

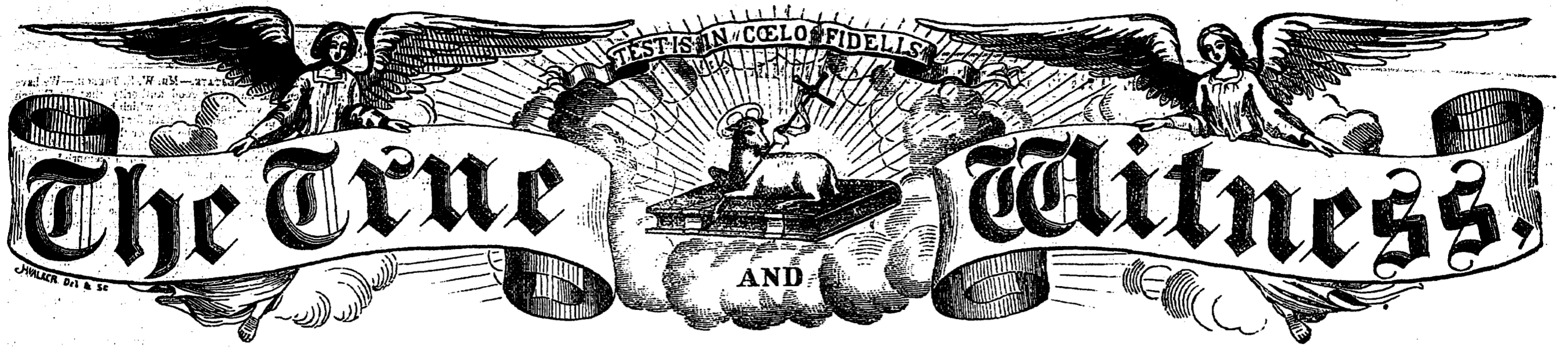
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. IX. MONTREAL, FRIDAY, OCTOBER 8, 1858. No. 9.

## LORENZO; OR, THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French by a Lady of Philadelphia.

CHAPTER XVIII.

Meanwhile the condition of Lorenzo became every day more alarming. His suffering was continual, and often so excessive that the alteration of his voice betrayed it, notwithstanding all his efforts to conceal his pain. Yet there was nothing capable of interrupting his assiduity in prayer, his perfect union with God, and his unalterable mildness. The celestial joy which irradiated his countenance, increased in proportion as his physical strength forsook him. The interior of Rosline castle, notwithstanding all the trials which Heaven had sent, presented an aspect of happiness, unclouded as it can be on earth. And this peace was so much the more solid, because, based upon the hopes of eternity, on the love and practice of duty, on the delights of a union formed by Christian charity, it far removed enmity, and all the vicissitudes inseparable from the dearest friendships of which religion is not the bond. We lived to ourselves. No stranger was invited to the castle, and no one came to search for the friends of the queen, in an abode from which mourning and solitude had banished all exterior joy. We were but the happier for it;—and often, to recreate the amiable children of our friends, we took part in plays suited to their age, which Lorenzo enlivened by the most attractive gaiety, and at which Mr. Billingham, and Mr. Kennelly, (chaplain of the castle) were present. The duchess's apartment was ordinarily the place of reunion for all the family, and we even for some time (Lorenzo not having strength to descend to the dining room) dined in this room, which was near Lorenzo's. Mr. Billingham also joined us, while Mr. Kennelly remained below with the rest of the family. The duchess, kindly to all, had thus regulated it, in order that the children might not be deprived of the presence of their parents, and not to restrain the somewhat noisy gaiety natural at their age, which might have incommoded Lorenzo. In this way, we only saw Henry, Caroline, or Matilda, after Mr. Kennelly's mass, which he celebrated at seven o'clock, before the children arose, and we joined them again in the evening when the children were asleep. Then we all assembled for prayer, in Lorenzo's room, where we remained until about ten o'clock. It often happened that Lorenzo did not assist at Mr. Kennelly's mass, because his long wakefulness during the night made it necessary for him to sleep towards morning, but he always heard the mass of Mr. Billingham about half past nine o'clock, at which he frequently communicated.

During the time we passed together alone, he conversed with me about my future design; for I had not concealed from the duchess what personally regarded me. Lorenzo spoke freely of his approaching felicity. "The loss of our dearest friends," said he, "is a real happiness and advantage. In proportion to the extent of our love, so is the greatness of the blessing. When these earthly chains are broken, the soul, with less difficulty, elevates itself to God. Is it not evident, Sidney, that he who dies in the midst of his family must arm himself with great courage, and experience heart-rending grief in the separation from those he loves; whilst the man who has lost all, who has seen the objects of his dearest affections fly before him, and precede him to eternal regions, has no longer any sacrifice to make or separation to dread? He would hasten, on the contrary, by his ardent desires, the moment which is to reunite him for ever to those whom in this world he so tenderly loved, and to remove him from a dwelling-place which, since they left it, has been but a vast solitude to him! Thus madam," added Lorenzo, addressing the duchess, "the thought of rejoining your children will gladden your last hour, and remove the bitterness of that final moment."

"Not one son remains to close my eyes," said the duchess in a mournful tone.

"They have blessed you; they owe to your prayers and virtue the happiness they enjoy; and they will receive you in that bright abode where nothing shall ever separate you. You, my dear Sidney, will long have renounced the world before it abandons you. Remember, in your happy solitude, to pray for me."

"Yes," I eagerly replied, "I shall lament you all my life, and I shall become strengthened by the remembrance of your virtues. I feel that I shall console myself for your absence only in thinking of you before God."

Lorenzo pressed my hand with an emotion which he vainly endeavored to conceal. A few days after, he became so weak that he could not leave his room. Mr. Billingham, who regarded him with the affection of a parent, came to see him. He was stretched upon his bed, in a state of extreme debility.

"I shall not have the happiness of hearing mass to-day, my father," said he sadly, yet with re-

signation. "I am not worthy of it; but I pray you, if I continue in the same state to-morrow, to grant me the last favors which God reserves for his children in this world."

Mr. Billingham took his burning hand, and, giving him his blessing, "To-day, if you wish it," said he, "I will offer the holy sacrifice in your room."

A heavenly joy beamed upon Lorenzo's face, and caused his paleness for a moment to disappear. Mr. Billingham made arrangements for the celebration of mass. We all assisted at it, and Lorenzo received communion with a fervor which shone upon his countenance. He afterwards asked Mr. Billingham to administer the blessed sacrament to him the next day, and to give him also extreme unction, with all the accustomed prayers, desiring to receive these august sacraments in the full possession of his faculties. We passed the whole day near him. Henry and Matilda never left his room, except during the short intervals when he appeared to sleep. Caroline and her mother did not for a single instant leave him. It was the month of October, and the cold was very great. There were moments when Lorenzo visibly suffered from the rigor of the season, although there was fire in his room. He still wished to pray, kneeling; but, finding himself unable, he remained in bed, with clasped hands, and spent more than an hour absorbed in prayer. He then requested Henry and Caroline to bring their children to him; and, taking in his arms little Silva, his god-son, he blessed him and his sister Mary. Matilda's son, who knew him better, said that he prayed often for his recovery. Lorenzo smiled. "I pray also for you," he said, "that you may be a happiness to your mother.—Pray frequently for the soul of your uncle Hiddala; he has great need of prayers." Edmund assured him that his mother recommended him to do so daily. The children having left him, he conversed some time longer with us, after which we said together the evening prayers. He passed a tranquil night; his union with God was continual; and the fervor of his soul illuminated his face with an extraordinary brilliancy. Towards midnight the physician gave him a spoonful of a very powerful elixir; but, instead of the desired effect, Lorenzo was seized with violent convulsions, which were followed by long fits of fainting. When he came to himself, he exclaimed, "Where am I?" Then, laying his hands on his forehead, he observed a deep silence. He afterwards asked what had happened. He appeared so affected, that I entreated him to compose himself. "I am not troubled," said he, "but I do not merit my happiness; and, however short it may be, it is too great for Lorenzo."

We sought in vain to interpret his meaning. Calling Mr. Billingham, he spoke to him a long time, in a low voice; and the latter pressed him in his arms. Lorenzo then asked for the duchess, who was on her knees, near his bed. "Oh," said he, "I pray you to rise. Come for a moment near me." Then, regarding her with an animated expression, "Ah! I have nothing more to desire upon earth: why so much satisfaction here?" Saying these words, he leaned his face, which was wet with tears, on his mother's hand. The duchess could not restrain hers.

A moment after, casting his eyes towards Matilda, "Angel upon earth!" said he, "afflictions have not changed you; you are still Matilda." I was perfectly amazed at these words, when Mr. Billingham observed, "He sees you; he can look upon all he loves. Heaven grants him this favor in the last moments of his life." I threw myself on my knees, at his side. "Rise, Sidney," said Lorenzo; "come to my arms." He looked earnestly at me, pressed me to his heart, and begged me to respect his secret in regard to the duchess and his sister. Henry and Caroline could not contain themselves for joy; they sent for the children, whom they presented to Lorenzo.

"Oh God," said Henry, "how impenetrable are your designs! I would have given my life to restore to Lorenzo what he has sacrificed for me, were I not to obtain this favor but at the moment of losing him for ever!" "Is it, then, for ever?" I asked. Lorenzo now embraced the children, and, keeping Edmund by him, he observed: "They say that he is the striking image of his father." Having assured him of it, he again embraced the child, calling him Arthur.—The physician insisting that he should remain quiet, the children were removed, after he had given them his blessing. The doctor then explained to us that the nerves of the eye being only paralyzed by the extremely cold application made to them, the revolution in his system, caused by the elixir which he had taken, had revived the action of the nerves, but that he had a very short time to live.

Lorenzo disposed himself for the reception of the sacraments with angelic fervor, and received them towards morning in transports of joy, gratitude and love. Some hours after, he spoke to me of the vanity of earthly things, and the solidity of eternal joys. "My life," said he, "has

passed away as a dream; and I can assure you that the last six years (those years that have flowed on since my abode at —, and my interview with Henry) have been the happiest. I have sometimes suffered in making the sacrifices which Divine Providence required of me; but the consolation and sweetness which succeeded, compensated a hundred-fold the loss I submitted to. Happiness was not made for this life; and that true peace of heart, which of all blessings is the most desirable and precious, cannot be founded except on eternal hopes, and an entire disengagement from all that this world can take from us. Ah! my beloved Sidney," he continued, "you will one day reach that final hour which is about striking for me: remember Lorenzo. You will then regard as most precious the least sacrifices you shall have offered to Jesus Christ. Your only regret will be not to have offered more."

On concluding these words, he kissed his mother's hand, with a celestial smile. I saw into his heart, and refrained from depriving him of the last sacrifice with which he desired to crown those of his past life. He afterwards begged pardon of us all for the bad example he might have given. The domestics present, and above all good Richard, burst into tears. He embraced us all. Then, addressing the duchess, "Madam," said he, "you have treated me as your son, by your kindness and your charitable attentions;—will you now give me your blessing, which shall be a pledge of peace and happiness?"

The duchess, weeping, blessed him. He received her blessing with profound respect. He then said to me: "You, Sidney, have had so much goodness for your poor slave, that I believe it useless to recommend his poor soul to you, that it may soon be delivered from the place of expiation."

"To this I was unable to reply.

"Be at rest, my son," said Mr. Billingham to Lorenzo; "you will soon enjoy the God whom you have served with so much love."

"Oh, yes!" he replied, "love effaces a multitude of sins."

He then began to pray, and we joined him.—He several times pressed the cross to his lips. Then he said to me, in a low voice: "When I shall be no more, take the chain of Arthur's hair, and keep it in memory of my brother and me.—You, Henry," said he, in a lower voice, "never forsake my mother or Matilda. As for Sidney, I think that Providence calls him to Spain or Italy; but if it be not so, watch carefully over him."

He continued his prayers until three o'clock. It was Friday, and the hour of the Saviour's death. He desired so earnestly again to pray on his knees, that he eagerly entreated us to aid him. The physician advised us to yield to his wish, since he had no hope of preserving his life. The duchess and I supported him. He remained two or three seconds on his knees, with hands clasped. Then, crossing them on his breast, he pressed to it Arthur's crucifix, which I had taken from my neck, that he might kiss it. He pronounced the sacred names of Jesus and Mary, and leaned his head on his mother's breast.

Mr. Billingham, seeing Lorenzo excessively pale, again gave him his blessing. Some minutes after, he had ceased to live. We hastened to lay him on the bed, supposing him only to have fainted; but my benefactor, he whom I most loved in the world, had abandoned it for ever!—It seemed that his death had unfettered my grief, and I gave full vent to its emotions.

Henry reproved me with the tenderest charity. "Our friend," said he, "is no longer with us, but we are still within his view. I could not dismiss the conviction which I have of his present happiness, and of the protection he will extend to those whom he called his children. Oh, Sidney! let us prove to him that he still lives in our hearts, by making nature yield to the empire of that faith which he made known to us, and which he strengthened in us, by his word and example, even to the last breath of his life."

I pressed Henry's hand, without being able to reply, and fell upon my knees, near the body of Lorenzo. The duchess, Caroline, Mr. Billingham, and myself, remained there, while Henry and Matilda were engaged in the necessary duties consequent upon this painful bereavement.—We could not cease contemplating the sweetness, serenity and angelic beauty of Lorenzo's face, which even death seemed to respect.

Hiddala was interred, under his true name, in the tomb of Arthur's family; but as under the name of Lorenzo he was so well known and loved at Remember Hill, Henry erected a small marble monument in the village church, with the following simple inscription:

"Repose in peace, good Lorenzo;" for the peasants never spoke of him without adding this epithet to a name which they so much cherished.

I decided, at the earnest request of the duchess, to pass the winter at Rosline castle; but before it had passed, towards the festival of Christ-

mas, her longing sighs were heard; Heaven reunited her to all whom she had lost. Nothing now retarded my design. Henry, Caroline, and Matilda, were resolved not to separate from each other. I left them settled at Rosline castle, with Mr. Billingham and Mr. Kennelly;—the latter, under the direction of Mr. B., whom he loved as a father, aided Henry in the education of Silva and Edmund. Richard remained constantly in their service. I bade an affectionate farewell to those kind and virtuous friends whom I was no more to see in this world, and bent my way towards Spain. I intended to enter the convent of St. Francis, at Bayonne.—Lorenzo had often spoken of it; a brother of Don Silva was one of the religious. I visited, before repairing thither, the tomb of Don Silva; prayed there fervently, and shed abundant tears in thinking of him whose memory was there preserved, and of the friend who had rejoined him in an abode of which I was unworthy.

I was received at the convent of St. Francis with the cordiality, benevolence, and perfect charity, which distinguish the true children of Jesus Christ—that charity which exalts all the other virtues, and the practice of which is the ornament of this order. I took the name of Hilda of the Cross. An entire disengagement, and the pure peace and happiness which are the fruits of it, have dwelt in my heart since my abode in this holy place.

Your visit, Lord Seymour, has reminded me that there is still a world less happy than that which we inhabit—a world where troubles, desires, and passions, yet exercise their empire;—but your presence, at the same time, has given me a new proof of the goodness of Divine Providence, who never rejects, but hears soon or late the humble prayers of his children, since you have opened your eyes to truth; and the hope of your salvation dries the tears which I have often shed, in the presence of God alone, for the future fate of him who held the place of a father to me in the first years of my life.

God is all power, goodness, and love: he has proved it in every age, and will continue to manifest it to the end.

He offers again a striking proof of it in his mercies towards the most unworthy of his children, and of your friends,

SIDNEY:  
At present, HIDA OF THE CROSS.  
(Concluded.)

## REV. DR. CAHILL ON THE BISHOP OF OXFORD AND THE CONFESSORIAL AGAIN.

(From the Dublin Catholic Telegraph.)

The practice of maligning the discipline, the ordinances and the doctrines of the Catholic Church seems to be the first paramount duty of the Anglican Establishment. Catholic writers seldom or never make an aggressive movement against the English creed; they find it even a painful task to defend themselves against palpable misrepresentation. In these countries they have unfortunately too much practice on this point, since the false statement of our adversaries is their daily occupation. And surely falsehood can form no part of divine revelation; and when that falsehood is again rendered more guilty, by the additional crime of engendering public party-hatred, and hurrying one class of the community into social injury, injustice, and revenge against brother christians, it is clear that this oppressive conduct, proceeding from Church teaching, belongs exclusively to the ministry of a galling political persecution; and is a libel on the charity, the justice, and the very name of religion. The entire bearing of the Protestant Church, from the Bishop down to the parish grave-digger, is an unmitigated, an unceasing, a relentless development of the conduct just referred to. And what renders the infliction of this practice so painfully unendurable, is the singular fact, that our episcopal, and clerical, and Biblical misrepresenters claim the unlimited right of charging us with every imaginable falsehood, in every conceivable form of insult that they may think proper; while their indignation boils over, if we attempt, in our own defence, to contradict in the many language of injured feelings, the public injustice of their insolent assaults. The first generation of these people plainly invented these lies against us; but the descendants of those men, have learned them in their catechism, have heard them in the pulpit, have been taught them from the professor's chair: and now they sincerely believe them as an admitted fact of Church history. It is exceedingly difficult to adopt the precise course suited to meet this stereotyped outrage on our feelings, our country, and our creed. The zeal of their misrepresentation, carried on by money, by printing, and preaching, cannot be surpassed; while their efforts to silence our resistance, to cushion our replies, to gag our mouths, is without a parallel in the whole world. They claim the exclusive right to publish, while we are cried down if we speak. They form an image, a statue of Popery, which they carry

through the streets, which they dress in colours of their own choosing, shouting as they go along, "behold the true likeness, size, shape, and dress of Popery." The police are compelled to follow them, to guard the slanderers; and if an indignant Catholic exclaim against the misrepresentation, decries the forgery, throws mud on the drapery, and utters defiance against the public insult of his creed, he is arrested, tried like a felon, fined, confined, and, perhaps, treadmilled for a month.

The Bishop of Oxford, in pursuance of the principle contained in the premises, still persists in misrepresenting Catholicity. How strange to see a Bishop discharging poisoned missiles at what he calls Romanism, while discoursing on Protestantism: and how painful, even in self-defence, to be obliged to speak with disrespect of this exalted character. In this, as in all other cases, he wrings from our reluctant pens, no more than temperate defence against spontaneous misstatement and deliberate insult. He repeats again "That auricular confession is a novelty: that it produces evil in private families by giving undue domination to the priest over the conscience of the community; and hence that confession to God alone is the revealed doctrine of the Bible; and is the recognised creed adopted in the Book of Common Prayer." This is characteristic: as it contains in one short sentence about as much condensed deceit and trick as would fill a volume. I dare say the reader will heartily agree with me in this criticism of his Lordship's letter, before I shall have concluded this article. I shall, therefore, take up the assertions here made in this strange Episcopal statement: but, perhaps, not in the same order in which he has written them; nor shall I, if too much space might be required for the entire discussion, conclude the whole subject in the present number of the *Telegraph*.

Firstly—I have already argued in the last number of this journal, that the philological meaning of the word, "to confess" is, in the ancient languages in which the Old and New Testaments were written, "to speak, to utter words; to publish in the hearing of one or more persons." And this theological meaning is finally settled by the conventional signification attached to this verb by the language of the inspired writers, and by the words of our Lord Himself. Thus:—

"With the heart we believe unto justice; but with the mouth, confession is made unto salvation."

Again our Lord declares that "whosoever shall confess me before men, I will confess him before my Father, who is heaven."

The conventional meaning, therefore, of the words "to confess sins" agrees perfectly with the philological sense; and proves beyond all contradiction that "the confession of sins" means the audible declaration made by the human voice in the presence of a third person, of the number, and of course, the circumstances, the object, and the end of all transgressions against the law of God. Language, inspiration, history, all combine to place this fact in such a lucid, convincing point of view, that we believe this Gospel legislation, with the very same divine faith as we believe in the words that set forth the very atonement of the cross.

When, with these deep, learned religious impressions we now hear the Bishop of Oxford assert the meaning of all the texts referred to, is a mere secret, silent, confession to God alone we reply with surprise, thus: if this disciple were the intention of the Saviour, why employ phrases which signify "to speak, to utter words, to publish." Surely God does not require audible publication of sins, as he knows them already, better than our own hearts can? The words, therefore, cannot mean God alone; they must mean, besides, the presence of a third person who hears what we say, and listens to our audible publication; that is, *auricular confession*. If the Protestant confession be a secret internal act, as they admit it to be, why use the words which signify "to speak audibly." They might as well adopt the idea of *audible contrition* as audible confession; one is just as absurd as the other. And hence, when the penitent is required to utter *audible words*, it clearly demonstrates the presence of the priest, independently of any other argument. Again, surely God does not require to have an enumeration made of our distinct number of transgressions; and as he knows them all with all their circumstances. Hence, when the word "sins" is used in all the cases referred to, it clearly must mean that a third person must be present who hears the numerical detail, and the aggravating circumstances; and who judges, and decides, and forgives according to the justice of the premises and the visible signs of sorrow of the penitent. Hence the words under debate, if applied to a secret communion with God alone are untenable, foolish, and even wicked; while, when understood of a confessor hearing the confession of a penitent in the presence of the Holy Ghost, they are conformable to the genus of



intermediate zeal of some who unhappily mistake vituperation for patriotism. Should the fate of the Cormacks be made a party, or, what is worse, a personal question, we call to every hope of satisfaction or redress. Not only every ray of sympathy will be suppressed, but a large amount of sympathy will be directed in favor of the living against the dead. The just expectations of the Country must be broken, and the interests of Ireland. There should be no question of placing the judge who tried, or the jury who convicted, upon their trial. We, neither wish nor mean to charge them with corruption or dishonesty. We believe them to stand acquitted before God and their consciences of either. Charges have been made, and have been circulated, but so fearful and atrocious that no honest man can give them credence. It would be difficult to account for them were it not that the statement, at least half believed, becomes credible through repetition. Deep calls unto deep until the irritation becomes so great that no one dares to defend the unhappy objects of the dreadful calumny. It is even so at the present moment. Not one, no matter how remotely concerned in this unhappy business, has escaped malignant calumny. Our object to-day is not to dispel these delusions. They must be left to time to rectify. Our duty to point out the course which it is incumbent on the country to pursue on this question which has assumed a national importance. No murder, no matter how cold-blooded the contrivance or brutal the details, fills the mind with such sympathy and horror as a judicial murder. Terror reigns supreme when the securities which society has reared for the protection of innocence are perverted into the engines of death. Life is no longer safe. Each man feels the halter pressing his own throat. Each man sees his own in his neighbour's fate. He knows that no act can save, no innocence secure him. The very pomp and semblance of justice are but ingredients to render his cup more bitter. The assassin's knife is more merciful. Death from it is at least speedy. It does not subject him to the protracted agony of an investigation which can only terminate in his destruction. Unhappily we cannot say that judicial murders are rare in Ireland. We believe that they are many, and that they are all attributable to the system of informers, and to that abomination of abominations—a packed jury panel. Is it not frightful that the lives of Catholics should be at the mercy of a faction who hate them with all the bitterness of renegades and wrongdoers? What is the fact? Why we have it on the authority of the Nenagh resolution that "out of the first sixty names on the jury panel for Tipperary only five or six are Catholics," and these "non-attending jurors." If this be true what becomes of Catholic Emancipation? Do we accuse the Orange jurors selected in consequence of this system of dishonesty? No; but we say they are not and cannot be impartial. However much they strive, bigotry and prejudice warp their judgments and blind their understandings. In the ordinary concerns of life we refuse to be guided by the opinions of a prejudiced man. But in the most sacred we resort to them. What confidence can the Catholic repose in a jury thus constituted? What hope can be had of an impartial administration of justice when he sees the sacred stream thus prejudiced, thus tainted at its source? This monstrous grievance must be at once and for ever abated. We require little when we demand that in future the contending elements of Catholic and Protestant shall be fairly mixed. We might with justice ask a great deal more. But we will be content with this, and we will be content with nothing less.—Catholic Telegraph.

The O'Donoghue, M.P. has written to the Star, in reference to the late Tipperary meeting. He says:—"I enclose you a correct version of the very able speech delivered at Nenagh on the occasion of the recent meeting, by the Rev. John Scamlan, P.P.—Some days since the Times gave a false coloring to the whole proceedings, no doubt for the purpose of creating in the public mind erroneous impressions as to the objects and intentions of the promoters of the meeting. In order to set public opinion right, and to place the facts relating to the trial of the Cormacks before the English people, I procured an authentic copy of the Rev. Mr. Scamlan's argument, and appealed to the editor of the Times to give it publication. The editor of the Times refused to comply with my request; and why? Because the speech of the Rev. Mr. Scamlan is long, and relates to a matter of almost entirely local interest. That is, that the putting to death of two men upon the testimony of witnesses, whose veracity, according to their own showing, would not, and could not, have been depended upon in any of the ordinary transactions of every day life; that this is 'almost entirely a matter of local interest.' Let the English public read the statement of the Rev. Mr. Scamlan, and I am certain they will not agree with the editor of the Times. Then, says the editor of the Times, there are severe comments upon the conduct of a judge in the administration of justice? Is it compatible with the freedom or purity of our institutions that the conduct of a judge should be placed beyond the reach of criticism? Can he do evil with impunity? Is he above law? I thought there was only one person known to the British constitution of whom it is said that he can do no wrong. I take for granted that the editor of the Times is ignorant of those circumstances which have secured for the trial of the Cormacks an unhappy immortality. He has already done that, which may have the effect of leading the English people to pronounce a premature judgment upon this painful subject.—I now call upon him to read the faithful recital of what took place, as stated by the Rev. Mr. Scamlan, and I challenge him to prove that the trial of the Cormacks was conducted in accordance with English notions of justice, which, as I understand and appreciate them, have heretofore required that no man be put to death when the smallest doubt exists as to the credibility of his accusers. Sir, you think you shall be happy to abide by your decision as to those portions which may be omitted, without destroying the chain of reasoning. I also send you for publication the reply which I received from the editor of the Times.—I have the honor to be, sir, your obedient servant, O'Donoghue.—North Camp, Aldershot, Kerry Militia, Sept. 9, 1858." [The Reply of the Times.—"Printing-house-square, September 7.—The Editor of the Times presents his compliments to the O'Donoghue, and is sure that, upon re-consideration, he will not expect the editor to reprint a long speech on a subject of almost entirely local interest, and containing very severe remarks upon the conduct of a judge in the administration of justice.—The O'Donoghue, M.P."]

**SUSPECTED COLLISION IN THE CHANNEL.**—The Dublin papers of the 14th ult., state that, from circumstances which have transpired since the afternoon of Saturday up to late yesterday evening, there is every reason to suppose that two large vessels have come into collision in the Channel on the night of either Thursday or Friday.—The bark Chapman, Minto, master, arrived some days since at Falmouth, laden with sugar, and on her passage over, at about 3 o'clock, p.m., on Saturday last, her captain sighted the remains of two large vessels about two miles south of the buoy on the Codling Bank, drifting to the northward with the flood tide, and the wind S.S.E. which was blowing very fresh at the time. On the Chapman coming into Kingston harbor on Saturday night Captain Minto reported the circumstance of having passed the wrecks. According to his statement one of them appeared to be the remains of a large passenger ship, with a large poop, painted black and gilded. Two circular lifeboats still remained in their proper place on the taffrail. A short distance from this portion of the wreck was the entire broadside of a ship, which apparently became disconnected from the stern portion above referred to.—The sea in the neighborhood was covered with broken

splinters, planks, and timbers, and wreckage floating between wind and water, with three masts gone from below the round tops, washed by Captain Minto onto a cable's length from the other wreck. These circumstances haply led Captain Minto to come to the conclusion that a collision had taken place, and both ships foundered and broke up. The City of Dublin Company's mail-steamers, St. Columba, Captain William Williams, while on her passage from Holyhead to Kingstown, on Sunday morning, observed a large portion of a wreck going very fast with the tide at about eight miles and a-half north-east from the Kish Light; "Having run into Kingstown at 10 o'clock, and landed mails and passengers, Capt. Williams put back and steamed to where he had seen the wreck, which he discovered to be the entire broadside of a ship, with three of her hull timbers above water, and drifting very fast with the wind and tide to the northward." Having fully satisfied himself that there was no human being on the remains of the ship, he directed his course back to Kingstown.—The St. Columba, on her voyage back from Holyhead yesterday morning, observed another large portion of a wreck floating off the Kish Bank. The Wellington, revenue cruiser, Lieutenant Hardy, R.N., commander, put to sea on Sunday at 11 o'clock, and, after a long search, came up with the wreck of one of the vessels reported by Captain Minto, at 4 o'clock, about eight miles off the Kish. The cutter's boats were lowered and manned, and the wreck taken in tow. It was the fore part of a fine large ship, with what was termed a "composition bottom." The bow-sprit was standing, but the jibboom was broken short off. The cutter put on all sail and stood for Kingstown, towing the wreck up to 11 o'clock on Sunday night, when, in consequence of the wind falling, she had to cast loose to prevent the cutter grounding on the Kish. The Wellington had to leave go her anchors in five fathoms of water and remain till daylight, when a dense fog sprang up which became so thick that the cutter had to steer for Kingstown harbor by her compass, where she arrived yesterday evening. It was supposed that the wreck seen was that of a ship which had been stranded some time since on the Arklow Bank, and which had drifted off during the high wind and tides on Friday night, but on making inquiries we find that such is not the case, as the ship still remains ashore at Arklow. Everything that we can learn regarding the wreck, we regret to say, has only a tendency to strengthen the conclusion at which Captain Minto arrived—namely, that a collision between two large vessels had taken place in the Channel, and that both foundered."

**IRISH NATIONAL SCHOOLS.**

*From the Nation.*  
Last week we pointed out that Irishmen, or Catholics, had as little connection with the authorship of the religious portion of the series of *Irish National School Books* as they had with the composition of *The Koran*; although these works were and are designed for schools, more than six in seven of whose pupils are Catholics, a Lutheran and a Calvinist—Dr. Whately and Dr. Carlisle, Saxon and Scotch—united to produce these formal treatises on religion for the Catholic Celts of Ireland. The resistance of the gallant priests and men of Tipperary to the use of these works in the Glommel Model School, sent Dr. Whately and his "Lessons on the Truth of Christianity" out of Marlborough Street, and with him Judges Greene and Blackburne. Although this extradition took place in 1855, so anxious are Dr. Whately's numerous and warm partisans in the Education Office for the diffusion of these works, that the Resident Commissioner knowingly and willfully permitted the Board's agents and printers—Messrs. Thom—to retain them on the list of works sanctioned by the National Board.

At the close of last year, and only when the attention of some of the Catholic Commissioners had been specially called to this criminal connivance, the Board directed their printers to expunge those books from their list. We have further, and more recent proof, that "the bond of faith" which connects the Palace in Stephen's Green with the Marlborough Street Corporation is in no way weakened by the exodus of his Grace from the latter. In the official "Catalogue of the Educational Museum, South Kensington, London," now before us, corrected to April 1858, we find that the Irish Commissioners have sent for exhibition a copy of—bound in calf—Dr. Whately's "Lessons on the Truth of Christianity," amongst the "words published by their direction," the fact being that this anti-Catholic tract had been struck off the List of National School Books more than five years ago. Carlisle and Whately supplied the "Manuals of Scripture and of Christianity;" Dr. Watts and James and Emily Taylor composed the Hymns, Psalmody, and devotional exercises to be sung and chanted by the children of millions of Catholics.

It may be said that those religious and devotional works are not used generally. Why were they ever introduced? why are they now published by the Board, and recommended to Catholics? Such apology cannot be pleaded in reference to the common Reading or Class Books; these are universally used, and let us hear the Board's own summary of their contents. All the agents for the sale of those works supply gratis, copies of "An Analysis of the School Books published by authority of the Commissioners of National Education," from which we make the following extracts:—

"One of the main objects in compiling and publishing this series was to supply the National Schools, not merely the National Schools, but the public generally, with works moral and religious in their character, without being sectarian. Lessons on the subject of religion, drawn chiefly from the narratives of the Holy Scriptures, are interspersed through all the Reading Books, and constitute an interesting epitome of Sacred History. These are commenced in the First Book, and carried on through the remaining volumes. The lessons in the First Book are of a moral kind, and conclude with one decidedly religious; several in the Second Book commence important religious truths, and are well fitted to create devout feelings. The religious sentiments inculcated in the Request to the Second Book are of the purest and most elevated kind; and the next work following affords a striking example of the successful manner in which some of the most important truths of Revelation are blended with secular instruction in the *Irish National School Books*. The admirable abridgment of parts of the Old Testament, in the Third Book, is not intended as a substitute for the Bible, but to prepare the pupils for a more extended course of religious instruction, and a more beneficial study of the inspired volume. Apart from the Scriptural Lessons contained in the Fourth Book, it contains several poetical pieces of a devotional character, of convenient length to be committed to memory, and calculated to strengthen the moral feelings. The Supplement to the Fourth Book contains a summary of the Old Testament including a detailed account of the Prophets, and the substance of their prophecies; besides several Essays on religious subjects by Archbishop Whately and other eminent Divines. The excellent lessons in the *Girls' Reading Book* form a complete manual of moral and domestic duties, whether in single or married life; and the Selections from the British Poets are pervaded by a spirit of genuine piety, and are well adapted for family reading."

Here, Catholics of Ireland, is the Commissioners' own authorized account of the books in the hands of your children. With the compilation of these, neither Catholic nor Irishman had any connection whatever. Carlisle, M'Arthur, Rintoul, Spalding—four Scotch Calvinists; Dr. Whately, and Dr. Watts, Saxon Lutherans; Mr. Maurice Cross, a pupil of the Borough Board School, imported into Belfast by Joseph Lancaster; Miss Blanche Whately, Secretary to the *Queen's Ragged Schools*; and the other Anglican ladies—the Misses Taylor—to these the Catholics of Ireland are indebted for the compilation and authorship of the works so admirably described by the Commissioners. What, now, if the fundamental principle and object of the system as laid down by

Lord Stanley and paraded at the present time, by the Commissioners—"combined literary and moral, and *religious instruction* to children of all persuasions?" Was delusion or so gigantic a delusion ever before practised on the credulity of a trusting nation? Separate religious instruction, yet, the Commissioners declare that "the elementary works for reading are penetrated, almost every page, with the spirit of religion;" and these form the Manuals, for "combined literary instruction of children of all persuasions!" Separate religious instruction; in the face of the Board's own statement that some of the most important truths of Revelation are successfully blended with secular instruction! Separate religious instruction; with the common class books, not only avowed by religions, but so drawn up as to prepare the pupils for the more beneficial study of the Bible Essays on religious subjects by Archbishop Whately and other eminent Protestant Divines read by all the pupils; yet separate religious instruction the basis, and one of the two main objects of the system! Genuine piety pervading selections of poetry by Cross; complete manuals of domestic morals for married or single, by Miss Whately; devotional feelings created by the communication of important religious truths; yet, while all this takes place, during the combined secular teaching, the rules of the Commissioners open with the fundamental slogan that it is "a system of combined literary and moral, and of separate religious instruction!"

Need we do more than submit the Board's own account of their class-books to prove that their use is fraught with peril in the hands of over 1,080 Protestant teachers, who instruct tens of thousands of Catholic children in National Schools. Mr. Cross, in his evidence before the House of Lords in 1854, states:—"In 1844 the Class-books of the Board underwent a revision; the Archbishop took a vast deal of trouble in revising those books, omitting lessons which he did not think so suitable as others, introducing new ones, and altering several of the old ones."

Catholics of Ireland, do you imagine that this "east deal of trouble" was taken for you in any other sense than that of the affectionate manner in which Dr. Whately and his amiable, graceful, and evangelical daughters—long may they bloom—attempt to lure your children to the *Coombe Ragged Schools*? The "Complete Manual of Domestic Morals for Married and Single," as the Commissioners describe the class-book specially prepared for your daughters is the production of Dr. Whately and his Grace's family; and you narrowly escaped having in its next edition the Mormon doctrines avowed by the Archbishop, and adopted by Bishop Colenso as the practical Christianity of his sabbie and nude neophytes on the African coast of Natal.

Rev. J. Campbell, incumbent of Trinity Church, Belfast, was examined before the Committee of the House of Lords in 1854, and gave reports as to fifty-five National Schools, which he had that year visited in and round Belfast. Amongst other strange disclosures, some of which we may use on future occasions, made by this gentleman, are the following, except those who shut their ears and eyes against all evidence of the present perils of National Schools.—The *Murphy-street Female National School* in Belfast, when Rev. Mr. Campbell visited it, had 170 pupils on Roll—Presbyterians, 120; Dissenters, 20; Established Church, 10; Catholics, 20; two teachers Presbyterians; and Patron a Presbyterian.—

"The mistress informed me (states the Rev. Mr. Campbell in his sworn evidence) that none of the children refuse to receive the instruction which she gives, which consists of reading the Bible. If explanations of the Bible were given, she said there would be refusals, but during the Lessons from the ordinary books of the Board, opportunities do occur, which can be, and are, taken advantage of, to instil religious instruction without suspicion; she added, 'Who is to take notice of this?'"

Rev. Mr. Campbell adds his own opinion, that—"The ordinary books contain religious instruction of a certain character and to a certain amount sufficient to give a teacher an opportunity of branching off from it, and giving peculiar religious instruction, if so disposed."

Again, in the *Whiteabbey Female National School*, Patron and Teacher Presbyterians, the Mistress informed the Rev. Mr. Campbell that—

"She imparts religious instruction whenever she pleases, on any occasion that may suggest itself during the day. There is no one to forbid it. She has been in the School for some years, and she may do it, as, to use her own words, 'This is a Presbyterian School.' She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her." The most fitting comment upon this important evidence is the following extract from the testimony of the Right Rev. Dr. Denvir, Catholic Bishop of that very diocese, his Lordship being then a member of the National Board. In reference to this question of the common Religious and Scriptural element in the ordinary Class Books, and its danger to Catholics when taught by a Protestant teacher, his Lordship states:—"I would rather that Protestant teachers would not teach Catholic children anything appertaining to the Scriptures at all; it would be their duty to explain the passages to the children, and it is because they would explain them that I would object to their teaching them. The explanation would be according to their own views—views that I might not approve of."

We shall only add that in Ulster alone 30,000 Catholic children attend schools under Protestant teachers whose principles are those of the mistresses in *Murphy-street and Whiteabbey Schools*; and in all Ireland fully 70,000 Catholic children attend National Schools under Protestant management. If the Catholic pupils escape the Protestant Bible, Catechism, Psalmody, and Prayer, which few of them can do—the ordinary Lesson Books necessarily net them all;—from these there is no possible escape.

The above statement refers to some of the works published by the Board, and the copyright in which is their property. Amongst the books sanctioned by them, and used in the National Schools, is Young's "Manual for Infants' Schools," also by an Englishman and a Protestant. It could scarcely be credited that in the Catholic cities and towns of Limerick, Clonmel, Kilkenny, Athy, Tuam, Galway, Newry, in the West Dublin, and in the Central Model Schools *Marlborough-street*, the teachers of all the Board's Infants' Schools are Protestants or Presbyterians, whilst the entire number of Protestant infants in them does not form much more than seven per cent. of the whole. The two heads of the Infants' Model School, *Marlborough-street*, are Protestants and English; the Manual of their system is intensely Protestant; they train all the Teachers of Infants' Schools, not only for the Irish National Board, but also for the Military Schools in which the children of Catholic soldiers are taught. Rev. Dr. Dawes, Dean of Hereford, has also written a book on Education, and from an Englishman's and a Protestant's point of view. Dr. Sullivan's anti-Catholic *Complete Dictionary of the English language* we have fully exposed in a late number.

Catholics of Ireland, the facts are now before you. Scotland sent her Calvinistic sons, Carlisle, M'Arthur, Rintoul, Spalding; Saxons sent you her Lutherans, Whately, Watts, Dawes, Cross, Wilderspin, Young, and divers fair authoresses to prepare for you complete manuals of morals, treatises on Scripture, essays on religion, and devotional substitutes for the "Hail Mary." Irishmen of all creeds, we shall undertake to show you on a future occasion that your nationality, your history, your literature, are utterly ignored in these so-called *National School Books*. In their "Analysis of the Books" the witnesses which the Commissioners quote, as to the merits of the works for the *Irish Nation*, are Lord Eglington, a Scotchman, Lord Derby a Saxon, and Dr. Higgin, Protestant Bishop of Derry, another Saxo

—all three Protestants; one the founder of the system, one the immediate President of the Commission, and one an actual Commissioner.

**GREAT BRITAIN.**

We are happy to announce the reception into the Church of James Arthur Maude, Esq., B.A. of University College, Durham, and since of Cuddesdon College, and son of Captain the Honourable Francis Maude, R.N. He was received by the Rev. Bernard O'Reilly, at St. Vincent de Paul's, Liverpool, on the 10th inst.—*Weekly Register.*

The Rev. Mr. Campbell, lately of St. Ninian's Cathedral here, has recently joined the Church of Rome. This is the second, we think, of the clergy in residence" who have stepped from Puseyism to Popery.—*Perth Courier.*

**THE GREAT EASTERN STEAM SHIP.**—It is already well known that the proprietors of the *Leviathan* or *Great Eastern steamer* have for some time been in difficulties, so great as to prevent them from finishing the vessel. At length, however, an arrangement has been made which affords a prospect of this great national project being ultimately carried to a successful issue, though by other parties than the present proprietors. A company has been formed in the city to purchase and finish the vessel, and work her between London and America. This association is called the *British and American Great Eastern Steam Navigation Company*. It has been got up by a number of commercial gentlemen, one of whom is Mr. Hughes, the late superintendent of Messrs. Scott Russell and Company's yard, and in fact of the building of the *Leviathan* throughout. After a series of negotiations with the original company, arrangements have been made for the purchase of the vessel for £250,000, being less than one-third of the amount she had cost, viz., £800,000, and less than the material would fetch if the vessel were broken up, and sold by auction in 'lots.' The company has been registered under the Joint-Stock Companies Acts 1856-57. The advertisements will appear in a day or two. The capital is fixed at £500,000 in shares of 10s each, of which 2s 6d is to be paid on application, 2s 9d on allotment, and the remaining 5s in instalments, at intervals of two months. It is intended to finish the vessel between this and the spring and if there is any time to spare, she will be used for the purpose of exhibition. It is then proposed to place her on the route between Liverpool and Portland—United States, the port to which the Canadian mails are at present carried, and thence by rail to Toronto, Ottawa, Quebec, and the other British settlements in North America.

**RETURN OF A DISTINGUISHED FUGITIVE.**—On Sunday night a tall man, with rather a stooping gait, and about sixty years of age, entered a public newsroom at the West-end of the metropolis. He was dressed from head to foot in a suit of Shepherd's plaid, and carried a small carpet bag. From long exposure to wind and weather his features were well bronzed, and his appearance, which in such a place was rather calculated to attract notice, suggested the notion of a Highland sheep-farmer. To every person in the room, save one perhaps, he was an utter stranger, and yet he had a reputation which, of its kind, may be said to have been at one time, if not now, world-wide. For full three months of the present year his exploits and those of his confederates were a theme of conversation throughout all Europe and his presence was so much in demand in this metropolis that the government offered a reward of £200 for his capture, and the Whitchers, Williamson and Fields, with the rest of the detectives here, on the continent, and in America were upon his trail night and day.—He contrived, however, to baffle all attempts at apprehension, and now—the storm over, the prosecution against him abandoned, and the reward withdrawn, the fugitive from justice returns to his native country a free man, and one would hope, a sadder and a wiser one. By this time the reader will have anticipated the denouement of our story, and will be saying to himself, 'It must be Allsop.' Exactly so. 'The man with carpet-bag' is no other than the veritable Thomas Allsop.

It has been stated within the last week that the number of absolutely vicious newspapers sold yearly in England is 11,702,000. Infidel and polluting publications have a yearly circulation of 110,400,000; periodicals of the worst cast, 520,000. The circulation of innoxious publications is less extensive by several millions. Moral and enlightened England!

A correspondent of the *Times* points out that the people of Scotland do not put up, without remonstrance, with the "biting observance of the Sunday" imposed on them by their Calvinistic rulers. He says in reply to some comments of the *Times*— "You surmise that 'excess in drinking increases contemporaneously with this high-handed enforcement of the Sabbath.' Well, if it be so, is it not a proof that the Sabbath is, so far, not observed? It was found a few years ago that 43,000 visits to spirit shops and publichouses were made in Edinburgh on one Sunday; and about the same time, on the evening of a Communion Sunday in Glasgow, there were upwards of 800 taverns open and in full business. This was before the days of Forbes Mackenzie, when things were left to take their natural course. You must own that the facts exhibit a large amount of the human nature of Scotland exempt from Sabbatarian strictness. Such places of resort are closed now; but, as the national proverb remarks, 'When one door steeks another opens.' It is matter of more than surmise that, in all circumstances, 'love (of whiskey) will find out the way.' The truth is, there are a great many efforts made in Scotland to get the Sunday observed better; but they all more or less fail. An Edinburgh clergyman, remarkable for the fineness of his surface, told his flock a few years ago that he had gained a great point—people had generally agreed, in compliance with his wishes, to have only one delivery of milk at their houses each Sunday. It was true they had so far yielded to clerical importunity, but it didn't answer. It was soon found that the morning's milk became sour before the evening, so the righteous returned to two deliveries a day as before. About the same time a most determined attempt was made to abolish cab-driving in Edinburgh. For one or two days hardly a cab was to be seen. The cabmen themselves appear to have signed covenants against Sunday hiring; but the whole scheme broke down, and in two months we saw as many cabs in the streets on Sunday as ever."

**THE INDIAN REINFORCEMENTS.**—The bulk of the Indian reinforcements for this season having been now despatched, we are enabled to lay before our readers a tabular summary of the whole of the troop departures to India since the beginning of the year, showing the total force of each arm of the service embarked, with the route and destination of the several detachments. The following statement has been compiled from reliable sources, and the general accuracy of the details may be relied upon. The number of troops forwarded by each route includes officers, but only those proceeding overland with detachments are given. From this source we learn that the total force despatched to India since the beginning of the year amounts to 26,414 officers and men, consisting of 1,205 artillery, 2,037 cavalry, 19,238 infantry, and 3,934 recruits of the Indian army. Of this force, 14,679 men, consisting of 541 artillery, 628 cavalry, 10,683 infantry, and 2,937 recruits Indian army, were sent to Calcutta; 2,966 men, consisting of 105 artillery, 301 cavalry, 2,410 infantry, and 150 recruits Indian army, to Madras; 6,373 men, consisting of 554 artillery, 1,044 cavalry, 4,069 infantry, and 847 recruits Indian army, to Bombay; and 2,396 men, consisting of 5 artillery, 144 cavalry, and 2,050 infantry, to Kurrachee. The force despatched via the Cape amounted to 21,346 men, consisting of 899 artillery, 1,897 cavalry, 14,616 infantry, 3,334 recruits Indian army; and the force despatched overland, 5,068 men, consisting of 306 artillery, 140 cavalry, and 4,623 infantry. With these reinforcements are included six complete regiments, one of cavalry and five of infantry: Of the former, the 6th Dragoons

left England, via the Cape, in August; the 66th and 99th Regiments are just embarking for the same route; the 5th Foot, from the Mediterranean, left by the overland route in April last, and the 46th and 91st Foot, also from the Mediterranean, are now going in detachments overland. In addition to these, three other regiments from the Mediterranean, the 1st Battalion of the 3rd Buffs, and the 28th and 48th Regiments, have received the route for India via Egypt, so that by the close of the year nine complete regiments will have been added to the army in the East, and the number given by the three last-named regiments, with some further detachments shortly to embark from the depots, will make up the force despatched this year to over 30,000 men. Making every allowance for the heavy casualties in the ranks of our forces, from their arduous service during the late hot weather campaign, it is fairly computed that the European troops in India will be brought up towards the close of the year to fully 80,000 men, and that the Commander-in-Chief will be able to take the field with a force sufficient to 'trample out' the last embers of the mutiny, and complete the settlement of our Indian empire.—*Thacker's Overland News.*

Scotland is, in spite of an Union 150 years old, in many respects a foreign country to us Englishmen. We have conquered Ireland, and introduced English laws, usages, and even habits of life. In Dublin there is a Court of Chancery and a Court of Queen's Bench, after the fashion of England, and the much maligned Established Church of that country has been founded in, perhaps, too strict an analogy with our own. But our countrymen north of the Tweed have preserved their independence as thoroughly as in the time of Wallace and Bruce. The most fervid partisan of Scottish rights ought to be satisfied when he sees a district of this island, containing less than three millions of inhabitants, in possession of laws and customs widely differing from those which obtain in England and Ireland. One of the chief of these differences will no doubt give much pleasure to Scotchmen. It regards the observance of the Sabbath. Now, the general opinion of the world is that Englishmen are more than duly strict in honouring the first day of the week. Neither French or Italian Catholics nor German or Dutch Protestants can understand the Sunday as it is observed in London. The closing of every shop and every theatre, the semi-cessation of railway trains and omnibuses, the prim church and chapel going passing by with their Prayer or Hymn books held devoutly in their kid-gloved hands, all strike the foreigner as indications of a preternatural gloom in the national character. This strict observance of the Sunday as a Jewish Sabbath is a standing accusation against us who live in the southern part of the island. And yet we know that we are not in such slavery as some of our fellows. If Sunday dawn a fine and sunny summer day we know that there are many recreations for the poor cockney who has toiled all the week in a narrow shop, full of musty woollens or sickly smelling groceries, and who has only one day in seven to sweeten himself and get a little air. Even in the old times we are informed that the Londoners employed at kinds of conveyances to take them to Richmond or some other suburban retreat on their weekly holiday; and now the means of locomotion and liberty are vastly increased. The short trains take thousands for little trips to the green fields; in every direction taverns and tea-gardens are open, places which are, indeed, sometimes perverted to riotous excess, but which, we sincerely believe, are for the most part the means of securing temperate and reasonable refreshment to those who are in need of it. Then Hampton Court and other public places are open; the London parks afford a pleasant walk to tens of thousands; and it may be said that, with the exception of amusements for which money is paid at the doors, the Englishman on Sunday is not deprived of those recreations to which mankind naturally turn in their moments of leisure. But across the Tweed, and you get into another world. In nothing is the land which prides itself on the assertion of its independence of England more remarkable than in the strength and singularity of its Presbyterian notions. The religion of Scotland is not the religion even of Geneva or Amsterdam; for in those cities the canons which are established by our Northern Presbyteries would create as much surprise as in Paris or Florence. In this, the middle of the 19th century, the Judaical observance of what is called the Sabbath is accepted as a doctrine and enforced as a practice by the leading clergy of Scotland, and by that large section of society which always acquiesces in the teaching of a national priesthood. The matter is brought before the public in connexion with the recent returns regarding the consumption of whisky in Scotland. There are few of us who are not sufficiently acquainted with Scotland to know that the abuse of the national spirit is very general, and that Sunday, when all who pride themselves on their respectability feel it due to themselves to remain indoors, is especially distinguished by the quantity of spirits consumed. The charge of the Anti-sabbatarians is, that the rigidity of the national usages, and the interdiction of rational amusements generally, and on Sunday in particular, are the cause of much of the drunkenness and immorality which are ascribed to Scotland. It would certainly appear that now the precursors have gained the upper hand in Scotland, and that they are making all sorts and conditions of men feel their power. We can seldom hear much of the doings of the orthodox ministers of Scotland without feeling the truth of Milton's bitter line, 'New Presbyter is but old priest writ 'long.' Certainly we in England should ill brook such interference from our own established clergy as is commonly asserted to be practised by the less splendid hierarchy of the northern kingdom. Whatever we may be, we are not a priest-ridden people. Neither Anglican clergyman, nor Baptist minister, nor Catholic priest would think in this division of the island of interfering with a Richmond train or a Gravesend steamer on Sunday afternoon. But in Scotland we have for years been conscious that a struggle is proceeding between a minority desirous of English freedom and a majority headed by the clergy of the two great Presbyterian Churches. When we speak of a majority and minority we refer only to the middle and upper classes, for it is beyond a doubt that the resistance to reasonable enjoyment on the Sunday springs chiefly from the well-to-do Scots, who can find sufficient comfort at their own firesides. The attempts of a class to find recreation in the open air and the green fields have ever received the fierce opposition of these comfortable religionists and their spiritual guides. A few years since there was a great commotion because certain Puritan landowners refused to allow Sunday excursionists to land at the piers which they had erected for the Clyde steamboats. A correspondent, whose letter we printed yesterday, states that within a few days 'a rufianly mob, headed by the Glasgow clergy, assailed a party on its return to the city from a Sunday trip with hoisting and hissing. The Forbes Mackenzie Act is in full force, and the warfare against Sunday trading is being carried on with spirit, and with much assurance of success. So it would seem that the Sabbatarians are having things all their own way, and, if it should appear that excess in drinking increases contemporaneously with this high-handed enforcement of religious practice, the world will naturally, though perhaps incorrectly, draw an unpleasant conclusion. It does, indeed, seem plain enough that the diversion of the human mind from all legitimate amusements must send men to those stimulants which excite the nerves, quicken the blood, and administer a temporary exhilaration. Unless the Presbyteries can turn their laity into beings invulnerable by temptation, they may well allow air, exercise, and the innocent enjoyments of life to aid them in spending the Sabbath-day profitably and cheerfully."

Which causes a girl the most pleasure, to hear herself praised, or another girl run down?

THE TRUE WITNESS

CATHOLIC CHRONICLE

PRINTED AND PUBLISHED EVERY FRIDAY BY J. O'LEARY FOR GEORGE B. CLARKE, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, three pence; can be had at Messrs. Salliers' Book Store, Notre Dame Street—Flynn's, McGill Street.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

The True Witness.

MONTREAL, FRIDAY, OCT. 8, 1858.

ST. PATRICK'S BAZAAR.—This Bazaar, in aid of the funds of the St. Patrick's Orphan Asylum, and which has therefore so many claims upon the citizens of Montreal, will remain open until Monday night next; and we trust that the result this year, as in all previous years, will be such as to do honor to our Irish friends, to the ladies who have generously devoted their time and labor to the success of the Bazaar, and to the Name of Him Who is the Father of the fatherless, and of those who have none to help them.

NEWS OF THE WEEK.

The Nova Scotia arrived at Quebec on Tuesday, but adds little to our stock of European intelligence. The condition of the Atlantic Telegraph—the shares in which undertaking were quoted at £300 to £330—and its ultimate prospects of success, were anxiously discussed by the British press. It is the prevalent opinion now, that the Cable has not parted, as faint signals, though unintelligible, were still being received from Newfoundland, thus indicating the continuity of the electric current; but Mr. Varley has published a report, wherein he speaks of some fault, at a point some considerable distance from land, but whose exact position he cannot ascertain without a visit to this side of the Atlantic. The political news is naught; harvest prospects good, and the prices of breadstuffs falling. The Bank had received large quantities of gold, and money is quoted "easy."

On the Continent all is quiet, with the exception of the Italian Peninsula, where the cut-throat agents of Mazzini seem to be at their old dirty work again. We hear in consequence of numerous arrests at Naples, but as yet there have been no serious disturbances.

The precautions taken by the TRUE WITNESS, since its appearance, never directly or indirectly, by implication or otherwise, to make the Clergy or ecclesiastical authorities responsible for its opinions, or to implicate their venerable names in any of the controversies into which it has occasionally been forced, should have sufficed to convince the *Minerve* of the injustice of the language in which, in its issue of the 30th ult., it sees fit to indulge towards this journal. But to remove all possibility of doubt upon this point, we repeat again, what we have often said before, that, unless when the contrary is explicitly asserted, the *lay* editor of the TRUE WITNESS, and he alone, is answerable for every word that appears in his columns; and that for the manner, as well as for the matter of all that therein appears, he, and he alone, is to be blamed or held accountable. After this explicit disclaimer, we trust that we shall have no more of the *Minerve's* offensive and utterly groundless invectives; and that he will for the future refrain from dragging, without necessity, and without authority, the names of our Prelates before the public. This premised, we will now proceed to discuss calmly the several articles of indictment which our Ministerial cotemporary exhibits against us.

In the first place, it would appear that we have spoken disrespectfully of persons in authority;—inasmuch as, in a late article, we commented upon the insolent language of Sheriff Corbett towards our Irish Clergy, as upon another specimen of that insolence in which Government officials indulge themselves with impunity, and at the expense of Romish priests. In the second place—that in speaking of the late Ministerial shuffle—by means of which the present Cabinet contrived to evade the spirit of the law for securing the independence of Parliament; and to defraud their several constituencies of the right of pronouncing their opinion on the political conduct of their representatives—as involving, because of the unnecessary oaths and unjust invocations of God's most Holy Name, an offence of the deepest dye against religion and morality, we have taken upon ourselves to speak in the name of the Church, and in a manner calculated to implicate the Episcopal authorities of Canada. To both of these accusations of the *Minerve*, we will endeavor to offer a reply.

It is true that the habitual insolence of our Canadian officials towards the Catholic Clergy has frequently elicited our reprobation; and we re-

gret that any one calling himself a Catholic should, as does the *Minerve*, manifest a disposition to put up, for a consideration no doubt, with the impertinence of these gentry. The *Minerve* evidently mistakes their position altogether. He forgets that if the office itself is to be respected, the holder of that office is our hired and paid servant; receiving from us his wages for the work done; and bound therefore to treat us, who pay him, cloth and feed him, with all due respect.—The Government official is a public servant; and as a servant, is bound upon pain of dismissal from his situation, to conduct himself civilly towards the public, his masters, who pay him his wages. It is not necessary that we should put up with impertinence from our hired flunkies, in order to manifest a proper respect for constituted authorities; nor is there any more certain method for bringing the office itself into contempt, than to connive at the offences and shortcomings of those who may chance to hold it.

It is true also that we have pointed out the fact, that official insolence and official injustice, of which Catholics alone are the victims are, as matters are now managed, and thanks to the venality and craven spirit of our Catholic office holders and Catholic aspirants after office, often allowed to pass unpunished or with "impunity." Of this we have a proof in the case of Mr. Sheriff Corbett. He is a Government official; he has been guilty of most blackguard insolence—(we will not mince expressions)—of most blackguard insolence towards the whole body of our Irish Catholic Clergy; and through them to the entire Catholic Clergy of Canada. He has had the impudence publicly to state that "Irish priests and Irish whiskey were the curse of Canada;" and for this deliberate and wanton attack upon a body whom it is our first duty, and our highest privilege, to protect from the slightest appearance even of assault or insolence, he has as yet received no adequate punishment from his superiors, who have the power and the right of dismissing him from his situation; and without claiming for ourselves the gift of prophecy, we hesitate not, from our careful study of the conduct of the Ministry under analogous circumstances, to pronounce our opinion that the Sheriff's insolence and blackguard language will still be allowed to remain unpunished by those who have the power to punish him; whose duty it is to punish him; and who by not punishing him, make themselves partners in his offence, and responsible for his insolence.

It is such conduct as this, and not the just strictures of the TRUE WITNESS, that tends to weaken respect for authority, and to bring the office itself, on account of the offences of the office-holder, into disrepute. What respect can the Catholics of the district for which this impertinent fellow Corbett is Sheriff, have for the important official situation in which he is most improperly maintained by his superiors? what confidence can Catholics have in the impartial administration of the law in matters involving disputes between Catholics and Protestants, by such a one as this Mr. Corbett? From the case of the Sheriff of Quebec in the trials arising out of the Gavazzi riots, we have had ample experience what treatment Catholics have to expect from Protestant officials; and how prompt the latter are to avail themselves of their influence to pervert the ends of justice, and to procure iniquitous verdicts by means of packed juries. From the same case we may learn how leniently such offences, when perpetrated by Protestant Sheriffs, are viewed by our Canadian office holders; and it is by the criminal indifference of the latter to the frauds and insolence of their subordinates, and not by the indignant comments of the Catholic press upon that indifference, that contempt for authority, and distrust in the equitable administration of the laws, are engendered amongst the Catholic public. It is because we, as Catholics, are eminently the friends of law and order; because we would fain see the dignity of the office upheld by the exemplary conduct of the office holder; and because we know that official insolence unpunished, is but too apt to lead to acts of reprisal, and physical violence from the insulted, that we cease not to insist upon the impropriety of allowing such insolence to go unpunished. The honor of our Clergy should be as dear to us as that of our sisters and daughters. Now we could not feel it in our hearts to condemn very strongly the conduct of him who, despairing of redress from the laws of the land, had inflicted severe personal chastisement upon the impugner of the reputation of a beloved female relative; neither should we be surprised, if some hot-headed Catholic, indignant at the cowardly insult offered to his Clergy by Mr. Sheriff Corbett, were to take summary vengeance on the blackguard official with a stout horse-whip. Now it is because we do not wish to see individuals taking it upon themselves to redress their own grievances, because we wish to see authority respected, that we insist upon those in authority being respectable—i.e. worthy of respect—in their conduct; and that we insist upon the duty of the Government to visit with the severest strictures any of its subordinates who may misbehave themselves in office. By neglecting or delaying to do their bounden duty, the higher authorities become

morally responsible before God and man for the offences of those in authority under them; and for the contempt and hatred into which authority itself is sure to fall from their culpable remissness and their neglect to do their duty. We therefore who respect it, have no respect for men, no matter what their offices, or the amount of their salaries, who retain in office under them, and therefore connive at the insolence of, one who has dared to proclaim publicly his opinion that "Irish priests and whiskey are the curse of Canada." We commend these words of Mr. Sheriff Corbett to the meditation of our Irish Catholic readers; trusting that they will treasure them up carefully in their hearts until a fitting and constitutional opportunity presents itself to them for manifesting in a strictly constitutional manner their opinion of the impertinent blackguard who uttered them, and of the Ministry that countenances his insolence.

With regard to the question of the oaths, and the hopping about of our Ministers from office to office, like a pack of circus mountebanks, solemnly invoking the Holy Name of God at every hop, we shall content ourselves with citing the teachings of the Church on the question leaving it to our readers to apply those teachings to the particular case before them. In the first place then we would premise that an oath is an act of *latría*, or supreme worship of Almighty God, and that it should never be taken, merely because it is profitable or lucrative to the taker; but only in matters of grave importance and absolute necessity. Thus St. Thomas—as good an authority on questions of moral theology as the editor of the *Minerve*—thus clearly expresses himself—

1. "An sit licitum Jurare? Sic, cum debitis circumstantiis, in re gravi, cum necessitate."

2. "An juramentum sit appetendum, et frequentandum, tanquam utile et bonum? Non, sed tantum in necessitate."—*Ex. Sec. Sec. 89. De Juramento.*

We beg of the *Minerve* to note well the circumstances required by St. Thomas to justify the use of an oath; and to tell us candidly—was it necessary in the interests of Canada, that the present Ministry should have had recourse to what is now admitted on all hands to have been a disgraceful "shuffie," in order to evade the spirit, whilst apparently adhering to the letter, of the law? If it was not necessary, then their oath was illegal; and if illegal a sacrilege—because an oath is an act of supreme worship or *latría*. We still quote from the same chapter of the great Doctor—

3. "An jurare vel actus religionis seu latría? Sic quia profiteretur Deum, infallibilem, et scientem."—*Ib.*

Let us now see what the Catechism of the Council of Trent, a work prepared under the auspices of that august body, and published by order of Pius V. says respecting oaths, and the circumstances which render them lawful to Christians.

"With regard to oaths, although in themselves lawful, they should seldom be used. The reason of this difference is, that oaths are constituted as remedies to human frailty, and a necessary means of establishing the truth of what we advance. As it is inexpedient to have recourse to medicine, unless when it becomes necessary, and as its frequent use is most pernicious; so with regard to oaths, we should never recur to them, unless when there is weighty and just cause; and a frequent recurrence to them, far from being advantageous, is on the contrary highly prejudicial."—*Cal. Conc. Trid.*

From this it is evident that all unnecessary oaths, are condemned by the Church as highly prejudicial. But no one will pretend that it was necessary for the interests of Canada, that the present Ministry should swear to perform certain duties which it was their intention not to perform; in order thereby to defraud their several constituencies, and to evade the spirit of the law for securing the independence of Parliament. But an oath must be not only "necessary" but just.

"To constitute a holy and just oath many other conditions are required—truth, judgment, and justice."—*Ib.*

Any of these conditions being absent, an oath is unholily and unjust; and therefore, a sacrilege or blasphemous mockery of the Name of the Holy One and the Just. Now the object, and the sole object, of the Ministerial oaths, was to enable the oath-takers to evade the spirit of a law, and thereby defraud their constituencies of a legal right. But it is never just to evade the spirit of a law, even by means of an apparent conformity to its letter; neither is it "just" to defraud one's neighbor of his legal and constitutional rights. Therefore we conclude from these premises, that the Ministerial oaths, as unjust, as well as unnecessary, were a sacrilegious invocation of God's Holy Name. That by their "shuffie"—as it has been appropriately and almost universally styled—the present Ministry did intend to evade the spirit of the law, and did, therefore, intend to deprive the Canadian constituencies of a constitutional right, will not, we think be disputed by any one acquainted with the circumstances under which the Act enabling members of the Ministry to exchange one office for another, was passed. The Canadian press, with scarce an exception—Ministerial and Anti-Ministerial, Catholic and Protestant—has admitted this. The press of the British Empire, which, as having no interest in our internal politics, may be supposed impartial and, therefore, a competent judge upon this point, is unanimous in condemning the process by which the Ministry

managed to avoid an appeal to their several constituencies; as an evasion of the spirit of the law; therefore, as unjust, and therefore as wanting in one of the conditions essential to warrant the invocation of the Name of Jehovah. Upon this point the *London Times*—a journal which, when its anti-Catholic passions and prejudices are hushed, is entitled to the highest consideration, and which in this instance does but give utterance to the opinions of the British public of all grades of politics—thus clearly and explicitly delivers its judgment; a judgment, in the justice of which the *Montreal Gazette*, an able and zealous Ministerial organ, expresses its full acquiescence—

"There is it appears a Canadian Act by which a Minister resigning one office and accepting another is saved from the necessity of seeking a re-election from his constituents. This Act is obviously framed with the intention of facilitating mere internal changes in the Government, and was not intended to exempt a new Ministry from the necessity of a re-election. By means of this law, or rather, we are inclined to think, by a super-subtle interpretation of it, the incoming Ministry of Mr. Cartier, which was a mere readjustment of that of Mr. Macdonald, contrived to keep their seats, while the discarded Ministry of Mr. Brown lost theirs. The matter was managed this way—Each Minister was appointed to an office different from that which he held before the dissolution of the Ministry; that office he held for a single day, and then resigned in order to be reappointed to his original office. We think there is much to regret in this proceeding. We do not presume to offer an opinion on the legality of the transaction, which is it appears, likely to be contested in a Court of Law, though it is difficult to understand how Mr. Macdonald and his friends could have so far vacated their offices as to oblige Mr. Brown and his friends to give up their seats in order to succeed them; and yet all the while have retained them so as to render them capable of accepting others within the meaning of the Act, which applies to transfers from one place to another. Be the law, however, what it may, there can be no doubt that such a transaction was directly contrary to the spirit of the Act, was an indirect means of depriving constituencies of their right to be consulted on the accession of their members to office. Whether the transaction was legal or not it certainly was not compulsory, and we should have been better pleased to see the Governor General refuse to take any part in it, than allow himself to be enlisted in a proceeding which has, not unnaturally, excited much ill-feeling in the colony. Nobody can deny the dexterity of the tactics by which the victory of Mr. Macdonald and his friends has been obtained and improved; but such successes, obtained by such means, are seldom durable, and the time is probably not far distant when it will be seen that the Ministry has lost both in popularity and power, and when it will have ample reason to regret that it did not follow that which in the affairs of State as in other matters, uniformly turns out to be the best policy."—*Times.*

Accepting then the verdict of the *Times*, who as a perfectly disinterested, is an impartial, and therefore competent judge in the premises, we conclude that the object of the oaths taken by the Ministry was, not the welfare of the country—the only legitimate object which could justify the taking them—but to evade the spirit of the law, and to defraud the constituencies of a legal right. But an oath to evade the spirit of a law, even though the letter thereof may be adhered to, is—as in the case of swearing to a fictitious property qualification in order to obtain a seat in Parliament—deficient in justice, the indispensable condition of a lawful oath. Deficient then in this, an oath is a sacrilege and a blasphemous invocation of God's Most Holy Name, which should never be lightly or unnecessarily invoked; and above all, which should never be invoked at all in order to cover wrong, or to perpetrate an act of fraud upon one's neighbor.

In thus expressing ourselves upon the morality—we do not touch upon the legality—of the transactions under consideration—we would beg the *Minerve* distinctly to understand that we are but giving utterance to our own opinions; formed indeed upon the texts and authorities above cited, but for which neither Bishop nor Priest is in any sense responsible. We have been actuated by no motives of hostility to one set of men, or of partiality for another; for to us "Ins" and "Ours" are alike indifferent. But we have humbly endeavored to the best of our abilities to repel a charge often urged against Catholics by Protestant calumniators, to the effect that the Catholic Church inculcates a lax morality on the subject of oaths; and that her children are in this respect but too faithful to the teachings of their Church. We contend on the contrary that Popery tolerates no trifling with oaths; that on this head as on all others its doctrines are clear, inflexible, and unimpeachable. For this reason we have treated the subject at some length, believing that the honor of our beloved Spiritual Mother should not be sacrificed in the interests either of Mr. Brown or of M. Cartier. If the *Minerve* contests our conclusions or the validity of our deductions from the premises furnished to us by the Catechism of the Council of Trent, we are prepared to discuss the matter with him calmly and dispassionately; provided only that he will discuss it without irreverently dragging the names of our Prelates into a newspaper controversy; who if they see any necessity for so doing will declare themselves authoritatively, when, and in such manner, as they in their wisdom shall deem best for the interests of the Church, and the honor and glory of the Holy name of Him, whose servants and Ministers they are upon earth. Mean time we beg the *Minerve* to understand that we speak as a simple layman, always open to correction, and without the slightest pretensions to authority from any Prelate whomsoever.

THE ORANGE OUTRAGES AT OMEMEE.—These disgraceful acts of violence perpetrated by the "Dear Brethren" of the Attorney General, C.W., upon the inoffensive Catholics in the employ of the Port Hope, Lindsay, and Beaverton Railway Company, and of which our correspondent "Lumenach" gave the details in our last week's issue—will, we hope, have the effect of calling the attention of good citizens of all denominations, to the dangers with which the country is manaced by the brutal and essentially

aggressive spirit of Orangeism; and convince them—to use the mildest form of expression—of the gross impropriety of giving any encouragement, or legal recognition, to an organization of ruffians who set all laws both of God and man at defiance. We are encouraged in this hope by the fact that even the rabid *Omeme Warder* finds itself compelled—as in the annexed paragraph—to condemn the wanton and cowardly ruffianism of the "Scarlet Brethren"—

"PROTESTANTS & CATHOLICS.—On Monday night last one of the most dastardly outrages which has ever fallen to our lot to record, was perpetrated on a few inoffensive families, in the employ of the Port Hope, Lindsay and Beaverton Railway Company, by a number of persons, calling themselves men, who assembled about their houses and insisted on their clearing out, breaking every thing that came within their reach, and causing the unfortunate men to fly with some of their children into the woods at the hour of midnight, leaving their poor wives to try and protect the remainder, who by no means escaped the wrath of the ruthless mob. If those persons had excited the anger of the party who thus treated them, there might be an attempt made to palliate the brutal act; but we are told that they have never, by word or deed, offended any person belonging to this vicinity—their whole offence being that they were Roman Catholics!"—*Omeme Warder.*

It would be in vain, we fear, to expect that the Attorney-General, himself an Orangeman, and therefore morally the accomplice of the Orange scoundrels—should take any active steps to bring the actors in this most iniquitous outrage to justice. On the contrary, judging him by his antecedents, and by his official career since in an evil hour for the community, and for his own honor, he became a member of a secret politico-religious society, we have but too good reasons to fear that he will bring his official influence as public prosecutor so to bear, as to screen the guilty parties from pursuit and punishment. In the foul presence of Orangeism, the arm of justice is paralysed, the voice of conscience cannot make itself heard; and law itself, which should be the poor man's safeguard against wrong and oppression, becomes but an instrument of gigantic persecution.

Where will these things end?—what will be the result of this daily increasing arrogance of Orangeism, and the long continued apathy, or rather criminal indifference of our rulers? As citizens, as Catholics, we dread to think of what must inevitably ensue, if Orangeism be not discountenanced by those in power; and if our own rulers still persist in their determination to uphold and encourage the midnight assassin in his deeds of outrage upon Papists. Flesh and blood cannot bear it; nor would our people have been so long enabled to restrain their passions, and to postpone their ardent thirst for vengeance upon their ruffian persecutors, but for the teachings of the priest—of that reviled "priest" whom Mr. Sheriff Corbett sets down, together with "whiskey," as "the curse of the country." But for the salutary counsels of the "priest," and the influences of that holy religion of which he is the minister, flesh and blood would long ago have revolted against the Orange tyranny which rides rough shod over the liberties, the lives, and property of our Catholic fellow-subjects of Upper Canada; we should have had fearful acts of retaliation for cruel injuries inflicted, to record; and the Irish Catholics of the Upper Province would ere now have sought in Ribbonism, and other secret organisations, that protection from outrage to which, as loyal subjects of Queen Victoria, they are entitled; but which they cannot find in the laws of Canada, as at present administered by an Orange Governor and an Orange Attorney-General.

Marvellous indeed has been hitherto, the forbearance of our persecuted brethren: admirable its attestation to the firmness of their faith, their docility to the precepts of their divinely appointed teachers, and the efficacy of our holy religion in restraining the angry passions of its professors. Yet, we confess it, we do at times fear that, if the present state of things, of which the Port Hope outrages are but a specimen, are allowed to continue—if Orangeism persists in persecuting, and the law still refuses to protect the victims of that persecution—the patience of our brethren will be at length exhausted; and that maddened by their wrongs, and the consciousness that for those wrongs there is no redress to be obtained by legal and peaceable means, they will at length be driven in self-defence to have recourse to those illegal and violent measures which the laws of the Church condemn, and which every well-disposed citizen, whether Catholic or Protestant, will deplore. The rampant and aggressive Orangeism of Upper Canada will we fear if unchecked, provoke to the organization of Ribbon Lodges, and other means of self-defence; and thus the curse of secret politico-religious societies will be transmitted by us to our children, and our children's children; who will have but too good cause to execrate the criminal apathy of their fathers, and the memory of those statesmen and legislators, under whose auspices Orangeism was fostered to its actual formidable dimensions.

WHAT PROTESTANTS THINK OF BAPTISM.—A case has lately occurred at Rome, which has created much excitement in the Protestant world; and has elicited from the Protestant press of Great Britain some very characteristic comments upon the value of the Sacrament of Baptism. The facts as given in the said press are as follows:—

The child of a wealthy Jew, living in Rome, had for its nurse a Catholic woman who, some two years ago, the child's life being in danger, administered to it the Sacrament of regeneration without the knowledge of its parents. Herup-on the Manchester *Guardian* breaks out in the following strain, admirably illustrative of Protestant notions upon the efficacy of infant baptism, and its necessity for salvation:—

"In this country"—England—"the offender would be discharged without a character; and any one to whom she might complain would probably tell her she was rightly served."

That is to say, in Protestant England, a servant who, seeing the parents neglect their duty towards their child, should, with a view to the

salvation of its immortal soul, administer to it in articulo mortis that Sacrament which even the Anglican catechism teaches is necessary to salvation. It would be treated as if she had been guilty of a serious crime; as if she had been drunkard, or habitual pilferer. She would be dismissed, and sent forth into the world to starve, and those to whom she might apply for comfort or redress would in Protestant England "tell her she was rightly served."

We have no doubt but that such would be the case. Protestants for the most part believe in the efficacy of vaccination, and so take care to have their children vaccinated; but except in some very rare instances, they do not believe in the efficacy of the Sacrament of Baptism as a means of grace; and therefore are for the most part very remiss, and often quite indifferent about getting their children baptised. In spite of their pretended Christianity, it is thus pretty clear that the Jew is as good as a Christian as are the disciples of Calvin. It is indeed difficult to get at the real opinions of Protestants upon any one point of Christian doctrine, so carefully do they conceal those opinions beneath a veil of ambiguous words. Only by accident, or unawares, do they allow the truth to leak out; and we therefore deem it of importance to put on record that, in the opinion of the Protestant press of England, it is a serious offence to administer the Sacrament of Baptism to a child in imminent danger of death, without the consent of its parents. Of what value then, in the name of all that is absurd in that Sacrament? or how came Christ to make such a silly blunder as to appoint it as an indispensable condition of admittance to the Kingdom of Heaven? "Amen, amen, dico tibi, nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei." — St. John, iii. 5.

CONSECRATION OF THE CATHEDRAL OF THREE RIVERS.—The Echo de St Maurice gives a short description of this imposing ceremony, and we are indebted to the above named journal for the following particulars:—

On Wednesday last, the 29th ult., this magnificent ceremony took place. Nine Bishops of the Province and more than a hundred priests took part in the solemnities of the day; whilst an immense crowd filled the interior of the new Cathedral. The sermon was preached by the Rev. M. the Grand Vicar Lafleche; His Lordship of Trois Rivières, assisted by the consecrating Bishop, assisted by his Right Reverend brethren of the Episcopacy. The service commenced at 7.30 a.m., and was not concluded until 3.15 p.m.

On Thursday the Reverend M. Chabot said the first Low Mass in the Cathedral. This gentleman has well earned this distinction, since, if the new Church is now completed, it is attributable to his indefatigable energy, which triumphed over every obstacle, and the difficulties innumerable, which are always to be met with in such great undertakings under the most favorable circumstances; but which difficulties have been greatly enhanced by the crisis through which the country has just passed.

ALMA DIVISION.—We regret to learn that a very serious disturbance occurred at Sault au Recollet on Monday last, upon the occasion of the nomination. Several persons were much injured; stones were freely thrown, and pistol shots were fired. In the absence of conclusive evidence as to the origin of the row, and considering the very conflicting nature of the accounts given of the disgraceful transaction, we shall, as usual, refrain from offering any opinion as to the origin of a disturbance which all good citizens must deplore and condemn.

LOTTERIE ELECTION.—Mr. Drummond has been returned for this County by a majority of 573 votes.

Mr. Allen has been returned as Member of the Legislative Council for the York Division.

The Witness will pardon us if we find ourselves compelled to postpone a reply until next week, when we will endeavor to do him justice.

To the Editor of the True Witness Montreal, October 5th, 1858.

Mr. Editor, can you give me the desired information on the following points. 1. Is it true that at a recent trial of a Dentist in this city, the husband of the lady against whom an assault was said to have been attempted, was an Orangeman? 2. Is it true that, of the jury before whom the case was tried some seven or eight members were also Orangemen? 3. Is it true that in the sympathies of an Orange jury for a brother Orangeman it to be found the explanation of a verdict which has excited the surprise of every impartial person acquainted with the facts of the case?

Waiting a reply to the above queries, I have the honor to remain, Mr. Editor, Your Obedient Servant, Q. X.

In reply to the above, we must state that it is out of our power to give our querist any information upon either of the first two questions by him submitted to us. As to the third, from what we know of Orangemen, their contempt for the obligations of an oath when the interests of the Order, or of a member of the Order, are at stake; and of the injurious consequences which result to society and to individuals from the deleterious moral effects of Orangemanship upon the Bench, the Jury, and the witness—we have every reason to believe that the anomalous verdict rendered in the case of Dr. Webster referred to, might be accounted for upon the hypothesis suggested by our correspondent. At the same time, we beg it to be clearly understood that we have no reasons for believing that hypothesis to be correct, or founded upon any thing better than common report. This however we may safely say, that, where the Orange element enters largely into the composition of a Jury, it is in vain to look for truth or justice from a body so constituted.

On Tuesday, the New York Crystal Palace was entirely destroyed by fire. Loss estimated at \$1,500,000.

DIOCESE OF TORONTO.

To the Editor of the True Witness.

Toronto, October 4th, 1858.

DEAR SIR—His Lordship Bishop De Charbonnel returned last Friday, 1st inst., from Three Rivers, where he attended the consecration of the new Cathedral, which took place on the Wednesday previous. Yesterday, Feast of St. Michael, Patron Saint of our Cathedral, His Lordship officiated pontifically, both at High Mass and at Vespers. We had in the morning a lucid exposition on the Catholic doctrine of the Real Presence of Our Lord in the Blessed Eucharist, by the Very Rev. Mr. Walsh, Canon of the Cathedral of the Archdiocese of Halifax. The instruction was well calculated to confirm Catholics in their faith in that Adorable Sacrament, and to carry conviction into the mind of our dissenting brethren present on the occasion. As might have been expected, the pious Catholics attending St. Michael's Cathedral, evinced their devotion towards their Patron Saint by approaching the holy Sacraments on the day set apart to commemorate the solemnity of their glorious St. Michael. A large number of devout communicants were seen, on that day, to approach the Holy Table to partake of the Bread of Life. There is evidently a marked increase of piety and true devotion among the Catholics of Toronto, which is well calculated to encourage their zealous Pastors in their arduous mission, and to convince our separated friends that there is some thing at work in the Catholic Church, which all their Synods, Conventicles, Camp Meetings, can never replace. It is the Divine Paraclete, the Eternal Truth, who abideth not with human contrivances. To the Church alone, built upon a Rock by the Saviour of mankind, this Divine Spirit has been promised. With the Church of ages, founded by Christ, planted by the Apostles, and watered by the blood of martyrs, He will remain forever, manifesting His presence by such works, as the spirit of novelty and schism can never imitate.

Of our Provincial Exhibition, opened on the 29th ult., I need not say any thing to you. The whole press in Canada is teeming with speculations on the subject. From twenty to thirty thousand people daily visit the Crystal Palace. It is generally admitted that both the display itself, and the excellent manner in which all the arrangements have been carried out, exceed any thing of the kind that has ever been attempted in this Province. It is to be regretted that the general satisfaction should have been lessened by an anomalous feature in the proceedings of the inaugural ceremony; I allude to the prayer by the Protestant Bishop of Toronto, Dr. Straehan.— Neither the place, nor the occasion required the presence, in its insignia, of the Anglican Church; such display was out of place on such an occasion. But if the proceedings were to be opened with prayer, why was Dr. Straehan chosen out of hundreds of other ministers of different denominations to obtrude his prayer upon an assemblage of persons of every creed and persuasion? Are we to have always a dominant Church?—or have we a State religion? If so, which shall be the privileged Church? Shall it be the Church of England, or the Catholic Church?—shall it be the Church of John Wesley, or of John Knox? On this subject, our excellent Canadian Freeman remarks wisely:—

"Better far, and we venture to say, more acceptable in the sight of God, would have been a simple appeal from the executive to each person, to invoke the blessing of Heaven on the enterprise as his heart and conscience might dictate. It is full time that the religious convictions of all should be respected."

I regret to say that the above preposterous item in the programme of the inaugural ceremony, was allowed to pass without a strong protest on the part of the friends of religious equity.

Mr. Editor, if an insignificant sheet, styled the Toronto Mirror, has perchance been placed within your reach, you may have noticed an occasional course of your noble and independent course; your correspondent also may now and then have attracted the notice of this would-be guide of public opinion. If I may be permitted to give you an advice on the subject, it is to treat this contemptible whelp with deserved scorn. The Mirror, whatever it may have been in former days, has sunk so low lately that it is beneath all notice. Its editor is a crack brained youth, ready to grasp at the first blow that the Government agents may choose to throw at him.—The correspondents of this miserable sheet are school boys, who lack judgment, discretion, and ability, which age, experience, and a few more lessons in grammar may, perhaps, impart to them, if they are not too stupid to learn. I would, therefore, advise you, Mr. Editor, never again, after this, to pollute the columns of the noble True Witness with the name of the wretched sheet above alluded to.

Whilst speaking of journalism, I beg leave to say that our defunct papers in Toronto have been well replaced by our excellent Canadian Freeman. This truly independent periodical has hitherto pursued a course which has given general satisfaction. It is moderate in its tone, dignified in its style, and correct in its views. Only one opinion prevails in Upper Canada, so far as I have ascertained, in reference to our infant Catholic press.

Our city is still thronged with multitudes of visitors, attracted by the Provincial Exhibition. That money will be in better circulation, in consequence of this event, is a matter of gratification to our poor people. ¶Wishing you every success, I remain yours,

Toronto.

THANKS.

The undersigned returns thanks to the Catholics of St. Joseph, of Huntingdon, whose names are given below, for their liberal contribution towards discharging the debt which had accumulated upon the Church.

J. G. GAGNIER, Pfr., Pastor of Huntingdon.

Callip Cairbey, Patrick Hughes, Denis McCarty, Peter Keiren, Lawrence Cavena, Anthony Murphy, Daniel Donohoe, John Savage, James Donohoe, John Waters, Richard Fevegy, John O'Connor John Durnion, John Massam, James Feegan, Peter Muir, James McGee, Bernard Naray, Patrick Walsh, Patrick Sherry, William Wilders, James Leahy, Walter Walsh, Pierce Proancher, Michael McOmvin, Joseph Thompson, James Feeny, James Walsh, J. Bte. Audet, William Hassam, James Daragh, Louis Chatelet Hugh McOmvin, Joseph Allard, Patrick Martin, Michael Courner, Martin Cavena, Patrick McGovern Thomas Murphy, Charles Fory, James O'Neill, John Cavena, James Neary, Richard Rice, Denis Martin, Patrick Cavena, Alexander Murphy, J. L. Blanchette James Hughes, Benjamin Furry, Felix Hughes, Francis MacAffery Patrick M'Gouvie, James Flynn, Zephirin Courville, Michael Foe, J. M. Allard, John M'Case, senior, John Donohoe, P. Fee, Thomas Donohoe, John M'Case, junior, Charles Kelly, P. Cunningham John M'Donogh, Patrick M'Faul, William Feeny, Joseph Porcheron, James Murphy, Hugh Maginnis, William Collins, Joseph Druion, William Kehoe, Joseph Laberge, Water Walsh, Thomas Fullom, Richard Walsh, William Reily, Michael Fullom Edward Donnelly, John M'Cartey, John Donnelly, P. Teppenny, Daniel Murphy, James Connor, F. X. Hartubise, John Bannon, John Gilmore, Michael Connor, Daniel Lauffis, Thomas Courney, Patrick O'Hare, Thomas Savage, J. Bte. Duhaine, James Savage, Alexis Duhaime, James Carnon, Michael Foran, Ann Reilly, Thomas Dolan, William Finn, Michael Dolan, Arthur M'Gorlick, Widow Curriu, Joseph Rice, Lawrence Foran, Charles M'Faul, Patrick Boarden, Patrick Kelly, Patrick Tallan, J. Bte. Doschambeault, Peter Donnelly, Patrick Donnelly, Patrick Reilly, David O'Neill, Patrick Solan, James M'Yer.

Brownson for October received; we shall notice the contents in our next.

As strong inducements are often held out to soldiers in Her Majesty's Service in Canada, to desert their colors, and to take service in the United States, we think that the following specimen of military discipline, as it is administered in the army of our Republican neighbors, should be as extensively circulated as possible; as a warning to any who, blinded by the perfidious promises of good pay, good treatment, and speedy promotion, might feel inclined to take a step which, when too late, they would bitterly deplore:—

BRUTAL TREATMENT OF A DESERTER.—A Texas correspondent of the Louisville Journal gives the particulars of the brutal treatment of a young man, named Harrington, a deserter from Camp Colorado, who had been re-captured. Harrington was enlisted for the 2nd cavalry, but deserted, and was brought back to Fort Smith, the wretch who apprehended him having compelled him to travel on foot two days without food. Capt. N. G. Evans, of this regiment was at the Fort at the time, and Harrington was put in his Company, and that day he had to walk 12 miles, handcuffed and dragging a ball and chain, before he got anything to eat. The second day's march from Fort Smith was over a road called the 'Narrows,' the roughest that wagons ever travel I suppose. The wagons in going over it, would bounce and slide off from rocks four feet at a time. On the morning of the second day the Captain ordered Harrington to be tied by the hands close up to the tail-gate of the wagon. At that time his wrist and fingers were so swollen that he could not bend them. The sentry who was put over him says that, for more than one hundred times, the ball which was attached to him by a chain and placed in the feed-box would, when the wagon came out of a hole or slid off a rock, jerk his feet from under him, and all his weight would come on his wrists, and his breast strike the feed-box. The sentry, who saw that the man was almost dead, took the responsibility to let him get into the wagon out of the sun and dust, and gave him water to drink. He began to enliven and feel better, when the sergeant of the guard came up and raised him—made the sentry tie the poor fellow up again. He did not go more than three miles, before the sergt., seeing that the man was almost dead, ordered him to be cut down; but before he reached the ground, he breathed his last. Harrington's breast was beat almost to a jelly, and his back, from his chest down, was as black as could be. He told them in the morning that if he had to walk that day, tied to the wagon, he would be dead before night. He begged and prayed them to shoot him and put him out of his misery."

We find in the Kingston Morning Herald the following well merited strictures upon Mister Sheriff Corbett, from an "Irish Catholic":—

TO THE EDITOR OF THE MORNING HERALD.

Sir:—

O tempora! O mores! In looking over the Daily British Whig of this morning, I find a report of the second "sederunt" of the Anglican Synod lately assembled in this city. Among the many and sundry proceedings of that venerable body, I have read with feelings of peculiar edification a speech, exhortation or religious homily from our friend the Rev. Thomas A. Corbett, the distinguished High Sheriff of these United Counties.

On carefully perusing the remarks of that learned and very exemplary divine, I have been induced to head this letter with the above quotation, "O tempora! O mores." Sheriff Corbett the advocate of temperance!!! Oh shades of bot whiskey, brandy and gin, arise and annihilate the scoffler! Where now thy votary? Where now thy chance of patronage? Where now thy patron? Oh! Icbabod, thy glory hath departed, thy sun hath set. "Publish it not in Ascalon, let it not be known in Gath." Sheriff Corbett turned fectalar! "Alas! poor Yorick, I knew him well—where are your gibes now! your gambols! your flashes of merriment, that were wont to set the table in a roar. Not one now to mark your own grinning! quite chap-fallen!" Alas! Alas! poor Sheriff Corbett! Alas! alas! champagne; thy friend, thy patron and thy sale is gone—false to his friends, false to himself and false to thee! Poor Canada, unfortunate country—"cursed with whiskey and Irish Priests!" Thy doom has gone forth, thy good name, fame and reputation is ruined, blasted and destroyed forever. In New York and throughout the broad confines of America, the cry has gone forth from the High Sheriff of the United Counties of Frontenac, Lennox and Addington, "Whiskey and Irish Priests have been the curse of Canada." Terrible and fearful curse! The disciple of temperance, the paragon of public virtue, the exponent of religion, Thomas A. Corbett has sent it forth. Exemplary Christian! praiseworthy divine! sound orthodox Protestant, Rev. Thomas A. Corbett! Temperance! thou hast a worthy advocate—religion an exemplary disciple. Let loud peals of joy and gladness and exaltation sound forth from one extremity of the city to the other, "Sheriff Corbett is converted—Sheriff Corbett preaches temperance!" Unfortunate Catholics, henceforth hold down your diminished heads and blush; the cry has gone forth from the High Sheriff—"Whiskey and Irish Priests have ruined the country."

Enough of this Mr. Editor, and now for a serious consideration of the worthy official's edifying discourse. If ever a disgraceful, base, scandalous, and unmitigated calumny was perpetrated, it has been in the present instance, and I call upon the government of the country to dismiss from office a man guilty of such conduct. An official who after fattening upon the public for years, turns round and assaults those who have been his warmest friends—this man who has abandoned (if report speaks true) the religion his fathers were proud to profess—the Canadian know-nothing and modern renegade. Are our country and our religion to be maligne, slandered and calumniate by such men as Sheriff Corbett, and will the government keep such men in office? Where are Catholics to expect justice, fair play or impartiality if such men as Sheriff Corbett, occupying a chief and most important position in the country are allowed to vituperate and slander them as he has done? Not content with exercising the high prerogatives the law has conferred upon him at home—not content with displaying his bigotry, prejudice and partiality in Kingston—he must in New York and elsewhere endeavor to injure the country, and calumniate the Catholic religion. An official guilty of such conduct is unworthy to fill the office he holds; and the indignant voice of the country should demand his immediate dismissal. As a Catholic, I accuse him of a willful, deliberate and malicious falsehood in saying "Irish priests were a curse to the country" and I challenge him to the proof. Unless he can furnish such proof, he must stand convicted before the public and before the country of a willful, a deliberate, and a wanton slander.

Yours, &c., AN IRISH CATHOLIC.

Kingston, 16th Sept., 1858.

The Brockville Recorder (Protestant) thus delivers itself upon the Orange Question.—"The fact of the matter is, the Orange Society is only intended for the political aggrandisement of demagogue leaders of the Gowan kidney, and we are astonished to hear of any sensible man being connected with it. We trust the seque of entered by the Toronto resolutions will effectually cut off many rebels from the ranks of the order. In Canada, the society is political, and the quicker all secret political organisations are broken up the better for society in general."

WHISKEY MANUFACTURE.—Two Distilleries in this city are now regularly making 1,500 gallons of whiskey each a day; making 18,000 gallons a week as the produce of two distilleries alone! Where is Neal Dow?—Toronto Leader.

A FINE SPECIMEN OF A COLONIAL MISSIONARY.

(From the Toronto Colonist.)

Who on earth is this man Norris who has been making the Province ridiculous by presenting a petition to the Royal Family? The English journals are full of him; and it behoves us, if possible, to put a stop to his impudence. It appears that some person, whom nobody knew anything about, during the early summer season went the round of the Government offices, the chambers of the Parliament House, and other places, requesting signatures to what appeared a very harmless memorial, inviting the Sovereign to pay a visit to her North American dominions. Who first signed this document we cannot precisely tell. Some thoughtless members of the Assembly, no doubt. He this, however, as it may, the memorial passed from one hand to another. No one saw any harm in it, and we believe it received hundreds of signatures. Let our readers judge by the following communication from this audacious, ignorant person, Norris, how ridiculous the Province must appear in the eyes of the people of England with such a representative. The letter, it will be seen, was addressed to the Mayor and Corporation of Toronto; and a fine episode such a correspondence will make, when Bulwer writes his next novel. We give the letter verbatim et literatim; and in the meantime we suggest that this person, Norris, whoever he is, should be promptly disavowed by the people of the Province. The next thing we shall hear of will be his claiming an Imperial appointment as a reward for his loyalty. Here is the letter as it came into the hands of Mr. Mayor Boulton:—

To the Mayor and Corporation of Toronto.

BURRILLS HOTEL LONDON BRIDGE Friday Sep 10 1858.

MR. MAYOR & GENTLEMEN—I think it but write to inform you that The petition intrusted to my care asking the prince of wales to open our exhibition is now in the hands of hir majestys government receiving there most anxious consideration.

I apprehend that from the lateness of the season it would be unreasonable to expect any of the royal family out to canada this year—but if the exhibition could have been postponed until next year it could have been made one of the grandest things for canada that ever occurred.

Mr. Mayor I wish you to recollect that this is no idle boast, but a reality & my reason for coming to that conclusion is the magnificent manner in which I have been received by all classes of Society,—Lords—Merchants in fact all parties & that only objection was a pity it could not be put off until next year and make a grand national Exhibition of it I would send out most willingly a case of goods for canada deserves it from us—well then there is the press all honour to them the thundering times Morning Post and all the government papers including the Small fry are crowded with articles on canada and advocating the necessity of a visit from Majesty itself.

Mr Mayor I have had Several Interview with members of the government by all of which I have been received most warmly as to lord Carnarvin he should have been a cannanid he is a Dear fellow & I hope to be one of those who will give him a hearty cheer when he accompany hir Majesty next year to canada of course I speak of the government in there private capacity

I am to have to have an interview this Day with one of the government but it would be late for this post so I cant tell you the result.

Mr Mayor in my opinion you have one duty to perform and it is no matter how I have worked you must consider I cant accomplish this grand object without some assistance from the citizens they should call meetings in all parts of canada and above all things the papers on whom I depend to, help me out, should take the matter up and send the resolutions passed by those meeting to the press here—So as to strengthen my position—particularly the press which is a government paper and has done good service to canada. In fact all the papers in London deserve well at your hands—I trust you will hand this note to the press in Toronto whom I am sure will send forth those news threeout the province.

Mr Mayor the moment I receive my answer I will start for canada but it shall be but to return to london stronger than ever in the good case.

Having taken this matter in hand Mr Mayor rest assured I am not the man to be prevented from accomplishing my purpose by the coldness or apathy of some or the almost unrepresented obstacle that have stood in my way Since I took it up all of which have crumbled away.

P.S I beg to enclose a specimen of my success from the Literary Gazette a paper strictly aristocratic—by grace—especial those slips have been sent down—to inclose to you as the paper will not be printed until to morrow.

I am Mr Mayor Faithfully yours & J G NORRIS.

THE LATE MELANCHOLY HOMICIDE IN THE TOWNSHIP OF FRANKLIN, RUSSELLTOWN, I. C.—

The following is a summary of the facts brought out at the inquest.—The deceased, William Walker, had been passing some time with his father-in-law, William Cantwell, Esq., in Franklin. He was a man of very intemperate habits, and when under the influence of liquor was most violent. He was athletic and powerful, and when in liquor a terror to the inmates of the house. On Tuesday evening last, the 28th ult., while sitting in the dining-room with his wife and her two brothers, William and Robert Cantwell, he was asked twice by his wife, who was sewing at the table to go to his bed. This was at 9 o'clock. He had been much intoxicated in the afternoon, and was then, but to a less extent, under the influence of liquor. His then state rendered him the most dangerous. He refused to do as his wife had asked him. William Cantwell, her brother, who was sitting down quietly reading a newspaper, now rose from his chair, went towards the deceased, put his hand on his shoulder, and in a very kind manner asked him to go to his bed; to which request he replied with rough language and cursing, such as "damn you, I will send you to hell." William Cantwell again sat down and continued reading his newspaper. Some minutes elapsed, when he again rose from his chair, approached the deceased, again urged him to go to bed, saying, we are not going to sit up here all night. With that the deceased jumped up from his chair, took it in his hands and dashed it at Cantwell, who started off the blow, and the chair fell on the floor. The deceased then closed upon Cantwell who retreated, spring upon him, seized him by the throat with one hand, and by the hair of his head with the other, shoved him up against a table and held him there, with the intention apparently of taking his life, or doing him some very serious injury. His head was bent downwards on his breast, while in the clutches of the deceased. Mrs. Walker, Robert Cantwell, and the servant girl, Jane Cassidy, after some time, with great effort, succeeded in separating them. But before they could be separated, Cantwell drew from his pocket his pocket knife, and stabbed the deceased in the abdomen, inflicting five wounds. Mrs. Walker succeeded in pushing her husband into the kitchen, and locked the door. She then ran to pacify her brother, who immediately left the house, and went to the house of his friend, Mr. Rogers, the Collector of Customs. Mr. Rogers testified that Cantwell's character was very good,—a man of his word, quiet and inoffensive. The deceased afterwards ran through the back kitchen door, and made an attempt again to get into the dining room. He did not succeed, as the girl had bolted the door, seeing him running round. She subsequently wanted to go into the kitchen to see the deceased, but was prevented by Mrs. Walker, who was afraid for the girl's and her own safety, as her brother William had left the house.

Still after a little while the girl did go to the kitchen, saw the deceased lying on the floor, and asked him why he did not go to his bed. He replied "he was unable to do so, and on looking at him saw wounds and blood upon his abdomen, which was the first intimation she had of his being wounded." She then observed on the kitchen table a butcher's knife, which she a very short time previously had placed in the buttery; and as no person had been in the kitchen but the deceased, the presumption is that it was taken out by the deceased to use against Cantwell. Shortly after Mr. Rogers and Cantwell returned. The latter exerted himself to procure medical aid for his brother-in-law. In the meantime Mr. Rogers bandaged up the wounds in the best manner he could. Deceased was then removed to his room, where he died on the morning of the 30th ult. During his illness he was under the impression that he would recover. Dr. Verity, of Hemmingford, who with two other medical gentlemen attended him, came to town at the request of the father-in-law, for Mr. Coroner Jones. The Coroner immediately proceeded to hold his inquest. The Jurors, who were 15 of the most respectable and intelligent men of the Township, at two o'clock A.M., on Saturday, returned "a verdict of excusable homicide." The body was, on Friday night, removed by the family to Whitehall for interment.

FATAL ACCIDENT.—At half-past six on Friday evening, James H. Norton, a native of England, working upon the scaffolding of the tubes for the Victoria Bridge, accidentally fell, and was swept away by the current, and drowned. The body has not been recovered. There was no boat on the spot, or he might have been rescued. The deceased was a very respectable and steady young man of 20 years of age, had formerly been a book-keeper, and had been driven to his fatal employment for want of more suitable occupation.

Birth. On Tuesday morning, 5th inst., the wife of J. M. Anderson Esq., Classical Teacher, of a daughter.

MONTREAL MARKET PRICES. October 5, 1858. Flour, per quintal \$2.80 to \$3.00 Oatmeal, per do. 2.50 to 2.60 Wheat, per minot. 90 to 1.00 Oats, do. 45 to 47 Barley, do. 1.00 to 1.10 Peas, do. 90 to 95 Beans, do. 1.55 to 1.60 Buckwheat, do. 75 to 80 Onions, per minot. 8 to 9 Potatoes, per bag. 8 to 9 Beef, per lb. 7 to 15 Mutton, per quarter. 1.00 to 1.75 Pork per 100 lbs., (in the carcass). 6.00 to 7.00 Butter, Fresh, per lb. 20 to 25 " Salt, per lb. 14 to 15 Eggs, per doz. 15 to 17 Cheese, per lb. 10 to 13 Turkey, per couple. 1.40 to 1.50 Geese, do. 90 to 1.00 Fowls, do. 50 to 60 Hay, per 100 bbls. 5.50 to 8.50 Straw, do. 4.00 to 5.00 Ashes—Pots, per cwt. 6.50 to 6.00 " Pearls, per do. 7.10 to 7.00

P. K. INDIAN CREEK, Mo., July 30, 1857. Messrs. PERRY DAVIS & SON.—Dear Sirs—Having used your PAIN KILLER for two years, I find it to be the best medicine for what it is recommended for that I have ever used. I feel thankful for the benefit I have received from it. I have been troubled with dyspepsia for ten years, and tried many medicines, but to no benefit. But as soon as I got to using your PAIN KILLER I found relief, and by the use of it I am entirely cured. For chills and fever or congestive chills it is the best medicine I have ever used. I have used it for a great many different complaints, and it has never yet failed in giving immediate relief. CHAS. L. GANGLI. Sold by all the principal medicine dealers. Lyons, Savage, & Co., and Carter, Kerry, & Co., Montreal, Wholesale Agents.

THE ST. PATRICK'S BAZAAR. THE ANNUAL BAZAAR, under the direction of the Ladies of Charity of the St. Patrick's Congregation, will be held on MONDAY the 4th OCTOBER, and continued on the following days, in the

MECHANICS' HALL, GREAT SAINT JAMES STREET. The proceeds will be applied to the support of the St. PATRICK'S ORPHAN ASYLUM, and to the Clothing of destitute Children, attending School, during the approaching winter.

THE MUSICAL FESTIVAL, which was to have taken place at Guilbault's Gardens having had to be abandoned, owing to the inclemency of the weather, A GRAND MILITARY PROMENADE CONCERT, WILL BE HELD IN THE CONCERT HALL, UNDER THE PATRONAGE OF Lieut.-Col. Wily, and the Officers and Men of the Volunteer Militia Rifles, ON WEDNESDAY EVENING, 13th OCTOBER, FOR THE BENEFIT OF THE VOLUNTEER MILITIA BAND. Tickets, 25 cents each; to be had from the Committee of Officers, at the several Music Stores, and at the Hall on the evening of the Concert. Montreal, October 5, 1858.

INFORMATION WANTED. OF PETER HART, and family, who left the town of Granby, County of Shefford, Canada East, eight years ago, and are supposed to be either in the State of Ohio or Iowa. Any information of him will be thankfully received by his younger Brother, B. Hart; if by letter, address to "Sherbrook, District of St. Francis, C. E."

A LUXURY FOR HOME. IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champoning, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this gem, "Home Luxury" S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL (Wholesale Agents), Montreal.



THE GREAT MEDICAL DISCOVERY OF THE AGE. THE GREATEST MEDICAL DISCOVERY OF THE AGE. Mr. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR.

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

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils.

Two bottles are warranted to cure the worst cancer in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humors in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst case of ringworm. Two or three bottles are warranted to cure the most desperate case of rheumatism. Three or four bottles are warranted to cure salt rheum.

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

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA. GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.

Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist.

I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided.

My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy.

I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind. There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it is certainly not applicable to our circumstances and political position.

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA.

GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.

Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist.

I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided.

My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy.

I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind.

There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it is certainly not applicable to our circumstances and political position.

I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious conditions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor of Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view.

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA.

GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.

Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist.

I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided.

My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy.

I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind.

There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it is certainly not applicable to our circumstances and political position.

I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious conditions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor of Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

Mr. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR. From the worst Scrofula down to the common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humors). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils. Two bottles are warranted to cure the worst cancer in the mouth and stomach.

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

Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin. Two or three bottles are warranted to cure the worst case of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism. Three or four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula.

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

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

DO YOU WANT SOMETHING TO STRENGTHEN YOU? DO YOU WANT A GOOD APPETITE? DO YOU WANT TO BUILD UP YOUR CONSTITUTION? DO YOU WANT TO FEEL WELL? DO YOU WANT TO GET RID OF NERVOUSNESS? DO YOU WANT ENERGY? DO YOU WANT TO SLEEP WELL? DO YOU WANT A BRISK AND VIGOROUS FEELING?

If you do, use Hoofland's German Bitters, prepared by Dr. C. M. Jackson 418 Arch Street Philadelphia, Pa., and sold by druggists and storekeepers throughout the United States, Canada, West Indies and South America, at 75 cents per bottle.

For Sale by all the druggists in Montreal. WISTAR'S BALSAM OF WILD CHERRY, The great remedy for CONSUMPTION and all other diseases of the Pulmonary Organs.

The greater the value of any discovery the higher it is held in the esteem of the public, and so much in proportion is that public liable to be imposed upon by the spurious imitations of ignorant, designing and dishonest men.

Now that this preparation is well known to be a more certain cure for incipient CONSUMPTION, ASTHMA, LIVER COMPLAINT, COUGHS, BRONCHITIS, and all similar affections, than any other remedy known, there are found those so villainously wicked as to concoct a spurious, and perhaps a poisonous mixture, and try to palm it off as the genuine Balsam.

This is to caution dealers and the public generally, against purchasing any other than that having the written signature of L. HUTTS on the outside wrapper. Prepared only by Serrin W. FORTIN & Co., Boston, Mass., to whom all orders should be addressed, and for sale by their agents.

THE BRITISH AND IRISH STEAM-PACKET COMPANY'S First-Class Powerful Steamer, LADY EGLINTON, WILL SAIL on her Second Voyage from QUEBEC on 16th OCTOBER.

RATES OF PASSAGE: Cabin, \$50 to \$60, according to Accommodation. To Galway, Dublin, or Liverpool. Steerage, \$28. Fare to Glasgow, \$2 additional in the Cabin, and \$1 in the Steerage.

For Freight or Passage, apply to HENRY CHAPMAN & CO., Montreal and Quebec Agents. September 9.

WANTED IMMEDIATELY, A SCHOOL TEACHER, who understands Teaching Arithmetic, English Grammar, and Book-Keeping, for District No. 2, St. COLUMBAN, C.E. Salary £50 for 10 Scholastic months.

Apply to JOSEPH RYAN, Sec. Treasurer, St. Columban, C.E. St. Columban, Sept. 13th, 1858.

REMOVAL. JOHN PHELAN, GROCER, HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices. JOHN PHELAN.

CHEAP READING FOR THE MILLIONS. UPWARDS OF TWO THOUSAND VOLUMES on Religion, History, Biography, Voyages, Travels, Tales, and Novels, by Standard Authors, to which Constant Additions are making at J. FLYNN'S CIRCULATING LIBRARY, NEWSPAPER and REGISTRY OFFICE, No. 105 M'GILL STREET, Four Doors from Corner of Great St. James Street.

HOURS OF ATTENDANCE.—From 9 to 11, A.M.; and from 2 to 4, and from 7 to 9, P.M. N.B.—Subscribers, whose terms of subscription have expired, are requested to return the books in their possession to the Library, without further notice Montreal, September 16, 1858.

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA. GENTLEMEN—AS you will soon be called upon to exercise the Elective Franchise in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.

Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist.

I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided.

My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy.

I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind.

There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it is certainly not applicable to our circumstances and political position.

I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious conditions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor of Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view.

I have the honor to be, Gentlemen, Your most obedient servant, ASHLEY HIBBARD.

ENGLISH EDUCATION. Mr. KEEGAN wishes to inform the Citizens of Montreal that his EVENING SCHOOL (under the Patronage of the Rev. Mr. O'Brien) is NOW OPEN in the Male School-house at ST. ANNE'S CHURCH, GRIFFINTOWN, for Young Men and Mechanics; where they will receive instruction in any of the various branches of English Education, for five nights each week.

Hours of attendance—from 7 to 9 o'clock, P.M. Terms very moderate. Apply to ANDREW KEEGAN, Teacher, St. Anne's Male School, Griffintown.

JUST RECEIVED FROM PARIS By the Subscribers, SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c.

BLANK BOOKS, STATIONARY, PRINTS, &c. 15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books. 500 Remans of Foolscap, Letter, and Note Paper. 50 Gross Drawing and Writing Pencils. 190 Do Slate Pencils. 5 Cases of Hard Wood Slates. 10,000 Religious and Fancy Prints. 280 Gross Steel Pens.

CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages, \$2 00. The Catholic Harp, an excellent collection of Masses, Hymns, &c., half bound 38 cents. We have also, on hand, a good assortment of Pocket Books, Memorandums, Ink Bottles, Pen Holders, &c., &c.

D. & J. SADLER & Co., Cor. Notre Dame & St. Francis Xavier Sts., Sept. 16. MONTREAL. PATRICK DOYLE, AGENT BROWNSON'S REVIEW, AND "THE METROPOLITAN." TORONTO. WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.) [Established in 1826.] The Subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School-Bells, House and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warrants, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address A. MENEELY'S SONS, Agents, West Troy, N. Y.

MONTREAL. EYE AND EAR HOSPITAL, BY DR. HOWARD, Oculist and Aurist, 132 CRAIG STREET, AND 39 FORTIFICATION LANE. Dr. Howard's Private Surgery in the same building. Hours of consultation Every Day from TEN A.M. to SIX P.M. Montreal, June 24, 1858.

ROBERT PATTON, 229 Notre Dame Street, BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuation of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVESTONES; CHIMNEY PIECES, TABLE and BURIAL TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W.C. manufactures the Montreal stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.



AGENTS FOR THE TRUE WITNESS. Alexander - Rev. J.P. O'Rourke. Adair - Rev. J. O'Rourke. ...



GRAND TRUNK CLOTHING STORE, 87 M'GILL STREET, 87

DONNELLY & O'BRIEN.

BEG leave to inform the Public that they have now on hand, and are prepared to offer for Sale, their Spring and Summer Stock of Clothing and Outfitting.

Being the Largest, Cheapest, and Best ever offered for Sale in this City.

Their Stock of Cloths, Doeskins, Cassimeres, Tweeds, Vestings, Water-proof Cloths, Scotch Plaids, ...

Carefully Selected in the English Markets.

And their Stock of Ready-Made Clothing, consisting of Dress, Frock, Morning, Sack Business and Over-Coats, ...

The order Department being under the management of experienced Cutters, Customers can rely on having their orders promptly and carefully executed.

The Liberal Patronage which they have received since their commencement in Business, encourages them in the belief that their Goods have given unqualified satisfaction.

- B. DEVLIN, ADVOCATE, No. 7, Little St. James Street, MONTREAL. M. DOHERTY, ADVOCATE, No. 59, Little St. James Street, Montreal.

MONTREAL STEAM DYE-WORKS

JOHN MCCLUSKY, Silk and Woolen Dyer and Scourer. 38, Sanguinet Street, North corner of the Clapm de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same.

SADLIER & CO.'S

SPRING ANNOUNCEMENTS OF NEW BOOKS.

- ROME, ITS RULER AND ITS INSTITUTIONS.—By John Francis Maguire, M.P. Royal 12mo., 480 pages, \$1.25. LIFE AND LABORS OF ST. VINCENT DE PAUL; A New, Complete, and Careful Biography. By H. Bedford, Esq. ALICE SHERWIN; A Historical Tale of The Days of Sir Thomas More. 12mo.

NEW BOOKS JUST RECEIVED AT SADLIER'S CHEAP CASH BOOK STORE.

- CHRISTIANITY IN CHINA, TARTARY, and THIBET. By M. L'Abbe Hue; 2 Vols., 12mo., Cloth, \$2; Half Mor., \$2.50. THE COMPLETE WORKS AND LIFE OF GERALD GRIFFIN. To be completed in 10 Vols.—Four Volumes Now Ready, containing the following Tales: Vol. 1. The Collegians. A Tale of Garryowen. Vol. 2. Card Drawing. A Tale of Clare. The Half Sir. " Munster. Sul Dhair. " Tipperary. Vol. 3. The Rivals. A Tale of Wicklow; and Tracry's Ambition. Vol. 4. Holland Tide. The Aylmers of Bally-Aylmer, The Hand and Word, and Barber of Bantry. Vol. 5. Tales of the Jury Room. Containing—Sigismund the Story-Teller at Paul, the Knight without Reproach, &c. &c.

THE COLLECTIONS OF THE TRUE WITNESS, published with a pleasure, by the above-mentioned publishers, and which we have found increased in every respect during the past year.

- The Life of Christ; or, Jesus Revealed to Youth. Translated from the French of Abbe La Grange, by Mrs. J. Sadlier. 12mo., cloth. 2 6 The Creator and the Creature; or, The Wonders of Divine Love. By F. W. Faber. 3 9 A Life of the Rt. Rev. Edward Magin, Co-Adjutor Bishop of Derry; with Selections from his Correspondence. By T. D. M'Gee. 3 9 The Life of St. Elizabeth of Hungary. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition. 5 0 Souvenirs of Travel in Europe. By Madame Le Vert. 2 vols. 10 6 Aspirations of Nature. By Rev. J. T. Hecker. 3 9 The Prophecies of St. Columbkille, Bearcan, Malachy, Alton, &c., &c.; with Literal Translations and Notes. By Nicholas O'Keefe. 1 10 Kenting's History of Ireland. Translated, with notes, by John O'Mahoney. 12 6 MacGeoghagan's History of Ireland. 10 0 My Trip to France. By Rev. J. P. Denelan. 3 9 Alice Riordan; or the Blind Man's Daughter. (A New Edition, with an additional chapter.) By Mrs. J. Sadlier. 1 10 Fabiola: a Tale of the Catacombs. By Cardinal Wiseman. (New Edition.) 12 mo., cloth. 3 9

STATUTES FOR CHURCHES.

The Subscribers have on hand some beautiful Statutes of ST. PATRICK, the BLESSED VIRGIN, ST. JOSEPH, CHRIST'S AGONY IN THE GARDEN, &c., &c., which will be sold at reduced prices.

A large Oil Painting of the CRUCIFIXION. D. & J. SADLIER & Co., Cor. Notre Dame and St. Francis Xavier Sts. Montreal, Sept. 16.

DR. MORSE'S

INDIAN ROOT PILLS.

DR. MORSE, the inventor of MORSE'S INDIAN ROOT PILLS, has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa as well as North America—has spent three years among the Indians of our Western country—it was in this way that the Indian Root Pills were first discovered.

When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will forever be blown out.

THE REASON why people are so distressed when sick and why so many die, is because they do not get a medicine which will pass to the afflicted parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease.

NEW BOOKS AND NEW EDITIONS. JUST RECEIVED. SADLIER'S CHEAP CASH BOOK STORE. Home, its Ruler, and its Institutions. By John Francis Maguire, M.P. Royal 12mo., 480 pages; \$1.25. 16th, 17th, 18th Vols. Popular Library.

TALES AND ROMANCES

- Of Hendrik Conscience, the Celebrated Belgian Novelist. Just Published in 6 Vols. demi 8vo., embellished with neat Frontispiece, and Vignette Title Pages—cloth, 75c. each: I. The Curse of the Village; or, the Happiness of being Rich; and Blind Rosa. II. The Lion of Flanders; or, the Battle of the Golden Spurs. III. Count Hugo of Craenhove; Wooden Clara; and the Village Inn Keeper. IV. Veva; or, the War of the Peasants; and the Onscript. V. The Miser; Rickettacketack; and the Poor Gentleman. VI. The Demon of Gold. The Convent; or, Leaves from my experience. By O. A. Brownson, L.L.D. 1 25 The Foot of the Cross; or, the Sorrows of Mary. By Father Faber. 75 The Creator and Creature. By do. 75 Growth in Holiness. By do. 75 The Blessed Sacrament. By do. 75 All for Jesus. By do. 75 The Flower Basket; A Tale. By Canon Schmidt. 38 Brownson's Essays, (new Edition), 1 25 Balme's Fundamental Philosophy, (Second Edition) 2 vols. 3 50 Blakes and Flanagan's. A Tale of Irish Life in the United States. By Mrs. J. Sadlier. 75 History of the Life and Pontificate of Pius VI. The Hospital Sister. A Tale. 3 71 Sylva. A Tale. By the Author of Loranzo. 50 The Boyhood of Great Painters, 2 vols., 75 Do. " " 1 vol., 62 1/2 Traits and Stories of the Irish Peasantry. By William Carleton. 1 vol., royal 18mo., 645 pages, 75 cents, comprising the following Tales:—The Poor Scholar; A Peasant Girl's Love; Talbot and Gaynor, the Irish Pipers; Frank Finegan, the Foster Brother; Tubber Dery; or, the Red Wall; Barney Brady's Goose; Tom Gressley, the Irish Senachie; A Legend of the Brown Goat; The White Horse of the Peppers; and Mickey M'Rory, the Irish Fiddler. Valentine M'Clutchy, the Irish Agent. By William Carleton. 12mo., 408 pages, half bound, 50 cents; cloth, 75 cents.

D. & J. SADLIER & Co., Corner Notre Dame and St. Francois Xavier Streets. Montreal, July 8, 1858.

Just Received from Paris:

- Missale Romanum, small folio, embossed marble edge, \$6.00 Do, " " gilt edges, 9.00 Do, " " fine morocco, 12.00 Breviarium Romanum, 4 vols., 18mo., gilt., 6.00 Do, " " " finer " " 7.00 Do, " " " printed in Red and Black, 10.00 Do, " " 12mo., extra mo., 12.00 Rituale Romanum, roan, plain, 50 Do, " extra morocco, 1 25 Ritue et Preces ad Missam Celebrandam R. pl. 50 Gury's Theologia Moralis, 1 75 We have also received a variety of Holy Water Fonts, Statues, Silver Beads, Crucifixes, Medals, &c. D. & J. SADLIER & Co.

THE MISSION BOOK;

A Manual of Instructions and Prayers Adapted to Preserve the Fruits of the Mission.

Drawn chiefly from the Works of St. Alphonsus Li-guori. Published under the direction of the FATHERS OF THE CONGREGATION OF THE MOST HOLY REDEEMER.

IT will be seen, by the following Contents, that the Mission Book contains all the necessary Devotions and Instructions for Catholics. It is a most useful Manual, and at least one copy of it should be found in every Catholic family.

CONTENTS:

- Days of Abstinence—Of Absolution—Acts of Faith Hope, and Charity—Acts of Spiritual Communion—Acts of Regret for one unworthy to Receive—Acts Proper to suggest to the Sick and Dying—Acts of Firm Purpose of Amendment—Acts on Devotion to the Angels—Angel Psalter—Prayer to one's Angel Guardian; The Angels; Aspirations for the Sick; Of the Sacrament of Baptism; Method of Saying Beads; Benediction of the Blessed Sacrament; On Devotion to the Blessed Virgin; The Little Gatechism; Duties of Children; Warning to Children; Daily Prayers for Children; Commandments of God; Commandments of the Church; Communion explained in the Gatechism; Of the Holy Communion; On preparation for Communion; Prayers before and after Communion; Prayer of St. Ignatius after Communion; Of Spiritual Communion; Of Confession; What is necessary to Confess; Manner of making Confession; How often we ought to make Confession; Devotions preparatory to Confession; Prayer after Confession; General Confession; Confirmation explained; Confiteor; Contrition explained; Act of Contrition; How to pass the day in a holy manner; Mass for the Dead; Meditation on Death; Death of the Sinner; Delay by Conversion; Disciple of Jesus—Instructions for the Dying—Various temptations of the Dying—Last Signs of the Dying—Dying recommendation of a Parling Soul—Of the duties of particular States of Life—Examination on those Duties—Spiritual Reading—Meditation on the End of Man—Importance of Securing our End—Meditation on the Eternity of Punishment—Explanation of the Holy Eucharist—On Devotion to the Blessed Eucharist—Evening Devotions—Daily Examination of Conscience—Instructions on the Examination of Conscience—Examination of Conscience for General Confession; Faith of the Catholic; Faith alone not Sufficient; Familiar Lessons of Piety for Spiritual Reading; Days of Fasting; Duties of a Father of a Family; Festivals of Obligation; Gloria in Excelsis; Perfection of God; Love of God; Of Good Works; Grace and Sacraments; Hall Mary; Meditation on Hell; Sacraments of Holy Orders; Of the Holy Trinity; A Complete Collection of Hymns; Incarnation and Death of Christ; On Indulgence; Indulgence for the Acts of Faith, Hope, and Charity; Indulgence for the Way of the Cross; Indulgence for saying the Rosary, and Attached to the Scapular; Devotion to St. Joseph; Devout Prayers in honor of St. Joseph; Of the General and Particular Judgment; Meditation on the Last Judgment; Judgment of God; Vindictor, or Last Communion, with Prayers before and after; Litany of Blessed Virgin Mary; Litany of the Saints; Litany for a Good Death; Lord's Prayer; Sacrament of Matrimony; Instructions on Matrimony; Impediments of Marriage; Banus of Marriage; Ceremony of Marriage; Duties of Married Persons; Magnificat; Mass explained; Instruction for Devotion at Mass; Prayers for Mass; Mass for the Dead; Prayers before and after Meals; Instruction for Mental Prayer or Meditation; Meditation for every day in the week; Memorare of St. Bernard in prose and

verses (translated); Misery of Sin; On Morning Devotion; Morning Prayers; Nuptial Blessing; Sacrament of Holy Orders; Duties of Parents and Heads of Families; An Admonition to Parents; Sacrament of Penance; Instructions on Penance; Effects of this Sacrament; Satisfaction on Works of Penance; Penance imposed in Confession; How to say; The Ordinary Christian Prayers; Seven Penitential Psalms; Purgatory; Prayer for the Souls in Purgatory; Doctrine of Redemption; Rosary of the Blessed Virgin Mary; Method of saying the Rosary; Another short and easy method of saying the Rosary; On Devotion to the Blessed Sacrament; Seven Sacraments explained; Sacrifice of the Mass explained; On Devotion to the Saints; Salve Regina; On Satisfaction; Instructions on the Scapular; Prayers before and after a Sermon; Duties of Servants; Manual for the Sick and Dying; Instructions for the Sick; Instructions for those who attend the Sick; Holiness and Act for the Sick and Dying; Daily Prayers for the Sick; Pious Aspirations for the Sick and Dying; Sin, what and how divided; Stations of the Cross; Steps of Our Saviour's Passion; Steps of Our Saviour's Childhood; Sufferings of this Life; Progress in time of Temptation; Of the Holy Trinity; Sacrament of Extreme Unction explained, with Prayers before and after; Of Devotions at Vespers; Visits to the Blessed Sacrament; Visits to the Blessed Virgin Mary; Way of the Cross; On Hearing the Word of God; Prayer before Work; Advice to Catholic Young Men; Advice to Catholic Young Women.

- 24mo., roan, plain, \$0.38 " " " gilt sides, 0.50 " " " embossed, gilt sides, 0.75 " " " " clasp, 0.83 " " " imitation, full gilt, 0.83 " " " " " clasp, 1.00 " " morocco extra, 1.75 " " " " " clasp, 2.25 " " " beveled, 2.00 " " " " " clasp, 2.50 Large Edition. 18mo., roan, plain, 0.50 " " " full gilt side, 0.75 " " " embossed, gilt, 1.00 " " " imitation, full gilt, 1.25 " " " " " clasp, 1.20 " " " morocco extra, 2.25 " " " " " clasp, 2.75 " " " beveled, 2.75 " " " " " clasp, 3.25 D. & J. SADLIER & Co. Montreal, July 8, 1858.

SADLIER & CO.'S

CATALOGUE OF POPULAR CATHOLIC WORKS AND SCHOOL BOOKS.

Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York, AND FOR SALE BY THEM, WHOLESALE AND RETAIL.

We would most respectfully invite the attention of the Catholic Community to the following list of our Publications. On examination it will be found that our Books are very popular and saleable; that they are well printed and bound; and that they are cheaper than any books published in this country.

The Books of the other Catholic Publishers kept constantly on hand, and sold at their lowest prices.

Any of the following Books will be sent by post on receipt of the price.

BIBLES AND TESTAMENTS.

- Catholic Family Bible, with Dr. Challoner's Notes and F. Sections. Imperial 4to., superfine paper, 50 fine engravings, from \$11 to \$23 Do do fine edition, with 17 engravings, from \$6 to \$15 To back of those editions is added Ward's Errata of the Protestant Bible. Do do small 4to., from \$2 to \$4 Douay Bible, 8vo., from \$1 to \$2 Pocket Bible, from \$1 to \$2 Douay Testament, 12mo., 37 cents.

PRAYER BOOKS.

Published with the approbation of Cardinal Wiseman, and Most Rev. John Hughes, D. D., Archbishop of New York. Beautifully illustrated.

- The Golden manual; being a guide to Catholic Devotion, Public and Private, 1041 pages, at prices from 75 cents to \$25. This is, without exception, the most complete Prayer Book ever published. The Way to Heaven (a companion to the Golden Manual), a select Manual for daily use. 18mo., 750 pages, at prices from 50 cents to \$20 The Guardian of the Soul, to which is prefixed Bishop England's Explanation of the Mass, 18mo., 600 pages, from 50 cents to \$4 The Key of Heaven, greatly enlarged and improved, from 38 cents to \$3 The Path to Paradise, 32mo., at prices varying from 25 cents to \$5 The Path to Paradise, 48mo., do., from 20 cents to \$3 The Gate of Heaven, with Prayers. Mass illustrated, with 40 plates, at from 25 cents to \$1 Pocket Manual, from 13 cents to 50 cents The Complete Missal, in Latin and English, from \$2 to \$5 Journe du Christien (a fine French Prayer Book) 622 pages, at from 3 7/8 to \$4 Petit Paroissien (a Pocket French Prayer Book) from 13 cents to 50 cents.

CATHOLIC TALES.

- Fabiola, by Cardinal Wiseman. Cloth, 75 cents; cloth gilt, \$1.15 Catholic Legends. Cloth, 50 cents; gilt, 0.75 The Witch of Milton Hill, 50 cents; gilt, 0.75 The Blakes and Flanagan's, by Mrs. Sadlier, 75 cents; gilt, 1 1/2 Tales and Legends from History, 63 cents; gilt, 0.95 Callista, by Dr. Newman, 75 cents; gilt, 0.75 Ravellings from the Web of Life, 0.75 Well! Well! by M. A. Wallace, 0.75 New Lights, by Mrs. Sadlier, 0.75 Orphan of Moscow, translated by Mrs. Sadlier, 0.50 Castle of Roussillon, Do. do, 0.50 Benjamin, Do. do, 0.50 Tales of the Boyhood of Great Painters, 2 vols., 0.75 The Miner's Daughter, by Miss Caddell, 0.38 The Young Savoyard, 0.38 Lost Genevieve, by Miss Caddell, 0.38 One Hundred and Forty Tales, by Cannon Schmidt, 0.38 The Knout, translated by Mrs. Sadlier, 0.50 The Mission of Death, by M. E. Wainworth, 0.50 Tales of the Festivals, 0.38 Black Leslie and other Tales, 0.38 Sick Calls, from the Diary of a Priest, 0.50 The Poor Scholar, by William Carleton, 0.50 Tubber Dery, and other Tales, Do. 0.50 Art Maguire, Do. 0.38 Valentine M'Clutchy, Do. Half-bound, 50 cents; cloth, 0.75.

HISTORY AND BIOGRAPHY.

- Butler's Lives of the Saints, 4 vols., with 29 engravings, from \$9 to \$18 Butler's Lives of the Saints, (Cheap Edition), 4 vols., from \$4 to \$8 Do Ligeny's Life of Christ and His Apostles; translated from the French, with 13 engravings, by Mrs. Sadlier, from \$4 to \$12 Orsini's Life of the Blessed Virgin, with the History of the Devotion Hereto—to which is added Meditations on the Litany, by Abbe Barthe; translated by Mrs. Sadlier, 4to., with 16 engravings, from \$5 to \$12.