat, and coat cut most accurately upon the Corporation pattern—who should stand the quiet and mute spectator of a street row, though called upon by the bystanders to interfere for the preservation of the peace? Would not the Church conclude, and conclude justly, either that the said able-bodied man, in spite of his baton, his glazed hat, and the profuse eruption of metallic buttons upon his single-breasted coat, was at best but an impostor, or sham policeman? either one who had no authority to put down the row; or, if holding such authority from the Corporation, guilty of a gross dereliction of duty; therefore untrustworthy, and utterly incompetent to act as a conservator of the public peace? The conduct of the so-called "Church of England, as by Law Established" since the XVI. century, has, in "controversies of faith," ever been that of our friend the sham policeman. Occasionally it may have tried to look big and bluster; but by so doing, it has gained nothing save a laugh of scorn or pity from the spectators. Even the little boys in the streets set its authority at defiance; and irreverently make faces behind the back of Mr. Bumble, the parochial beadle, terrible indeed in gold-laced cocked hat, but decidedly shaky in his limbs, and scant of breath.

On more than one occasion we have raised our voices in protest against the aggressions of that fanatical spirit of Protestantism, which would deprive the people of Canada of their weekly Festival, or Sunday Holiday, in order to impose upon them the intolerable burden of a Puritan Sabbath. We have done so, not because we esteem lightly the Christian obligation of observing the first day of the week; but because all experience shows us that the effect of Puritanical legislation upon the subject has been prejudicial to the interests of morality and religion; and that if the laboring classes are deprived of all innocent amusements upon the only day of the week upon which they can amuse themselves at all, they

will inevitably fly to sinful and demoralising pleasures for their Sundays' recreation. Fortunately for Canada, the Catholic element is yet too strong for the introduction amongst us of the Scotch Sabbath, with all its incredible absurdities, and unmentionable abominations.

Not so however in England; where the Ministry have been compelled to succumb to the threats of the Scotch members of Parliament; and, in degrading compliance with the grovelling superstition of these contemptible fanatics, have consented to deprive the people of London of the harmless pleasure which they have long derived from the performances of the military bands in the parks on Sunday afternoons. The bands are silenced; the parks are for the most part deserted; whilst the Puritans and the grog-sellers of the metropolis rejoice from their pulpits and behind their bars, respectively. The great advocates of Sabbatarian restrictions are, it seems, the organs of the evangelicals, and of the "Licensed Victuallers" of London.

From this we may learn a profitable lesson—that, if we desire to put down Sunday dram drinking, we must not deprive the laboring classes of all other Sunday amusements. Of the thousands, and hundreds of thousands of quiet, well behaved men, women, and children, who have been robbed of their rational, and not only innocent, but elevating recreation on Sundays, not one has, in all probability, become an afternoon Church goer—not one seeks to console himself for the loss of his music, by subjecting himself to the lingering torture of a Puritanical sermon, barbarously snuffed through the nose. The people have been baulked of their weekly amusement, but the Rev. Mr. Stiggins has not gained a soul to his congregation; the parks have indeed been emptied, but the conventicles have not in consequence been filled. The devil, and the grog-sellers have, as yet, been the only gainers by the movement.

But the end is not yet; and already there are signs that the people are not disposed to put up quietly with the despotism of the saints. The first Sunday after the silencing of the music was a wet day; and to that circumstance may be attributed the comparative tranquillity of the metropolis. "As it is," says Wilmer and Smith's European Times, "the anger is suppressed, not extinct, and it is more than probable that the unseemly riots which occurred last year, will be renewed with greater intensity until the concession is restored. We are only at the beginning of these troubles, and the Premier has the satisfaction of knowing that he has been chiefly instrumental in fanning the flame which now rages so fiercely in the bosoms of the great mass of the middle classes in London." The general opinion seems to be, that after a few rows, and a good deal of ill feeling, the Government will be at last obliged to repeal the obnoxious restrictions; and to restore to the people the privileges of which, in an evil moment, and listening to the sickening cant of the Puritans, it has sought to deprive them.

The Weekly Register, which in common with the great majority of the London press, denounces the Sabbatarian movement, as alike oppressive and impolitic, tells the following story; which is so beautifully and so truly illustrative of Scotch Puritan morality, that we cannot forbear laying it before our readers:—

The late Mr. Pugin, travelling one Sunday by railroad, was shocked by the filthy and degrading conversation of two gentlemen whose accent clearly indicated from which side of the Tweed they came. Unwilling to hear, and unable to get away, he leant out of the window, and whistled to drown their voices. His companions looked at each other aghast, then whispered, and finally remonstrated that they were sure he must have forgotten it was the Sabbath, or he would not have whistled; and begged that he would desist for the sake of their feelings.

"Woe unto you Scribes and Pharisees . . . ye are like unto whitened sepulchres, which indeed appear beautiful outwards, but are within full of dead men's bones, and all uncleanness."

THE "MONTREAL WITNESS" AND MR. DRUMMOND.—Mr. Drummond's new friends, though they ought to be delighted with their cheap bargain, are at times hardly complimentary in their language.—If they applaud the treachery, they can hardly conceal their contempt for the traitor, as may be seen from the following explanation volunteered by the Montreal Witness:—

"The Romish papers ask indignantly—How is it that the obnoxious provisions of the bill did not exist in its original form, but were added only at the second reading? and draw the inference that the amendments are not the result of conviction on the part of Mr. Drummond, but the consequence of Protestant pressure from without—a mere cowardly and pitiful subserviency to Mr. Brown, and the 'pharasaical drawlers.' But we would suggest another more charitable, more orthodox, and more probable explanation of a fact, which indeed took all parties by surprise. It is well known that a Roman Catholic gets along very well with his church and with his conscience, provided he annually, at Easter, makes a clean breast of his sins, receives priestly absolution, and partakes of the sacrament. Then he is white-washed for a whole year, at the expiration of which, the same process must be gone through over again. Indeed, the external profession of religion for a great many educated Romanists, is entirely confined to the season of Lent and Easter. Mr. Drummond" who is as good a Catholic as any of our public men, wanted to go through the usual routine. His amendments, if offered during Lent, might have withheld from him priestly absolution, and thus endangered his soul; consequently the original bill went through its first reading in a rather inoffensive shape. After Easter the Minister could with security carry out his views. He mustered courage, brought in the amendments, and has now before him a whole year to make his peace with the church. Had not Lent and Easter come this year fully one month earlier than usual, the bill might have had a different issue."

In the above we know not which is the more worthy of our admiration—the profound theological knowledge displayed by the editor of the Montreal Witness—or his contempt of the shuffling and tergiversation of Mr. Drummond, and his colleagues.—Neither Protestant nor Catholic doubts that they are hypocrites and traitors.

\* Every bit as good—but "bad's the best."

We are at a loss to understand what the *Journal de Québec* means by its complaint against the TRUE WITNESS of last week. The *on dit* therein alluded to, has been admitted by M. Cauchon himself, and from his place in the House, to be strictly true. In the report as copied by the *Journal* of Tuesday last, from the *Toronto Globe*, we find the same statement, word for word, as that which appeared in our last week's issue. M. Cauchon *did* write down to the conductor of the *Journal de Québec*, and *did* use his influence with that gentleman to induce him to hold his tongue upon the delinquencies of Mr. Drummond, and the anti-Catholic nature of the measure which the latter had introduced, and which he—M. Cauchon was about to support. Thereupon the *Journal de Québec* *did* hold his peace; *did* subside into a docile tool of M. Cauchon; and has since then, carefully abstained from saying one word against the Ministerial Religious Corporations Bill. There are facts which cannot be gainsaid; which have provoked the comments of *Le Canadien*, and of our esteemed and talented cotemporary *La Patrie*, as well as of the TRUE WITNESS—comments for which, if they are disagreeable to our Quebec cotemporary, he has no one to thank but himself, and the evil influences exerted upon him by M. Cauchon.

In justice to the *Journal de Québec* and its present editor, we must add, that, in its issue of the 7th inst., he tells us that, on the merits of the Religious Corporations Bill—which is now fully as much M. Cauchon's, as it is Mr. Drummond's Bill—he holds the same opinions that he did some few weeks ago when he came out boldly and strongly against it.—Why then do we ask of him—if still holding the same opinions, and if something better than a mere marionette, whose wires are pulled by the *bon homme* at Toronto—does he not speak the same language? He tells us that "his independence remains intact;" why then does he not give some signs of life? and speak out like our once admired and respected cotemporary used to speak when the interests of religion or the honor of his Church were menaced? Why if his independence is still "intact" does he allow himself to be muzzled? We know, the public can know nothing of sentiments, or of an independence, save as these manifest themselves outwardly. It may no doubt be true—and we hope that it is so—that the sentiments of the editor of the *Journal de Québec* upon the infamous Ministerial Bill are the sentiments of an honest Catholic; but alas! the voice is hitherto as the voice of M. Cauchon. "Vox quidem, vox Joseph est."

PROVINCIAL PARLIAMENT.

JUNE 6TH.—Mr. Cayley moved that the House do resolve itself into a "Committee of Supply."

Mr. Drummond wished to know why the Order of the day—for the reception of the report of the committee on the Religious Corporations Bill—should be passed over. He would also wish to have an understanding with the Government with reference to that measure, which the Ministry had agreed to allow him to carry through.

Attorney-General Macdonald said that the Government were anxious to get through with the supplies in order to proceed with their other measures. If the member for Shefford would allow his motion to stand over, the Government would consult and make arrangements respecting the Religious Corporations Bill.

Mr. Holton insisted that the Ministry were bound in justice to Mr. Drummond to give an explicit statement of their intentions with respect to his Bill. It had been stated distinctly in the House that all the Ministry were in favor of that measure, and they should therefore at once honestly avow whether they meant now to disown all connection with it.

The Attorney-General replied that it was the intention of Ministers to go on with their measures.

Mr. Mackenzie moved in amendment—That the Speaker do not leave the Chair; but that it be resolved that it is desirable to remove all semblance of connection between Church and State. A long desultory discussion then ensued, as to the propriety of charging the Provincial revenue with pew rent for His Excellency the Governor General. Ultimately Mr. Mackenzie's amendment was lost on a division, by a majority of 57 to 24. The sum of £50,000, towards the erection of suitable Government buildings at Quebec, was voted by a majority of 43 to 35.

On the 9th inst., the Religious Corporations Bill was recommitted; and on the motion of Mr. T. S. Macdonald the following alterations were therein made:—For the words "parents" in the clause prohibiting bequests of more than 25 per cent. for religious or charitable purposes, where there are children, wife, or parents—the words "ascendant or descendant in the direct line," were inserted; and the words invalidating such bequests, if made within six months of the death of the testator, were struck out.

On the motion for the second reading of the Separate School Bill, we were again favored with another pretty specimen of Ministerial shuffling, and dodging; of which we cannot give a better description than the following, which we clip from the *Toronto* correspondence of the *Montreal Herald*:—

"The insincerity and shifting of the gentlemen on the Treasury Benches has involved them in just such another—though if possible a more curious—complication, on the subject of separate schools. A bill to amend the law of separate schools was brought in by Mr. Bowes early in the session; but ministers were not willing to say boldly whether they were for or against it. Mr. Spence, however, plucked up sufficient heart at last to move in amendment to the second reading of the bill, what is called a side wind, that it was not expedient to make any change in the present school law. Even this modified refusal of the measure was exceedingly unpalatable; in some ministerial quarters. Though a side wind, it was notwithstanding a good deal too direct; to prevent ministers and their friends from saying on the one hand what would injure the rickety concern in Upper Canada, or on the other

what would injure it in Lower Canada, they got another motion in amendment brought up to their assistance, and postponed the farther consideration of the amendment to the school law for five weeks. These five weeks were at the time supposed to be an epoch like the Greek Calends in chronology—much the same thing that the *terra incognita* is in geography; *terra incognita* have, however, been explored, and hence we have the five weeks expired and Parliament still in session. The bill, therefore, came up, again in regular course, almost as inconveniently as the Hunchback turned up in the Arabian story, always when he was not wanted. Mr. Bowes is always anxious to show his zeal for the Catholics—though for that matter he is as zealous for the Orangemen,—but still he could not think of embarrassing the Ministry, so he said in the quietest manner possible, that he did not think the bill could pass; that therefore he would not occupy the time of the House with it, and would move to discharge the order. Mr. Felton, however, has just now precisely opposite views to those entertained by Mr. Bowes. He did want to embarrass the Ministry. So he determined that the motion for the second reading should be made. This reduced Mr. Bowes to move that the second reading should take place on Thursday next, and Mr. Felton then moved in amendment that it should be read a second time forthwith.—The debate lasted till the House adjourned at six o'clock, when another order came up by arrangement; but I suppose Hunchback must come back and be disposed of yet. So much for this miserable system of double-dealing and falsehood."

STEAMBOAT EXPLOSION—AND WHOLESALÉ DESTRUCTION OF HUMAN LIFE.

We do not believe in "accidents," either on railroads or in steamboats; and we have no doubt that the catastrophes so called, are in every instance directly attributable to the dishonesty, stupidity, or culpable negligence of, either the "Company," or its employes. The following account of the deplorable calamity of Tuesday last, which we copy from the *Montreal Herald*, speaks for itself. We have ventured to mark one or two passages in *Italics*. The statement therein contained, if correct, is infinitely discredit to the managers of the Grand Trunk Ferry Steamers; to whom, more even than to their untrustworthy servant, must the horrible catastrophe be attributed. For knowing him to be, what he was, what possible excuse can they offer for retaining him in their service:—

"At about two o'clock yesterday afternoon a report sounded through the city like the discharge of firearms; we did not know till some time after that the sound proceeded from an explosion of one of the boilers of No. 3 of the Grand Trunk Ferry Steamers. This Steamer was a new boat, built by Cantin, and had only been running about three weeks. The engineer was a Scotchman, his name we could not learn, but he had been in the habit of heating up the boilers sometimes till they were red hot. The men who made the machinery for the boat have repeatedly told him that the boilers would not stand the usage he was giving them, nevertheless he still persisted in keeping up the steam to the utmost pitch. It is only a few days ago, we are informed, in going across to Longueuil, they had to stop the vessel till the boilers cooled. We believe they were in a similar state yesterday when the explosion took place. The boat was preparing to leave the wharf, and was just waiting for the last pile of luggage to be thrown on board when the explosion occurred. The fore-part of the boat, and all that was in it, was completely destroyed. The passengers who were in the stern of the boat were all saved, though some were wet and others slightly injured, but the fore-part was a complete wreck, and the vessel sunk to her paddle-box in the water, while the roof of the boiler that burst was thrown upon the wharf about 20 feet, smashing the roof of the shed, and the funnel of the boat was thrown still further up on the wharf, likewise making a break in the roof of the shed. It is not known exactly how many have perished in the fore part of the steamer, as the number of passengers was not correctly known, but it is supposed that between 25 and 30 have gone down; and all yesterday afternoon men were at work with grappling-irons to get up the bodies, but without success, not a single body having been recovered up to half-past 6 o'clock, the time we left.—*Herald*."

On the 11th instant, Mr. Coroner Jones commenced his inquest on the bodies of the victims.—Those who were lying in the freight house, were then examined, and the causes of death ascertained as follows:—

1. Wm. Thornton, Engineer, head fractured and badly scalded.
2. Freedom L. Church, of Montreal, concussion of brain.
3. Francois Roch, of Boucherville, Stoker, scalded.
4. A man, aged about 40 years, name unknown, scalded and concussion in head.
5. Charles Freniere, Pilot, Longueuil, concussion of the head, right thigh broken, taken out of water.
6. Jean Bte. Blais, foot fractured and drowned.
7. Henry Belleray, scalded, right leg fractured.
8. An unknown man, apparently a laborer, aged about 25, scalded, taken out of water, compound fracture of the right foot.
9. Mr. Madden, Mail Conductor, Montreal, no external injury, drowned.
10. Emelie Belange, St. Hyacinthe, scalded.
11. Michael, son of Charles Lussier, of St. Hyacinthe, a boy of 5 years of age, scalded and taken from the water.
12. An unknown lad, aged about 10 years, concussion, compound fracture of skull, and scalded.
13. Wm. Ethel, Engineer of the boat, skull, right and left legs fractured, scalded and taken out of water.

The following were examined in the Village, several of them having died there:—

14. E. Papin, Student at Point aux Trembles from Shefford, scalded and concussion of the brain.
15. Pierre Mareau, Blacksmith at Longueuil, general concussion, leg and thigh broken.
16. Madame Lamontagne, Saint Hyacinthe, scalded.
17. Jules Lavoie, Laprairie, scalded and concussion.
18. Pierre Brodeur, Montreal, drowned.
19. Paul Welch, —, concussion in the head.
20. J.S. Shand, Engineer on the boat, arms broken and scalded—taken from the water.
21. Sylvester Murphy, St. Johns, Nfld., Trader, drowned. The unknown man, No. 4 in the Coroner's list, had dark hair and light red whiskers. On his person were found a white cambric handkerchief with a colored border, with the name George Fee marked upon it, \$9.75 in silver and bank notes, and a letter from Susan and William Whitaker dated South Durham, or Dunham, C.E., and addressed, MR. GEORGE CRACKLINE, Hullet,

Near Goderich, C. W. He had also a railway ticket through to Hamilton. No. 9 had an emigrant ticket from Quebec to Ottawa City. He had no money or papers on his person which could afford a clue to his identification. On the body of No. 21, Sylvester Murphy, was found about £500 in gold. The boy, No. 12, was about ten years of age, dark hair, had on a black jean jacket, two vests and a flannel shirt, two pairs of trousers, the outer pair brown, striped, a pair of new knitted socks, blue with green tops, a pair of new knitted socks, blue with green tops, a pair of new laced boots with brass eyelets, had a new pocket handkerchief in his pocket. His body not being claimed, that and

the body of Paul Welch, supposed to be Americans, were taken charge of by and will be interred at the expense of the New England Society.

On Welch's body was found a promissory note in his favor, and a memorandum book, showing that he had worked at Waterbury, Vt. Thence he went to Island Pond, and was coming on from there to Montreal. He had his route marked over the Chicago and Galena Railway to a place in the West.

As the Court is still pursuing its researches into the causes of this lamentable and most disgraceful catastrophe, we refrain, for the present, from all comments.

We give insertion to a communication from *Médicus*; though we do not thereby intend to endorse his strictures upon the Emigration Society of Montreal. This body has not been long organized; has had many difficulties to contend with, and but small means at its disposal. We have full confidence, however, in the good intentions, and capacity of its officers to carry out the patriotic and charitable objects of their constituents.

We translate from the *Journal de Québec* of the 3rd instant:—

"It is with the greatest pleasure that we announce the appointment of Mr. Hunt, *Chevalier* of the *Legion of Honor*, as Professor of Chemistry in the Laval University. The nomination to this post of this gentleman, whose capacity and acquirements are recognised in Europe, as well as in America, cannot fail to give additional lustre to our University. Mr. Hunt's Course of Lectures commenced on the 2nd instant."

We would call the attention of our fair friends to Mrs. MacIntyre's advertisement on our seventh page; and we would bespeak for her an early call, as we are positively assured that her stock of goods has been so well selected, and her charges so low—that she cannot fail to give general satisfaction to all who favor her with their custom.

"A PRACTICAL CATECHISM OF THE SUNDAYS, FEASTS, AND FASTS THROUGHOUT THE YEAR."

Published with the permission of His Lordship the Bishop of Tloa, Administrator of Quebec. *Quebec: Carey Brothers.*

This excellent little manual is very handsomely printed by the Messrs. Carey of Quebec; and recommended as it is by the highest ecclesiastical sanction, deserves to be extensively employed in our Catholic Schools throughout the Province.

To the Editor of the True Witness.

Port Hope, C.W., June 3, 1856.

Sir—I am well aware that to communicate any incident, however trivial, connected with our holy religion, will be agreeable not only to yourself in particular, but also to the readers of the TRUE WITNESS in general. I would therefore solicit as a favor the insertion of the following remarks in the columns of your truly Catholic journal.

On Sunday, the 1st instant, His Lordship the Rt. Rev. Bishop Phelan solemnly blessed, and dedicated to the service of Almighty God a splendid organ, constructed in the Factory of the enterprising and celebrated organ builder, Mr. Wm. Stevens, 120 Leveret Street, Boston, and pronounced by our Canadian connoisseurs superior to any thing of the kind hitherto imported to this section of the country. As to its melody, compass, and variety of tone, I feel no hesitation in asserting that the musical display in the Catholic Church of Port Hope will have the effect of procuring other applicants to Mr. Stevens for similar, and it is to be hoped, not inferior instruments.

At eleven o'clock A.M., previous to the commencement of Mass, Bishop Phelan, in his usual eloquent and, on this occasion, most happy strain, explained the nature and different means by which the Creator may be adored by His creatures. Here His Lordship, in the most appropriate language demonstrated the nature and effect of vocal and instrumental music—its variety, antiquity, &c.—from the Sacred Scriptures; the nature and variety of a Sacrifice, &c., &c., by which the creature acknowledges his dependence on the Creator. During this time His Lordship kept the congregation—the largest of the kind that ever assembled in Port Hope—in breathless attention. A great number of our dissenting brethren attended; and to their credit be it said, conducted themselves with propriety, decorum and attention.

At Mass, very many partook of the Bread of Life.—Afterwards, a considerable number were Confirmed, carefully and diligently prepared by their zealous and pious Pastor, the Rev. Mr. O'Keefe, to whose zeal and indomitable exertions and perseverance, and to the congregation's co-operation in building their beautiful and chaste church, His Lordship paid a well merited compliment, which was agreeably felt by both Pastor and people, I am quite certain.

After Confirmation, His Lordship dwelt for a considerable time on the nature of the two Sacraments with great fervor and unction; inculcating on all his hearers the absolute necessity of exercising and practicing charity and forbearance. On this theme His Lordship was most happy; and, I am sure, did not fail to leave on the minds of all a most favorable and lasting impression. After Vespers, His Lordship preached again, and concluded by the Benediction of the Most Holy Sacrament.—Too much praise cannot be given to Mr. Piler, the organist, who, indeed, performed his part most effectually; so did Mr. Tilton of Boston, the organ tuner, the courteous and kind agent and representative of Mr. Stevens admirably performed his part. Altogether it was a glorious day for the Catholics of Port Hope; and, no doubt, will be long remembered.

Hoping, Mr. Editor, that you will excuse me for trespassing too much on your space,

I remain yours, &c.,

VIAORO.

EMIGRANT SETTLEMENTS.

To the Editor of the True Witness.

DEAR SIR—Being a member of the "Emigrant Settlement Society" in this City, and taking a due interest in all its objects, permit me to call attention to the fact, that no effort has as yet been made to retain within the Province the numerous able-bodied men from Europe, who are daily passing our doors. My opportunities are peculiar for witnessing this neglect; a medical friend and myself having lately opened an office adjoining the emigration office. It appears to me that a little steady energy, and system, are alone wanting in the present business. Money has been contributed, and considerable eloquence expended; and as the season passes quickly, it is fully time to commence doing something. Now what has been done?

Has the Secretary been enabled yet to enter upon his duties? No. Has any official invitation been sent to the sundry Emigrant Settlement Societies throughout the country, asking them to give their united assistance to some one central Society, which might thereupon open the necessary relations with Mr. French, or some other land

agent of the Government, engaged in promoting emigrant settlements on the public lands? No. In fact, nothing appears to have been done; and yet the objects in view have fully as much to do with Canadian patriotism, as with Irish sympathy. The Know-Nothing cause urging to this in the first instance, has only been the exciting one; the good contemplated had a much older evil to cure.

It were a useless and distasteful labor to trace this evil to its origin in oppression; but its manifestations are humiliating; and every Irishman of spirit must feel anxious to see them swept from the cities, and eradicated by the purifying influences of agricultural industry. Had there never been, however, a hostile spirit of proscription invoked by any agency, native or foreign, black, blue, or orange, in the States or here, against Irishmen flying from domestic griefs to this new world—nor any necessity for emptying our cities of that portion of our population which daily wastes in vice or idleness those energies so much needed for the material development of the country—still would there be found an adequate duty for a Society like ours, to prevent the growth of a tenant class, by fostering a *freehold peasantry* throughout the Province. Perhaps I do greatly magnify the evil; but I apprehend that it will be found in future years that those piles of land patents in the public archives will be well worth looking after by the heirs at least of the present owners. How many strangers will not find themselves, after years of toil, cheated out of their holdings, and their hopes of independence together, by these patents? I am acquainted with enough instances to warrant the apprehension.

It should be the first duty then of our Society to encourage a general investigation of the state of the proprietary in all the Townships of Upper and Lower Canada; and to bring the *proviso* in these patents into question wherever necessary.

As to other matters, I would merely add, that a *Land Bank*, projected upon Drummond's Bill, when passed (if that be found possible, upon the plan of the scheme having a benevolent object) would meet, I think, with a wide encouragement, and be sufficient to carry forward the work of emigrant settlement to any extent. For offering the security of estates property, and only this, to its friends, it would become a *Savings Bank* for the earnings of the poor; and with these earnings, &c., enable settlers, by means of small occasional advances upon the mortgage of their property, to get over the first few years, and work out their independence.

Very truly yours,

MEDIOUS.

P.S.—Why not call a meeting, and place the Society in working order at once; then it will quickly be seen that we have elected officers equal to their duties. M.

REMITTANCES RECEIVED.

Per J. Doyle, Aylmer—C. Devlin, 12s 6d; J. Freeman, 12s 6d.

Per J. McDonald, Williamstown—A. McGillis, R.R. 12s 6d; J. McDonald, S.B. 10s.

Per M. O'Leary, Quebec—Rev. Mr. Fergues, 15s; Rev. Mr. Baillarge, 15s; Seminary, 15s; P. Moss, 15s; K. Temple, 7s 6d; J. Murphy, 10s; C. McDonald, 7s 6d; P. Deegan, 6s 3d; Rev. Mr. Brunet, £1 5s; P. Conway, 6s 3d; J. Lannon, 6s 3d; T. Fahy, £1 2s 6d; M. Lynch, 15s; R. McCabe, 15s; J. Beaky, 7s 6d; T. Connolly, 6s 3d.

Per P. P. Finigan, Buckingham—Self 10s; P. Gorman, 7s 6d; P. Farand, 7s 6d.

Per J. Meagher, Kingston—L. Hicky, 6s 3d; C. McManus, 12s 6d; P. Meacle, £1; J. Macauley 10s.

Per R. McDonnell, Halifax—Rev. J. Quinn, 13s 9d; Rev. J. Cameron, D.D. 12s 6d; N. McDonald, 6s 3d; A. Campbell, 6s 3d.

Per Rev. J. R. Rossier, Gananoque—Self, 2s 6d; John Kennedy, 12s 6d.

Per Rev. G. A. Hay, St. Andrews—D. McDonell, 12s 6d; A. McDonald, 6s 3d.

Ottawa City, James Keely, 12s 6d; Three Rivers, Rr. Rev. Dr. Cook, £3 10s; St. Octave, Rev. J. B. Blanchet, 10s; Alexandria, Col. Chisholm, 12s 6d; Sherrington, J. McVey, 10s; Aughtnacloy, Ireland, Rev. C. O'Brien, 12s 6d; West Osgood, J. McEvoy, 6s 3d; St. Gregoire, Capt. L. Shallow, 6s 3d; Philadelphia, U.S., Mrs. M. A. Colman, 12s 6d; Martintown, J. McDonald, £1; Henryville, J. Malavan, £1; St. Johns, E. Gethins, £1; Elginburg, A. Welstead, 15s; Frampton, J. Duff, 6s 3d; Charlottenburgh, R. Grant, 10s; Valley Field, O. Reilly, 12s 6d; Huntingdon, P. Flynn, 15s; St. Bridget, O. Donnelly, 12s 6d; New Glasgow, P. Connolly, 6s 3d; Belleville, T. Roche, 4s 2d; Godmanchester, J. Murphy, 10s.

A CARD OF THANKS.

The Ladies who conducted the late Bazaar in aid of the Providence Convent, have much pleasure in announcing that they have realised the sum of £460 nett. Considering the numerous and frequent calls on the public charity of the city, the Ladies are sensible that they have been most successful, and they desire to thank all those who have assisted in this excellent work of charity.

To his worship the Mayor, the Ladies beg to return their most sincere thanks, for his very great liberality and unwearied attention during the continuance of the Bazaar. To the City Press, generally, they are deeply indebted. They have also to thank Mr. F. Hill, for the gratuitous use of his splendid Piano.

The Ladies are specially requested by the community for whose benefit the Bazaar was held, to return their heartfelt thanks to those Protestant gentlemen who generously contributed on this occasion, and to assure them that they are deeply sensible of their kindness, and fully appreciate that liberality of sentiment which induced them to overlook religious distinctions, when the calls of charity required their aid.

Montreal, June 12, 1856.

GUN-BOATS AND TROOPS FOR CANADA.—The Gun-Boat Fleet is to be immediately fitted with Masts and Spars, and made ready for a voyage across the Atlantic under sail. Their destination is the Canadian Lakes.

A large addition to the six regiments ordered to Canada was contemplated at the sailing of the last Steamer, and the news of the dismissal of the British Minister to the United States, and the acknowledgment of Walker's government by the latter after a solemn assurance of its disavowal of the expedition, and desire to co-operate with England to put it down, will cause the British forces in Canada to be put on the war-footing.

The Plenipotentiaries who will most speedily and permanently settle all existing and probable causes of dispute with the United States are fleets, gunboats, and soldiers; and Lord Palmerston is just the man who understands the right way of bringing the American Government to reason.

A large number of heavy guns and mortars of the Crimean Siege train, and the reserve ammunition from Balaclava, are ordered for shipment to Canada.

The regiments on the way and those under orders, bring with them all their waggons and camp equipage.

Another Battery of Artillery, Mr. Gilmour of Gilmour & Co., Captain, and Mr. Kyte, Lieutenant, is now forming. Four others are also spoken of.—*Commercial Advertiser*.

FOREIGN INTELLIGENCE.

FRANCE.

The day for the baptism of the Imperial Prince is not yet fixed. The 14th or 15th of June has been more than once spoken of, but it is doubted whether the Empress's state of health will permit of her undergoing the fatigue of the ceremony, and then attending the banquet and the ball at the Hotel de Ville the same evening. It is possible that a postponement will take place. The Emperor himself has not as yet fixed on any day.

The Paris correspondent of the *Daily News* writes as follows:—"According to a widely credited rumor, the Emperor has received a pressing invitation from the King of Prussia to visit Berlin, and join in a conference to which the other parties would be the Emperor of Austria and the Czar. At this meeting the Italian question and the position of Neuchâtel are to be considered, and some people say that an attempt will be made to impose upon England some anti-revolutionary guarantees, and also a check upon her maritime power!"

The *Moniteur de l'Armée* announces that the evacuation of the Crimea by the French army was proceeding with the greatest activity.

The violence of the sentiments entertained by the *Assemblée Nationale* towards England becomes daily more and more undisguised. The following is the latest characteristic outburst of the Fusionist organ:—

"What cares England for the popularity of the King of Naples, or for the glory of the Holy See? What she desires is clearer than daylight; she wishes, *per fas vel nefas*, to extend her domination and that of Sardinia in Italy. Genoa no longer suffices; she would now possess Ancona, Civita Vecchia, Messina, and Palermo; and hereafter she would desire Trieste, Leghorn, and Venice. We do not wish to assert that England wishes to plant the British flag on all these spots. No; her measures are more subtle and discreet. She does not aspire to an increase of territory, but to arrive at a domination without a rival; it suffices for her to establish, where she would reign, that chronic and morbid anarchy which has delivered up to her, for a long time past, the republics of the New World, Spain, and Portugal. This is what England would fain effect. She wishes to strike Italy in the heart and the head by destroying the temporal power of the Pope. When the Papal power shall have been abased, Italy will become an easy prey, and revolutionists will have speedily delivered up the bleeding remains to the savage avidity of the London and Liverpool merchants. Italy will have descended to the last rank among nations; but the Parliaments of Westminster and Turin will sing praises of her liberty and independence."

THE MARITIME POWER OF BRITAIN.—The *Steele*, in an article on the Congress of Paris, contains the following curious passage:—"Amongst other reasons for not wishing to continue hostilities was this—The campaign of 1856 was to have been essentially a maritime one. England had made unheard-of preparations, which may have been appreciated in the accounts published by the British and French journals; she was about to acquire an enormous preponderance, and, perhaps, a dangerous one. Now, the final act of Congress—the abolition of letters of marque, &c.,—proved that Europe is no more prepared to support maritime tyranny than the continental excess of military development. It may, therefore, be assumed that European diplomacy, in its actual desire for peace, displayed its fears of the maritime proportions of Britain. English diplomatists cannot have mistaken this. If it had escaped their attention, the shouts of the London press would have awakened them to the fact. But their shouts did not prevail, and Britain was obliged to console herself with a review for the impossibility in which she found herself to obtain elevation in a decisive campaign.—We must add, for the sake of truth, that nothing in the protocols authorises us to attribute to the plenipotentiaries this last motive for desiring peace. It was their natural policy to conceal it."

AUSTRIA.

Some of the German papers have during the last few days learnt from their Vienna correspondents that the Archduke Ferdinand Max has received instructions from his Imperial brother to inform the Emperor Napoleon that he consents to the removal of the mortal remains of the Duke de Reichstadt to Paris, but the statement is devoid of all foundation. Somewhat more than a year since M. de Bourqueney endeavored to obtain permission to remove the body of the deceased Prince from the vaults of the Capucins, but he failed, and there is every reason to believe that the subject has never since been brought forward by the French Government. By order of the late Emperor Francis his grandson was buried with the other members of the Imperial family, and the present Monarch has far too great a respect for the memory of his ancestor ever to think of acting in opposition to his expressed will. As has already been said, the Austrian Government earnestly wishes to improve its relations with France, and it was thought that the highest compliment which could be paid to the Emperor Napoleon was to send the Archduke Ferdinand Max to visit him. It is uncertain whether the youthful Prince will remain in France until the christening is over, but he will probably do so if it is not too long postponed.—*Cor. of Times.*

RUSSIA.

It is said that Russia has protested, or is soon to protest, against the treaty of the 15th of April, as concluded and signed, without her participation or knowledge, by England, France, and Austria. I do not pretend to vouch for the correctness of the statement, but I have heard it in a quarter generally so well informed that I have little hesitation in mentioning it. It is also believed that inquiries have been

made as to the rumor that has circulated in various quarters relative to a secret treaty, and to which I have more than once alluded. At all events, I fear there is reason to apprehend that the relations with Russia are not of the warm and confident kind which were expected from the conclusion of the conferences.—*Ibid.*

ITALY.

The Bishops of the ecclesiastical province of Turin have issued a protest against the new bill, already voted by the Senate of Piedmont, for the reorganization of public instruction in Piedmont. According to the Protestant press they found their opposition—1. On the article which places all establishments of public instruction under the control of the Minister of Public Instruction, no exception being made therein in favor of the episcopal seminaries. 2. On the article which expressly declares that the said seminaries are to be governed according to the rules adopted by the Church and by the State. 3. On the provision empowering the State to close any establishment of public instruction, when such an extreme measure is required in the interest of morality, there being no clause excepting seminaries from the general rule; and 4. On the article which deprives the clergy of all influence over, or participation in, public instruction, the discipline of the schools, and the choice of directors.

The *Eco dell'Esperanza* (government paper) of Naples, of the 30th April, states that during the last twenty-four years there has been but one capital conviction at Naples, and none for high treason. The number of pardons granted to political prisoners, during the same period, was, it declares, 9,894.

While we are every day treated to long accounts of the necessity of reforms in Italy, and of M. Cavour's most extraordinary successes in Piedmont, it is but fair to state that there is a reverse to all these flattering pictures. A certain "M. de Sanatis," a great protégé of Lord Shaftesbury and the "Bible Societies" (in ordinary language an apostate and hireling, not to specify certain other of his merits), has written in the *Avenir* of Geneva his opinions and experiences in his evangelising course in Piedmont. He seems not to paint everything as being so promising, but let us hear himself:—

"TURIN, 22nd March, 1856.—Dear brother—I am anxious to inform you how the work of the Lord prospers here. The time for a true evangelical reformation has not yet come, and I fear will never come for Italy. My unfortunate country is the centre of the Empire of the Beast, and all my efforts must, I believe, end in saying, 'Go ye out of her my people that you may not share in her sins.' I am not under a delusion on this point—converts to the gospel will, in Italy, be always very few. Apropos of religious radicalism, we have here, unhappily, a Derbyite agent, intruded on us from London. This poor deluded creature belonged first to the Church of the Vaudois; he next entered into ours, but he went to London, and was there seduced. Last summer he kept in London a small shop for ices and bonbons; he is now in Turin better dressed, better lodged than I am, living at his ease with nothing to do but to visit from house to house and propagate Derbyism. Since his appearance, that antinomian pestilence hitherto unknown here has spread among our converts. They teach that Christians are free from the yoke of the law; that the observance of the commandments of God is a 'privilege,' not a 'duty.' On Sundays you may work without sin, if your conscience tells you you are a Christian, free from the yoke of the bondage. You cannot conceive the mischief done by such doctrines to our neophytes. I have testified against them several Sabbaths, and my conscience bears me witness not in vain. Let all Christians pray for poor Italy; we have to wrestle against Irvingites, Derbyites, and the priests—each of them in his way inimical to the gospel. Our regenerated Italian Christians in Turin, in Genoa, and in Cassale, are in extreme poverty. Our Congregations are composed of poor workmen; our Preachers have no salary, and are of course equally poor. In Turin we have a Missionary who preaches the Word and distributes tracts, and we have an Infant School, but we can neither pay the rent of the one nor the wages of the other. We beg the prayers of our Lyonnese and Swiss brethren, that the Lord of the harvest may send the means for continuing his work, &c., &c.—Your devoted brother in Christ,

"DE SANATIS."

How uniform in the style of their apostolic epistles are these modern Evangelists! Read a report or letter from a souper in Connaught, an agent in Spain or Italy, a colporteur in France, kallah in Madeira, or your model missionary in Tahiti, New Zealand, or anywhere you please, 'tis invariably an extension of the same heads—1st—Modest confessions of not having labored in vain; 2nd—Promises of more abundant harvests; 3rd—Abuse of Christ's Church and His Priesthood to any amount, occasionally diversified by a side hit at some rival swaddler; and finally, an earnest clamor for means—means—means. The cry of the horse-leech—give—give—is the stereotype passage. Poor De Sanatis forgets his own antecedents, moral and physical, and waxes very angry at the Danzic ice-seller, for presuming to better his condition and procuring for himself a more clerical coat and a snugger lodging than the regularly established journeyman. He has even the heroism to protest against (religious) Radicalism in Turin and under the eye of M. Cavour. His letter is valuable for one thing. It tells, and tells plainly what we have often repeated—England may succeed in revolutionising Italy: her Palmerston and her Russell and her Minto may sow broadcast thro' the different states the fruitful seed of rebellion against the powers that be; and the English mission agents may continue to sell their time and their souls

in the work of calumny and tract-distribution; still converts to Protestantism will, in Italy, be always few—the Gospel Reformation has not yet come, and will never come for Italy. We heartily recommend these two bits of truth to the serious consideration of our dear brother the *Guardian*.—*Northern Times.*

GOOD SENSE OF THE ITALIANS.—In Italy no game of violence is ever practised; the animated Italian regards a blow, even in play, as rough and brutal, and moreover, unwise, seeing that it inspires ill will and revenge. Children here are, and always have been, educated without blows; the rod is not here an instrument of instruction; they are, on the contrary, early taught to regard blows as unworthy of Christians, either to give or receive. In Venice, blows are jestingly styled *Orco tedesco*; German barley, and the habit of giving and taking blows is one of those which have mainly contributed to lower the German to the estimation of slaves in the eyes of the Romans.—*Herr Mantoni.*

THE ARMY IN THE CRIMEA.

(From the *Times* correspondent.)

CAMP BEFORE SEBASTOPOL, May, 8.—The French army continues to embark daily, and we, with more dignity and at greater leisure, follow their example. The French speak confidently of a great campaign in Africa, and even in another quarter of the globe, and they predict that peace will not last for two years. The Russians are equally hopeful that they will have a chance of war in a short time, and they do not disguise their earnest burning lust to phlebotomize Austria, "*Autriche lache et ingrate.*" The evacuation of the Crimea is taking place with rapidity, and, if it is desirable, there can be no doubt that the allies can leave the soil of the Czar long before the time which has been granted to us—six months after the conclusion of the treaty—has expired. The Tartars bring in terrible stories of the revenge taken by the Russians on those unfortunate brethren of theirs who have given aid to the allies, or have been engaged in their service. They tell us that several of these poor creatures have been hanged at Simpheropol, that others have been sent off in exile, and that more are condemned to work on the roads for life. Could not a word be said to avert the wrath of Russia, and to induce her to extend her clemency to the remnants of this miserable race?

Although the greatest cordiality exists between the bulk of the men of both the allied armies, there have been some awkward rencontres between the French and the English on two or three occasions, of which I have hitherto made no mention, as the subject is one of extreme delicacy. It appears quite clear that the French are very ready to resort to the use of firearms on such occasions. The first of these affairs which has been brought under the notice of the Chiefs of the two armies took place some time ago at Kamiesch. It appears that some men of the Mail Staff Corps went out to hunt rats in the neighborhood of one of the French redoubts, and that as they approached the parapet they were fired upon by the soldiers inside. Lieutenant Budgen, the staff-adjutant of Kazatch, ran out of his hut on hearing the shots fired and proceeded towards the redoubt, and when he was challenged he replied in French, "officier Anglais." He was at once fired upon three times in succession. On finding out what had taken place he sent on board one of the men-of-war for assistance, and, when reinforced by a naval officer and a small body of Marines unarmed, he approached the redoubt, invested it, and captured the men inside, but some of them escaped and appear to have attacked and killed the sergeant of Marines in their flight, and to have wounded an officer by a shot through the leg. I shall not dwell on the details further than to state that the sergeant's brains were knocked out by blows of a musket-stock, and that the officer was, when lying on the ground, charged by a soldier with the bayonet. General Codrington referred the case to Marshal Pelissier, and the latter, after a long and minute investigation, sent back the result of his inquiries to our head-quarters towards the close of last week. It is understood that the Marshal considers the unfortunate affair does not call for any sanguinary punishment, but that the excessive vigor of the measures taken by the men on guard was justified to such an extent as to hold them blameless by the orders they had received for the safeguard of their post. The second occasion took place at one of the wells in camp, from which men are forbidden to draw water after sunset and before sunrise, and which is guarded by French sentries. Some of our soldiers went down after dusk to draw some water. The sentry fired on them with ball, and his comrades of the guard turned out and contributed a volley; but fortunately they hurt no one. The third instance of this sort occurred the night before last, when the commanding general of the Light Division, Lord W. Paulet, sent up a picket to bring some men into camp who were drinking at a French canteen. As our men approached to execute their orders they were fired upon with ball. The circumstance has been reported to General Codrington for the information of Marshal Pelissier. It is possible that the bare statements of facts respecting these unfortunate affairs does not convey their true character, and that there may be some inaccuracy in the reports. Let us hope there is. A French sentry is rigid in obeying his consigne. Surgeon Le Blanc, of the 9th, was killed by a sentry, whom he approached too closely at night, and I have seen French officers treated with rudeness and imperiousness by common soldiers *en faction* when the former have been in the slightest degree infringing *les formalités de la poste*. Perhaps it is only right that the utmost precision on all such matters should be observed during war time. We are not without our own intestine fights now and then, but we certainly do not use firearms so promptly as the French. The removal of the Zouaves has given more peace and quietness to the line, as there was a sort of rivalry between the infantry and these famous regiments, the latter of which professed to look down on all men in red pantaloons.

There have been some discreditable transactions in our own camp lately, which have led to the retirement of two officers from the army, as notified by general orders. In one instance an officer was detected in the act of reading a private letter addressed to a brother officer; in the other a gentleman forgot how to write his name. General Codrington has a gentler touch in such matters than General Simpson. The latter had three officers cashiered by court-mar-

UNITED STATES.

John B. Dillon one of the Irish exiles of '48, has returned to Ireland to remain permanently. Since his arrival in this country he had confined himself to his profession at the bar, to which he was admitted by a special act of the New York Legislature soon after he came to this country. He was not one of the noisy revolutionists or lecturers.—*Baltimore Catholic Mirror.*

The Democratic Convention at Cincinnati by an unanimous vote on the 17th Ballot, nominated James Buchanan, of Pennsylvania, late Minister from the United States to the Court of London, for President; John C. Breckenridge of Kentucky, for Vice President.

MR. CRAMPTON'S OPINION.—The *Boston Gazette* says that Mr. Crampton, before leaving that city, intimated that the consequences of his dismissal would be most serious. To which the *Boston Atlas*, with questionable taste and unwarranted flippancy, adds: "Unquestionably they will—to Mr. Crampton!"

We have conversed with several intelligent gentlemen respecting the probable course of Great Britain, when intelligence reaches that Government that in spite of the amicable and friendly disposition evinced by them in this matter, and their distinct and unequivocal denial of all intention to do any wrong to the United States, their Minister Plenipotentiary and three of their most important Consuls have been summarily sent home. We do not find the hopes which Mr. Marcy is said to have expressed respecting the emotient effects of his last despatch generally entertained. There seems to be a very prevalent opinion that the British Government will feel that they have been drawn into the most apologetic attitude they could honorably take, only that the United States Government might contrast that apologetic attitude with their own determined course and their resolution not to reciprocate any concessions; and the inference which many draw is that Great Britain will retaliate by sending home Mr. Dallas, and declining all further diplomatic intercourse. We hesitate about adopting these views. We do not deem it probable that the British Government will be in a hurry to place another Minister at Washington; but unless there be additional evidences of a predetermination on the part of the Administration at Washington to show dislike and distrust of England, we can scarcely think that the British Cabinet will meet Mr. Crampton's dismissal in any other way than by silence.—*N. Y. Commercial Advertiser.*

EXCITEMENT IN CHICAGO.—There was an immense gathering here last evening, composed of citizens of all parties, responsive to a call for a meeting to consider the destruction of Lawrence and the attack on Mr. Sumner. Resolutions were adopted, expressive of sympathy with Mr. Sumner, and a determination to resist the invasion of Kansas. A committee was appointed to adopt a plan for the immediate organization of a force to rescue Kansas, which committee will report to an adjourned meeting to be held on Saturday evening.

THE UNITED STATES ARMING ENGLAND.—It is a curious fact, that American mechanics excel all others in the manufacture of fire-arms, and are at the present time filling large contracts for parties in England representing the English government. Sharp's arms, particularly, are in high favor, both the carbine and rifle being in large demand. They are claimed to combine simplicity of construction, rapidity of firing and extraordinary range, with perfect accuracy and unequalled safety. An order for 25,000 American rifles, with the Minie sight and knob for the "lock bayonet," is in course of execution at the extensive works at Windsor, Vt., and is now probably half completed. Another order for 10,000 Sharp's rifles, also on account of parties in England, is in course of fulfillment at Cot's factory in Hartford.

PROGRESS OF LYNCH LAW.—Phillip P. Herbert, of Alabama, a member of Congress from California, shot down and killed an Irish waiter at Willard's, and is now under bonds to appear before the Grand Jury and await his trial for such crime as they may adjudge him to have committed.

Preston S. Brooks, a member of the House of Representatives from South Carolina, assaults and beats unmercifully a Senator from Massachusetts, when occupying his seat in the Senate of the United States and engaged in the transactions of business legitimately appertaining to his nation.

William Smith, an ex-Governor of the State of Virginia, and member of the House of Representatives, assailed and beat the editor of the *Evening Star*, in December last, in the lobby of the House.

Albert Rusé, a member of the House of Representatives from Arkansas, assailed and beat the editor of the *New York Tribune* in the grounds of the Capitol, immediately after leaving the House of Representatives.

Four murderous outrages in five months! We challenge all the other civilized or barbarous nations of the earth to equal this among their law-makers.—*Exchange.*

ROME AND NEW YORK.—In one of the recent letters on the state of Italy, which have appeared in *New York papers*, we saw it stated as an evidence of the incompetence of the Pontifical Government, that robberies were getting frequent on the roads. If a robbery occurs once a month in the Roman States, the whole country thinks itself going to destruction for want of a government. The *New York Tribune* tells us, however, that this is a trifle compared to what takes place, not in the lonely and almost uninhabitable Campagna of Rome, but in the most populous and wealthy city in the United States. It says:—

"Robbery in Broadway, by daylight, an average of two homicides per week; with any amount of less heinous outrages and crimes—if this is the reign of order and security, what a delightfully secure and orderly place Pandemonium must be! There is not in all Europe out of Italy—we think there is not even in Italy—a city wherein life and property are less safe than in New York."

Suppose before adopting "Republican" institutions for Italy, the people over there wait to see how the thing works here. If we can't make the system compatible with security to life and property, it is not likely the Italians can.—*St. Louis Leader.*



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