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CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, JANUARY 11, 1856.

NO. 22.

TRIAL OF FATHER PETCHERINE.

We (*Tablet*) give a full report of the proceedings of this memorable trial, including the splendid speech of the most able and eloquent counsel for the defence, Thomas O'Hagan, Q.C., to whom we owe the expression of our best acknowledgments for a revised report of his great speech, very much more full and accurate than what has appeared in the morning papers. The importance and permanent interest attaching to this trial will, we hope, fully justify us in devoting to it so much of our space.

OBBLIN COMMISSION COURT, FRIDAY, DEC. 7TH.

The trial of the case against the Rev. Mr. Petcherine, one of the Redemptorist Fathers, for the alleged offence of "Bible-burning," having been fixed for this morning at ten o'clock, the neighborhood of the courthouse, in Green street, and the approaches to it, presented a crowded appearance for a considerable period before that hour. The greatest anxiety was manifested to obtain admission to the court, for the purpose of witnessing the proceedings, which excited the utmost interest. Admission was only allowed upon tickets from the Sheriff, yet, notwithstanding that arrangement to prevent inconvenient crowding, the court was densely thronged, so great was the desire to be present. A large number of ladies occupied seats in the gallery.

At shortly after ten o'clock the judges, Mr. Justice Crampton and Baron Greene, took their seats on the bench.

The Attorney-General, the Solicitor-General, Mr. Plunket, Q.C.; Mr. Corballis, Q.C.; and Mr. Beaghy, appeared for the prosecution. Agent—Mr. Kemmis.

Mr. O'Hagan, Q.C.; Sir Colman O'Loughlin, Q.C.; Mr. J. A. Curran, Mr. James Kernan, and Mr. James Coffey, with Messrs. Kernan and Tracy, as agents, were for the defence.

The following was the jury:—

Samuel Jackson, Foreman; Clement Codd, John Brennan, Edward Broderick, James Lambert, Christopher Brown, Patrick Casey, John Lynch, Wm. M'Mahon, James Kavanagh, Francis Criswill, Pat Buttery.

The following were ordered to "stand by" by the Crown, on the general principle, as stated by the Attorney-General, in answer to Mr. Curran, that they were publicans, viz.—Messrs. Patrick Cahill, Patrick Hackett, Joseph Egan, Patrick Murray, Joseph Dillon, James McCann, and James Howard.

The Clerk of the Crown having read over the indictment of the Rev. Mr. Petcherine, which contained eight counts,

The Right Hon. the Attorney-General then proceeded to state the case for the prosecution.

The witnesses on both sides were ordered out of court.

Christopher Duff, a young boy, examined by the Solicitor-General—I live at Kingstown-avenue;—knows Father Petcherine; knows where he lodged in Kingstown, at Miss Kelly's boarding house in Murray's-lane; recollects when the books were burned in the chapel at Kingstown; saw the Rev. Mr. Petcherine four days before the burning; he asked if I had a wheelbarrow; I said I had; he said he would want it to wheel up books on the Monday morning following; was at Kingstown Chapel with other boys; saw Father Petcherine there; saw a boy ask him something; then went home for a wheelbarrow, which I brought to Kelly's boarding house in Murray's-lane; there were two wheelbarrows brought there; Thomas Doyle had the other barrow; that was about eight o'clock in the morning; saw Father Petcherine there (identifies Father Petcherine); he opened the hall door of the boarding house; I and another boy went in, and a number of boys rushed in; we went into a room in the house; saw Father Theunis there; he is not one of the Clergymen of Kingstown; saw a servant there also; heard Father Petcherine say to the servant to hand the book out; the books were under the table; there was a large heap of them there; the books were then put into the barrows by the boys; the servant man handed them out; some of the books were put on my barrow; had an opportunity of seeing what these books were; did not open them; can read and write; could see them sufficient to know what they were; some were the "Family Herald" and the "Mysteries of London"; saw a book with a black raised cover; thinks it was a New Testament; did not open it; from its general appearance I thought it was a Bible; it was a small book; got directions from Father Petcherine to bring the books to the chapel yard; there were books also put on Tom Doyle's barrow; we went round by the Jetty, and up the Fortyfoot-road; when we got into the yard we sat on the barrow waiting till Father Petcherine came; he came shortly after; the books were then on the ground; he said they were to be lit; was wheeling my barrow when the books were lit; Fa-

ther Petcherine went away when he desired them to be lit; he went in the direction of the chapel vestry; he came back again in about twenty minutes; the books were then burning; saw him standing looking at the fire about five minutes; he went away again to the chapel vestry; knows a boy named John Hamilton.

Cross-examined by Mr. O'Hagan—The boarding house I have mentioned is about half a mile from the chapel; the books were heaped up on the top of each other; some of them were tied together.

To the Court—Some of them were loose; there were about three boys there altogether; they were all little boys; when we got the books into the barrow we wheeled them away; we were a good while at the chapel yard before Father Petcherine came to us; the barrow of Tom Doyle, the other boy, was knocked down first; we were at least half an hour at the chapel yard before Father Petcherine came to us; Mass was over in the chapel at the time, and the people were going in and out through the yard; there was a great crowd of people in the yard before Father Petcherine came; Father Petcherine went away before the books were lighted; he went towards the chapel yard; after he went away the fire was lighting in the middle of the yard; he was away for half an hour; he then came back into the yard; he said nothing when he came back; when he came back a second time the books were tolerably well burned. [A number of the "Mysteries of London" handed to witness.] I saw a great many of those books there; there were several of "Reynolds's Miscellany"; there were two or three bundles of books of this description there; don't know how many bundles of this class of books were there.

A Juror—You said you thought there was a Testament amongst the books?

Witness—Yes, Sir.

Juror—Could any person in the crowd throw a book into the fire without your seeing them?

Witness—Yes, Sir, he could.

Juror—Without your seeing him?

Witness—Yes, Sir.

Henry Lawson sworn and examined by Mr. Corballis, Q.C.—I am a coachman in Mrs. Gibton's employment; I was in her employment on the morning of the 5th of November; remembers that morning; her house is not far from the chapel; was going that morning, about eight o'clock, to my usual employment; my notice was attracted by some boys shouting inside the chapel yard; went on and met another coachman and told him; stood at the back gate and saw two barrows coming up the Fortyfoot-road from the direction of the railway; they were filled with books and were wheeled into the chapel yard; saw books, small tracts, and on the top of one of the barrows a small Testament; when I saw that I was standing beside the barrow in the chapel yard; in the same barrow I saw a small prayer book; prayer book was written on it; did not take it or any of the books up; some were taken up by a man named Meehan; the first I saw him take up was the Testament; did not see him take up the prayer book; the coachman who was with me lifted some other books; Meehan laid down the book and took up another; did not open either of the books myself; saw the title page of one, it was the Testament; saw a second barrow in the chapel yard; saw books in it, and on the top an old Bible; saw the word Bible written on the back—I mean printed on it; the policeman lifted it; bears his name was Halpin; he laid it down again on the barrow; went back to my work in the stable lane; in about an hour after my attention was attracted by boys running over to the chapel yard; knows the appearance of Father Petcherine; saw him standing with his back to the wall of the chapel; the fire was lighting; saw him with papers in his hand; as far as I could see he was tearing the papers; he threw them on the ground; did not see him tear anything else; cannot say he threw them near enough to the fire to be burned; did not see any books in his hand; there were a good many people there.

Cross-examined by Sir C. O'Loughlin, Q.C.—It was about eight o'clock in the morning I first saw the books in the barrows; that was when I first went into the chapel yard; followed the barrows into the yard.

Whose barrow did you go to first?—The one that was nearest to me; one was a few yards from the other.

Whose barrow was it?—Cannot say; did not know the boys; don't know which barrow I first examined.

You say you saw a Testament?—Yes; Testament was printed on the back of it; that was the book I saw taken up by Meehan; when it was taken up I saw the title page of the book.

Was anything printed on the other book you saw?—Prayer book.

Did you open the book?—I did not.

Was the book opened in your presence?—No. Were there any other books in the barrow?—It was nearly full.

Were they pamphlets like these (showing some of G. M. Reynold's publications, "Mysteries of London," &c.)?—Yes.

Charles Lawson, sworn and examined by Mr. Plunket, Q.C.—I remember the 5th of November; was in Kingstown at that time; I am brother to the last witness; I am in the same service; saw books wheeled into the chapel yard; saw a Testament taken up by a man named Meehan; saw a Bible; looked at it; I am quite sure it was a Bible; did not see Father Petcherine on that day; went the following day, when I saw a few leaves of the Bible on the edge of the place where the fire had been the day before; kept some of the papers, (papers produced); knows the Protestant Bible; those are some of the leaves of it.

Cross-examined by Mr. J. A. Curran—Upon your oath, can you tell me that what you have in your hand is a portion of the authorised or Protestant version of the Bible or the Douay Bible?

The witness here took the fragments in his hand, and spent a considerable time in examining them.

Mr. Curran—You have already sworn that it was a portion of the Protestant Bible; you should have made your examination before you so swore. Now tell me what reason you have for swearing that what you have in your hand is a portion of the Protestant Bible?

The witness still continued to examine the fragments, and was silent.

Judge Crampton—Can you answer the question. If you can, do so.

Mr. Curran—Can you swear it is a part of the Protestant Bible?

Mr. Plunket, Q.C.—Can you be sure—

Mr. Curran—I beg your pardon; he is my witness, and you see he is in a brown study. Please don't interrupt him. (Laughter.)

Baron Greene—Can you give your reason for supposing it is a part of a Protestant Bible?

Mr. Curran—My lord, he has sworn positively that it belongs to the Protestant Bible.

Witness—My reason for thinking that it is part of a Protestant Bible is, that I saw a Protestant Bible on the top of the wheelbarrow.

Mr. Curran—Well, certainly, you have a splendid conscience. (Laughter.)

Judge Crampton—Mr. Curran, I think you had better reserve these observations; it is only wasting time.

Mr. Curran—When I get a witness of this calibre—

Judge Crampton—Go on, if you please.

Cross-examined—Miss Gibton sent me to look for the leaves of the Bible; when I found them I brought them and showed them to her; knows a lame man named Hutchins; showed the leaves to him; to the best of my knowledge I never showed the leaves to the Reverend Mr. Wallace; cannot say where I saw Hutchins when I showed the leaves to him; we had no conversation about them; saw Hutchins on the morning of the fire.

Mr. Curran—Are you a follower of the Reverend Mr. Wallace?

Judge Crampton—These questions are only wasting public time.

Mr. Curran—Who told you to look for the leaves of the Bible?

Witness—My mistress; before the fire commenced I went over to the chapel yard with my brother and Tom Meehan; saw the wheelbarrow laid down.

Mr. Curran—What brought you there on the first occasion?

Witness—I cannot say for what purpose; Tom Meehan asked us to go over.

Mr. Curran—How do you know it was a Testament you saw?

Witness—I saw the word "Testament" on the book.

Mr. Curran—Was it a New or an Old Testament?

Witness—It was newly bound. (Laughter.)

Have you and your brother spoken about the evidence you were to give here?—No.

Not a word passed between you about the case?—Very little.

You had no conversation about your evidence?—Only about what we had to prove. That I would prove what I saw.

When did you say that?—This morning.

You had not a word with him on the subject till this morning?—And yesterday.

Had you before yesterday?—I cannot say.

Have you a Bible?—I have three.

Had you ever more than three?—One's a piece.

William S. Dorking sworn and examined by Mr. Beatty—I am a sub-inspector of factories; recollects the morning of the 5th of November; was taking

my morning walk when I saw a crowd going along, and I heard something said about going to burn Bibles; followed the crowd into the chapel yard; walked up to the crowd, and saw a barrow with a good many books in it; the majority of the books were in green binding, such as are at railways; saw some loose numbers of the *Family Herald* and the *London Journal*; saw a boy take up an old book; he said something, and threw it down again into the barrow; it was a Bible; saw a book in black binding and gilt edges; opened it and saw it was a Testament; put it into the barrow again; cannot say I saw more than one barrow; it was in the one barrow I saw the Testament and Bible; saw a policeman named Halpin, and spoke to him.

Cross-examined by Mr. Coffey—Did you see Father Petcherine in the chapel yard during the whole time you were there?—I did not.

You put back the Testament you opened and looked at?—I did.

You did not take it away?—No.

If you were under the impression the Bible was going to be burned would it not have been proper for you to take it away? I did not think they were going to burn it; I saw no fire.

Did you not hear they were going to burn Bibles?—I heard people in the street say so.

Was it not because you heard they were going to burn Bibles you followed the crowd?—No doubt.

With that impression on your mind would it not have been proper for you to take away the sacred volume, to guard against the chance of desecration?—I did not feel warranted in taking it away; it was not my book; did the next best thing I could; spoke to the policeman about it.

Did it strike you as prudent or proper to go to the Clergyman and tell him what was going to be done?—It did not.

Did it strike you as proper to ascertain from him whether he approved of what you heard was going to be done?—It did not.

Would it not have been better for you to try and prevent mischief than afterwards make a fuss about it?—All this occurred on the spur of the moment; I did not think anything about it.

You did not see any burning take place?—I did not.

Police Constable John Halpin, examined by the Attorney-General—I was on duty at the Roman Catholic chapel, Kingstown, on the morning of the 5th of November, from six till nine o'clock; saw a barrow brought into the chapel yard that morning; Father Petcherine was at the chapel that morning; he and other Missionary Clergymen had been in Kingstown for about three weeks before; saw two barrows; they came up the Fortyfoot-road; there were books and Penny Journals in the barrow; there was a number of small boys with them; some of the papers were "Reynolds's Miscellany"; some of the boys were sitting in the barrow on the books; saw a Bible; Bible was on the back in gilt letters; I also saw a Testament; saw the last witness there; he made some observations and left the chapel yard; I saw the Rev. Mr. Petcherine in the chapel yard; he came up to the barrow, and went with the boys to whom the books were thrown out; something passed between him and the boys which I don't know; some of the books were lit by the boys with matches.

To the Court—The books were thrown out of the barrow in his presence, and they were lit by the boys in his presence.

Cross-examined by Mr. O'Hagan—When the boys brought in the barrow, the Rev. Mr. Petcherine was not there at all?—He was not. It was some twenty minutes or half an hour after when the Rev. Mr. Petcherine came into the yard?—It was about that time. And the boys were in the open yard before he came in?—They were. And the barrows were also there in that open yard?—They were. And in the meantime people were passing in and out of the yard?—They were. Men and women were passing in and out?—Yes. There were Protestants in the yard as well as Catholics that day?—I saw some there. You saw Dorking there?—I did. And you saw others also?—I saw one other. Who is he?—I don't know his name. Before the Rev. Mr. Petcherine came at all, is it not true that there was a crowd of people about the barrows?—It is true. I suppose the barrows attracted attention as they were being brought to the chapel yard?—They did. And every person who liked could come in and see what they were going to do with the barrows?—They might. You were walking about the yard?—I was. And the boys were sitting about the barrows?—They were. People were taking up the books to look at them, and any one might do so?—Yes, they might. And the boys were taking up the books and looking at them?—They were. And any person that liked might leave a book?—They might take or leave books as they pleased. Did you see the Lawsons there?—No. Were they there?—I cannot

say. But if they were there they were in addition to the other two Protestants?—I did not see them there. Did you open the book you took up?—No. It was lying on the heap of books, was it not? It was in the boy's hand. Did you observe the place from which he took it?—No. But it was in the boy's hand when you first saw it?—It was. Did he take it off the top of the barrow?—I did not observe where he took it from. Was there a heap of books piled on the barrow?—There was. Do they sell the "Mysteries of London" in Kingstown?—I believe they do. Did you ever see "Reynolds's Miscellany" there?—I cannot say; I might. There were bundles of papers in the barrows?—There were. Do you know the boy who had the Bible in his hand?—No. Did you open the Testament?—No. Where was the Testament when you saw it?—In the barrow. And you did not open it?—No. Was it on the top of the heap of books in the barrow?—It was uppermost. Was it before or after you saw the Bible in the boy's hand that you took up the Testament?—I cannot tell. Do I understand you to say that the books were not put out of the barrow till the Rev. Mr. Petcherine came?—Yes; I am sure the papers were not thrown into the fire before the Rev. Mr. Petcherine came.

Mr. O'Hagan—Duff swears that the books were thrown into the fire before the Father Petcherine came; are you prepared to contradict him?

Witness—I am prepared to contradict him.
Baron Greene—What Duff swore was that he wheeled the barrow to the gate, and sat on the barrow until the Rev. Father Petcherine came; that Father Petcherine came soon after, and that then the books were thrown in the yard.

Mr. Coffey—Look to Mr. O'Hagan's cross-examination, my lord.

Baron Greene—I have taken a careful note, and I do not find it upon the direct or cross-examination.

Cross-examination continued—I do not know where Father Petcherine went to when he left the yard.

Mr. O'Hagan—Did not Father Petcherine walk to the vestry before the books were burned?

Witness—He did not, Sir.

Mr. O'Hagan—You swear that the books were lighted before the Rev. Mr. Petcherine went to the vestry?

Witness—I am quite certain of it.

Mr. O'Hagan—What I want to know is, whether he went to the vestry before or after the books were lighted?

Baron Greene—Did you see the fire put to the books, and was Father Petcherine there at the time?

Witness—I did, and he was standing by quite convenient.

Cross-examination continued—The place where the fire was is about 38 or 40 yards from the chapel gate; left a few minutes after nine o'clock; the books were nearly burned at the time; there might have been books in the centre of the fire not burned; did not see Father Petcherine tear the books or papers, or do anything like that, and while he was there I saw him.

George Brown examined by the Solicitor-General—Lives in Kingstown, in Upper George's street; I am in Mr. McCann's employment; recollects the morning the books were burned; was delivering bread at the steampacket; saw when coming home a number of people in and about the chapel yard, where a fire was burning; saw George Missit throwing books on the fire; saw John Hamilton tear a book and throw it into the fire; found the leaves of a Bible outside the chapel railings on the public road; about twelve o'clock on the same day, while the fire was lighting, I saw several of the leaves lying about; gave them to the steward of the Prince Arthur steamer; did not get it back from him.

The Rev. Robert Wallace examined by Mr. Corballis, Q.C.—Remembers the 5th of November; saw those leaves at Sandycove; was coming into Dublin that morning; saw in the chapel yard about half-past ten o'clock inside a number of persons, principally grown-up boys; saw embers of a fire, there; there were about a dozen boys about the fire; saw some boys kicking books from the outward part of the fire into the centre; the books were small books resembling pocket Bibles; cannot swear positively that they were Bibles; one of the boys, after making an observation, took up a portion of a book from the fire, and gave it into my hand; has the piece he gave me with me; it is a portion of the Old Testament; one of the boys had a peculiar dress; what I produce is, I believe, a part of the authorised version of the Holy Bible; has compared it with the authorised version, and it corresponds with it.

Cross-examined by Sir C. O'Loughlin, Q.C.—Has been stationed at Kingstown since July, 1854; has been ordained for better than fifteen years; is a native of the north of Ireland.

Sir C. O'Loughlin—I believe you take an active part in this prosecution?

Witness—I am not aware that I have taken any part in it except to give evidence.

Sir C. O'Loughlin—Nor in this affair at all?

Witness—Oh yes, decidedly. I have published letters in the newspapers about the matter; most of these letters were written before I knew there would be any trial; to the best of my knowledge I have not written a letter since I was aware that the matter was to be taken up by the Attorney-General; wrote a letter about it to the *Evening Packet*; did not write to *Saunders*, but it was copied into that paper (*Saunders*); the letters were written under the names of an "Eye Witness," "An Observer," and the letter "C.," preached on the subject of the Bible burning on Sunday, the 12th Nov., had it printed in the course of the following week; believes he gave away some copies of it; it was circulated largely; the fourth edition is out at present—(laughter)—the first edition was out on the 20th of the

month; there were 500 copies in each edition; gave the last edition into the hands of the publishers on last night of this morning.

Sir C. O'Loughlin—Do you think it fair, pending the trial, that a sermon should be preached and letters written prejudging the case?

Witness—I am not aware that the sermon prejudices the case at all; it had reference to the transaction without any reference to the party concerned; I swear that my sermon was mainly about the act, and without reference to the parties who did it; I swear solemnly that it had no reference to any particular person; I believe I did not name any particular person.

Sir C. O'Loughlin—Will you say the sermon had no reference to any particular body?

Witness—It had reference to a particular body, To what particular body did you refer?—I made special reference to the Redemptorist Fathers. Did you state or insinuate that the Redemptorist Fathers had burned the Bible or directed it to be burned?—Whatever I said on the subject is in my printed sermon. Did you state in that sermon that the Redemptorist Fathers had burned the Bible?—I stated that it had been burned by their direction. And did you consider it fair for you, as a Minister of religion, pending an investigation, to speak or publish such a sermon?—I don't think doing so is calculated to prejudice their case. Do you not think that it was calculated to prejudice their case to state the Bible was burned with the cognisance or under the direction of the Redemptorist Fathers?—I don't think it in the least degree calculated to prejudice the case of the party charged. (Laughter.) Did you know that the traverser is one of the Redemptorist Fathers?—I don't know it. Did you ever hear it?—I did. Do you believe it?—I do. Were you present at the investigation at Kingstown?—I was. Did you see Mr. O'Hagan there?—I did. Did you hear him say that no Bible or Testament was burned with the sanction or under the direction of the Redemptorist Fathers?—I heard him state the substance of that. And after hearing that did you allow the publication of the sermon to go on?—I did not interfere with it. Is that a copy of your sermon?—It is. What is the price of it?—It is stated there. Yes, I see—price threepence.

[Counsel then read a passage from the sermon showing the wickedness of burning the Bible, and stating that it had been committed to the flames by the Redemptorist Fathers. The language used and the assertion in relation to the Rev. gentleman elicited loud and general expressions of disapprobation throughout the court.]

Now, do you mean to state, after that passage, that you did not think that your statement was calculated to prejudice the public mind?—I do not think it was calculated to prejudice the public mind in the case of the person charged. Very well; we will now come to the day of the occurrence. At what hour did you leave your house at Sandycove?—About nine o'clock in the morning. You have stated that in consequence of something you heard you thought it now your duty to proceed to the chapel yard?—Yes. Who told you what you heard?—A person named Hutchins. Had you seen him before on that morning?—No. Did he accompany you?—No. According to your account it was ten, or half-past ten o'clock, when you reached the place where the fire was?—Yes. In what state was the fire then?—It had principally died out only a few patches at the edge. Were the books burning at the time?—They were. If the policeman said that the fire was out at nine o'clock would he have stated what was correct?—No, he would not. When you arrived you state that there was a dozen or two boys there?—About a dozen or so. Father Petcherine was not present then?—No. And the boys you describe were engaged in kicking small books into the fire?—Yes. Is that statement true?—On my oath it is; they were kicking small books from the outside to the centre of the fire. You described them as something like Bibles?—Yes. Did you mean to tell the jury that they were Bibles?—I cannot swear positively, as I had not them in my hand. How far were you from the place at the time?—About ten yards. And you say the books appeared like Bibles?—Yes. Was there anything to prevent you from going into the chapel yard?—No. There was no mob there to prevent you from going into the yard?—There was not. You did not require the protection of the police?—No. Do you consider it the duty of a Christian Minister who saw what he thought to be Bibles kicked into the fire, to stand by and allow that to be done?—I saw the policeman there, and I took it for granted that the boys were acting by direction, and I did not think it right to interfere. But did you think it right not to ascertain what the books were?—No. Did you speak to the policeman on the subject?—No, I did not. How long were you there altogether? About ten minutes. And for ten minutes you stood by and saw boys kicking books that looked like Bibles into the fire, and you never interfered?—I did. Did you see anything like pamphlets burning?—No. Are you aware that a great number of immoral publications have been circulating in Kingstown?—I am not. Did you mix much with any of the lower order?—Not much. Were you aware that the "Mysteries of London" and such other publications were circulated in Kingstown?—I never saw the "Mysteries of London" to my knowledge. Did you see "Reynolds's Miscellany" there?—I might. Did you in any of your sermons speak of immoral publications?—I may have done so. Is it part of the duty of a Christian Minister to do it?—It is. How many boys were there at the time you got this leaf?—About a dozen. Is it in the same state as when you got it?—I gave some portion to a number of other persons. Did you give a portion to Lawson?—No. Is it part of an octavo or quarto edition?—I think it is part of a small duodecimo. It is not part of a large old Bible?—No. And you gave ten or twelve other people parts of it?—I did.

William Hutchins examined by Mr. Corballis—Remembers the morning of the 5th of November; saw the fire in the chapel yard; knew some of the boys by eye-sight; saw books on the fire, looked a second time, in about a minute and a half; I then saw a man turn up the fire, and saw lumps of leaves, and a piece of paper; the piece was headed "Hebrews"; it was apportioned paper; it appeared to form part of the New Testament; it was partly burnt; I stooped to read it, and saw six or seven chapters commencing on the one page; by this time it was nearly consumed; believes it to be part of the authorised version.

Cross-examined by Mr. Curran—Knew it to be the authorised version because I have read it; looked at my own Bible after and saw the same; I have more than one Bible; has two. Are you and the Rev. Mr.

Wallace friends? We are personally acquainted; met him and communicated with him about this; lives at No. 4, George's-place; knew the Lawsons before that day; never had much acquaintance with them; one day I was at my shop one of them spoke to me; told me he was at the chapel-yard that morning; he said he saw the Bible; the first time I knew Charles Lawson had any of the Bible was at the police office; we had no conversation about our evidence; saw the Rev. Mr. Wallace at the police office; I have seen him in Kingstown; I am not certain whether I spoke to him.

Rebecca Whittle sworn.
Mr. O'Hagan, Q.C., said he did not find information from the woman amongst the informations given by the crown. That being so, he submitted the crown should not be permitted to examine her.

Judge Crampton—I never heard such a proposition before.

Sir Colman O'Loughlin said Mr. Justice Perrin had ruled on the Munster circuit that he would not allow a witness to be examined who could have made an information before.

Mr. Justice Crampton—I have been 21 years acting on a contrary rule, and I will continue to do so until I meet with some established authority to the contrary.

Baron Greene said he never heard the proposition before.

Mr. Coffey—His lordship stated that the rule was one acted on in England. It was ruled so on the circuit of which the Solicitor-General was a member.

Mr. Justice Crampton said he knew of no English authority for the rule, and they would not adopt it now.
Rebecca Whittle examined by Mr. Beatty—I am married; lives in Kingstown; remembers on the morning of the 5th November going to the chapel yard after ten o'clock; went to where the fire had been; there was no fire burning; there were ashes; found pieces of books; took up a piece of a Bible; it was part of Nehemiah; I gave it to two gentlemen in Mr. Hutchins's shop; went back a second time to the chapel yard.

Cross-examined by Mr. Coffey—I am not a Roman Catholic; learning Bibles were to be burnt I went to see; got to the chapel yard about ten o'clock; there were some people there; not many; there were between five and a dozen; on the first occasion I picked up bits of leaves; went home then; went to Hutchins's shop; was sent for; Mr. Hutchins's boy came for me; was sent for on Wednesday; went a second time to the chapel yard immediately after I went first; about twenty minutes after I went the second time of myself; gave away some of the leaves I got; knows the Lawsons; gave some pieces to the two gentlemen in Hutchins's shop; gave some to Hunter Gower; gave a bit to a man named Laurence Symes; Gower asked me for a bit.

Rev. A. Syngé examined by the Attorney-General—I am a Clergyman residing at Kingstown; saw the last witness in November last, in George's-street, Kingstown, in Hutchins's shop; it was about eleven o'clock of the Thursday morning after the fire; received some leaves of the authorised version of the Bible from him; I now produce them: there are three parts, one Kings, one Samuel, and one Nehemiah; they appear to be burnt; have an authorised version with me, and I compared those leaves with it; swears those leaves are part of the authorised version.

Cross-examined by Sir C. O'Loughlin, Q.C.—I am assistant Chaplain of the Mariner's Church; was present during part of the trial; wrote and published letters of this transaction; my name was signed to them; they appeared in *Saunders*; wrote two letters; wrote no anonymous letter; did not get them printed in the shape of tracts; alluded to the Bible being burned in one sermon as a matter of course; did not state in it who did it; there was no idea of the trial at the time (a document handed witness, Mr. Wallace's sermon); got a copy of that sermon; could not say who sent it; did not circulate it himself, nor did not read it; it was headed, "Public Burning of the Bible by the Redemptorist Fathers;" could not even say he read the heading.

Attorney-General—My lords, we close here for the prosecution.

THE DEFENCE—GREAT SPEECH OF MR. O'HAGAN, Q.C.

Mr. O'Hagan, Q.C., rose and said—Gentlemen of the jury, I address you, I need not say it, with a feeling of deep interest and a sense of grave responsibility. I have heard, with all the pleasure which ability and eloquence command, the speech of the Attorney-General, and I have no reason to complain of it—though I may not adopt some of the opinions which it expressed—save in those portions in which my learned friend spoke of my client as a stranger, and entertained the supposition that he is a zealot or a fanatic. A stranger he is;—if he can be called a stranger, who, for a large section of the life of man, has dwelt within this empire, doing the noblest service to the religion and the morals of its people. A zealot or a fanatic he is not, and the terms have no just application to him. He is a man of no mean condition or ordinary character. He is a Christian Priest; he is also a ripe scholar, an accomplished orator, and a cultivated gentleman. Of noble birth, in his own land he held a dignified position. He was entrusted with public office in the universities of his country, and had open to him a career of honour. But he abandoned all earthly advantages and burst all earthly ties, when conscience and duty required the sacrifice. He gave up home and family, and old associations, and cherished friendships, and the hopes of a fair ambition, to devote himself in utter poverty and self-negation to the service of the Cross, and, for many a year, he has laboured to advance the immortal interests of his fellow-men, not in the wrangling of hot polemics or in the excitement of sectarian strife, but in continual effort to purify their moral nature and amend their daily lives. And his success has, I believe, been wonderful, through the impressiveness of his eloquence, the earnestness of his convictions, and the inspiring power of his example. For such a man, standing at the bar of a criminal tribunal in a strange land, charged with blasphemy against the Holy Word which he most deeply venerates, and contempt for the Divine Religion for which he has left all that the world holds dear, I cannot fail to feel interest of no common kind; but that interest grows into anxiety when I know that, to affect the issue of his trial, exaggerated statements, false representations, and malignant slanders have been circulated with unwearied and most successful industry. The condemnation has forerun the hearing. Faction has made the charge its stalking-horse. Religious zeal has listened to it with eager assumption of its truth, and popular prejudice and passion have been lashed into almost unexampled fury against a man who, with a full consciousness of innocence, has had no opportunity of justification. The press has

teemed with imputations of the foulest and fiercest kind against the person, the order, and the faith of the accused. The pulpit and the platform have rung with them; the echo. Placards in the streets and on the walls of our city have made them familiar to the passers by; and, as if all this was not enough to darken the truth and interrupt the course of fair inquiry, and crush down a defenceless Priest beneath the force of inflamed opinion and over-mastering prejudice, one, who is foremost in place as in ability and renown amongst the Prelates of the Irish Church Establishment, has thought it fit and becoming to join in the chorus of denunciations, and anticipate the judgment of the law. For I find that Dr. Whately, on the very day on which my client was held to bail at Kingstown in a speech delivered before an English assembly, which has been copied largely into the Irish journals, told his audience that the Bible burners in Dublin were the best friends of the Protestant cause, and that those who burnt the Bible in Dublin assured him of what he had always known and believed—that the Scriptures were hostile to the Church of Rome. The Bible burners!—Those who were burning Bibles in Dublin! Was this language proper to be uttered by any man, and especially by a minister of religion and a lord of parliament, taking for granted the whole fact in controversy between the crown and the accused, and lending the weight of great station and high authority to work a deadly prejudice against an ordained Priest of God—whom even his assailant must hold to be so—whilst his case was still pending, and his character and his liberty in peril? All these things have tended to deprive the traverser of the reasonable chance of a fair trial, and it is not easy for him to bear up against influences so adverse and so malignant, and so calculated to pollute the very fountains of justice. Regarding their character and natural operation, I and my learned friends felt ourselves bound gravely to consider the propriety of seeking a postponement of this trial until the existing excitement should pass away, and the public mind return to a temper of fairness and moderation. That postponement could not have been resisted by the crown, or denied by the court. But we have felt strong in the innocence of our client and the honesty of our cause; and, with his fullest sanction, we brave the difficulty of our position, in confident reliance on the integrity and intelligence of an Irish jury. Here, at least, we hope for impartial justice. Here, we expect that the fury of bigotry will be checked and the voice of slander stilled, and that you will hold your consulting chamber sacred from the intrusion of all prepossession, sectarian or political, and make a true deliverance, according to your oaths, upon the evidence, and the evidence alone. And I have taken this, the bolder course, with the less hesitation, because I am thoroughly convinced, as a rational man speaking to rational men, that the facts will warrant me in claiming an acquittal at your hands; because, as to the allegations of the indictment, I am prepared to demonstrate that, even on the case for the prosecution, no conviction is possible upon any principle known to our criminal law; and, more than this, because I hope to show you that I am not entitled to your verdict merely through legal subtlety or by strict legal right, but that, morally and substantially, my client is guiltless of the offence charged upon him. And I am specially anxious to achieve his moral vindication, because it will allay the injurious excitement and subdue the rising prejudice which has been roused by the belief that an outrage has been done to the opinion and the feeling of my Protestant countrymen. I am entirely satisfied that the simple truth of the case, if it be rightly apprehended, will rectify the error and avoid the evil consequences which must flow from it in a country, so miserably distracted by religious strife. What is the charge and what is the proof? The charge is founded on the old common law of England, which made Christianity a part of the Constitution of the realm, and it proclaims my client a blasphemer, a contemner of the religion of the Gospel—a wilful destroyer of the oracles of God! A grave accusation against any man—most grave and fearful against a Christian Priest. The charge is not, in my judgment, according to the common law, that any particular version of the Scriptures has been destroyed, or that any particular form of belief has been assailed, but that Christianity itself has been brought into contempt. Will you sustain such a charge upon such evidence? I am assured you will not. You must find, positively, affirmatively, and beyond all reasonable doubt—first, that the traverser burned the Holy Scriptures,—that he burned them with full knowledge and deliberate purpose;—and next, you must find that he so burned them blasphemously, and with the deliberate design of treating the religion of the Redeemer with scorn and contumely. Even should the fact be proved—and you cannot find it, for the evidence does not warrant such a finding,—it will avail the prosecutor nothing, unless the intention be also proved. I controvert the fact. I deny the intention. On the evidence, you cannot affirm the one, or impute the other. Father Petcherine neither directed, nor counselled, nor authorised the burning of the Scriptures, nor knew of the burning of them, nor entertained, for a single instant, the infidel and anti-Christian purpose which is the gist and essence of the accusation against him, and without which he is guiltless before the law. I am not ignorant that, at the very threshold of my argument, I have to encounter a deep and wide spread prejudice, calculated to warp the judgments and cloud the understandings of the most honest men. It is believed by multitudes in these countries that the Catholic Church is the enemy of the Holy Bible—that she fears and hates its Divine teachings, and would utterly destroy it if she could. This belief has been sedulously circulated, sometimes through ignorance, sometimes through fraud; and sometimes through fanaticism—fostered by the teachings of an anti-Catholic literature—enforced from the Protestant pulpit and by the Protestant press, and entertained with unquestioning assurance, by crowds of the simple Protestant people. The latest proclamation of it has been made, as I have said already, pending this trial, and on the very day of Father Petcherine's committal; by one of the highest dignitaries, and one of the ablest men, in the Protestant church. And those who entertain this belief may reasonably think it probable that the Minister of a Church so held to be the Bible's adversary, must also be hostile to it, and willing to aid in its destruction. But, is such a belief founded on the evidence of facts, and can you safely base on it an assumption of the antecedent likelihood of my client's guilt—Catholic as he is, Priest as he is, and clinging to his faith with all the power of his intellect, and all the devotion of his heart? The question affects deeply the entire discussion of the case; and I answer to it boldly, that the belief is groundless—that it falsifies the truth of his-

... and all the traditions of the Christian world.—The Catholic Church is not the enemy of the Bible. I affirm it, and I shall prove it. She has not been its enemy. She has been the guardian of its purity and the preserver of its existence through the chances and changes of eighteen hundred years. In the gloom of the Calcombs, and the splendour of the Basilica, she cherished that Holy Book with equal reverence. When she saw the seed of Christianity sown in the blood of the martyrs, and braved the persecutions of the despots of the world,—and when those despots bowed before the symbol of Redemption, and she was lifted from her earthly humbleness, and “reared her mitred head” in courts and palaces, it was equally the object of her unceasing care. She gathered together its scattered fragments—separated the true word of inspiration from the spurious inventions of presumptuous and deceitful men—made its teachings and its history familiar to her children in her noble liturgy—translated it into the language which was familiar to every one who could read at all—asserted its Divine authority in her councils—maintained its canonical integrity against all gainsayers—and transmitted it, from age to age, as the precious inheritance of the Christian People. The Saints whom she most reveres were its sagacious commentators, and of the army of her white-robed martyrs, whom she still commemorates on her festal days, there are many who teach their immortal crowns by refusing, on the rack and in the flames, to desecrate or deny the Holy Book of God. And when time passed on and barbarism swept over the earth from its northern fastness, and the landmarks of the old civilisation vanished away, and rude violence and savage ignorance threatened to crush for ever the intellect of Europe, the Bible found its shrine in her cathedrals, and its sanctuary in her cloisters; there it took refuge and was saved. Whilst savage conquerors did homage to the defenceless majesty of her Pontiffs, and her sacred voice sounded above the din of battles, bringing order from the chaos of convulsed nations, heralding the advent of a new social state, giving security to property, supremacy to law, dignity to woman, and freedom to the slave—the Monks of old—holy, and laborious, and unselfish men—men like the Monk you see before you, branded as a blasphemer of the Revelation of his Master—laboured, by day and by night, in their cells and their scriptoria—and multiplied copies of the record of that Revelation, adorning them with rare illumination and gorgeous blazonry, and perpetuating and diffusing them throughout the world. And the scholars of those times were adepts in Holy Writ, for, as is testified by the Rev. Mr. Maitland, the very learned librarian of the Archbishop of Canterbury, “the writings of the dark ages are made of the Scriptures. . . . The writers thought and spoke, and wrote the thoughts, and words, and phrases of the Bible, and did this constantly and habitually as the natural mode of expressing themselves.” And men of action, then, who, if not abounding in literary knowledge, were rich in love, and faith, and knightly honours, and Christian chivalry, vied with the scholar and the monk in deep reverence for the Word of God, and testified that reverence, as best they might, by lavishing their wealth upon it, and clothing it with silver, and gold, and precious stones, and placing it in the open library of the monastery, and beside the high altar of the church, that all men might have free access to its Divine teachings. And of that mediæval time the same learned Protestant, whom I have already cited, strongly says:—“I do not recollect any instances in which it is recorded that the Scriptures, or any part of them, were treated with indignity or with less than profound respect.” So far, the Catholic Church did not prove herself the enemy of the Bible, when there was unity in Christendom, and none presumed to check the development of her true policy and the manifestation of her real spirit. She had no reason for subterfuge or management. She was supreme and unassailable, and, in her freedom and her power, she guarded that which, by excellence, she named “The Book,” through the gloom of ignorance, the fury of civil strife, the wreck of nations, and the revolutions of the world. So, and so only, the Bible was preserved, in the cloister and the school, and by the endless labours of devoted men, until Printing came to give wings to thought and universality to knowledge. And how did the Catholic Church then deal with the Sacred Word? As if to consecrate the birth of the wondrous art, its earliest employment of importance was devoted to the preparation of copies of the Scriptures, which, to this hour, are matchless in their splendour and unequalled in their worth. In the middle of the 15th century the Mazarine Bible commanded the wondering approval of the learned of Europe; and at its close the great Complutensian Polyglot was devised by the magnificent Ximenes.—The presses of Europe teemed with versions of the Scriptures. France, Belgium, Italy, and Spain were rich in them. Two hundred editions of the Vulgate appeared after the invention of printing and before the completion of Luther’s Bible, and more than fifty editions in the vernacular tongues of the various nations were circulated during the same period. Surely these facts, and they are only a very few out of a multitude, to which it is impossible even to allude in this place and on an occasion such as this, demonstrate that the Catholic Church has not been the enemy of the Bible—has been through all times, its willing, earnest, and reverent protector.—has not regarded it with dislike or apprehension. But what further proof of my position do I need than this very prosecution? Here stand the officers of the Crown prosecuting a Catholic Priest, and the prosecution is grounded on no modern statute, on the act of no modern parliament, but on the old common law of England, established on deep and strong foundations—by sage judges, and enforced by great kings, and sanctioned by holy Prelates—ages before Protestantism had risen into being—on that old common law which identified the Scriptures with Christianity, and Christianity with the Constitution, and made punishable an assault upon the Word of God as an assault upon the Constitution and upon Christianity itself. And that common law had reference not merely to the ancient Vulgate, but to the translation into the language of the land, of which Sir Thomas More has said—“The Holy Bible was, long before Wycliffe’s days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read.” It seems to me that, on such an occasion, I cannot fitly say more on such a subject. But men will argue that, though all this be true, we in this land of Ireland are so unfortunately placed, as to be denied the benefit of the reading of the Bible—that here, at least, the Catholic Church fears its influence, and forbids its circulation. The statement is wholly false. In Dub-

lin alone one eminent publisher, Mr. Duffy, with the sanction of the Catholic Archbishops, has issued three editions of the Douay version within seven years, and disposed of 42,500 copies, and within that period it is well established that more than 100,000 copies have been spread through Ireland. In Belfast, during the episcopates of two dear and venerated friends of mine, one of whom has departed, leaving an illustrious memory, and one of whom still survives, as his worthy successor, above 305,000 copies of the same version were printed and circulated at the instance of the Catholic Bishops. And all this has been done, though the issue of the Douay version of the Scriptures must be accomplished in the face of great discouragement, for, whilst the printer of the authorised version has a deduction of 25 per cent. on the duty on paper, not one farthing is allowed to those who supply the Word of God, in the translation they accept, to the poorest people in the world. Yet that translation is now spread abroad at prices ranging from 6d to 9d per copy, and is brought within the reach of the very humblest in the island. It is, therefore, entirely false to say that, here or elsewhere, the Catholic Church is the enemy of the Bible; but it is entirely true that she asserts her authority as the divinely commissioned Teacher of the Nations to expound its meaning—that she does not approve the unadvised and undirected perusal of it by all people, of all ages, and at all times,—and that she holds the “version appointed to be read in churches” in many respects erroneous and unfit for the safe instruction of her people. And is it not notorious that her doctrine as to the indiscriminate perusal of the inspired volume in all its parts, by old and young, learned and unlearned, has been approved by the wisest men of the Protestant communion? And is it not equally true that her objections to the authorised version have been and are sustained by a great body of the soundest Protestant opinion? What says Dr. Whately of the various versions of the Bible? This—a statement which, to some ears, will be strange and startling:—
“It is, however, important to remark that when our Church speaks of ‘Holy Scripture’ as being the rule of faith, and the standard to which everything must be referred in our religious teaching, the term ‘Holy Scripture’ means—not, as some seem to imagine, our authorised version, nor any other version—but the original, as written by the inspired authors themselves, in Hebrew and in Greek. It is to the very works that they composed that the term ‘Scripture’ is strictly and properly applicable. It is often, indeed, applied to translations of Scripture, and there is no objection to such a use of the word, provided we take care not to be misled by it, and that we do not apply the word ‘Scripture’ to one translation more than to another. Our Church attributes inspiration to the Apostles and Evangelists, and other writers of those books which we call, collectively, the Bible; it does not attribute inspiration to any translators of the Bible. We have good reason, indeed, to believe that many translations of Scripture into various languages are substantially correct in sense, and give, on the whole, a just view of the meaning of the sacred writers, and of the great doctrines of the Gospel. And one translation may give the sense of the original more exactly than another; but no man has a right to apply the name ‘Bible’ more to one translation than to another. As for our authorised version—the one in common use in this country—it is so called from its being the one ‘authorised to be read in churches,’ in order to secure uniformity in our Divine Service, but it was never authorised as the standard of our Church, in the sense of being that ‘Holy Scripture’ by which it is declared all doctrine is to be proved. Indeed, it was not even composed till several years after the framing of the Thirty-nine Articles, which declare Scripture to be our rule of faith. The version which was at that time in use was one commonly called the ‘Bishop’s Bible,’ parts of which are retained in our prayer books—namely, the Psalms and the sentences from Scripture introduced into the Communion Service. But, as I have already said, the framers of our Articles meant by ‘Holy Scripture’ neither that nor any other version, but what is most literally and strictly so-called—the very works composed by the inspired writers themselves.”
Learned and candid Protestants have no sympathy with the spirit of blind bibliolatry with which ignorant and shallow men presume to deny the imperfections of the Anglican Bible. They invite criticism upon it, and amendment of it, and in the current number of the *Edinburgh Review* I find the authorised version condemned as having been executed in a spirit antagonistic to the true spirit of Christianity, and the reviewer relies on the opinion of the Archbishop of Canterbury as to the Calvinistic influences with which it was accomplished, to ground his argument. But, more than this, he recommends, as some remedy for so great an evil, the appointment of a perpetual committee to purify the text of the translation, and do somewhat of that needful service to the integrity of the Word of God, which it has been the unceasing and successful endeavour of the Catholic Church, in all countries and at all times, to achieve for Christendom. On the other hand, Catholic Prelates, whilst they have condemned the corruptions and perversions of the Anglican Bible, have been ever ready to recognise its literary worth. The great Bishop of Kildare and Leighlin, in his examination before the House of Commons in 1825, was asked:—
“Do you consider the authorised translation of the Church of England as of a sufficiently perverse quality to merit the description of the gospel of the Devil?” And his answer was—“God forbid that I should so consider it, for though it has many errors, I consider it one of the noblest works—one of the ablest translations which has ever been produced. This, I say, whilst I look upon it as abounding in inaccuracies, and having in it many errors.” And a similar opinion in the same year was given jointly to the Commissioners of Education by the four Catholic Archbishops of Ireland. They were men eminent in ability, and learning, and devotion to the faith which they adorned, and they unanimously said through the Primate, Doctor Curtis—“We agree that the authorised version of the Established Church is a very noble and a very fine work. It uses pure language. It surpasses ours by far in point of language—it is in the nature of a paraphrase, and ours is more literally correct; but we cannot take it, and have not done so, though we have all in our controversial works praised this translation.” I state these things to demonstrate to you that the chiefs of the Catholic Church, whilst they guard with earnest jealousy the faith of the people, and sternly resist any interference with it in any way, are not animated by any spirit of intolerant fanaticism such as the Attorney-General appears to attribute to the traverser. They have no spirit like to

that which found expression on the face of the English statute book, until a very recent period, in the infamous enactment by which “Popish Missals and Rituals” containing a great proportion of the Sacred Scriptures, and other “Popish books” of a like character, were required to be seized and burnt, and by which the Crucifix was ordered to be defaced and so returned to its owner. In darker times the Rhemish Bible was openly burnt, I believe in obedience to the spirit of this statute, and I grieve to say that that spirit still shows itself horribly, though the statute be abolished, in the iconoclastic fury of a vulgar and impious intolerance, and the open desecration of the sign of our Redemption. How does that evil spirit contrast with the opinions I have quoted, and still more how does it contrast with the solemn declarations of the same illustrious man to whom I have referred, and of another distinguished Prelate of the Catholic Church, the late Most Rev. Dr. Kelly, upon this very matter of the public and contemptuous destruction of the Bible? Before the parliamentary committee of 1825 these Catholic Bishops were examined, and thus they spoke:—
“To Dr. Kelly—Is it your experience, or have you heard it in such a manner as to believe it, that there have been any particular acts of distinction of the Testament in the authorised version in the west of Ireland, either executed or enjoined by the Roman Catholic Clergy?”
“Dr. Kelly—The directions given by the Roman Catholic Clergy in the archdiocese of Tuam are, that if the versions of the Scriptures are not approved of by the Catholic Church, the Faithful are to refuse to take them; but if they should be induced to take them they are to be given up into the hands of the Clergymen; but I have not known any instance of any Clergyman destroying by fire or otherwise any of these Testaments.”
“Have you heard of sixty, or any number of Testaments, having been thrown into the river at Ballinascloe?”
“Dr. Kelly—I have not.”
“Should you think such an act deserving of censure?”
“Dr. Kelly—I think it an improper act to destroy such a book.”
“To Dr. Doyle—What is your opinion upon that point?”
“Dr. Doyle—I think the same. I think it improper to treat the Word of God in that kind of way.—If a single individual, through error or mistake, did such a thing I might overlook it, but I should think it very wrong.”
I might bring living witnesses so to depose in multitudes. I might put upon that table Ecclesiastic after Ecclesiastic, ready to adopt these opinions and affirm this judgment; but evidence such as this, given without reference to any pending cause or for any temporary purpose, uttered as it were from the honored graves of wise and holy men, must be of power, if anything in the world can be so, to correct misconception and silence calumny and establish truth. I have labored, so far, to remove a prejudice calculated to work deep injury to my client and his cause, and I trust I have done something to gain for him and an impartial hearing. I wish you at least to believe on the authority of the facts I have feebly stated and the proofs I have most imperfectly arrayed, that the traverser is not to be condemned upon any assumption that the Catholic Church is the adversary of Holy Scripture, or that he must be its adversary because he is her Minister. If I have so far opened your minds that you can yield me a fair audience, and regard the merits of my case, my task is accomplished, and I have saved my client. For, on the simple truth of that case, and the evidence which really affects it, I rely for your verdict with an unflinching confidence. This is that case told in plain, brief words. The Redemptorists, of whom Father Petcherine is one, are an Order of religious men in the Catholic Church, devoted to the teaching of the people—to their moral teaching, and to that exclusively.—They lead lives of poverty and self-denial. They pass from place to place with incessant and enormous labor, toiling for God’s honor and the salvation of human souls, seeking no earthly recompense, rejecting all pecuniary remuneration content if they can obtain the poorest food and the humblest raiment. They are forbidden to preach controversy. They do not seek for proselytes. They do not go out on the highways to insult or irritate their fellow-men—to force their opinions upon others, and stir up evil passions, in the name of that Gospel of love, which should bind all humanity in one universal brotherhood.—They came to Kingstown. They labored in the pulpit and the confessional for many days, and a part of their teaching there, as everywhere, was aimed to induce their vast congregations to avoid the reading of obscene and immoral and infidel books. They have been in England, and they know that such publications are poured abroad in a foul and noisome flood upon its corrupted people, assailing everything that is sacred in our religion and noble in our nature—proclaiming property a robbery and marriage a bondage—familiarising men and women with crimes which should not even be named in a Christian land—encouraging adultery and incest, and making a jest of murder—mocking at all authority and trampling on all law—scoffing at morality as a folly, and religion as a fraud, and with open and unchecked audacity denying the existence of the Almighty God. With the horrible results of such things elsewhere the duties of these zealous Priests have made them too well acquainted, and they have sought to ward away the evil from the Irish people. So far that people, in its suffering and its poverty, has been full of hope in Heaven, and wonderfully free from the gross vices which have desolated other and more prosperous nations. Here, at least, infidelity has yet found no abiding place. We have deep reverence for religion and loving trust in the Redeemer of mankind, and, thanks to Divine Providence, there is still manly faith and the stainless purity of woman amidst—
The green hills of holy Ireland.
To maintain this faith, and to preserve this purity, the Redemptorist Fathers have held it their solemn duty to resist the introduction of evil books, creeping too fast amongst us, because they know that such books are devilish agents for the destruction of the bodies and the souls of men—that to the individual they bring debasement, and to the state decay—deforming the beauty and abasing the grandeur of man’s moral being, and making him a brutal sensualist and a godless reprobate, whilst they sap the foundations of social order and the authority of law, which have their only security in the high sanctions of a nation’s virtue and religion. Therefore, at Kingstown, where

the mission wrought vast improvement in the Catholic population, Father Petcherine preached against these books, and urged his hearers not only to abstain from the perusal of them, but, for the avoidance of temptation, to follow the example of the Christians of the Apostolic times, and bring them in and give them to the Priests. He did not preach against the Bible in any version—he did not ask that any copy of it should be delivered up—he abided strictly by the policy and by the law of his order, avoided all manner of controversy, and denounced immoral works, and immoral works alone. And the people obeyed his call, and multitudes of books were brought to him—pamphlets in bundles—infamous publications, which are weekly polluting the popular mind of England—translations of sensual novels from the French, vile English novels, whose very names are an abomination, and many others, and he directed the burning of the books so brought, in the full belief that they were all of the class he had denounced, and without the least conception that any Bible, of any version, was amongst them. This is the simple truth—consistent even with the facts of the case as already detailed in evidence—consistent with the preaching of the missionary, with all his conduct, and with all his words. He burned no Bible—he knew not that any had been burned—he would not have permitted the public and contemptuous burning of any, if he had learnt that any had reached his house; he is absolutely innocent of the act and of the purpose which the indictment charges. I asked one of the witnesses whether the book which I hold in my hand (“The Mysteries of London”) was not one of those amongst the bundles brought to Father Petcherine. And he answered that it was, and that multitudes of the numbers of it were heaped together. I might have further asked him as to other books of the same class and character, but I confined myself to this, as a sample of the whole. I have looked through portions of it; I had never seen it until I entered this court today; and I tell you that it presents a mass of bestial and revolting impurities, calculated, if sin can do so, to bring down God’s avenging wrath upon the unhappy people who, in thousands and tens of thousands, week after week, delight to wallow in them. Look at these obscene pictures; regard the tales of worse obscenity which they illustrate; consider the effects they must produce on the heart and understanding of the multitude; remember that they circulate through the length and breadth of England, and tell me if he is not a benefactor to our country who forbids the diffusion of their poison here? Of such books as these—more devastating than the pestilence, more terrible than interminable war, because they pollute the spirit of man and kill his immortal hopes—my client has been the enemy. Against these, he raised his testimony, in warning, and entreaty, and vehement denunciation, and deemed that he was laboring in his Master’s service, and advancing the highest interests of his fellow-beings, when he devoted them to the flames. In the mode of his proceeding there may have been ground for captious objection. It may have been misunderstood by honest men; but in itself, in its design and its results, it was wholly blameless.—Still, I desire to say that, however innocent it may have been, and was—! lament, and he laments, that, in a country such as this, occasion even of imagined offence should have been given to any man. By Father Petcherine none was intended; he did what he deemed an act of usefulness and duty; but it was open to misconception, and it was misconceived; and that which was done only in advancement of the public morals, has been taken as an insult to the opinion and the feeling of some of the Protestant community. For myself, I say with perfect truth that I regret this very deeply. I have been from my earliest days the familiar friend of Protestants. They were the companions of my boyhood, and the competitors of my youth. From them, I gained much of the secular knowledge and the training for public action which have enabled me to battle with the world.—And now they are not merely the associates of my daily life, but many of them my dear, and honored, and trusted friends. And though I am a Catholic, from the fullest conviction of my intellect, and with all the assurance of a docile and humble faith, I feel sincerely, claiming for myself full freedom of thought and speech, the respect which is due to the principles, the convictions, even the honest prejudices of those who differ from me. Therefore, I lament that any occasion of offence should have been given to any man through inadvertence, or want of knowledge, or consideration of the peculiar circumstances of this distracted kingdom.—And so does my Rev. client. It is his province and his duty to combat error and proclaim the truth, “unearring consequences.” But of the desire to treat with public contumely the opinions of any class of Irishmen he has been, and he is, incapable, as he is unconscious. And now let me ask you, having told my client’s simple tale as to his motives and his acts, is there any evidence, in this case, upon which you possibly ground a conviction? Does my statement commend itself to your understandings, as reasonable, and probable, and compatible with all the established facts which have been urged on your attention? You are not to presume the guilt of the accused—you are to presume his innocence, till guilt is proved against him. You are not to convict on suspicion, or on surmise, or the straining of evidence, or the suggestions of ingenious lawyers. Your conviction must go on testimony, positive, conclusive, and coercive—or it will be a mockery of law and an outrage upon justice. Nay more, in a case like this, in which the proof is, at best, circumstantial, so far as it affects the traverser, you are bound to exhaust all reasonable possibilities consistent at once with the facts and with his innocence, before you find him guilty. Regarding these principles, which are rudimental and settled in our law, ask yourselves, first—Were Bibles burnt at all? Is it quite clear to you that there has been no misconception or misrepresentation in this regard? Are you entirely certain that some of the witnesses to the fact may not be deceiving, and some of them deceived? Is it impossible that management and contrivance may have had to do with the production of those bits of a Bible that have been so ingeniously multiplied and so pompously displayed? But, suppose that one Bible and one Testament were actually consumed, and more, it is perfectly demonstrable there were not, according to the evidence, remains the question—is Father Petcherine answerable for that? He is not, if he did not counsel, or command, or knowingly aid in commission of the act; if his purpose was to destroy immoral books, and he was ignorant of the presence of the Bible and the Testament in the burning pile. What proof is there to fix him with such knowledge, command, or counsel? His lips are sealed; he cannot tell you what he knew, or thought, or purposed. Of all living men, he could aid you best to reach the truth on this vexed question, but he is accused, and he must be silent. So far as he is sought to be affected by counsel or command of his, I shall offer to you the most decisive evidence, which will relieve you from all difficulty; but of his knowledge

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Montreal, December 14, 1854.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 11, 1856.

NEWS OF THE WEEK.

After a long and stormy passage, the Canada, with dates up to the 22nd ult., arrived at Halifax on Tuesday last. We give a brief summary of her news.

In the Crimea, the Allies were inactive, whilst the Russians still kept up a warm fire from the North shore. The weather was stormy, and the troops were exposed to much inconvenience in consequence. The treaty betwixt Sweden and the Western Powers is concluded. Peace rumors are abundant; the present position of affairs is this.

Austria has communicated to the Allies certain suggestions—not published—as a probable basis for future negotiations. These suggestions, but considerably modified by the Allied Governments, having been sent back to Vienna, the Austrian Cabinet ultimately agreed to accept the so modified proposals. These were despatched on the 16th ult. to St. Petersburg; and, if refused there, France and England declare their determination to prosecute the war vigorously; and Austria menaces to cease diplomatic relations with Russia. The actual state of affairs is thus described:—

"France is less peaceful, and England less warlike than they seem."

Our relations with the United States are in a precarious position. The Washington Cabinet demands the immediate recall of Mr. Crampton; which, it is said, the British Government refuses. Then we have the misunderstanding arising out of two contrary interpretations put upon the Clayton-Bulwer treaty, giving rise to what is called the Central America question; so that, if inclined to quarrel, causes are not wanting. Let us hope however, that the good sense of the people will prevent such a misfortune as war betwixt Great Britain and the U. States.

"THE AUTOBIOGRAPHY OF A WESLEYAN METHODIST (Formerly a Roman Catholic), containing an account of his Conversion from Romanism," &c. E. Pickup, Montreal.

The reasons why Catholics abandon their religion for Protestantism are so well known, and so generally appreciated, that it was hardly worth while for the Rev. Mr. Cooney, Methodist Minister, to enter upon the details which this little work contains. His case is a very common one; and we do not think that he has much improved his position by divulging the motives which prevailed with him to abandon the religion of his fathers. We will however let him speak for himself.

The author was, as he tells us, born in Dublin of Catholic parents, and was himself brought up a Catholic; though, by his own showing, either he must have been very ignorant of the teachings of the Catholic Church whilst in her communion, or be very regardless of truth now that he has abandoned it. Of this we will give an instance. Speaking of the piety of his Popish mother, and himself in his younger days, he says:—

"We both endeavored to walk uprightly in the sight of God—our great aim was to please God, in all we did; and in all we said. We were ignorant of the righteousness of God; and we sought to establish our own righteousness. Of the great doctrine of salvation by faith we knew nothing; we foolishly imagined we were to be saved by our own works."—p. 42.

Now if this be a true representation of Mr. Cooney's spiritual state whilst a Catholic, it only shows that he must have a very ignorant one indeed. But he tells us that, at one time he studied for the priesthood. He must then have read the Decrees of the Council of Trent, which expressly teach that "without faith it is impossible to please God;" that no work of ours, nothing we can say or do, can—except through the infinite merits of Christ—be in any sense meritorious of salvation, or a supernatural reward—and "that no one can be just, unless he to whom have been communicated the merits of the passion of Our Lord Jesus Christ."—Conc. Trid. Sess. VI., c. vii. Now we can hardly suppose that Mr. Cooney was ignorant of these things; we can hardly imagine that he does not know that the Catholic Church does condemn, and always has condemned, the proposition that man can "be saved by his own works" independent of the merits of the Redeemer; we can not suppose him never to have read the service of the Mass, wherein the priest—after praying in the name of all present, that the Lord will vouchsafe of His mercy to give to us sinners upon earth some part and fellowship with the Saints in bliss—adds:—"into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thy own gra-

tuitous pardon—through Jesus Christ Our Lord."—Canon of the Mass. We say that we can hardly suppose one who had made his studies for the priesthood to have been ignorant of all these things; we must therefore conclude that what he tells us about his Popish ignorance of the "righteousness of God," and of "foolishly imagining to be saved by his own works" is—not to put too fine a point on it—a Protestant lie, for the purpose of palliating his apostasy, by attributing to the Church doctrines which she expressly repudiates, and formally condemns; as in the following canon, which is the first De Justificatione:

"Si quis dixerit hominem suis operibus, quae vel per humanam naturam, vel per legis doctrinam fieri, absque divina per Jesum Christum gratia, posse justificari coram Deo—anathema sit."—Conc. Trid. Sess. VI., Can. I.

Such then being the teachings of the Church, both in her Liturgy, and in the Decrees of her Councils, in all her catechisms, and public instructions, it is impossible for us to believe that Mr. Cooney, whilst a Catholic, was so ignorant as to imagine that he could be saved by his own works—that is—independent of the merits of Our Redeemer. It is therefore impossible for us to attach any credit to his other statements, or explanations of the motives by which he was induced to Protest against Catholicity. But let us see what were the events which immediately effected his conversion to Protestantism, as recorded at pages 61, 62, and 63 of the work before us.

After the death of his parents, Mr. Cooney emigrated to the Province of New Brunswick, where he resumed his clerical studies. A vacancy in the representation of the County of Northumberland having occurred, Mr. Cooney, contrary to the wishes of his Bishop, Dr. McTearin, used his influence—which he gives us to understand was great over his countrymen and coreligionists who "regarded him with great reverence"—in support of one of the candidates, Joseph Cunard, Esq. "His Lordship"—the writer goes on to say—"was highly displeased with my interference, and condemned it in no very measured terms. I could not endure this," [page 63]; and so the Church lost a valuable servant.

His ecclesiastical superiors were themselves, so he tells us, in the habit of exercising their influence for political purposes; and their "duplicity" in condemning similar conduct in him:—

"Induced a new train of thought and reflections; or rather aided the development of sentiments and feelings, that had already begun to exercise my mind. Previous to this, I had endured a good deal of anxiety.—I had begun to entertain doubts concerning the principles in which I had been educated. These often and sorely perplexed me; sometimes I thought they were temptations; and that the enemy was thus permitted to buffet me for my faults. These painful surmises occasioned me great distress; I prayed—weped—fasted; but all in vain. I found no relief; at other times, these suggestions seemed to come from another source, which I could neither understand, nor designate. It was, however, evident to myself, that my religious views, from some cause or other, had undergone a great change; and hence without a pang, or even a regret, I abjured the clerical office, at once, and for ever: and in a short time after, I withdrew myself from the Romish church altogether."—p. 64.

And thus Mr. Cooney became a Protestant; "but," he adds, "I had no religion." Therefore, by his own showing, it was not from religious motives, not with the aim of serving God in all he did—his "great aim" be it remembered, whilst he was a Catholic—that he abandoned the Catholic Church. His conversion to Methodism occurred some years subsequently to his becoming a Protestant, and is thus explained.

In 1831, he joined a Methodist society in Miramichi, but apparently without having "got religion," for he was still "a seeker." Whilst in this situation he went to Halifax, N.S.; when "the Lord was pleased to pour out His Holy Spirit upon the Wesleyan Society and Congregation." There was a great Revival Meeting, at which he attended. But we will let him speak for himself.

BROTHER COONEY ROARS—NO GO.

"I sought the Lord, but I found him not. On a Tuesday evening, I met in class; I went thither with a heavy heart. When it came to my turn to speak, I thought my heart would break. I wept aloud, nay I roared."—p. 83.

This may probably have proceeded from the state of his bowels; in which case ginger or peppermint might, if taken in time, have been of service. But whatever the cause, in spite of his "roaring," Mr. Cooney got no religion on Tuesday. On Wednesday he tried his hand at it again, and this time:—

BROTHER COONEY EXPERIENCES RELIGION.

"On Wednesday evening I went to the prayer meeting in the school room, determined to wrestle, and never to give up until my soul should be set at liberty by his victorious love. The meeting was a most gracious one. . . . I felt that we would witness signs and wonders. . . . I felt a hungering and thirsting after salvation—a most vehement desire, &c.

"At length the time arrived that I so much longed for. The minister conducting the service invited any who were penitent to come forward."—p. 84.

We need hardly pursue this blasphemous rignarole any further. Mr. Cooney "got religion" and went home "truly happy." His "earthen vessel was full."—Ibid.

Having thus followed Mr. Cooney from the Egypt of Romanism, through the desert of no-religion—at all Protestantism, to the Ganaan of Methodism, we will proceed to give a few details of his experiences in that blessed land. In May 1837 he was ordained; and in June of the same year, he took unto himself a wife—an event "that almost invariably follows the ordination of a Wesleyan minister."—p. 97. He went on circuit, as it is called, or itinerant preaching holding forth, sometimes from an empty barrel, sometimes from an inverted pig trough. His skill as a controversialist was great, so that no man might stand against him. He utterly routed the Calvinists, and put to flight the Milltownites, the Millerites, and

* Our Devil's remarks upon Mr. Cooney's "earthen vessel" and that he should have emptied it are irrelevant, unscriptural, and betray a sad want of "sanctuary privileges."

other daring seceders from the true Zion. Indeed, about this time his eyes were opened; and it was given unto him to see the darkness in which all religious denominations save his own were plunged.—On the Millerites—a Protestant sect named after its founder Miller, as the Wesleyans are called after their founder Mr. Wesley—Mr. Cooney is very severe:—

"I have witnessed scenes myself that would disgrace dancing Derivishes, and make Harlequins blush with shame. Kicking, jumping, pounding each other, shrieking, and so forth, were among their common rites and ceremonies. They evinced their renunciation of the world, and attested the truth of their creed by selling everything at the highest price. Their charity consisted in getting for themselves all they could; and their meekness and gentleness were forcibly displayed in the manner in which they abused and denounced all who differed from them."—p. 119.

Of course Mr. Cooney was a model of propriety in the sanctuary; and the services of his meeting-house presented a marked contrast to those of the obnoxious Millerites. As witness the following:—

THE REV. MR. COONEY TRIES TO GET INTO A FLOUR BARREL.

"The late Rev. S.—B.—, then superintendent of Charlotte Town, and myself went to hold a missionary meeting a few miles from town, at a place I think called "Little York." The meeting was held in a barn half filled with hay, and with different kinds of grain lately gathered in. When we arrived, the building was crowded with people; some huddled together upon the hay and corn, and others on every kind and description of seats, arranged on the floor. The pulpit, a dilapidated flour barrel, stood in a corner, bottom up, and a Bible and hymn book, both the worse of wear, placed upon it. To this quarter we made our way as best we could, and at length gained our position. Mr.— then took the Bible and hymn book off the barrel; turned it upside down, and very gravely told me to get into it. I tried, but could not succeed; tried again, and down came barrel, preacher and all; some shouted, some cried glory, some one thing, and some another; the people seated on the hay and grain became excited, and came sliding and rolling down one after another, but in the midst of all this involuntary and harmless disorder, some one struck up a tune, and in a few minutes the troubled waters were assuaged, while several voices sung, as only English voices can sing, these defiant and animating words,

"We are soldiers fighting for our God,
Let trembling onwards fly,
We'll stand unshaken, firm, and fixed,
For Christ to live and die;
Let devils rage, and hell assail,
We'll fight our passage through;
Let foes unite, and friends desert,
We'll seize the crown, our due."

The service now commenced; God poured out his spirit in a very copious manner. The word fell with power on the whole congregation, some fainted and swooned away, others cried for mercy; some clapped their hands and shouted for joy; and the whole place seemed to be filled with the presence and glory of God."—pp. 213, 214.

THE LORD BLESSES THE REV. MR. COONEY ON A PIG TROUGH.

"Shortly after this, while I was preaching in another part of the Charlotte Town Circuit, I experienced a very novel species of interruption. I cannot remember the name of the place; the meeting, however, was held in a very large room, in a farm house, and a kind of clothes line was drawn across the room, in a horizontal direction with where I stood. The apartment was rather long, and crowded with people; and as I stood on the floor, I suppose some at the extremity of the congregation could not see me. I observed a man in the congregation with his chin resting very composedly upon the clothes line. He appeared to listen very attentively, and as one that loved "the joyful sound" but still he would frequently withdraw his eyes from me, and look all through the apartment—then at me, as if he was measuring me; and at last he cried out, in a very earnest and impassioned manner, "that man is not tall enough to be a minister;" he is too short to preach the Gospel;" and without more ado, he forced his way through the crowd and went out, but soon returned, bearing a pig trough on his shoulder; and putting it down, inserted of course, very good naturedly and devoutly said, "there, Brother, stand on that, and may the Lord bless you." And the Lord did bless me, and bless his word and gave us a fruitful and a blessed season."—pp. 214, 215.

Like St. Paul, and other faithful preachers of the Gospel, Mr. Cooney has met with many hardships and privations. As specimens of what Methodist Ministers are sometimes called upon to undergo, we cite the following heartrending details:—

"On one occasion I was entertained by a zealous young brother, now in the Canada Conference. He occupied the house, previously the residence of a married preacher and his family; but as my host was a probationer, and dwelt alone, we had the whole mansion to ourselves. So, at least, I thought, but as the sequel proved, I was grievously mistaken. The rats and the mice maintained their right to a joint-proprietorship; and during the night these tenants in common, carried on their nocturnal revels in so obstreperous a manner, that we scarcely closed our eyes or got one moment's rest. We would not have been so wakeful, I suppose, if we had supped a little more substantially."—pp. 297, 298.

More harrowing is the following:—

"While on a missionary tour through the lower parts of Western Canada, I met with an adventure, such as I had never met with before. I had to seek repose, the best way I could, in a bed far too short for me. This was a serious grievance; and one, too, upon which I never reckoned. It is well known that I am not one of "the Anakim" not by any means unusually tall, and yet, in this instance, I could not obtain a bed long enough; there was no help for it. I thought upon Procrustes, and what he had to suffer, and this reconciled me to the inconvenience. The room was small too, but then I am not very large myself; and why should there not be small rooms as well as small men. It was not scrupulously neat either, but that is neither here nor there, what I felt most tried by was this: there was a very large tomb-stone, standing upright at the foot of the bed, with a very long and pathetic epigraph inscribed upon it, surmounted by a very lugubrious looking device, rudely executed. This [was my first and last encounter with limited upholstery, and church-yard sculpture.

"In the morning I felt rather uncomfortable, and not much refreshed; but by the time I had breakfasted, all was right again; except a little unpleasant sensation that I felt, something like what is called growing pains, but of course not growing pains."—pp. 299, 300.

Well may the Rev. Mr. Cooney exclaim, when dwelling on the trials of the Missionary, "that the devoted herald of the cross has to pass through many vicissitudes and dangers." That he has "to endure perils in the wilderness, perils in the deep, and perils in the city."—p. 296.

From the above extracts, it will be seen that Mr. Cooney's experiences have been of an exciting, and deeply interesting kind. Some of his stories are a little deficient in point however—what the profane call "twaddle"—as for example the following, illustrative we suppose of the power of prayer:—

BROTHER MOSES PRAYS A TOM CAT INTO VITS.

"The other occurrence was as follows:—There lived in Montreal, some years ago, an old colored man named Moses: a member of the Methodist Church, and very pious withal. Like many of his class, he was a man of warm passions, and very easily excited, as the congregation, that then assembled in Griffintown chapel, could testify. Well, the Rev. Mr.—, then one of the Wesleyan Ministers in Montreal, in the course of his pastoral visitations, called on Brother Moses. After a little appropriate conversation, both repaired to a back room that communicated with the shop, in order to have prayer. The room had no windows in it, and was consequently very dark; and in the darkest corner of this dark room, Moses had his bed. At this bed the minister and he knelt down together, and while the former was pouring out his soul in fervent supplication, the sacred fire fell on both of them. Moses held in as long as he could, but it was no use; the fire burned within him so intensely that it must have vent, he shouted with all his might; when lo, a cat that had been lying on the bed, enjoying a comfortable nap, suddenly jumped up, and sprang out over their heads, and vanished away."—p. 300.

After the above specimens of Mr. Cooney's style and principles, we need scarcely add that he has a great compassion for Romanists, a lively abhorrence of Puseyites, and a profound contempt for all sects save his own. He is fully convinced of the validity of Wesleyan ordination; and upon the subject of Baptism, prefers sprinkling to immersion, as "more convenient." In illustration of this, he instances the case of a "Baptist minister incapable of performing the service, being liable to be seized by cramp, when in the water. He has been inefficient in this particular for many years."—p. 282. In consequence, many persons had been kept waiting to be baptised "for nearly three months."—Ib. This, it must be admitted, places the peculiar tenets of the Baptists in a novel light. Souls might be lost, because the minister was rheumatic or subject to cramps.

But really we fear that we are inflicting too much of the Rev. Mr. Cooney on our readers. Now the rest of his nets, are they not written in the book of his Autobiography?—which may be had for the sum of one dollar from Mr. Pickup, by any one who has more money than brains; and is willing to throw away his cash upon such a contemptible farrago of egotism, twaddle and ankle drivelling.

TRAVELS IN ENGLAND, FRANCE, ITALY AND IRELAND, by the Rev. G. F. Haskins. Boston, P. Donahoe. Sadlier & Co., Montreal.

We took up this work with the expectation of finding therein a true and impartial picture, as far as it goes, of the countries visited by the author; and we were not disappointed. Neither biased by prejudice, nor blinded by passion, the accomplished author describes what came under his observation with the clearest accuracy, and in the most graphic style. His work is the first step towards supplying a desideratum long felt by Catholics. His object in writing it he briefly states in the Preface. "I have not written this little book," says he "for the learned, nor to seek fame as an author; but to contribute a mite towards supplying a remarkable deficiency in our Catholic literature. The Catholics of this country, though for the most part poor, are fond of reading; many religious works, and some few histories, and tales, and political essays are the principal books within their reach. Books of travels they have none. With regard to the customs and doings of other nations, they have little means of obtaining information except from Protestant tourists. But these productions, even the best of them, are so well seasoned with sneers and misrepresentations, perhaps unintentional, of the practices, ceremonies, customs, &c., of Catholic countries, that, instead of being instructive, they are pernicious and dangerous. As an offset to some of these journals and tours, I have prepared the following pages, as the impressions and experiences of a Catholic traveller, and nothing more."

Such being the object which the writer had in view, it will easily be understood that he has "naught extenuated, nor set down nught in malice." He has mainly applied himself to remove the mass of undeserved odium heaped for years and years on the Catholic nations of Europe by wilfully blind tourists—who, in their ignorance or malice (generally speaking both) contrived to deify the Protestant countries, at the expense of the faithful nations and people of Catholic unity. With regard to the latter, Mr. Haskins has simply removed the veil which has long hid their virtues and their merits from the bulk of the reading community; showing them, as well instructed Catholics have always known them to be, far ahead of their Protestant neighbors in all the concomitants of real civilization. Of Protestant England—Protestant by excellence—he gives the good as well as the bad—willingly acknowledges anything commendable which he there saw, and skims lightly over the painful subject of its festering vices. After visiting some of the principal cities of France and Italy—giving a graphic and touching description of the countless religious and charitable institutions existing in each, and devoting, as in duty bound, a large space to the glorious centre of Catholic unity—the Eternal Rome—the seven throned Queen of modern, as of ancient civilization—he returns to England on his way to Ireland. Lastly he describes that fairest and most unfortunate but most venerable island—venerable in the truest acceptance of the word. And here let us pause with him on the threshold of the glorious temple built by the blessed St. Patrick, fourteen hundred years ago; while we thank him in the name of Catholic Ireland and her widely scattered children, for the generous meed of justice he has so freely rendered to that much despised, much calumniated, and little known country. For there are few, who like this noble-hearted stranger, visit poor Ireland with a determination to find out the moral greatness of her Christian population, beneath the cheerless aspect of desolation which every where meets the eye: For there are few amongst the hords of tourists who annually explore the beautiful recesses of the country, who have a head and a heart capable of estimating Ireland's real and most distinctive beauties; or of fathoming the won-

ders of her mysterious existence, past and present. This Mr. Haskins has done; diving down, down below the surface of present appearances, into the far depths of the national heart, and judging effects by their causes. We should like to give some extracts from this portion of the work, did space permit; but we must make room for one, as a favorable specimen of the author's style. He is describing his emotions on approaching the Irish shore after a pleasant voyage from Liverpool:—

"As I stood on the deck of the 'Iron Duke,' inhaling the fragrant land breeze that rippled the glassy surface of the bay, thoughts kept crowding and crowding upon me—thoughts which I could not banish if I would, and would not if I could. Not so much the surpassing beauties of Dublin Bay; nor the lordly hill of Howth, and the glens and mountains of Wicklow, and the distant hills and verdant vales of Meath; not the islands, and bluffs, and friendly light-houses along the coast; not the villas and gardens, that grew every instant more distinct and beautiful as we bowled along; not the sandy beach, hard and clean as tidy as a housewife's floor, nor steep banks, and stately promontories; not these, I say, so much engrossed my mind, as the single, solitary fact, that I was now, at last, in good, glorious Ireland. Ireland, all hail! Thou art to me no stranger. Full well I know thee. I have known and honored thee from my earliest childhood.—Well do I remember the delight with which I read, and the ardor with which I learned, the speeches of thy orators, statesmen, and patriots—of Burke, and Grattan, and Curran, and Sheridan, and Emmet, and Russell, and Phillips; and how afterwards, a student in a Protestant College, I glowed over the works of Dean Swift, and Sterne, and Tom Moore; and sympathized with thy bravest sons, in their repeated struggles for freedom; and admired the exploits of thy warriors and men-at-arms—thy Brian Boromha, and Malachy, and O'Briens, and O'Neills, and Sarstfields, and McCarthy, and Fitzgeralds, and O'Reillys. Never can I forget the little Irish boy, my own pupil, who in exchange for the letters I taught him, first taught me Christianity; nor the Irish servant in my paternal mansion who first made me acquainted with a Catholic priest—the Rev. Mr. Taylor—whose memory is venerated in Boston; nor the Irishman in my father's employ, who lent me Catholic books, and a Catholic paper printed in Hartford; and in whose house I made the acquaintance of the late William Wiley, who afterwards became my spiritual counsellor and father, and received me into the bosom of the Catholic Church—saying to me, as the Son of God said to the paralytic, 'My child, be of good cheer; thy sins are forgiven thee.' Solomon says, 'One may be rich, though he have nothing.' This is true of thee land of Erin! Outwardly thou art in rags, poverty-stricken, famine-stricken, and bleeding under blows inflicted by legal persecutors and unfeeling butchers; but within, all bright and glorious, true as the needle to the pole, faithful even unto death awaiting the crown of life. Truly thou art a land of saints; for I do believe that no nation on the earth hath sent, and doth yearly send, so many saints to heaven. Thou art a vast seminary for the education of bishops, priests, and apostolic men, who go forth into all the world, and proclaim the Gospel to every creature. Thou art a golden, immortal flower, blooming amid thorns, and sending forth thy winged seeds, on every breeze, to gladden other nations, and to plant the faith in other lands."

Speak now, ye American Catholics, who grudge to Catholic Ireland her rightful meed of praise—who adroitly administer to her a small dose of praise embittered by a large infusion of contempt—speak now and say if this be true;—are these words of your gifted countryman either false or misapplied?—They are neither, and ye know it; though ye will not admit the known truth, because ye are jealous of the share which that missionary nation has had in the formation of your own Church. The old Catholic nations of Europe are ever ready to acknowledge Ireland's claims to a pre-eminent rank amongst them; but you, wrapped up in a narrow swathe of prejudice cannot afford to acknowledge your indebtedness to one of the oldest and most purely Christian nations that Christendom numbers to-day. Shame on such paltry jealousy! Go and take a lesson from the wise and true-hearted of your own nation, and learn to respect a people whom God himself respects; for in that He has for centuries chastised them with an unsparing hand—"they are sons and not bastards."

We earnestly hope that every Catholic who can read English, and, above all, every Irish Catholic will make it a point to have a copy of this most useful work.

BROWNSON'S REVIEW for January—New Series—has been received; but we regret that want of space compels us to postpone until next week a notice of its contents. It is impossible not to admire, and to feel grateful to the talented editor of this Review for the noble stand he makes as a Catholic writer, against the enemies of the faith; though Non-Americans may feel inclined to differ with him in his estimate of the excellence of "Young-Americanism." However, we must remember that Dr. Brownson is an American; and that it is as reasonable for an American to love America, as for an Irishman to love Ireland; provided always that the *amor patrie* be kept subordinate to the love of the Church. Differing then on several important points not connected with religion, with the Reviewer, we heartily wish him a happy new year; and abundance of subscribers to the New Series of his Review. We should be glad to hear that a copy of it was to be found in the house of every Catholic in Canada, despite of its "Natyre" proclivities which we regret; but which cannot prevent us from hailing it as the leading Catholic periodical on the American Continent. For sale at Messrs. Sadliers.

LIVES OF THE EARLY MARTYRS. By Mrs. Hope—written for the Oratorian Schools. D. & J. Sadlier, New York and Montreal.

There is no reading at once so interesting and, to the Catholic especially, so useful, as the records of the patience, and constancy of the Christian Martyrs. From them we learn how to comport ourselves like brave soldiers of the cross, and by them are we stimulated to imitate the heroism and ardent charity of those whose sufferings are therein recorded. We therefore hope that these *Lives of the Early Martyrs* may meet with many readers in Canada. In many respects the position of Catholics of the XIX

century amongst a Protestant population, resembles that of the early Christians during the reign of the Heathen Emperors; and though, thank God, the malice of our enemies is much circumscribed by the changes that since then have occurred in the State, and in Society, it is still as rancorous as ever; and waits but the opportunity to show itself as cruel and unscrupulous as in the days of a Diocletian.

We have received from Mr. Armour of Notre Dame Street, a very handsomely executed Counting House Almanac.

We must take the liberty of telling the *Commercial Advertiser* that he is guilty of a gross and wilful violation of truth, in asserting that the TRUE WITNESS says, that, at the late fire in the property of the Nuns, "the engines were designedly unfit to work, that several of the Fire Companies composed of Orangemen would not assist to save Roman Catholic property; that the hose were deliberately cut to prevent the engines from working."—*Commercial Advertiser*, 7th inst.

We said—and we are in a position to prove what we said—that at the fire in question, the engines were of little or no assistance, and that several of the Fire Companies did not assist to save the property of the Nuns. We said that the hose were, either cut, or in a scandalous state of repair; disgraceful to the men in charge of them, disgraceful in the highest degree to the lubbards through whose negligence or ignorance, the gear of the Fire Department was permitted to be in such a shameful state of inefficiency.

We therefore asked for an investigation—whereupon the *Commercial Advertiser* exclaims:—"An investigation of what? Let us have the accusation first." We reply that we have already answered these questions.

The accusation is this—That, on the night of the 27th ult., when called to extinguish a fire, the Fire Companies did not do their duty; either from ill will, or because of the defective condition of their gear.

We call for an investigation, in order that the public may know to what causes to attribute this inefficiency of the Fire Department on the evening in question; whether to the malice, or the lubbardly mismanagement and neglect, of those to whom the custody of the material of the Fire Companies is entrusted; and that thus, the grave suspicions which now exist may be allayed if unfounded, and that proper measures be taken to prevent the recurrence of such a scene of confusion, bungling, and general incompetence, as was displayed by the Fire Department on the night of the 27th of December.

The *Commercial Advertiser* asks, if it is "an unusual thing at the commencement of winter for engines and hose to get out of order under the best of management?" We reply—yes; and that under good and efficient management, neither hose nor engines would ever be permitted to get out of order, either at the commencement of winter, or in the middle of summer. If our present Fire Companies cannot keep all their material in perfect order, ready for service at a moment's notice, in all seasons of the year, they are a lot of bungling old women, to whom it is absurd to entrust the safety of our City; and the sooner they are sent packing about their business, as a set of "incapables," the better for themselves, and the citizens generally. There is, there can be, no excuse for hose or engines getting out of order; for it is the duty of the persons in charge of them to keep them always in order. What should we think of a captain of artillery in the Crimea, pleading before a Court Martial as an excuse for the non-effective state of his battery in position before the enemy, that "his guns were out of order!"

We regret to see that there is a disposition to hush up this very disgraceful piece of business; that, with the exception of the *Patrie*, not one of our City cotemporaries dares to allude to it; whilst the *Commercial Advertiser* openly scouts the proposition for a public investigation. It will become then the duty, as it is the interest, of the Insurance Companies, who have taken risks on Montreal City property, to see that this business is not allowed to rest here; for, it is no use mincing matters, or, in defiance of facts, pretending that our Fire Department is in an efficient state, so long as the events of the 27th December remain unenquired into, and unrebuked.

* The French Fire Companies worked like men.

We would remind our readers that, on Sunday next, a meeting of the Irish Catholics of Montreal will be held, immediately after High Mass, in the St. Patrick's House, for the purpose of appointing two delegates to attend the Convention of Irish Catholics to be holden at Buffalo in the month of February next. The object of this Convention being to direct the Irish emigrant in the choice of a home, and to aid him in his struggle for independence, it is to be hoped that the meeting will be largely attended by the Sons of St. Patrick in Montreal; who we are sure will upon this occasion emulate the zeal of their countrymen in other parts of this Province. Both as Irishmen and as Catholics they are interested in carrying out the views so ably advocated by the Very Rev. Dean Kirwan of London.

* The French Fire Companies worked like men.

Our columns are this week, for the most part, occupied with the details of the prosecution of Father Petherine by the Protestant Government of Great Britain. But as this trial is, on more accounts than one, deeply interesting to Catholics, we trust that our readers will excuse the absence of other, but less important matter.

PETERBORO' ELECTION.—The writ has been issued, and the 14th inst. fixed for the day of nomination. The knowing ones back Mr. Conger against the field.

LECTURES.—We beg to call the attention of our readers to the advertisement of Mr. Murphy's Lectures on Astronomy, the first of which will take place on Monday evening next, in St. Patrick's Hall.—These Lectures will be illustrated with astronomical diagrams by the aid of a Phantasmagoria Lantern. We may add that some of these diagrams are worked by rack and pinion, and represent the natural movements of the Solar system, and other objects of celestial phenomena. We may here remark that, as his lecture last year was well attended and very interesting, we trust that there will be a good attendance on the evenings of his lecture this season.

We would again remind our readers of the Young Men's St. Patrick's Association's Soirée on Tuesday next. "Good wine"—so the proverb says—"needs no bush"—and an Irish Soirée needs no recommendation from any body. It is one of those good things that recommend themselves.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.—At the monthly meeting of this body, held on the 3rd inst., the following gentlemen were elected to fill the vacancies occasioned by the resignation of the late President, and the changes made in consequence:— President—Charles W. Sharpley. First Vice—Frederick Dalton. Second Vice—Joseph Curran. Member of Committee—John Houlihan.

It is said that the French Emperor has conferred the Cross of the Legion of Honor upon M. Taché and T. S. Hunt, Esq., of the Provincial Geological Survey Department.

The *Avenir* is the organ of the *Rouges*, or Yankeeified French Canadians; a miserable set of creatures who because they are out of office, call themselves "patriots," and who would barter away their nationality and Canadian independence for a mess of beans and pork. What our Irish friends might expect if this party were in power, they may judge by the manner in which it treats them whilst in opposition, with eyes wistfully cast upon the good things of the Ministry. Thus the *Avenir* speaks of the Irish Catholics as the "vilest—plus infimes—population of the British Isles—who have brought with them to Canada, only pestilence, cholera, and a deluge of evils." No wonder the *Avenir* hates the Irish. They are Catholics, and are therefore not likely to make pious tools in the hands of demagogues; or willingly to place their necks beneath the yoke of Yankee democracy, under the weight of which their brethren in the United States are now groaning.

THE ST. SYLVESTER AFFAIR.—The three men charged with the attempt to upset the train with the soldiers on the St. Sylvester expedition, have, after a careful examination, been discharged from custody; there not being the slightest grounds for supposing that the occurrence was not the result of mere accident.

Mathew Hopkins, a lad about 19 years of age, one of the persons accused in the Corrigan case, has surrendered himself to take his trial at the approaching Criminal Term, which commences on the 20th inst. It is thought that his example will be followed by the other accused.

Parliament, it is rumored, will meet at Toronto for the despatch of business on the 15th of next month.

PERTH CATHOLIC INSTITUTE.

A special meeting of the Perth Catholic Institute was held on the 23rd inst.

The meeting was called by the President, the Very Rev. J. H. McDonagh, who presided on the occasion. His reverence, after having called the meeting to order, stated the objects for which he had called them together, viz., to consider the project of the Very Rev. Dean Kirwan of London, C.W., of holding an Irish Convention at Buffalo on some early day, to adopt measures to aid and direct the Irish immigrant in making a permanent home in America. This, said his reverence, should be a subject of deep interest to every true Irish Catholic; and it is one which has been too long neglected. But he trusted that the proposed Convention would be held, and that it would not separate until it had decided upon some practical system for the accomplishment of so good and holy an object.

This advice was well received by all present; and after much and careful consideration, the following Resolutions were unanimously adopted:—

"Whereas the Members of this Institute have learned that a Convention of Irish Catholics is to be held at Buffalo on some day hereafter to be named, for the purpose of aiding their co-religionists in making a permanent settlement in America; Resolved—That we will, at our next Regular Meeting, appoint two delegates to attend said Convention."

It was also Resolved—"That the proceedings of this meeting be published in the TRUE WITNESS, American Cell, Toronto Mirror, and Ottawa Tribune."

(Signed) JAMES LENTHAN, Secretary. Perth, C.W., 27th Dec., 1855.

COLONIZATION MEETING.

(From the Ottawa Tribune.)

Pursuant to notice a Meeting of the Irish inhabitants of this city was held on Friday evening, the 24th ult., for the purpose of electing delegates to represent this city at the Convention to be held in the city of Buffalo. The attendance was numerous and respectable. On motion of J. H. Burke, Esq., seconded by James Leamy, Esq., H. J. Friel, Esq., was called to the Chair, and Mr. J. D. McDonnell requested to act as Secretary.

Mr. Friel explained the object of the Meeting in his usual eloquent and lucid style. The following resolutions were then carried unanimously:—

Moved by J. H. Burke, Esq., seconded by Mr. R. C. Bennett.

Resolved—That whereas it has been publicly proposed through the medium of the press, that a convention of delegates from the Irish inhabitants of Canada and the United States, should be holden at some central place, the object of which convention is declared to be, to promote the set-

tlement on land of such of the Irish people as may desire to become agriculturists, and to determine on a suitable location for a colony to be formed of the Irish people scattered over the States of the neighboring Union and this Province, it is hereby resolved that this meeting cordially approves of the propriety of such a convention, and is prepared to co-operate with all laborers in such a praiseworthy cause for securing the attainment of the proposed ends,—Carried unanimously.

Moved by James Leamy, Esq., seconded by Mr. R. Doherly.

Resolved—That in view of the many advantages which the Valley of the Ottawa offers as a field for colonization, it is expedient and proper that this section of Canada be represented by two delegates at the proposed convention,—Carried.

Moved by Mr. Ronayne, seconded by Mr. R. C. Bennett.

Resolved—That H. J. Friel and J. H. Burke, Esq's, be the accredited representatives of the sentiments of the Irish inhabitants of Ottawa; and they are hereby delegated to act on their behalf, to using their own judgement and discretion in all matters submitted for the consideration of the assembled delegates,—Carried.

Moved by Mr. Cunningham, and seconded by Mr. J. Heneey.

Resolved—That in view of the necessity which exists for a local organization, to advise, counsel and inform all persons who seek to become settlers in the valley of the Ottawa, this Meeting hereby constitutes itself a Colonization Society, to be called the Ottawa Colonization Association, and that a Committee be named to draft a constitution and Bye-Laws for the guidance of said Association; said Committee to be composed of James H. Burke, R. W. Scott, H. J. Friel, J. L. P. O'Hanley, and Edward Smith, Esquires, with power to add to their numbers.

Moved by Mr. W. Kennedy, seconded by Mr. W. Keogh.—Resolved—That this Association meet on the first Friday in January, to adopt the constitution and Bye-Laws, and to elect officers of the said Association.

Moved by J. H. Burke, Esq., and seconded by Mr. Michael Bamrick.

Resolved, That Delegates from Pembroke, Renfrew, Aylmer, Onslow, Buckingham, Portage du Fort, Pakenham, Fitzroy Harbor, and such other towns or villages as desire to be represented, be invited to this City, on Friday, the 18th day of January next, for the purpose of organizing an active co-operation between the people in the Valley of the Ottawa, and to have their views fully represented in the Convention.

It was then moved by Mr. William Reynolds, seconded by Mr. M. Ronayne, that H. J. Friel, Esq., do leave the Chair, and that J. Leamy, Esq. be called thereto, which was carried. A vote of thanks was then passed to Mr. Friel for his able conduct in the Chair. The Meeting then adjourned.

REMITTANCES RECEIVED.

S. Mountain, J. Gavin, 10s.; D. Farmer, 10s.; Portland, C.W., W. Moran, 2s. 6d.; Baltimore, C.W., H. Cahilly, 6s. 3d.; St. Polycaire, Rev. J. Chabot, 15s.; St. Vincent, J. Cleary, 6s. 3d.; Huelly, D. Hogan, 10s.; Belleville, J. A. McGillis, 6s. 3d.; Bath, F. McManis, 22 10s.; Kingston, J. Lowry, 5s.; Howick, J. Devine, 21 8s. 1d.; St. Catharines, C. E. Rev. W. Dunn, 12s. 6d.; Rawdon, R. E. Concanan, 12s. 6d.; Burdick Rapids, M. Donohue, 5s.; Langdon, L. O'Reilly, 12s. 6d.; Brockville, R. M'Sween, 12s. 6d.; St. Hyacinthe, Rt. Rev. Dr. Prince, 12s. 6d.; Eastport, U. S., J. C. Moore, 21 5s.; Hull, P. Davey, 21s.; N. Plantagenet, Rev. T. O'Boyle, 15s.; St. Thomas, P. Gobier, 15s.; St. Raphael, Rev. J. McDonnell, 15s.; St. Martin, M. A. Primeau, 12s. 6d.; Toronto, Very Rev. J. B. Bruyere, 12s. 6d.; do., J. Emsley, 15s.; Sarrington, J. M'Vey, 10s.; Ottawa City, C. & R. M'Donnell, 21 5s.; St. Nicholas, J. B. Rousseau, 10s.; Brantford, Rev. J. Ryan, 10s.; Onabrook, P. Lynch, 6s. 3d.

Per T. McCabe, Peterboro—W. Morgan, 10s.; J. Maguire, 5s.; A. P. Thompson, 10s.; T. Martin, 5s.; R. Maloney, 5s.; J. Murphy, 5s.; T. Buck, 5s.; J. Hafty, 5s.; J. Shaw, 5s.; M. Halahan, 5s.; J. Crowley, 5s.; J. Chaney, 5s.; T. Magarity, 10s.; J. Slattery, 5s.; P. Moran, 10s.; J. Quinlan, 5s.; J. Henry, 10s.; J. Crowley, 5s.; M. O'Brien, 5s.; P. Burns, 5s.; B. Magarity, 5s.; J. Macey, 5s.; J. O'Neill, 5s.

Per Rev. L. A. Bourret, St. Anne de la Pocatiere—Self, 12s. 6d.; Collego, 12s. 6d.; Rev. C. Gauvreau, 12s. 6d.; Rev. Mr. Hebert, 12s. 6d.; Rev. R. Patry, 12s. 6d.; Rev. Mr. Teto, 12s. 6d.

Per Rev. H. Girou, Arichat, N.S.—Self, 12s. 6d.; R. Rev. C. M'Kinnon, 12s. 6d.; Rev. J. V. M'Donnell, 12s. 6d.; L. M'Leau, 12s. 6d.

Per Rev. J. Chisholm, Lindsay—Self, 12s. 6d.; P. Fitzsimons, 12s. 6d.; M. Heslin, 6s. 3d.; J. Payne, 10s.; M. McCabe, 6s. 3d.; M. Linehan, 6s. 3d.; Rev. J. Burke, 6s. 3d.

Per Rev. Mr. Michel, Cumberland—John Madden, 21 5s.

Per Rev. M. Lalor, Pictou—Self, 10s.; W. Dwyre, 10s.

Per J. O'Sullivan, Prescott—S. Kavanagh, 9s. 4d.; H. Murphy 6s. 3d.; E. M'Gannon, 6s. 3d.; J. Byrne, 6s. 3d.; P. Colhane, 6s. 3d.; E. M'Keon, 6s. 3d.; M. Walsh, 6s. 3d.

Per Rev. J. Rossiter, Gananoque—James Murphy, 5s.

Per M. Heaphy, Kemptville—P. Whalen, 10s.

Per D. G. M'Donald, Somersstown—Self, 13s. 9d.; K. M'Donald, 6s. 3d.

Per P. Kelly, Buckingham—Self, 6s. 3d.; D. Dunigan, Sen., 6s. 3d.

Per John Roberts, Amherstburgh—Self, 12s. 6d.; Tarence M'Guire, 12s. 6d.

Per A. M'Donnell, Cornwall—Self 12s. 6d.; Rev. T. Walsh, 12s. 6d.

Died.

In this city, on the 28th ult., Mr. Henry Luffin, 26 years, a native of Kilkenny, Ireland.

Married.

In this city, on the 7th inst., by the Rev. P. O'Dowd, Mr. Michael McShane, son of Mr. James McShane, to Miss Margaret Loftus, only daughter of the late Mr. Anthony Loftus, both of this city.

A YOUNG LADY (a Catholic), who has already filled the Situation of Governess and Companion, is desirous of RE-ENGAGING with a respectable Family.

The most satisfactory references will be given. Apply at this Office.

THE LOTTERY OF THE WATCH

DRAWN FOR THE BENEFIT OF THE BANNER FOR THE ENGLISH CLASSES, OF THE CHRISTIAN SCHOOLS OF St. Lawrence Suburbs, WILL TAKE PLACE ON

SUNDAY NEXT, 13th INSTANT, (12 o'clock, P.M.)

At the SCHOOL BUILDING, Corner of VITRE and CHE-NEVILLE STREETS.

(Continued from third page.)

and the interior working of his mind you must judge by the imperfect aid of the facts which are before you, and grope your way to a just inference as best you can. One thing I shall make clear—that no Bible or Testament was brought to the lodging of Father Petcherine at his request or with his privacy. And if this were so, how is he answerable for the matters subsequent, even if you should believe that, in the mass of books, a Bible and Testament were really consumed? If, as is conceivable, in the great bundles which have been described, one or two books, wholly different in their character from the rest, found their way to the chapel yard, the traverser is not accountable, unless he knew that they were there. And there is no proof that he knew anything of the sort; that he examined the bundles at all; that he did not, as he may fairly be supposed to have done, assume that the books sent were such as he had denounced, and deal with them accordingly. Still more, there is not a particle of evidence that at his lodging, before the bundles were removed, or when they were removed, there was amongst them either a Bible or a Testament. But pass from the lodging and come to the chapel yard, and remember that it was an open place—people going in and out continually—a crowd assembled—some Catholics and some Protestants—every one entering who pleased;—and, remember more, that the books remained there upon the ground, within reach of every creature in the throng, for some half hour before Father Petcherine arrived, and that during such a considerable period there was nothing to prevent the casting of any book upon the heap by any person. Are you prepared to make Father Petcherine answer for acts done in his absence? Are you prepared to say, that the acts which give colour to this prosecution were not so done? Can any man of you, with cool judgment and safe conscience, venture to say so? And if you cannot, is not your duty plain? I care not whether the books in question—two books only—found, even on the assumption that you entirely rely on the evidence of the witnesses, one on the top of one barrow, and one on the top of the other, I care not whether they were put on those places by Catholic or by Protestant, by a foolish friend or an astute enemy of Father Petcherine,—he is not responsible for the act. The Attorney-General has spoken of religious fanaticism—unfortunately, it has prevailed much in the world, and wrought deadly mischief to the best interests of the human race; and it is not confined to one religion or another, but, from time to time, has manifested itself in all. Now, if an over-zealous Protestant, believing he would do his religion service by blackening the fair fame of his fellow-man, because that man was a Catholic Priest, and so bringing odium upon the Catholic Church, which he had been taught to hate with a depth of malice in precise proportion to his vulgar ignorance of her tenets and her spirit—if such a person, remembering the ingenious devices, the saintly forgeries, and the pious frauds, which, from time to time, have been exhibited amongst us, deemed it no harm to seize his opportunity on that dark November morning, and put the Bible and Testament quietly upon the barrow, will you make my client answerable for that? Or, if, on the other hand, a Catholic thought fit to cast them there—And there are Catholics, who have been roused to answer scorn with scorn, and hatred with defiance, and stung to fierce retaliation by the sectarian outrages, which darken the annals of our time—by continual slanders against all they deem most venerable, upon the Priesthood and the Prelacy, and the holy women who have given their lives to Charity and Heaven—by outrage upon the effigy and pollution of the name of the Pontiff, whom they revere as the chief of their Church and Christ's Vicar upon earth—by insult to the images of their canonised Saints, and the Mother of their Redeemer,—by impious assaults upon the Cross itself, and sacrilegious desecration in the open day of the Holy of Holies, before which they worship with trembling love and awful reverence! Action provokes reaction: strife breeds strife—and whilst good and wise men bear with each other, and agree to differ, and live in harmony, and exhibit mutual deference, respect, and kindness, sectarian hatred is still our shame and curse, and prompts to deeds as evil as that which was committed, if to the chapel yard of Kingstown the Protestant zealot brought a Bible and a Testament that he might jeopardise a Catholic Priest, and disgrace the Catholic Church, or if they were brought by a zealot on the other side, to prove his contempt and scorn for the religion of his Protestant countrymen, I repeat, you must exhaust the reasonable possibilities of the case before you dream of imputing guilt to the accused; and I have made these suggestions that you may see how grievous would be the wrong if you should visit on Father Petcherine the consequences of the acts which may have been done by others in his absence, even should you reach the conclusion that there was any burning of a Bible or a Testament at all. Now gentlemen, let me invite your attention to the evidence of the crown; and I hope to demonstrate to you, by adverting to the statements of the successive witnesses, that, if you are asked to convict in this case, you will be asked to do the most monstrous thing that ever was demanded at the hands of a jury in a court of justice. Do you remember the evidence of the boy Duff? He gave it simply, and I think, truthfully. I ask you to consider it, and to say whether on that evidence alone I am not entitled, in common fairness, to your verdict? One thing is very observable in this case. The charge is a charge of wilful and blasphemous destruction of the Sacred Scriptures, and the imputation against Father Petcherine is this, that it was his design and desire to bring into contempt the Christianity of this land by destroying the book of God. Gentlemen of the jury, my learned friend, the Attorney-General, referred the court to two cases, and to an old authority, which I entirely adopt as expounding truly the common law. He referred to two cases tried before judges, as eminent and learned as any that ever sat on a bench, and he referred to these cases for the purpose of instituting a parallel between them and this. But I tell you, that, if the Attorney-General had been disposed to give me an opportunity of contrast he could not have done better than by reference to those cases. What was the case in Londonderry? The charge there was of open, audacious, contumelious destruction of the Scriptures. There was no concealment, nor any pretence of concealment. The very judgment, which my learned friend read, speaks of words of contempt for the Sacred Scriptures, demonstrating the intention. Who the person was who committed that offence I do not know; but it would appear that he was not a Christian at all. Whether he was or not, does not matter much. He was a man going out openly, resolutely, with the full knowledge of what he was about, and in the face of the public burning the Scriptures, and proclaiming to the world that he burned them in the spirit of contempt. Is that case anything like this? I say it is quite the converse of it. Some such case the crown should have established if they expected a conviction. It is no trifling thing to impute blasphemy to a Minister of God—it is no light thing to impute it to a Catholic Priest; although he is, as I have said, a Priest, clinging to his religion with all the energy of his understanding and all the devotion of his heart: I have discussed the Mayo case. The case in Londonderry was the same, the case of a man, openly and without concealment, and contemptuously—burning the Sacred Scriptures. That is not this case—it is the converse of this case. And now what is the case the crown have proved? Will my learned friend, who is to speak hereafter—will he tell you that this is like the cases referred to by his leaders? Will he tell you that it is free from doubt and obscurity? I say to you that before this trial ends my client's innocence shall be as clear as the sun's light at noonday. But will my learned friend venture to put it to you that you can with safe conscience convict the traverser? Now, what is the evidence? You heard my cross-examination of the little boy. One of you asked a question that was more to the point than any which I put. What is his testimony? What story does

he tell? On his evidence alone I claim your acquittal of my client; independently of the evidence which I shall offer on the other side. I am here for a man accused of an offence, which, though not punishable with the last punishment of the law, is an offence, in his circumstances and position—as formidable to him—in the mere imputation of it—as any that can be imagined. I have not to make my case; it was the duty of the counsel for the crown to make out theirs. Every man is entitled when he comes into a court of justice in the capacity of a traverser to say—up to this hour I am entirely innocent—up to this hour no tribunal constituted with power to judge me has pronounced me guilty, and the law of the land declares me wholly free from stain or imputation. He is entitled to say to the crown—as I now say—"Make out your case; you wish to set aside the presumption of the law, and to establish guilt against a subject of the Queen—establish it beyond a doubt." There is no evidence that Father Petcherine ever examined the books which he directed to be brought to him. He desired those books to be taken out of his room—they were heaped into a wheelbarrow, and when this was done there is not a particle of evidence upon which you can act that there was a Bible or Testament in any of the bundles. The little boy said, at first, that he thought there was something like a Testament amongst them. He spoke of a particular book which he did not open, but which he said was like a Testament. Will my learned friend press it upon you that this is evidence, that, at the moment when those books were taken from the lodging of Father Petcherine, there was a Bible or Testament among the books? There is no pretence for saying that the little volume which the boy saw lying on the wheelbarrow was a Testament at all; and is it possible that you can be insulted by being asked to take it as proved that there was a book of that description there upon the occasion? I do not believe the crown will press that case. The books are put upon the barrows—a number of boys are about the barrows, and, I repeat, there is no evidence that Father Petcherine, when they were taken away, had made any examination of them at all. The books were burned some forty yards from the public street, and it would occur to any one that, if the traverser's intention had been to offend any member of the community, he would have selected a place more suitable to such a purpose for manifest it, that, for the purpose of knowing that the Bibles were burned—if they were burned—a person must have chosen to walk in from the street and institute an inquiry into the matter. We have evidence that half an hour elapsed after the books had left the house before Father Petcherine arrived at the yard, and in the meantime men and women were passing through it, and it was competent, as I have said, for any one in the crowd—Protestant or Catholic—I care not which for the purpose of my argument—to have cast any book he pleased upon the barrows or the fire. And now, gentlemen, pause and ask yourselves what security would there be for any one if Father Petcherine should be held responsible on such evidence for what might have happened during his absence? What safety would there be for any man, Catholic or Protestant, if on evidence like that a traverser is to be condemned for the crime another person might have committed entirely without his knowledge? If any man—I cannot too often press the question—a zealot on one side or the other—cast a Bible on that heap of books, is the Rev. Mr. Petcherine to be made answerable for the act? He goes to the vestry, and it does not appear that he looked at the books in the yard, or any one of them, or was in a position to judge what books were there at all. I ask you as reasonable men to regard the evidence, and say if you can believe that there was anything in his conduct to lead justly to the conclusion that he knew anything of the presence of Bibles or Testaments in the place? One person said the fire was lit before, and another after, he went away; but this matters very little. The question is, what books were burned, and intended to be burned? The question is, whether, having directed immoral books to be destroyed, Father Petcherine knew that there were Bibles or Testaments among those which were, in fact, destroyed? It is impossible, gentlemen of the jury, in any fair or rational view of the case, to dream of convicting my client on the evidence produced for the crown. What happened after he went into the vestry? In about twenty minutes or half an hour he returned to the chapel yard;—and even by the evidence of Duff and the others it does not appear that on that second occasion, when he came out into the yard, he saw what books were there, or could have seen them, for they were burning for half an hour before. So that the transactions of the chapel do not help the case for the prosecution in the least degree, for the same knowledge which Father Petcherine had of the books when he left his lodgings, and that only, he had when they were consumed. That books were burned is certain; but, I reiterate the question, were Bibles or Testaments burned among them—and if so, had Father Petcherine any knowledge of the fact? Are you satisfied that there were Bibles or Testaments burned on that occasion, and if there were, that Father Petcherine destroyed them, or authorised their destruction, abundant opportunity having been afforded for persons of different classes, positions, and religious belief to bring them to the fire without his knowledge? Is it possible for you to come to such a conclusion? What is the rest of the evidence for the crown? Take it "in globo," and it does not advance the case for the prosecution one jot. If the counsel could have offered tenfold the evidence they have produced, and a thousand bits of the Bible or Testament, the question still remains, who put that Bible or Testament there? And unless it be satisfactorily proved that it was done by Father Petcherine, you cannot as an honest jury think of convicting him. My learned friend suggests that if Father Petcherine authorised the burning of the Bible he would be guilty of the offence. I admit if he authorised, or assented, or was a party to the putting of the Bible there, he would be open to the imputation; but that is just the turning point of the case, on which, I aver, he will be entitled to your acquittal—For what reason is there to say that between the coming in of the books and the arrival of Father Petcherine—even assuming there were Bibles there—he authorised, directed, or assented to the act? The whole of the evidence amounts to this—that there were a Bible and a Testament in the chapel yard—I cannot find that there were any other copies than those discovered then, but there were bits of a Bible found on the day after, and passed round from hand to hand in Kingstown for the inspection of the curious. It will be for you to say if you are satisfied on that point; but if Father Petcherine designed to burn the Bible, and bring it and Christianity into contempt, he took the oddest way possible to do it, for the scene of the burning was not an open place, and no person came there who had not a suspicion of what was contemplated, or who was not directed to come, and pick up information; and if he desired to burn the Bible contemptuously, or in scorn of Christianity, or of any Church, would he not have directed the people to bring in many copies of it, which must be numerous enough in Kingstown? The object was, to burn immoral books; and I ask you, as fair, impartial, and honest men, acting upon evidence; and according to your oath, to scout the notion that his purpose was to burn the Bible. If he intended to do what is alleged against him he might have got fifty copies of the Protestant version, easily enough for the purpose in a place where Biblical propaganda is so common as in Kingstown. Witness after witness has been produced to prove that one Bible and one Testament were seen. Come first, the Messrs. Lawson, and their evidence at the most is, that on the top of the barrows, as I understood, there lay a Bible and a Testament—on the top of one barrow a Bible, and on the top of another a Testament. That is a circumstance worthy of serious consideration. They were on the top of the barrows—not hidden or mixed up with the other books, but on the top of them, precisely; in the place where a person would put them, if that person wished, that they should be found—

The second Mr. Lawson was an unsatisfactory witness as I ever saw. You heard his evidence; and saw how difficult it was to get an answer from him whenever he thought it might be employed for the benefit of the man whom he came to convict and condemn. You remember what he said when he was asked how he knew it was the New Testament to which he swore so roundly. Oh, he said, the Testament was new. (Laughter.) What was his notion of the New Testament as distinguished from the Old Testament? He said it was the New Testament, and when pressed again he repeated that he knew it was the New Testament, because it was new. (Laughter.) He said that on the evening of the day in question he met Hutchins (there was some strange sympathy between them), and they came to that particular place on that particular occasion to make a particular inquiry. Do you believe what he says, that they did not talk about the books when they met? Then Mr. Charles Lawson goes next day to look for evidence; and people that seek sometimes can find, for they know where the thing they look for has been left.—Then you have a number of people brought to prove that they found bits of a Bible and Testament, and among them the Rev. Mr. Wallace, who preaches a sermon against the Redeemtorist Fathers, and writes letters in *Saunders's News-Letter* under false signatures, and shifts his mask with malignant dexterity to prejudice the case against the accused. And those bits of a Bible or Testament are produced for the purpose, I suppose, of showing that a multitude of Bibles and Testaments were burned. Even if that were the case—if 50 copies of the Bible had been burned, would that prove that the act was done by the direction or with the knowledge of the traverser? I am certain, gentlemen of the jury, that you are not satisfied with this part of the case, or that you have reached the conclusion that the crown have sustained their charge against my client. Let us take the whole of these witnesses—Mr. Dorking, Mr. Hutchins, the Messrs. Lawson, Mr. Wallace, and Mr. Synge, and Mrs. Whittle—and it will be found they are as odd a family party as ever was met with. I will not say there was management or collusion in the transaction; you will judge of that; but it is perfectly plain that all the witnesses are moved by the same spirit and the same feeling, and have the one purpose and object, and somehow or other they have marvelously come to the same conclusion upon a consideration of the one book divided into a multitude of pieces. It strikes my humble judgment, with all respect for you, that you must believe there were but the one Bible and the one Testament in the chapel yard, whoever put them there. And I repeat—for it cannot be too often repeated—that the very fact that there was only one Bible and one Testament is proof triumphant and conclusive that Father Petcherine never could have desired to burn them for the purpose of insulting the Protestant religion, or any other religion. Neither Mr. Dorking nor the policeman speaks as to bits of Bibles, but they both distinctly swear that on the tops of the barrows there was only one Bible and one Testament. Neither of them conveys to you the slightest reason for thinking that Father Petcherine had acted or part, directly or indirectly, by himself or any human being under his counsel or control, in putting the Bible or Testament on top of the one barrow or the other. The policeman most distinctly corroborates what I think is the material part of the evidence of Dorking, that the chapel yard was open for the admission of all who chose to enter. It is proved there was a crowd, and Halpin said, and Dorking said also, that it was perfectly in the power of any one of those who stood by to cast a Bible and Testament where they were found. Beyond that they leave the case of the crown precisely where it was left by Duff; they allow you to grope about, to imagine, to speculate, and to suspect as to the person who put the Bible and Testament on the heap. The only remaining witness for the crown is certainly one of remarkable character, a man whose evidence is inconsistent with all the other evidence in the case, a religious gentleman to whom I adverted before, who says he has had nothing to do with the getting up of this prosecution, and is not "zealous or interested in it." I will not ask your attention to his assaults upon his fellow-man—to his publication of his sermon while he knew the trial was pending, and that it was likely to do injury to the accused. But I will ask your attention to this, that Mr. Wallace told you, most distinctly, he did not believe he prejudged the cause, or had done any one thing to affect my client injuriously in the slightest degree; and then you heard him admit to you, he could not deny it, that he preached and published a sermon, declaring to the world that the Redeemtorist Fathers had publicly burned the Bible in Kingstown. How could he sit in that chair and look you in the face, and tell you that he had preached and published that sermon, and yet that he had not done a wrong to my client, or anything to prejudice his case? Only preach a sermon to a large congregation—only inflame their passions as fiercely as you can—only pronounce that to be a fact which is fiction—only tell those who may be jurors, or have friends on the jury, that the man who is to be tried is a guilty man—do all that, and you do not prejudice or injure him! And if all be not sufficient to secure conviction, publish your sermon, and circulate hundreds and thousands of copies, condemning the accused, and still say you have not done him wrong. Gentlemen, I do not like to assail any man, and least of all a Clergyman of any Church. But what am I to say to the evidence which has thus been given? The Rev. Mr. Wallace has sworn to you as positively as he could that he came to the chapel yard at a quarter-past ten o'clock on the morning in question, and that, standing outside the gate, about forty yards from the spot where the fire had been, he saw a little boy kicking into the fire what appeared to him to be small Bibles. It is quite impossible my client can be affected by that evidence; for no one can rely upon it. But I ask you to consider it in relation to the rest of the case, and I ask you to come to this conclusion, even giving Mr. Wallace credit for an intention to speak truly; that he has not, in fact, told the truth in a case in which his passion and prejudice have been excited to such an extent as to lead him into error. If he be correct in swearing there were many Bibles, where were they, I ask you, when Dorking, and the policeman, and the Lawsons, and Mrs. Whittle were in the yard? If, instead of one Bible and Testament there were a heap of them, do you think they would have escaped the attention of the astute and ingenious Lawson? Do you believe the policeman, whose habits and duties accustom him to accurate observation, would not have seen them? I say there is no sane man, who considers fairly all the facts of the case, who must not decide that Mr. Wallace's evidence contradicts all the other evidence. He fixed himself in his information, and again in his testimony to-day, to a particular hour, half-past ten o'clock, and at that time he says that there were books unconsumed—that the boys were kicking Bibles into the fire wholesale. The policeman swears that at nine o'clock all were burnt; that the remains were smouldering in the fire, and that nothing remained but a few scattered leaves. Upon this part of the case the evidence of the Rev. Mr. Wallace is to be specially noted, not merely because I utterly disprove it by the other evidence, but because its nature and character explain the entire of the case, and show you that there is contrivance or collusion in it, or management or fraud; or that men have been so animated by factious virulence and sectarian passion that they have induced themselves to believe that which is not true. Recurring to my original position, I say that this accusation has had its origin, not from the act of Father Petcherine, not because he did anything that would give even a colour or pretext for the charge against him, but because the minds of many people are so full of the grossest prejudice and prepossession, that they give to proceedings, the most innocent, a complexion and effect which, under other circumstances, no human being ever would have dreamt of. My learned friend, the Attorney-General, opening this case with great ability, stated that

if the exhortations of the Rev. traverser were merely to bring in books of an immoral tendency, there would be no wrong done, and no cause of complaint; and it is monstrous to say that, if such they were, anything that occurred afterwards, either at his lodgings or in the chapel yard, made him responsible for burning a Bible, of the existence of which there is no evidence to show that he had any knowledge under the sun. A great and grave question for your consideration is the question of intention. First you have the question of fact—whether there is one particle of testimony on which you can rely fixing the traverser with knowledge or consciousness in the slightest manner of the burning of the Bible?—That is the first question, and on that question I confidently expect your verdict. On the second question in evidence I shall address myself to the observations of the Attorney-General, and I shall prove conclusively that the state of things which he supposed as possible to exist is the very state of things which, in fact, existed—that my client in his sermon referred to no Bible, but spoke simply, and solely, and exclusively, of immoral books, and nothing else—and that he never, directly or indirectly, by suggestion, by advice, by counsel, or command, required any man under his control to bring in any book except an immoral book. If I prove this to you, surely there is an end to the case. Even without that proof, I believe the matter is concluded on the evidence of the prosecutors. With that proof, I know not how the Crown can venture to press the case at all. The material question here regards the purpose of the accused, and on that question you can judge only by acts and conduct. It is only for the All-seeing God to determine, with full knowledge, and absolute certainty what is the interior working of the souls of His creatures; but you must consider here whether or not the acts of my client should lead you to one conclusion or the other, and if I prove to you those acts—by his conduct and by his counsel—that he never countenanced, approved, encouraged, or abetted the burning of a Bible, it will be your bounden duty, as honest men, to give him your verdict. These, as it seems to me, are the main considerations in this case. I have stated them to you at length, too great length, but you will pardon me. I repeat that my interest in the result is deep, because I think my client worthy of that interest. My interest is deep, also, because I believe that in the issue of this trial there is more than my client's personal protection—far more—involved. I think that issue, if it be an acquittal, not on legal technicalities, or on the assertion of strict legal right, but an acquittal because you are morally satisfied of the innocence of the traverser, will do an incalculable amount of good. It will correct error and soothe down passion, and harmonise the people of this divided land. The whole matter is before you. You have a great responsibility and a solemn duty. If I have succeeded in mastering prejudice and removing prepossession, and inducing you to look at the case in its simplicity and in its truth, the result I feel to be absolutely certain. I ask you merely to apply to it the common principles of justice which protect the meanest man charged with the basest felony. I ask you confidently to say, that there is no case against my client. I ask you to declare, that the proof of the prosecutor has failed—failed utterly—in connecting him with the fact which you must find and the intention which must be demonstrated, before a hair of his head can be brought into peril. Be faithful in the discharge of your high function; act without fear and without favor; vindicate the law and establish the immunity of innocence; and though faction may rage around the traverser, and sectarian hatred raven for his prey, and slanders spit its "poison-spume" upon him, do equal justice between the crown and the accused, and make this day memorable in our country's annals by demonstrating that, although he is a stranger, tried before men of another blood and race—although he is a Catholic Priest and some of you are Protestants—he has not erred in committing his liberty and his honour to the protection of a jury of Irish gentlemen.

The learned gentleman's address occupied three hours, and the conclusion of it was greeted with loud bursts of applause again and again repeated, notwithstanding the efforts made by the officers of the court to repress it.

The court then adjourned.

SATURDAY.

The trial of the case against the Rev. Father Petcherine was resumed at the sitting of the court on Saturday morning. As on the previous day, the neighborhood of the court, and every avenue leading to it, was occupied by anxious crowds from an early hour. The interior of the court itself was also densely thronged in every part. The deep interest felt in the proceedings was rather increased than otherwise.

Shortly after ten o'clock the judges took their seats on the bench. The Rev. Mr. Petcherine, accompanied by several of his friends, and by his agents, arrived some time before, and was received with the warmest marks of respect and veneration by the assembled crowds inside and outside of the court.

Counsel on both sides having taken their seats, and the Clerk of the Crown having called over the jury.

The first witness called for the defence was, Mr. James Caulfield, who was examined by Sir Colman O'Loughlin, Q.C. He said—I am a Roman Catholic residing at Kingstown; recollects the time the mission of the Redeemtorist Fathers was going on.

Counsel—Were you present at any of Father Petcherine's sermons?

Witness—Yes, I heard several. Were you present at the sermon in which he spoke of immoral publications?

The Attorney-General—If it is proposed to go into evidence of what the traverser stated in his sermons, your lordship will see that there are many grounds on which this evidence is inadmissible.

Judge Crampton—It is quite impossible to receive any such evidence.

Mr. O'Hagan—Under these circumstances your lordship will permit me to consult with my colleagues as to the course I am to adopt, for the objection of the Crown takes us entirely by surprise.

Mr. Justice Crampton—Surely, you are not easily taken by surprise.

The learned counsel then retired, and returned to court in about twenty minutes, when

Mr. O'Hagan said—My lords, I have consulted with my colleagues, and we have come to a decision in this case. My lords, I have nothing more to say than this—let the crown take its course—let the court take its course—we offer no evidence, and abide the decision of the jury.

The Attorney-General—As the traverser has offered no evidence, I don't consider it necessary to call upon my learned friend and colleague, the Solicitor-General, to offer any observations on the case.

Baron Greene then charged the jury.

THE VERDICT—ACQUITTAL OF FATHER PETCHERINE.

During the absence of the jury in this case the utmost anxiety was manifested to learn the result of their deliberations, though there seemed to be little room for doubt of what it would be. All eyes were turned to the jury box, and their return with the verdict was awaited with the most breathless expectation. At twenty minutes to three o'clock they came into court, and the foreman handed down the issue paper.

The Clerk of the Crown, having called over the names of the jury, asked—"What say you, gentlemen?" "That the Rev. Vladimir Petcherine is NOT GUILTY."

Upwards of five thousand dollars have been already subscribed in Boston and in its vicinity for the spread of Protestantism in Ireland and in response to the appeals of Rev. Messrs. Arthur and Scott, the Wesleyan deputation from there.

WAR ON EVERY SIDE.—We are threatened by Messrs. Pierce and Marcy with a war with England and a war with Denmark; and now we are informed that the American ship "Liberty," (mark that—Liberty,) on her voyage from New Orleans, was, when off Matanzas, fired into by an armed vessel bearing the Spanish flag. Shall our liberty be assailed in this way with impunity? Shall this outrage go unredressed? No; "In for a penny, in for a pound." Let Mr. Pierce send up a message at once to Congress, declaring that in addition to England and Denmark, we must have a war with Spain. Liberty forever.

A correspondent of the *Cork Examiner* writing from says:—
"Well, 'entre nous,' we think England farther degenerated, foundering fast, we look upon it as not only at the mercy of France, but incapable of resisting in a war against America, or against any great European power.

"Do not believe what French or English papers say about the union and sympathy of the two countries. In the peaceful struggle at the Exhibition France has been unquestionably victorious, and has taken the palm even in what was considered until now as being entirely and exclusively English—even in the very instruments of war she has been successful (to say nothing of the way of using them).

"With regard to the great rejoicings for the Queen, the satisfaction of knowing that it was a forced visit was uppermost in every Frenchman's mind, and formed the basis of his exultation. We have great respect for our brave allies of the Redan, no doubt, and are sorry for their little mishap in that episode of their glory, but we cannot forget that the ex-allies of Waterloo were both beaten on that day, and some of their veterans who witnessed the scene from the tower Malakoff, looked upon it as a sacrifice made to the manes of the heroes who fell at Mount St. Jean.

"There is, in fact, no great enthusiasm for the war here, but there is a steady determination to fight it out, and a secret satisfaction in seeing England so crestfallen. Neither men nor money will be wanting, and there is no dearth of generals or officers in this country. But I find my paper and your patience with it, I suppose, coming to an end.

"We had William S. O'Brien to dine with us last week. He is a noble victim; his love of country is as strong as ever. Is it possible England is so weak as to fear to allow him to return to his home.

SOCIAL INTOLERANCE.—Were we to register one-half of the cases, daily met with in our cotemporaries, wherein Catholics are made the victims of persecution for conscience sake, as far as social intolerance and public opinion can punish them—there would be no end to the record. Domestic tyranny, of the most odious kind, violates liberty of conscience and tramples on the most sacred feelings and duties, and thinks itself a blessed instrument of Providence, if it can only evade the provisions of civil law.—*Catholic Miscellany.*

HORRID AFFAIR AT MAYSVILLE.—NEGRO BURNED TO DEATH.—We are informed that on the Kentucky Thanksgiving day a couple of young men of Mayville, whose family connection are described as of the "highest respectability," were on a drunken spree at the Parker House in that place, and, protracting their frolic until a very late hour, after all the household had retired to bed, attempting to arouse the barkeeper to procure more liquor; and failing in this, they concluded to set fire to him in order to awaken him! With this view they took a camphene lamp, and pouring the fluid over his whiskers, ignited it, and the poor fellow's neck and head became instantly wrapped in an intense blaze, which continued until the fluid was consumed. The sufferings of the victim were dreadful in the extreme. No refinement of torture could have produced more excruciating misery. But, strange to say, death did not release him from torment until the lapse of two weeks. The poor creature was the slave of Mr. Ball, keeper of the Parker House, who says, as our informant tells us, that no human suffering could exceed that of his boy during the fortnight that he lived after the burning. The young men "respectably connected," whose drunkenness resulted in this horror, are said to allege that they burned the negro by accident; that when holding the lamp to his face they managed to break it and spill the fiery fluid upon him. The young men are rich. They have agreed to pay Mr. Ball \$1,200 for the loss of his servant. Our informant says that no one in Mayville speaks of this transaction without a shudder of horror, but that no movement has been made toward a legal investigation of the matter, and that the "high position" of the parties implicated will overawe any such movement. We ask the citizens of Mayville, in the name of their honor if these things can be?—*Cincinnati Commercial.*

"We are too apt," says the *Tribune*, "to believe that we live in a country in which woman is respected and childhood loved, and an injury to the unprotected and helpless starts a thousand arms to avenge the wrong. But from time to time comes some horrid tale to disenchant us of this fair illusion. It is true, thank Heaven, that the heart of this nation, as a nation, is sound. In England the assize reports and the testimony of philanthropists disclose the ghastly fact that infanticide is as common on the banks of the Severn as in days of old on those of the Ganges, though the circumstance appears to have escaped the observation of the society for the propagation of the Gospel in foreign parts. Here it is, unknown in the direct cold-blooded form it there assumes; still we fear another kind of infanticide is not so uncommon as we usually imagine. Nor is it less criminal and revolting from its being perpetrated by a slow and continuous torture."

A PROTESTANT PIG.—An Irish woman in Bristol, a few days since, missed her pig, and, after diligent inquiry, learned that it was in possession of a highly respectable citizen of the town. She straightway called upon him, when he informed her that the pig had broken through a window into the Episcopal church, where his pigship was found, and if she would pay five dollars damages, she could have the pig. She replied, "the pig and the church may go the devil. I'll pay no five dollars for him if he has turned Protestant!"

DIVORCES.—Since the adoption of the new Constitution, which transfers the power to grant divorces to the Circuit Courts, there has been 39 divorces granted in this city during the past year.—*Baltimore Mirror.*

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N.B.—Front Seats reserved for the Ladies.
Jan. 3.

SALE BY AUTHORITY OF JUSTICE.

WILL BE SOLD, on MONDAY, the 21st Day of JANUARY now next ensuing, the IMMOVABLE PROPERTY hereinafter described, belonging to the succession of the late Charles Casimir Dore,—that is to say:—

A LOT OF LAND
situate in the Parish of St. Marie, containing ONE ACRE in front, by SEVEN ACRES in depth, bounded as follows: in front by a Stream from La Branche du Pin Rouge, in rear by Gregoire Dore, on one side by Francois Demers, and on the other side by a piece of land hereinafter described, with a House, Shed, and Barn thereon erected:—

A VACANT PIECE OF LAND,
situate in the Parish aforesaid, containing an ACRE in front by THREE ACRES in depth, bounded as follows: in front by La Branche du Pin Rouge, in rear by Louis Ostigny, on one side by a lot of land hereinafter described, and on the other side by Etienne Trecent.

A VACANT LOT OF LAND,
situate in the Parish aforesaid, containing about THIRTY PERCHES in superficies, bounded as follows: in front by the highway of La Branche du Pin Rouge, in rear by La Branche du Pin Rouge, on one side by Augustin Martelle, and on the other side by Louis Vigeant.

The Sale will take place at the hour of TEN o'clock A.M., at the Church Door of the PARISH OF STE. MARIE DE MONNOIR.

Conditions will be announced at the time of Sale.
F. H. GATIEN, N. P.
Ste. Marie, 2nd January, 1856.

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Montreal, Dec. 27, 1855.

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Montreal, October 18, 1855.

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Montreal, June 21, 1853.

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