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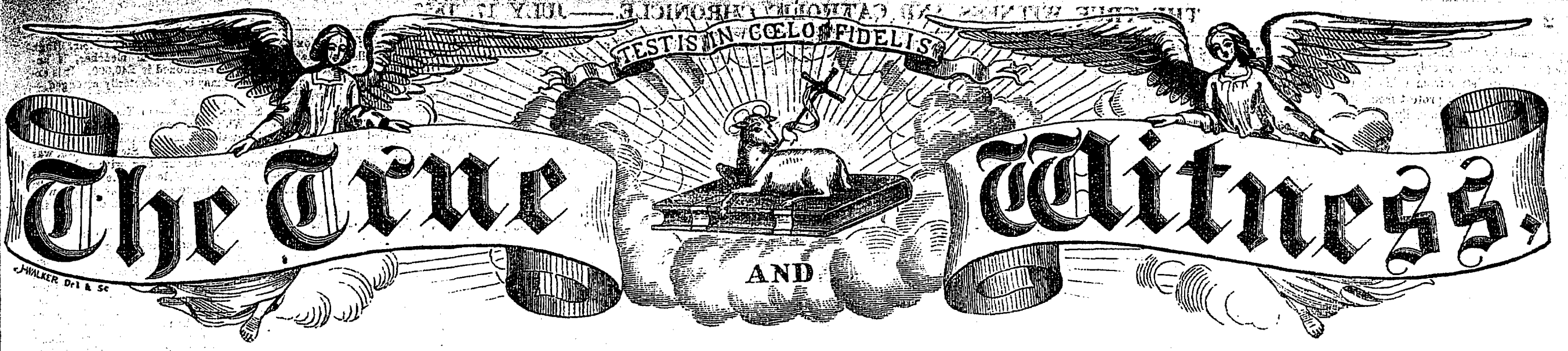
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, JULY 17, 1857.

No. 49.

REV. DR. CAHILL

ON THE UNIVERSAL PEACE OF EUROPE IN THE YEAR 1857—ENGLISH INTOLERANCE—ENGLISH INGRATITUDE.

Since the accession of George the Third to the throne of England, the peace of universal Europe has not rested on a more fixed basis than at the present moment. One might call it a permanent basis, if the reign of Louis Napoleon could be guaranteed during the natural time of human life. France, under his Government, and in the existing circumstances of European policy, is the very main-spring which gives political activity and equitable laws to the surrounding nations; and her Government is now regarded by monarchs and peoples as the mainstay of public liberty, and the security against revolution and irreligion. The French throne at this moment is the very centre of political gravitation in Europe, which maintains the stability and regulates the harmony of hitherto conflicting nations.—The great disturber of European equilibrium heretofore was the Revolutionary Propagandism of England; but the exposure and the failure of this gigantic scheme in Hungary, Lombardy, Rome, and Naples, together with her recent humiliation in the East, have compelled her to abandon her former arrogant pretensions; to lay aside her claims of a first-rate power, and to take second place beneath the acknowledged superior dominion of Imperial France.

About the year 1837 the Revolutionists of France conspired against the reign of monarchy in the person of Louis Philippe: and the history of the last century, taken in the aggregate of its malice, treachery, rebellion, and impiety, does not contain a tithe of the political phrenzy and religious crime which in the space of ten years planned and executed the revolution of 1847, lighting up a conflagration in several countries, and well-nigh involving order, morality, and the Gospel in one confused mass of universal desolation. It takes one thousand years to build up a nation in power, legislation, wealth, and security; but it can be brought to ruin in one lunar cycle by an opposite course of treachery, disorder, disunion, revolution and impiety. From 1847 to 1854 more events of national importance are crowded together in seven years than are spread over the history of centuries.—From '37 to '47 it was all secret societies, oaths, propagandism, plots; but from '47 to '54 it was all blood, in the furious combination of infidels against the altar and the throne. The power and the prudence, and indeed the religion of one man (Louis Napoleon), gave the first check to this disastrous confederacy; and afterwards, the combination of all the good and virtuous: the exposure of the wicked: the protection of a guiding Providence: and even unforeseen coming events, baffled, defeated, and entirely crushed, a catastrophe from which, only one year before, no human foresight or courage could discover the means, or even the hope of escape. This period of European terror should never be lost sight of by the chronicler of the passing events, in order to guard posterity against a recurrence of the dangers of the past: like a mariner placing a beacon on a discovered rock to guard future barks from shipwreck, the permanent, the unceasing exposure of political iniquity and past terrors, at once points out the danger and the means to escape it. England never again can play the game of the year 1847; and hence, Liberty and Religion are relieved from a shock which had in several Catholic kingdoms threatened the unfettered exercise of both.

In all these past sad events, kings blamed their ministers for their remissness or their inability in detecting or crushing these incipient Revolutions, while again ministers have accused kings of haughtiness or tyranny as the causes of internal discontent and revolution. Charles Dix upbraided Polignac as the cause of his overthrow: Louis Philippe by turns inveighed against Thiers and Guizot: and our own Queen was compelled to write a condemnatory memorandum against Lord Palmerston, for damaging the name of the Sovereign, and the character of England at the several courts of Catholic Europe. This idea has led within the last two years, to a personal diplomacy (if one can so speak) between the monarchs themselves, without the intervention of ministers or ambassadors, for the mutual settlement of national questions, and for the mutual security of their respective thrones. The present year may be called the year of royal diplomacy. The Tuileries is the great European hall, where all the European monarchs meet; and Louis Napoleon is the great Imperial chairman who hears and governs and regulates their royal deliberations. The Queen of England, the King of Sardinia, the King of Bavaria, have been already there in person: and the Emperors of Austria and Russia have sent their royal brothers there, to deliver secret messages to his Imperial Majesty. Louis Napoleon, on the other hand, has sent his kinsman through several of the courts of Europe, on a tour of inspection: and as soon as circumstances will permit, he intends personally

to meet the Emperors of Russia and Austria, in order to confer on the secret interests of their persons and their empires.

This is quite a new phase in European kingly history. It omens well for the public peace of the nations confided to their protection and their care. More strange still is it to see the generals of the two hostile armies meet together after the battle, shake hands, kiss, dine, and even dance in the same set, in the same quadrille. It is certainly a most wonderful fact, to see upwards of four hundred thousand men nearly on the same battle field, clad in hostile steel; to note the graves of forty thousand of the finest army ever England saw; to read of the death of two hundred and fifty thousand Russians from cold, sickness, and the sword: to gaze on the Alma, Balaclava, Inkermann, the Redan: to observe seventy thousand Frenchmen dead at the "white works," the bridge at the trenches, at the Malakoff: and then see the survivors after the fight, English, French, Russians, meeting, drinking, and dancing together, is decidedly a new idea of the present century. It is called the acme of civilization; but I do not think that if the army, that is, the soldiers, the fighting men, could foresee the fun of their commanders over their mangled bodies when the battle is over, it is more than probable the poor fellows would not have the same nerve in the charge. As the result of the battle ends in the frolic of Kings, Queens, and Generals: as oceans of blood are changed for goblets of claret, it might have the effect of lessening the poor private's ardor for the war. Seeing that the hard labor of his military life, and the terrible scene of his military death, ends in the mutual jocularly of the contending leaders, it might soon produce the universal impression that modern warfare is the legalized murder of the soldiers, for the honor, the fame, and the advancement of a few of the leaders.

But there is still one fact of English policy far and away more remarkable than any yet noted in these new phases of modern civilization. The peace of Europe is for the present admitted to be fully and gravely established. Naples is relieved from the machinations of the infidel English, and is therefore secure; the throne of France is popular, beneficent, and powerful: Austria has cemented her disjointed sovereignty, is cheered by her rebel dependencies, and resumes her track of order and stability: Turkey is surrounded by four nations which like sentinels round her walls watch and defend her: and Russia has been taught a lesson, from the terrors of war, which makes her love the very sound of peace on her exhausted shores, her wasted population, and her drooping commerce. The Pope is feeble and helpless, but he is at peace from French honor, French courage, and is in security from French power. The strangest fact of all to which I allude is, that while England compliments, honors, fetes the Russian soldier, her fierce enemy, she insults, dishonors, degrades her Irish Catholic soldier, her faithful, invincible friend. She elevates the Jew in St. Stephen's, she respects the Pagan in Bombay, while she distrusts the Irish Catholic, who helped to win her laurels at the Alma; and she doubts the oath of the men, the race, whose blood has flowed in her defence on every field of English glory. On the gates of the British Constitution may now be well and appropriately written the well known couplet—

Pagan, Jew, Atheist,
Enter here: but no Papist.

And to her universal disgrace, she still in her senate maintains an oath of distrust for the Irish: she still insults the Catholics with an odious distinction: she still places chains on her faithful Irish subjects as if in terror of the Pope, who, all the world knows, is supported on his own feeble temporal throne by a foreign power. In the face of the civilized world, in the presence of the universal peace of Europe, the past experience of Irish allegiance, the recent proof of devotion and courage, the perfidious conduct of Lord Palmerston, and the bigotry of the House of Commons, on the Oaths Bill, stand before mankind as an instance of intolerance unknown in the present age: and it is an additional demonstration of national ingratitude, which cannot fail to produce a permanent burning impression on the heart of the Irish people.

D. W. C.

July 18, 1857.

MODERN NECROMANCY.

(Translated from the *Civiltà Cattolica*.)
(CONTINUED.)

As we have already shown that the spirits of the tables are wicked, we shall not extend our examination further into a hundred other questions, which might be raised concerning them: whether, for instance, these spirits are really (as they generally give themselves out to be) the souls of the dead, or whether they are demons, which according to their wonted deceitfulness conceal themselves under those names, the better to insinuate themselves and succeed in their

wicked intentions—whether, again, in order to produce their wonders in the tables and in the organs of writing and speaking mediums, they avail themselves (according to Mirville) of certain fluids, or whether they apply a motive power immediately to bodies, which power they possess as a natural faculty, and which is in them much more free, strong, and multiform than it is in man—whether, again, considering the historical connection of the phenomena and their uninterrupted development from the first experiments of table-turning up to the strange oracles and wonders of the speaking tables, they ought to be all in a lump, that is, no less the first than the last (supposing even that the first can be explained naturally), attributed to one and the same principle in common, that is, to the more or less manifest action of the spirits—whether, also, the will of the medium exerts an influence upon that of the spirits to move them to operate, and how great that may be, and why the spirits seem to subject themselves to the will of man, why they often require certain rites and practices seen *per se* unless as regards the end; and several other questions of a like nature, which, if we were to discuss them, would draw us much beyond the limits which we have proposed to ourselves. And we consider it to be better worth our while to answer, in the last place, some difficulties which have been made by some persons against the doctrine of the intervention of spirits in the phenomena of the speaking tables. And, first, let us hear M. Babinet, who gravely puts the following question: "Admitting that the mover of the table is a spirit, is one quite sure that a spirit (which is generally looked upon as something very light and very little compact) would have enough force, enough impulsion or shock, to move a heavy table?" (See *Revue des Deux Mondes*, May 1, 1854). "Ritum tenentis, amici!" Who would ever have thought that so celebrated a *savant* could give utterance to so great a blunder? He who explains away the motions of a heavy table by certain imperceptible and nascent impulses of the muscles, fears that spirits have not got enough impulsive force in them to effect as much; and why?—because they are a something of the lightest and thinnest description—perhaps a gas, a vapour, a wind, a fluid, an ether, or something of that sort? But the able physicist ought not, at least, to have forgotten the very powerful impulses and motions which fluids, though they are of the most subtle nature, produce daily in the most solid matter. Who does not know the dynamic effects of the electric and magnetic fluids, of vapours, winds, gases, which are all of them "very light and slightly compact things?" The worst of it, however, is in his believing that spirits are matter, however fluid, thin, and light it may be, and in supposing that matter only can impress motion upon other matter. The first error is simple materialism; the second, which is very little short of it, would render motion in the universe inexplicable, unless we choose to swallow the absurdity of the eternity of matter and motion. The beginning of motion cannot be otherwise explained than by ascending to a merely spiritual cause; and though we are in ignorance as to the manner in which spirit moves matter, it is, nevertheless, indubitable that it does more it. And have we not, in fact, in ourselves the continual experience of it! Does not our soul, which is pure spirit, continually give movement and life to all our members? Less unreasonable is the difficulty which Littré and others make, not on the ground of the defective power of the spirits, as we have seen Babinet do, but instead of it on the ground of their superhuman power. "If they really are spirits or devils (say they), that is, beings immaterial and powerful, from whom nothing is concealed, and who can do everything, let them give some proof of their knowledge and power. All is confined to the poorest manifestations, and they can only move about articles of furniture, shake doors and windows, make sounds and lights, and hold conversations in which we never find anything more than mysterious repetitions of what has been already said hundreds of times and better by far." The answer is very simple: though it may unfortunately be rather an old and common one, which is enough to make it have the less credit with a member of the Institute. The infernal spirits have certainly a power and knowledge very far indeed greater than that of man, and such as is able to work, not indeed true miracles, but many portentous and wonderful effects. But they are chained and can only so far injure mankind as Almighty God gives them permission. Now God, on account of that supremely wise providence by which he governs the world and especially man, is not wont to permit either that they should reveal the great secrets of nature, nor make a great show of sublimity of knowledge, nor work remarkable prodigies, nor confer great advantages upon man were it only in the natural order; and this he does as well to humble their pride as to punish the foolish and wicked curiosity of all men, who might allow

themselves to be seduced by their arts, and also, at the same time, to leave to the good certain countersigns by which to mark the operation of the angels of darkness. And this conduct of Divine Providence is manifest in the Sacred Scriptures, and in the most authentic histories, wherever we meet with diabolical operations and prodigies. In fact, the devils of whom mention is made in the Gospels, did not give great signs of transcendent power or knowledge in tormenting those whom they possessed, rendering them dumb and deaf, making them fall into water and fire, and making them utter cries and horrid howlings; and that entire legions of devils, which possessed that miserable inhabitant of the country of the Gerassens (See St. Luke, viii. 26.), made no show of any marvellous power when compelled by Christ to abandon their victim they instantly rushed at His permission into a herd of 2,000 swine, who were quietly feeding on the neighbouring hill-side, and then all frenzied they made them run down into the bottom of the lake. And yet who can deny that these were real and true devils, unless he denies the Gospel? When there are therefore from other quarters certain marks of a preternatural agency, the extravagance of the wretched character of the effects proves nothing else than that the agent belongs to the wicked band of those "outcasts of Heaven, abject race and scorned." (Dante, *Inferno*. Cary's Trans.) Finally, there are some good Catholics, who in order to excuse their reluctance to believe in the spirits say that the admitting this theory of the invasion of devils in the world at the present day is an injury to Christ and to His redemption. If He "in hoc apparuit ut dissolvat opera diaboli," how is it to be believed that after His coming the Devil still exercises such a power of producing marvels for the deception of mankind. We answer, that this argument, taken in the sense of our adversaries and rigorously carried out, would prove too much. For it would prove that since the coming of Christ the Devil has lost all power and efficacy of seduction in the world. And no good Catholic can admit this, without at once condemning as useless and absurd the exorcisms of the Church, and the entire order of exorcists which form one of the minor degrees of her hierarchy, and without cancelling all those prophecies in the New Testament which attribute to the Princes of darkness so great and terrible a power of false wonders, especially in the last times, to which we are undoubtedly getting near. The text, then, of St. John, alluded to, and the power of the redemption of Christ against the diabolical influence must be taken, not in an absolute, but in a relative and limited sense; inasmuch as through the coming and grace of Christ, not only has the power which the Devil exercised before in the world as the strong man in peace, been very greatly lessened, but there has been given to every one of the Faithful the power of combatting and overcoming him; and there has been made a happy beginning to that which was continuing in the Church militant until the consummation of the age which will then only obtain a complete triumph when the Divine Father, filling up the last measure of the glory of the Son, "*ponet omnes inimicos sub pedibus ejus*."—And this does not imply that the Devil does not still exercise some empire among men at every time, especially among infidels and the heterodox, when the absence of the true faith, of the true Sacraments, and of the Adorable Sacrifice of the Altar renders the operation of grace and of the redemption less efficacious; nor that in our own days this empire may increase, and by degrees become more visible and powerful, until it arrive at that degree foretold in the Scriptures, when the Man of Sin shall be manifested—"secundum operationem Satanae, in omni virtute et signis et prodigiis mendacibus," and the seducing power of the infernal wonders shall be so great—"ut in errorem inducantur (si fieri potest) etiam electi." See Thessal. ii. 9; St. Matthew, xxiv. 24. And here we bring our treatise to an end. The courteous reader who has followed our reasoning will no doubt have already anticipated, in his own mind, the practical consequences which we wish to draw from all this, which are indeed so obvious and manifest that there is no need of a long discourse to set them forth; and every good Catholic will be very well able to deduce them of his own accord, if he will but recall to mind the teaching of the Catechism, which as a child he learned in the bosom of the Church, his mother. According to it, the evoking of the souls of the departed, or other spirits, in order to have answers from them, the consulting tables, tripods, or anything else for the divination of hidden and future things, the producing or the attempt to produce singular effects by entirely vain means, and such as are disproportionate to the necessity, and similar other practices, are all of them superstitions which tend to bind man by ties of communication and service expressly or tacitly understood to the Devil; they are opposed also to the order of provi-

dence which God has established in the universe, and to the supreme worship due to Him alone; and therefore they are of their own nature illicit, impious, abominable, most dreadful, and severely forbidden, no less by the natural law than by the law of God and the Church: whatever be the judgment which an age of levity and scepticism passes upon it, and by whatever name it chooses to call it. To practise them seriously, therefore, and deliberately, must be judged as a most grave crime; to experiment upon them only by way of play is rashness, to say the least, of a most dangerous kind, as it is never without great danger to trifle, though at a distance, with that Serpent, in whom the art of deceit is no less ancient and refined than his malice in doing man evil. And here observe, that to make such practices unlawful, it is not necessary that they be known as things certainly diabolical; but it is quite enough if they be only seriously suspected; and if this suspicion were sufficiently strong in the minds of those most zealous and learned Bishops of France and America, whom we have before mentioned, to cause them to prohibit the Faithful of their dioceses, in words of deepest feeling, from making experiments with table talking, even from the very first year when these practices became the fashion in those countries, how much more ought it to be sufficient at this day, now that the subsequent facts have changed that suspicion, at least in great part, into certainty? Lastly, sincere Catholics, who keep the Divine flame of the Faith ever burning in their breasts, and are conscious of the nobility of their Christian dignity, have no need of much argument to divert them from these follies and dark practices of the tables and spirits. That delicate instinct of virtue and superhuman wisdom, by means of which the most simple and uneducated of the Faithful are often superior to the wisest men of the world, when forming a judgment of the practical morality of actions, as in beginning it inspired them with a just distrust of the necromantic novelties which had sprung up in America, so it will at present teach them to regard them more than ever with distrust and horror. To conclude, in the words of an illustrious Bishop of France, "Let those follow such wonders as these, and blindly give themselves up to such practices who, deprived of the light of the True Faith, are groping about amid the darkness of error and infidelity." This ought the more to move us to pity them, than to marvel at the fact; as it is the property of those who move about in the dark to follow every *ignis fatuus*, every light, though it be deceitful, in order to find the lost way. But we who live in the midst of the splendors of the Catholic doctrine, what need have we to go and beg elsewhere a light for our intellect, or consolations for our heart, or a guide for our actions? And why should we give up ourselves foolishly to run through untroubled and dark paths in search after good things, which we already hold in our hands by Faith, and have a firm hope of possessing one day in all their fulness in the unveiled glories of Eternity?

PERSECUTION IN THE INDIAN ARMY.

(From the *Weekly Register*.)

British India and all England itself is at this moment in excitement about an inconsiderate invasion of the religious superstitions of the Hindu soldiers. Cartridges have been served out to the native troops which ought to have been strictly confined to the European soldiers, because they were greased with the fat of an animal sacred by the Hindu superstition. What a noble specimen of religious toleration are we affording to all the nations of the world. How disgraceful to the Governments of Naples, of Austria, of Tuscany, to refuse as their model, and Mentor a nation which so nobly illustrates in its own practice the great principles of religious liberty. John Bull may well hold his head an inch higher than ever. Whether this tenderness towards idolatry is altogether disinterested, is a question into which we need not enter. That it exists there is no doubt and we lately called attention to a debate in which the House of Lords was frightened from its propriety, because the Governor General of India was reported to have subscribed to a Missionary Society. The imputation was repudiated as incredible by all parties in the House. Unfortunately, however, this same spirit of toleration is only partial. The exception to it, we need hardly say, is the Catholic Church. It happens that at this very moment the Madras newspapers bring us the record of ineffectual complaints repeated for years against a practical grievance to the Catholic soldiers in the Company's service. It is more serious that that of the greased cartridges. The facts, as stated by the *Madras Examiner*, are shortly these.—Some "Army School Regulations," issued in 1855, required all children of European soldiers to be educated in the regimental schools, on pain of the entire forfeiture of the allowance for their

support made by the East India Company. We have the testimony, not only of the Examiner, but of a private letter from a highly respectable Priest...

The building of the new church of the Most Holy Trinity, Tramore, is progressing admirably under the superintendence of the contractors, Messrs. Ryan and Son...

His Grace the Archbishop of Tuam is in London as a witness before the County of Mayo election committee. Upon the petition in that case we have studiously avoided making any remark...

MAYNOOTH COLLEGE.—The usual annual meeting of the Board of Maynooth was held on Tuesday, the 23rd inst. Besides some domestic arrangements, the trustees had, on this occasion, to appoint to the Chair of Theology, vacant by the elevation of the Right Rev. Dr. Furlong to the see of Ferns...

ATHLONE BOARD OF GUARDIANS.—At the last meeting of the guardians of this union a motion for the admission of Scripture-keepers into the workhouse was negatived by a large majority.

CLARE ELECTION.—We are authorised to contradict a statement which appeared in the last number of a contemporary, to the effect that it was doubtful whether Lord Francis Conyngham and Mr. Calcott would defend the petition presented against their return.

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The Weekly Dispatch does not think Mr. Smith O'Brien's demand for an Irish Parliament to be so very contemptible. We see Smith O'Brien still harps on the repeal of the Union, that is, demands an Irish Parliament.

THE COKE-HILL COURT.—The abolition of the Irish Viceroyalty, which, strange to say, is advocated by the Tory Express, and denounced by the Liberal Freeman, is a question which has already produced much excitement among the two parties...

DECLINE OF PAUPERISM IN IRELAND.—A small blue-book of 100 pages and upwards contains the 10th annual report of the Poor Law Commissioners for Ireland, with copious appendices. It is dated the 1st of May, 1857.

IRISH TROPHIES.—As three-fourths of the British Army is composed of Irishmen, and it is calculated that about ten thousand or so fell in the Crimea, the Ministry, in consideration of their services, have determined to act in a tasteful and courteous manner towards the well-beloved island of their birth...

A RUMOR OF OBITUARY.—The Irish Ecclesiastical and Lay Society, which has been for some time engaged in abolishing the Curia, is not venerable, but it is a period of which we have now few surviving remains.

EMIGRATION.—The tide of emigration still continues to roll on. For numbers are taking their departure every week from our shores for Australia and the United States.

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COMMERCIAL NEWS.—The failure of Mr. Hugh Wallace of Glenormley, linen bleacher, is announced. The amount mentioned is £40,000. It is expected that matters may be satisfactorily arranged.

HEAD-POLICE OFFICE, FRIDAY.—A SCENE IN THE BANK OF IRELAND.—A man presenting the appearance of a respectable tradesman, but with a wild uncollected manner, and a face which has been unshorn for days, was placed in the dock under the following circumstances.

THE MURDER OF MR. LITTLE.—The Dublin Mail of the evening of Wednesday, June 24, announces that after several weeks spent in a bootless inquiry—after over and over again declaring that the murderer was well known, and ere 24 hours elapsed he would be in custody—now, after the lapse of six months, the murder having been committed so far back as the 13th of November, an arrest has been made, and one person, at all events, a painter named Spollen, stands charged with perpetrating that atrocious murder.

IRISH INTELLIGENCE.

The Jesuit Fathers opened a mission at Tulla, co. Clare, on Sunday last. This mission is conducted by the Very Rev. Dr. Healy, S. J. The opening sermon was preached by the Rev. Mr. Fortescue.

aware of the name of this person, who, no doubt, will be able to say whether the razor is the one he gave to Spollen or Mrs. Spollen's. Her husband, on coming home at eight o'clock on the evening of the murder, remembered that he had forgotten his time-book in the office of Mr. Little, and fearing that it might be discovered, he went back to the room and found it there, and brought it home. The little girl (Jane Spollen) identifies the piece of cotton cloth in which the money found between the boundary wall of the railway and workhouse was wrapped up as hers. This piece of cloth she got from her aunt some time since to make a bonnet. The son of the prisoner, who is in charge of the police at Chancery-lane Station-house, is a well-looking lad about 16 years of age. He bore his confinement very well up to Thursday evening, when he became quite overpowered with grief at the position in which his father was placed, and called repeatedly for his mother. He is at present detained by the Crown as a witness. The search at the Broadstone terminus was to be resumed yesterday, and the further exploration of the river proceeded with, as the possession of the missing key of the door of the cash office is regarded as of the last importance. Spollen was originally employed by the Company as a porter, but being an intelligent, quick ingenious person, he soon acquired some skill as a painter, and was lately engaged in painting, glazing, and doing odd jobs about the terminus; in fact, he was regarded as a very useful, "handy man." He is described as a very industrious, hard-working man rather quiet in manner, steady in conduct, and of good address. He appears, too, to be a man of some taste; the walls of his neatly-furnished, comfortable cottage are profusely adorned with pictures in gilt frames, and the small piece of ground in front of it is laid out in pretty flower beds, with one or two little plots of peas, now in blossom interspersed. Scarlet runners are also trained in front of the cottage, and the garden is further adorned by an ingeniously constructed "rockery," as it is termed—a number of large stones, moss, flowers, and the roots of trees, arranged together in a very tasteful manner. Hanging outside the door was a handsome brass wire cage containing a pretty canary, which was a great pet of the prisoner's. He used to spend many of his leisure moments in training it. He also kept a small rabbit in a neat wooden cage, a portion of which is circular and rotary like those in which white mice and guinea pigs are generally confined. The cottage lies almost exactly opposite to the room in which the murder was committed, and within a stone's throw both of the terminus and of the place where the murderer concealed his booty. Thus the first object which would meet the eyes of Spollen and his wife on going out of their cottage was the widow of Mr. Little's room, the recollection of the terrible tragedy enacted therein being constantly kept before the mind of the woman. The prisoner never evinced any disinclination to enter into conversation on the subject of the murder. He frequently discussed the matter with persons in the employment of the Company, always expressing his horror of the crime, and was noticed for constantly observing, "What a nerve the fellow must have had that did it." A few days ago he was in company with some of the workmen, when, the murderer having been referred to, one of the men remarked, "I wonder whether the murderer was among the batch lately discharged by the Company." "No," replied Spollen, "I am certain the fellow is still among us, and laughing at us." The prisoner had charge, among other matters relating to the building, of the cleaning of the windows, on which account his passing through rooms and corridors would not attract particular notice.

Who are the MONKISH?—If the benevolent ladies and gentlemen in England, who spend so large a quantity of money annually in endeavoring to evangelize Ireland, be really sincere in a desire to do the thing that lies in their power, they will thank us for suggesting to them a more suitable field for their pious labours than they have chosen. In Ireland we have a people ardently devoted to a religion which they must allow, is the most ancient form of Christianity; and so deep is their attachment to it, that all the efforts of missionary rogues and zealots amongst them have only resulted in the purchase of a few miserable creatures, unable to remain steadfast before hunger and the religion they believed in on the one hand, and the "pales" and "scrap" on the other. Amongst the mass of the population these have only awakened feelings of contempt, their anger being only displayed occasionally, and in slight and transient fits. Let the promoters, therefore of these hopeful schemes, turn their efforts where they may be crowned with more success, and where they may be really productive of practical benefit. In what quarter, they may ask, are they to look for this sphere of operation? We reply—at their own doors. In the heart of the great metropolis, in the midst of the busy homes of manufacture, in the rural districts of their great and civilized nation, away among the collieries and smelting foundries and iron works of Wales, and even amongst the educated Scotch race, they will find the miserable votaries of Mormonism, blindly rushing to swell the tide of sensual iniquity which is ever tending westward to the shores of Utah. These every doctrine which Christianity has enjoined is set at naught. The beauty of law and order is unknown, and the light of education is extinguished. Murder and assassination are there unpunished, the arm of the government of the country being as yet unable to reach that remote region. The beautiful feminine influence, which has refined and elevated the Christian world is there almost a nullity; because a base mockery of religion has degraded woman into the mere slave of sensual appetite. Nay, the very divinity of the founder of that common faith which lies at the bottom of all Christian sects is ignored by them, and the false prophet set up in His place is Brigham Young. Our telegraphic intelligence informs us that the outrages of these wretches are extending themselves—that they are about to give the "Gentiles" out of their territory. It would seem, indeed, as if the vulgar impostor at their head is animated by a desire to emulate his great prototype, and spread an empire founded on fanaticism like that which Mahomet in earlier ages erected. But times are now changed. Should the insanity of this miserable tribe lead them on to such a conclusion, the offended majesty of the American nation will arise and crush them. In the meantime, however, what can be more painful than to reflect on the condition, not only in which the ruin and dispersion of these people—which can only be a question of time—will place them, but also of the moral degradation in which they at present exist? Can the pious spouters at Exeter Hall, can the bigoted contributors to the Irish missions it sends forth find in the conversion of the English, Scotch, and Welsh Mormons no fitting subject for their exertions? In Ireland, strange to say, there are no Mormons. Our poor country, so despised, so vilified by virtuous and wealthy England, has never furnished a convert to this shocking belief. We beg pardon—there was one. He was "converted" on the souper system. Paddy became a Mormon, in order to get a passage to America; but on his safe arrival in New York he instantly abandoned the "Haythens." The conduct of this ignorant peasant is undoubtedly reprehensible, but such a convert—just so sincere and disinterested in his apostasy—would be hailed with shouts of exultation by the noble band of missionaries whose interest it is to Christianise us. If then those who support this hand are not wilfully and obstinately blind, they will desert from attempts to pierce the religion of this country, whose followers are pious and devoted, and whose morality may bear a proud comparison with that of any other nation in the world, and they will set themselves with all their might and zeal to wash away from their own country the stain of contributing to the great mass of miserable pagans who sit at the feet of the Mormon impostor.—*Cork Examiner.*

call upon her as she needed his assistance under circumstances of perplexity in which she was involved. The clergyman took a time to call, when he was ushered into the presence of an elegantly attired lady, who occupied private apartments in the hotel. Having apologized for the trouble she had occasioned to a gentleman whom, though personally a stranger to her, she had often heard of for his kindness and liberality, she with well-acted confusion revealed to him the delicate circumstance which occasioned her seeking his assistance. She stated that on her way from the Dublin train her purse had been fished, and she was left in the awkward predicament of being without the necessary cash to defray her expenses "back to the metropolis." The clergyman, with a readiness which did more honour to his heart than to his head, handed to her from his own private resources a sum sufficient to meet her requirements, which with a profusion of thanks and apologies she accepted, promising repeatedly that the money should be returned the moment she arrived in Dublin. Scarcely had the rector quitted the hotel than the lady sent a similar message to the Rev. P. P. of — parish, and having told him the same tale of the lost purse, she obtained from him a sufficient sum to discharge her hotel bill, promising to repay the money immediately on her return home. However, although representing herself to be highly connected in Dublin, she has not since communicated with either of the clergymen; but it is stated that one of the reverend gentlemen having since been there, had the pleasure of seeing her drive through the streets in a handsome carriage, but not of receiving a recognition.—*Cork Constitution.*

To the Editor of the Dublin Freeman.
Sir,—The hoisted bubble of the "superior prosperity of the Protestant North," compared with the Popish South, is so continually inflated before our eyes, that I beg permission, through your columns, to blow the figment to atoms.
In the year 1855 Belfast alone numbered more bankrupts than Dublin, Cork, and Limerick united! In 1856 Belfast numbered 10 bankrupts, Limerick three, Cork none! There's Protestant superiority for you. But, perhaps, the religious Northerners were right—these failures may have been the making of them.
The *Daily Express* will make comparisons, notwithstanding the proverb, will he like to see these comparisons brought face to face? Well, in extent, trade and population, Belfast about equals Cork; Newry does not, by long odds, equal Limerick; nor does Derry approach Waterford. Arrang is behind Kilkenny, Clonmel, Westford, and Tralee, and Enniskillen is nowhere beside Carlou or New Ross.
If you look at these cities and towns in an architectural point of view, the trumpe of the north dwindle down to penny whistles. I do believe that it would be most difficult if not impossible, to find such an aggregate of ugliness in a town as is concentrated in Belfast; indeed, Derry far surpasses Belfast in the architectural aspect of its public buildings. But for real classic beauty the Popish Cathedral of pauperised Tuam "licks" the whole north to a coal-scuttle.
Again, if you look at the beauty and extent of the shops, why, the "Manchester of Ireland" is actually "walked round" by "darling Kilkenny" while Cork, with her Spanish blood, moves proudly on, and disdains to notice the comparison.
Now I wish to give Belfast its merits. It has made vast steps in advance during the last fifteen years; its quays and docks were an abomination of filth, but they are now something to be proud of. But the natives of Belfast are jealous, and ever will be, of our classic and magnificent public buildings, and they would go any length to ensure our destruction as a regal or viceregal city. They may deny this, but I have lived among them for three years, and I know well their feeling.—Yours most respectfully,
A COMMERCIAL TRAVELLER.

GREAT BRITAIN.
We have the great pleasure of announcing that, at the moment of our going to press, a new trial of the case affecting the Cardinal Archbishop of Westminster has been definitely granted by the unanimous decision of the Judges of the Court of Queen's Bench.—*Weekly Register.*
The Catholics have always supported the Jews, and they do not now wish to "keep them standing at the door." No less than twenty Irish Catholic members voted against the Tory amendment against the Jews on Monday night. The Catholic (says the *Dublin Evening Post*) are true to the principles of religious liberty when they protest against the continuance, in a new form, and on the occasion of a general readjustment of Parliamentary oaths, of an exclusive form of oath by which they are injuriously marked out and stigmatized as a religious community. Surely it is not necessary for the emancipation of the Jew, to dishonor so large a portion of the Queen's loyal subjects as the Catholics. So long as the invidious distinction established by that intolerant form of oath is maintained, Catholics are stigmatized as unfit to be placed on an equality with other classes, and they are therefore bound, in self-vindication, to resist a measure that would operate so unjustly against them. In taking this course, there are, as they have heretofore been, earnest advocates of the civil privileges of the Jews; but no one else would respect them, and they would lose their own self-respect, if they were to give any sort of sanction, direct or indirect, to the bill of the government, in its present form.

PARLIAMENTS.—The Divorce Bill was passed by the House of Lords on Tuesday. Lord Redesdale, supported by the Bishop of Oxford and the Lords Malmesbury, Wicklow, and Carnarvon, proposed an amendment to limit the powers of the new court to granting divorces *a mensa et thoro*, and so to keep the marriage law of this country from directly contradicting the law of God, and assailing the basis of society; but a majority of 57 peers (91 to 34) voted for the essential feature of the Bill, the permission for married people to live in legalised adultery. The question was confined to the single point raised negatively, shall the doctrine of the Catholic Church, that marriage is indissoluble save by death, be denied or affirmed, and on this question a Catholic peer, the Lord Camoys, the same who lately avowed his intention to vote for the Bill which compels men to deny on oath the spiritual power of the Pope, voted in the majority. On the motion of the Lord Chancellor the Bill was improved by striking out the power to sentence persons convicted of adultery to fine, or imprisonment, or both, and inserting, instead, a power to fine the adulterer, or to make him pay the costs of the aggrieved party. The attempts of Lord Nelson and the Bishop of Exeter to exempt the Clergy of the Established Church from the necessity of performing the marriage service for divorced persons failed, the plea set up being clearly bad, that they had contracted with the State on the terms of the Thirty-Nine Articles and the doctrines of the Church of England, and therefore, that these terms should not be altered against their will. The Bishop of Oxford made one last effort on the question that the Bill do pass, but 46 peers to 25 voted for it: the Lords Petre, Stafford, and Vaux of Harrowden opposing it to the last, and Lord Camoys not only supporting it, but acting as teller for the Ministerial majority. The question of Lord C. Hamilton in the House of Commons on Friday what steps had been taken to obtain compensation for the destruction of British property by the bombardment of Greytown by an American captain, whose act has been adopted by the Government of the United States, called forth a discussion, in which Lord Palmerston was handled by Mr. Roebuck, Mr. Disraeli and Lord J. Russell in a way which, if he were not well armed against every reproach save one inflicted by an anti-Ministerial majority, must have made him wince. The champion of Pacifico, the *Civis Romanus par excellence*, has allowed the British flag to be insulted, and the very house of the English

vice-consul, from which it was flying, to be burned by American sailors, acting on behalf of their Government, without any demand for redress, even without any demand for explanation. His exquisite reason is, that if he were to ask he deems that he would be refused.—*Tablet.*
THE DIVORCE BILL.—The following is a copy of a Protest by Bishop Phillips against the third reading of the Divorce and Matrimonial Causes Bill—"Discontent.—Because the Bill authorizes the intermarriage of the adulterous parties, but does not relieve the clergy from the legal obligation of celebrating matrimony in such cases with the office of the church. Yet that office expressly declares that holy matrimony, instituted by God in the time of man's innocency, signifies the mystical union between Christ and His Church, whereas adultery is constantly spoken of in the Holy Scripture, as symbolising apostasy from that church and the violation of that blessed union. In contempt of this sacred truth the bill not only sanctions the marriage of parties whose ability to marry is founded altogether on their being adulterers, but it also compels the clergy to marry them in profanation of the most sacred words of Scripture, and with perversion of the most solemn truths of the Gospel. For, even if the use of the office could be tolerated in the marriage of adulterous parties who are repentant of their adultery, yet no security is given or can be given by any statute that the parties concerned are really penitent; and yet those parties have by their adultery incurred the Church sentence of excommunication, which, if duly pronounced, would render them incapable of being married with the rites of the Church. If the circumstances of the times prevent the due exercise of the Church's discipline, yet the least that might be expected from a Christian Legislature is that it be careful to protect the State from the guilt of countenancing such fearful profaneness, and to respect the conscientious feelings of all faithful churchmen, who cannot but be shocked by such wanton trifling with the gravest spiritual matters; and especially of the clergy, who if the Bill shall finally pass, will not be able to perform what belongs to their office without violating their sense of duty to God, and cannot refuse to perform it without incurring the heavy penalties of human law. The enactment is the more grievous because there already exists a mode of contracting matrimony between such parties, which not only leaves the rites and sanctions of the Church unviolated, but would also relieve the parties themselves, if truly penitent and sensible of their own degradation, from the anguish and misery which they must feel in repeating vows to God which they have already broken, and bearing pronounced over them the curse of God against all who have, as they already have, put asunder those whom God has joined together."
"H. EXETER."

The *Weekly Dispatch* says the Exeter Hall speculation "takes." The novelty and comfort and size of the place attract, and the Church draws crowded houses. Lord Shaftesbury declares they consist of the industrial classes. But what then? He has got the hearers; but what are the preachers? Those that come to pray will remain to scoff, unless they are told something worth listening to. Is there a man that has addressed them who knows how? Is there any manly earnestness, any quaint genius, any Doric eloquence, to keep them after they have come? If they had a Thackeray, a Dickens, a Kingsley, in the pulpit they might do good; but the sticks and turnips of the Evangelical Alliance, what can such do to regenerate our 'multitudes'?"
We have heard (says the *Union*) but we do not vouch for the correctness of the report, that it was the intention of the worthies who assembled last Friday at Lambeth Palace under the patronage of Dr. Sumner, to have proposed at their meeting "the Apostles' Creed" in a series of resolutions; but the idea was afterwards abandoned, as it was discovered that, though the first article might have been carried unanimously, the remaining eleven would in all probability, have been rejected.

Great complaints have been made at various times of the nuisance of street preaching. At the Obelisk St. George's Circus, a crowd of persons assembled, and various persons held forth—the loudest voice generally denouncing Popery—another extolling Teotalism, while infidels and socialists endeavor to disseminate their views. While this is going on an evening never passes without a disturbance and wholesale picking of pockets. On Monday Andrew Morton, who had been holding forth on the benefits of teotalism, while he was himself tipsy, was charged with drunkenness and disorderly conduct. The preacher admitted his drunkenness, and was fined 21. Several persons spoke of the nuisance permitted at this spot: among others Mr. Solly, a medical gentleman residing in the circus, declared that the scenes that took place at the Obelisk, particularly on Sunday evenings, must be witnessed to be believed. The controversies between the lecturers or preachers were discordant, clamorous, and unseemly, and the language not infrequently of a blasphemous and improper character.
Two other of the directors of the Royal British Bank are in custody; one was taken by Inspector Field in the Juré Mountains on Tuesday last, the other at Boulogne. Too much praise cannot be given to Messrs. Linklater and Hackwood for their untiring exertions in bringing about so desirable an end. We hope to be able to give further particulars in our next. We at present omit names for obvious reasons.—*Globe.* (Cameron, the late manager, has been arrested at Lausanne.)

A return on Tuesday shows that in every week of the quarter, ended at Lady Day last, the number of paupers relieved in England and Wales were less than in the corresponding weeks of the quarter ended at Lady Day, 1856. The difference varies from 1.6 to 3.8 per cent. in doors, and from 0.2 to 3.2 per cent. out of doors.
MURDERS IN ENGLAND.—On Sunday morning a dreadful murder was committed near Woodford, in Essex. At Chifford Hatch, a few miles from the town, is an ancient farm-yard, the property of a gentleman named Small. While Mr. Small and his wife were at church, a man who has not yet been discovered, entered the house, cut throat of the old woman who was left in care of it, then broke open the drawers and boxes, and carried away a quantity of plate and a large sum of money. At Wallingford, on Tuesday evening, a most melancholy murder and suicide was committed. A woman named Couner, wife of one of the country postmen, was seen to take her three children (the eldest a boy of about eight and the other two, much younger), towards the bridge, as if going for a walk, at about nine o'clock. As she did not return all night an alarm was raised, and after searching the river for some time, the bodies of the three children were discovered cold and dead. After a further search, the body of the mother was found, also dead. The bodies were removed to the Town Arms, there to await the coroner's inquest.—*Notion.*

UNITED STATES.
The Merchants of New York contemplate the erection of a time and weather observatory in that city. They estimate the cost at \$20000, and have asked permission to place the structure upon the Battery.
The Western papers before us give the most gratifying accounts of the prospects of the harvest now commencing in Ohio, Indiana and Illinois. The only unpropitious item is the appearance of the weevil in some quarters.
MONKISH.—Five hundred recruits for Utah City arrived in the ship *Tuscaraora* at Philadelphia on the 3d inst. These emigrants consisted principally of Welsh, Danes, Swedes, English, and Scotch, all heretofore Protestant, and "well versed in the Scriptures" says the *Philadelphia Bulletin*. There was not a native of Ireland amongst them.

HOBBLE, CASE OF, POISONING, BY, NEARORA IN VIRGINIA.—A case of the most diabolical poisoning has just come to light in the county of Chesterfield, near Latocoe, about a mile from Petersburg. Mr. Edward Gill, an excellent citizen, and his entire family, eight in number, have been poisoned by some two or three of his own servants. Two of his children have died from the effects of the deadly potion, another now lingers in extremis, and the remainder of the family are quite ill. Two of his own negroes, and the husband of his cook, have all been arrested and lodged in our jail for safe keeping. An examination by the authorities in Chesterfield led to their arrest.—*Richmond Whig.*

HYPOCRISY STRIKINGLY ILLUSTRATED.—In the National Convention assembled at Louisville, Kentucky, the delegates passed resolutions declaring that they were in favor of reforming abuses which have endangered the peace and liberties of the country. At the very time when these were being concocted, there subordinate were, under the advice and control of their leaders here, shooting down peaceful citizens, and driving those entitled to vote from the polls—thus committing the greatest possible abuses, breaking the peace, and destroying the liberties of the people in the most horrible manner. Such resolutions, passed at such a time, and upon the blood stained ground of Louisville, by a party who applied the torch, and committed unprovoked murder there, are a mockery, which none but the most hardened could possibly indulge in.—*Wash. Union.*
UTAH.—The difficulties to be encountered in Utah are more numerous and complicated than is now generally supposed. Among them may be incidentally mentioned that Brigham Young claims a title to all the lands in the territory, and has never recognized the United States surveys. None of his followers have purchased lands in accordance with our laws. Hence one of the delicate duties of the federal courts of that territory will be to establish and maintain the rights of those who may hereafter purchase in accordance with our laws. Not an individual in all Utah now holds a foot of land the title of which is derived from the United States, and it follows, under this strange condition of things, that all parts of the territory are at the present time open to pre-emption.—*Washington Union.*
A "physician" was arrested in Manayunk, Philadelphia, some time since, as a swindler at the instigation of an old lady whose rheumatism under his treatment grew worse and worse. The materia medica of this physician was composed of the two simples—water and turpentine.—After his arrest, the sham doctor refunded all his fees, and went back to his legitimate occupation of shoemaking.
LOVE IN A MEAL TUB.—The Worcester *Say*, belonging to the Republican branch of the Fusion party, speaks of the Know-Notings, another ingredient in the Fusion compound, as an "infamous set of political scoundrels and desperadoes, who have impoverished the Commonwealth by their unscrupulous plunder of the public treasury; and whose legislative and administrative course have made Massachusetts a reproach to her own people, and a disgrace in the eyes of her sister States."

YANKEE CIVILIZATION.—GANGS OF DESPERADOES.—Associated gangs of thieves and desperadoes are almost as dangerous in this State as they ever were in Arkansas. The *Vincennes Gazette* says: "It has been rumored that a gang of thieves, robbers, counterfeiters and desperate characters generally, has its headquarters somewhere along the Wabash bottom, in Crawford County, Ill. It is said that from their hiding places they sallied forth to Vincennes and Terra Haute, stealing whatever they can get their hands upon—horses and money they seem to have a particular desire for. The regulators who cruelly murdered Bingham in Monroe County it appears have maintained a rule of terror in that county for a long time, committing the most terrible outrages with impunity; every one who became obnoxious to these Villains was treaty with the most barbarous cruelty. Only four out of the fifty who whipped Bingham to death—because he had the courage to serve a warrant as constable on one of their members—have been identified and arrested. In their examination at Bloomington, the evidence disclosed numerous instances of similar outrages by the same gang, upon highly respectable citizens, who barely escaped with their lives. Upwards of thirty persons have been cruelly scourged, some eight or nine of them females. Several houses have been burned, and in one instance \$100 that had been laid up by a very old woman was stolen. Last winter an industrious, respectable and inoffensive old man, upwards of 70 years of age, a cripple bent with age, was taken from his house naked, and dragged over the frozen ground and fences into the woods and tied to a tree, and kicked and struck him with their fists and scourged him with rods until he was lacerated from head to foot. He sunk to the ground insensible. For some days the physician pronounced his fate uncertain. At the same time they assaulted and beat all the members of his family, the old lady and a little boy and girl. They took the lad with them and tied him to a tree near by where his father was, and scourged him also. Mr. Holland, a respectable merchant, was spending the night with a sick family in Smithville. The regulators perceiving him through the window, rushed into the house, seized and dragged him out about half a mile, with his son, a small boy, and tied them to trees about ten or twelve feet apart, and stripped and scourged them unmercifully. Mr. Holland was terribly cut from the top of his shoulders to his knees. The scourging was about similar to that given to Mr. Bingham, and would probably have resulted in his death if his constitution had not been able to bear more suffering. The details of Bingham's murder are most revolting and shocking. It is hardly credible that such fiends can exist in a civilized State; that they should be able to continue their barbarous outrages for weeks and months, and finally escape all punishment through the meshes of the law, and by perjuries, is sufficient to destroy all confidence in the protection of law and legal authorities. They took poor Bingham about a quarter of a mile from the house and tied him to a tree. He had on nothing but his shirt, drawers and socks when they took him. They scourged him for some time before his voice appeared to sink. Mrs. B. heard them several times exclaim, "G—d—n you, get up." He had sunk to the earth under the torture. Mrs. B. attempted to follow them, in her noble devotion to her husband; they had whipped her first and d—d—d her, and ordered her not to come further, and finally not being able to deter her otherwise, one of them fired a pistol, apparently aiming at her. They at length brought Bingham back on a horse, perfectly naked except his socks, and throwing him off in the road opposite the house, and calling for Mrs. B., told her, "There he is, d—n him, if you want him, come and take him." She went to him, and found his head hanging in a wagon rut, apparently dying; she raised his head up in her arms, washed his face and asked him several questions. He told her he was dying and unable to go into the house. He spoke but a few words before he breathed his last.—*Evansville Journal.*

METHODIST REVIVALS AND BACKSLIDINGS.—The *Southern Churchman* gives us an excellent article on this subject, of which we here give the conclusion: "But it appears also, that the persons who profess to be converted by the means employed, do most earnestly believe they are converted, and they are encouraged to this belief, by the preachers and conductors of the revivals. The process is one after this kind. A series of meetings are originated, in which a given congregation is taught to expect a revival. Many go to the meeting. Exciting subjects are the themes of exhortations. A peculiar kind of singing is resorted to, tending to produce excitement. When this is finished, prayers are offered, accompanied by 'catchings of the breath,' groans, tears, and loud Amens. We doubt whether there is generally, much hypocrisy in this. These are considered the means of producing a revival, and as such are used.

When these means have been tried a sufficient length of time; then the conductors proceed, through the aisles, clasping their hands, crying 'Glory, glory, and such like. It is not at all strange that after all these efforts, some nervous female or weak-minded man, should begin to 'fidget' and grow excited.—When this is seen in any field, he or she is approached by a preacher, and exhorted to come up to the altar. When this is done, it is no wonder the person should give way to loud cries and even convulsions. And this is the signal for the pent up feelings of others to show themselves. Here take place loud cryings and groans from others. These are brought forward to the altar also. They come with minds exceedingly agitated and with feelings deeply depressed. And this, these persons are taught to look upon as 'conviction of sin.' That with some there may be an Evangelical conviction, we have no doubt. But we are to speak of the majority. We have to account for the 'army of backsliders' made known to us, by our Methodist contemporary. These depressed, awfully depressed feelings; being looked upon as a wholesome conviction of sin; the groans and tears and bodily contortions, as true evidences of a genuine repentance, this is the beginning of the fatal error. From this all the evil originates. True conviction of sin, is by reason of the feeling: 'It is against God that I have sinned.' True repentance is given up sin; not crying out about its consequences. It is very well indeed to look at the consequences of sin—even the eternal torment in reserve for it. But this, only in order to the making us forsake it. But when people look upon cries, and groans and tears and faintings and convulsions as true conviction and genuine repentance, it is no wonder all the work is spoiled.—Those at the anxious bench, believing that their misery is the sign of conviction, also believe, if their miserable feelings can undergo a revulsion, that from great unhappiness, they are suddenly made to feel 'happy,' then this revulsion of feelings is a conversion, the new birth of the soul from Satan to God and from sin to holiness. Why, all these things can take place, do take place at every modern revival, and yet are only the natural acts of the mind, in which the Spirit of God may have nothing more to do, than life has with the unhappiness of every day.

Here then we have the secret of the "backslidings": (1) Deep distress and excitement, are looked upon as conviction of sin. (2) The cries, groans, convulsions, &c., are regarded as true evidences of repentance. (3) The natural change in the feelings from unhappiness, to happiness, is called "Conversion." Thousands upon thousands who have undergone these "experiences" and nothing more; called "converts," so called by the preachers themselves; these persons are after some probation admitted to the Church. But their hearts have not been changed at all. Is it any wonder that in time of temptation they should fall away? They do fall away, as we seen by the statistics given by a Methodist paper, by thousands. Some of them, who believe this is the only way of conversion, repeat the process quite often.—At every revival they are seen at the altar; they "get through" again; and again go back. Others are made infidels. They had what Christians told them was "religion;" they found there was nothing in it and hence they believe nothing. They have found out the falsity of the whole subject. Others without becoming infidels, are hardened in their sin—the Gospel has but little power over them, and their prospect of eternal life, is far worse than before.—These are great and serious evils connected with this matter of "revivals." We have written with no unkind feelings towards those who profess such things. Much has Methodism for instance, done for the world. We rejoice at it. All we could ask of them or any others who do such things is, enquire first, how they may keep the converts, but first enquire, have they been converted at all.
We append an extract bearing on this subject, taken from Rev. Dr. Alexander's "Religious Experience" on the power of *Sympathy*, well worthy of reflection:
"I should be unwilling to bring before the religious public all the scenes that I have witnessed under the name of religious worship. But as the subject of sympathy is still under consideration, I will relieve the reader by a short narrative. Being in a part of the country where I was known, by fact, to scarcely any one, and hearing that there was a great meeting in the neighborhood, and a good work in progress, I determined to attend. The sermon had commenced before I arrived, and the house was so crowded that I could not approach near to the pulpit, but sat down in a kind of shed connected with the main building where I could see and hear the preacher. His sermon was really striking and impressive, and in the language and method, far above the common run of extempore discourses. The people were generally attentive, and so far as I could observe, many were tenderly affected, except that in the extreme part of the house, where I sat, some old tobacco-planters kept up a continual conversation in a low tone, about tobacco-plants, seasons, &c. When the preacher came to the application of his discourse he became exceedingly vehement and boisterous, and I could hear some songs in the centre of the house which indicated strong emotion. At length, a female voice was heard, in a piercing cry, which thrilled through me and affected the whole audience. It was succeeded by a low murmuring sound from the middle of the house; but, in a few seconds, one and another rose in different parts of the house, under extreme and visible agitation. Casting off bonnets and caps, and raising their folded hands, they shouted to the utmost extent of their voice; and in a few seconds more the whole audience was agitated, as a forest when shaken by a mighty wind. The sympathetic wave, commencing in the centre, extended to the extremities; and at length it reached our corner, and I felt the conscious effort of resistance as necessary as if I had been exposed to the violence of a storm. I saw few persons through the whole house who escaped the prevailing influence; even careless boys seemed to be arrested and to join in the general outcry. But what astonished me most of all was, that the old tobacco-planters, whom I have mentioned, and who, I am persuaded, had not heard one word of the sermon, were violently agitated. Every muscle of their brawny faces appeared to be in a tremendous motion, and the big tears chased one another down their wrinkled cheeks. Here I saw the power of sympathy. The feeling was real, and propagated from person to person by the mere sounds which were uttered; for many of the audience had not paid any attention to what was said; but nearly all partook of the agitation. The feelings expressed were different, as when the foundation of the second temple was laid; for while some uttered the cry of poignant anguish, others shouted in the accents of joy and triumph. The speaker's voice was soon silenced, and he sat down and gazed on the scene with a complacent smile. When this tumult had lasted a few minutes, another preacher, as I suppose he was, who sat on the pulpit steps, with his handkerchief spread over his head, began to sing a soothing and yet lively tune, and was quickly joined by some strong female voices near him; and in less than two minutes the storm was hushed, and there was a great calm. It was like pouring oil on the troubled waters. I experienced the most sensible relief to my own feelings from the appropriate music, for I could not hear the words sung. But I could not have supposed that anything could so quickly allay such a storm; and all seemed to enjoy the tranquillity which succeeded. The dishevelled hair was put in order, and the bonnets, &c., gathered up, and the irregularities of the dress adjusted, and no one seemed conscious of any impropriety. Indeed, there is a peculiar luxury in such excitements, especially when tears are shed copiously, which was the case here. But I attended another meeting in another place where there had been a remarkable excitement, but the tide was far on the ebb; and although we had vociferation and outcrying of a stunning kind, I did not hear one sound indicative of real feeling, and I do not think that one tear was shed during the meeting."

The True Witness

MONTREAL, FRIDAY, JULY 17, 1857.

NEWS OF THE WEEK

The America from Liverpool, 4th inst., arrived at Halifax, on Wednesday morning. Her news is of no great interest. The Bill for doing away with the odious impost of Ministers' Money in Ireland, was read a third time in the House of Lords, on the 26th ult. Lady Franklin's expedition in search of the remains of her husband, sailed on the 6th inst. Spollen, the reputed murderer of Mr. Little, has been committed to take his trial. The Dublin correspondent of the Times, tells the following curious story with respect to this mysterious case:—

Among the means resorted to shortly after the crime was committed, for assisting to discover the murderer was clairvoyance; and, at the same time, there was forwarded to the police authorities from England a statement, alleged to have been made by a clairvoyant operated upon in the usual way, that the murderer's name was 'Pollan, or a similar name, and that he lived in a cottage near the railway.' The clairvoyant was a boy employed in a factory in London, and the foreman of the establishment who forwarded the communication to the police here, mentioned that the boy's powers in this respect had been frequently tested and found useful.

From France we have tidings of the discovery of a serious conspiracy against the Emperor; twenty-one persons, said to be in communication with the Republicans at Genoa, have been arrested. Gen. Cavaignac is officially announced as one of the opposition candidates for Paris. The harvest prospects were most excellent.

The news from India is alarming, and would almost seem to justify the fears of some that the days of British dominion in that quarter of the globe are drawing to an end. The disaffection of the native troops seems to be almost universal. At Delhi, the ancient Mogul capital, the European residents have been either massacred, or compelled to seek safety in flight; whilst the insurgents have proclaimed as Sovereign a descendant of the old Imperial race. These things are by some supposed to be intimately connected with Russian intrigues. The Times calls loudly upon the Government for an active display of its force to avert the impending calamity. "The total subjection of the country" and the re-organisation of Indian society have now, it says, "become a matter of necessity. To retain power in India, we must sweep away every political establishment and every social usage which may prevent our influence from being universal and complete." These are sage counsels, no doubt; but the tenacity with which Asiatics have from time immemorial adhered to their ancient social usages, renders it doubtful whether even Great Britain, with all her power, will be able to carry them into effect.

METHODISTS AND DEMONIACS.

How are we to treat the victims of the Spirit-Rapping mania? we have been asked—Are we to look upon them, as dupes or as impostors? or shall we admit the truth of their marvellous narratives, and attribute the phenomena, whose existence we cannot deny, to supernatural, but diabolical agencies?

There is a great aversion amongst a certain class to admit the possibility even, of the supernatural, at least at the present day. Long ago, eighteen hundred years ago, for instance, they will grant you that there were bona fide cases of diabolical possession, or obsession; they will recognise in the demoniacs spoken of in Scripture, something more than mere ordinary madmen; and will not pretend to call in question the testimony of Our Lord Himself to the reality of Satanic interference with the affairs of this world. But—would we ask—if these things have been, why may they not be again? and why, if we admit the actuality of the facts in one case, should we positively refuse to admit their possibility in another? For this is the last stronghold of the sceptic, when driven by the force of evidence from every other position; he denies the possibility of the phenomena; and because he in particular has never experienced the like, he boldly affirms that they are contrary to universal experience, and therefore could not have occurred. With these men all argument is useless.

Yet why we should assert demoniac possession to be contrary to universal experience, we cannot understand; seeing that its phenomena are not confined to the "Spiritist" sect of Protestants alone, but are well known to and openly manifested amongst the Methodists, and other sectaries. The phenomena at all events, of the "Revival," the "Love Feast," and "Camp Meeting"; are so analogous to those formerly attributed to demoniacal agency, that it seems but natural to assign to both a common origin, and a common father—the devil; and though some thing of course must be put down to the score of mere animal excitement, more perhaps to hypocrisy and a love of notoriety, yet after every deduction, there will still remain in the well attested phenomena of the "Camp Meeting," a residuum for which it is impossible to assign any but a supernatural and diabolical agency. The howlings, the contortions and incoherent ravings of the "Revival," cannot be accounted

for save upon the hypothesis of a real Satanic interference, and actual demoniacal possession.

In her novel of Dred, for example, Mrs. Stowe has given us a vivid, and we doubt not, a faithful description of the strange scenes that occur at one of these disgusting orgies. Though published in a work of fiction, there can be little doubt, we say, of the truthfulness of the following sketch; for throughout her work Mrs. Stowe invariably shows herself favorably disposed towards Methodism and its ministers. Here then are the colors in which she portrays:—

"A METHODIST REVIVAL.—A circle of men and women, interspersed with children, were sitting, with their eyes shut, and their heads thrown back, singing at the top of their voices. Occasionally one or other would vary the exercises by clapping of hands, jumping up straight into the air, falling flat on the ground, screaming, dancing, and laughing.

"O, set me up on a rock!" screamed one. "I's sot up!" screamed another.

"Glory!" cried the third, and a tempest of "amen's" poured in between.

"I's got a sperrience!" cried one, and forthwith began piping it out in a high key, while others kept on singing.

"I's got a sperrience! shouted Tomit whom Aunt Rose with maternal care, had taken with her.

"No, you an't, neither! Sit down!" said Aunt Rose kneading him down as if he had been a batch of biscuits, and going on at the same time with her hymn.

"I's on the Rock of Ages!" screamed Tomit, struggling desperately with Aunt Rose's great fat hands.

"Mind yourself!—I'll crack you over!" said Aunt Rose. And Tomit, still continuing rebellious, was cracked over accordingly, with such force as to send him head-foremost on the straw at the bottom of the tent; an indignity which he resented with loud howls of impotent wrath, which, however, made no impression in the general whirlwind of screaming, shouting, and prayer."—p. 200.

Now, we know from the Apostle, that "God is not the author of confusion, but of peace."—

1 Cor. xiv. 33.—Protestant Version. If therefore scenes such as the above do occur at Methodist Meetings, we may safely conclude that, not God, but the Devil, is their "author;" and without either presumption on the one hand, or superstition on the other, we may logically and safely attribute the loud howlings of impotent wrath—and the whirlwinds of screaming, shouting and praying, to the father of all confusion, who is the Devil.

But we shall be told, it is not in a work of fiction, even though it be from the pen of an earnest Protestant like Mrs. Stowe, that we can expect historical accuracy of delineation, or find the data whence to deduce an important theological conclusion. Very true! but Mrs. Stowe is not our sole authority for the facts which take place at these Methodist gatherings. We find them everywhere recorded, in the pages of friends and foes to Methodism; and adduced, sometimes as a proof of its hellish, at other times of its heavenly, origin. The facts of the howling, of the shouting, screaming, yelling and leaping are established beyond all reach of controversy.

Take, for example, as a fair sample of Methodist devotional exercises, the following, for which we are indebted to the Christian Guardian, the Methodist organ of Toronto; and which he inserts in his columns, not only without insinuating any suspicion as to their truth, but—as signs of the spirituality of his religion. We think that, after reading the following extracts, the reader will feel inclined to suspect that Mrs. Stowe has intentionally softened down some of the most repulsive features of a "Camp Meeting;" and that, disgusted with the ribald blasphemery, and the profanity of the actors therein, she has very prudently suppressed the most striking of their inspired utterances. The reader however shall have the opportunity of judging for himself. The first article from which we shall borrow is credited to the Morning Star, another Protestant journal, and is headed:—

"RELIGION MAKES ME HAPPY.—It was our privilege to attend a 'love feast' with the colored brethren at 'Ebenezer' on the P. M. of the 4th inst. We declined to commune with the masters of their popular church in the A. M. because we would as soon commune with a man who robs a brother man of his gold, as with one who robs a brother man of himself; but we esteemed it a privilege, an honor, to come around the table of our Lord with these poor oppressed children of our heavenly Father. At the close of the communion services, an hour was allotted them for relating the dealing of the Lord with them. The scene that followed cannot be described. We will however give a few expressions taken down at the time from sixteen successive testimonies:

1. Very aged sister. "I rise first cause I least ob all. Jesus keep me poor old woman through dis hard winter—he take care of me good as anybody."

2. An old lady. "Forty-three years I been on dis journey. Glory be to God for de good are on de way—de travel ob my soul am to cleave unto de Lord."

3. Aged woman. "I's happy to-day, but what is dis to what I shall be—only as dim starlight to de sun straight over head. We riding de storm now but soon be in port. Glory to Massa Jesus."

4. A decrepit old woman. "I feels encouraged to-day. I's girded up my lions to run de race, and I'll habe de prize—yes, I habe de prize, IFI habe to crawl on my old hands and knees over the hard places."

5. Aged lady. "Five months I been afflicted; but Jesus been with me when I could not get to you.— Now I come to lay my shoulder to the gospel wheel anow. I's been lifting forty-seven years. I'll see de old wheel roll yet, tank de Lord."

6. Little trembling sister. "Glory to Jesus.— Glory, glory, glory! My tongue can't talk, but my heart can say glory to Jesus! Glory, glory, glory!"

7. Middle aged man. "I remember very well when God for Christ sake forgiv my sins. From dat day Jesus been my portion, my treasure, my all."

8. Young man. "I nothing to say 'bout reckon so, or may be so, I know dat my Redeemer lives. I know too he never feed me on food dat made me sick. I'll be round Massa Jesus' table till I get fatted for heaven, all up hill, but Jesus at the top. I want see how it look up dare."

9. Young woman. "I want stop to tell you 'bout de road I come along, but I'm here—I'm on de rock. Is an old-fashioned noisy Methodist. I's going up to see de 'hundred and forty thousand,' and help am shout Glory, glory, glory to de Lamb."

10. Man about fifty-five. "I seek de Lord when a little boy—fader! kinner, moder a sinner. First, I go into de garret and pray little easy, I know nothing—say, almost nothing—sometimes wait 'bout like a Quaker; till de spirit set my tongue going. 'I kept close to Massa Jesus two or three years—he reed me well, and I get to be a big stout boy in religious things. Den he help me to pray, down in de kitchen with de old folks, and when my own fader and moder turn children and ask me learn dem to pray, den I no Quaker, but roor it out quick and loud. Children, Jesus can make you pray like de bishop."

11. Old man. "I very poor man; my paper good for nothing here, cause I han't got myself—but my paper good in heaven, cause Massa Jesus' dorse it for me. He good curety—his purse never fail, Bless de Lord Jesus Christ."

12. Woman of sixty. "I's a poor old slave woman when God turned my darkness into light; but when de dungeon open, when de chain fell off, I felt like a little gal, and dis old cripple mighty spry on de foot yet."

13. Man of forty. "When I left de devil's army I join Captain Jesus during de war. I'm on de march to-day. I never surrenders. When de wind blow hard, I stick de closer to de old flag-staff. Keep de colors flying, bredren, keep de colors flying, ebery sojer hab a crown by-and-by. Glory, Hallelujah!"

Here is another—in the same style, and from the same source. The writer is describing a "Love Feast":—

"Next, a young sister arose. 'I come to dis love-feast wid a bery heavy heart. I didn't mean to speak, but I can't set still any longer. I's afraid dat I's mighty backslid. I's had such a heap to do, dat I keep tutter' off prayer, an' night would come, and I so tired, dat I thought no harm not to pray. I's afraid I's backslid.' I does wish I had more time to pray, an' get to meetin's. O, brudren, pray for me. I tink I feels a little better.' Here the sympathies of de whole audience seemed to embrace at once de penitent victim, and her soul was manifestly struggling into liberty. Shouts and words of encouragement reached her from all parts of de house, when de big tear began to roll out of enormous eyes, and de speaker proceeded. 'Yes, I's feelin' better. Glory to Jesus! Glory to Jesus! He forgives! I's feelin' better.' and at dis point, she commenced jumping, and in de glorious confusion dat followed, we could make out nothing, but now and then de shout, 'I's feelin' better! Glory to Jesus, he forgives!'"

After a little lull and an attempt by Uncle Frank to divert de speaking to that end of de room, a white brother arose. After stating in substance dat he was always happy to meet them with his colored friends, and dat he hoped to meet them all in heaven, where de distinction of color would cease, he resumed his seat. A faint response of 'God bless you, Massa Jones,' was all we heard in reply.—

'Massa Jones' was a small, sallow man, eyebrows very low, and eyes gray and small; between them there seemed to be a kind of a gnarl or a knot; his mouth was round and puckering. Order was now nearly restored, when another character, which will be readily recognized by all observers of de negro character, came under notice. She was a large woman, features not very irregular nor black, but looking sleek and shining brown; well formed; temperament of de highest class for de colored, full of spunk, and possessing a very fluent use of de tongue. She was evidently a little vain of her qualifications; and others of her class about de neighborhood might have reason to be proud of her, if it were not dat her love of talk perpetually impelled her to look up something to talk about. It became very convenient for her to deal in inventions. Among white people, it would have been said of her, she was somewhat given to tattling. She also was a specimen of one of those moralists among our people of color who bring themselves to believe dat there can be no crime in their petty thefts—that what de master has, they earned, and if he does not supply them, they have a right to supply themselves. She would go to meeting and shout, and if in de evening, take a poultry yard on her way home. In de place of dat moonlight dullness in her eye, there was de glassy brightness of cunning. The chains of slavery lay hard on such limbs. Our heroine, whom we have described, and who we hope does not practice upon de principles of ethics which we have introduced, now arose, with a nondescript bonnet full of yellow ribbons and flowers. She was a captain among them, and every eye and ear seemed intent on listening.—

'Bruders! I's here dis mornin' case I likes to be in just such places. I's not ob dem dat would neglect a feast. Many years ago God convart my poor, blind soul. It war way down in ole Virginy. I never forgets de time nor de place. I finds out I's a miserable sinner, and dat Jesus save by him grace all dat come unto him, wheder brack or white. I tink to myself if dere be any chance for me, now am de time. I prayed mightily. I thought once I should go down to hell, I felt I war so bery bad; an' one night, when comin' in from de milkin', I feel so bad dat I spill 'bout half de milk. I gets down behind a big tree an' dere I ask my Jesus if he meant to save me if I would bust. I axed him, crying, as if dis heart would burst. I kept a axin' him, when all at once a voice say to me, 'Yes.' A voice came down dat tree an' say to me, 'All my promises are yea, an' amen, to ebery one dat believe.' O dat lubly voice! Bruders I hears dat voice dis mornin'. It war de voice ob deliberation; it was sweet to me as de honey. I still hears dat voice ebery night. I knows my Redeemer lives! Hallelujah!" Here de audience had been wrought up agin to an intense point of feeling, and "glory" "glory" spread electrically all over de house. After jumping three or four times about a foot and a half from de floor, our speaker relapsed into a somewhat graver tone, and resumed. "I knows I ain't as good as I ort to be, and some ob you knows it too. I intends to do better. By de glory ob God an' de grace ob God, I intends to be better. I feel like 'ginning anow, Uncle Jake!" and here de old man of de corner threw up his face with a saintly smile. "I intends to meet you all in hebbun."

Here again is de description of de conversion of a "deaf mute," whose faith came, not by "hearing," but by seeing; and whose "incoherent noises" de writer in the Christian Guardian blasphemously attributes to de Holy Spirit. The Italics are our own:—

"At de commencement of de meeting his levity was calculated to call forth rebuke; but as de meeting progressed and he saw penitents seeking de Lord—that is, wildly gesticulating, leaping, and falling into violent convulsions—"he became deeply interested—presented himself for de prayers of God's people, and began to pray earnestly for himself. His sincerity was evinced by his gestures—the motion of his lips, and de deep solemnity of his countenance. When this deaf mute rises to speak, or engages in prayer, it is impossible to describe de deep emotions often produced. His incoherent noise produces an effect almost electrical. I never witnessed so conclusive an evidence to my mind of de reality of de Spirit's operations on de human heart."

"Of a "Spirit's operations" no doubt; but of what Spirit? of God or de Devil? Not de Spirit of God assuredly; for His Blessed Spirit does not manifest itself in wild uncouth gestures and "incoherent noises;" but if not de Spirit of God, then of de Evil One; and de Catholic may well add dat it is impossible to have more conclusive evidence of de reality of de Evil Spirit's operations on de human mind" than dat voluntarily adduced by Methodists themselves, in their own narratives of their religious

assemblies. The prophets of Baal leaping madly round and over their altars—the frantic contortions of the Sibyl—the fearful shrieks of de deaf-mute, demoniac mentioned by St. Mark—were not in their times more convincing proofs of de reality of Satanic possession, than are de wild gestures and "incoherent noises" of de deaf-mute convert in de Methodist conventicle, in de XIX century.

It is thus, as, impossible to assign a natural or celestial origin to de phenomena of Methodism, as to those of Spiritism: de well attested yells leavings, and incoherent noises, in de one case are as supernatural or diabolical in their origin, as are de table-turnings, and de communication through de mediums, in de other; and as neither set of phenomena can, without an insult to de Divine Majesty be attributed to God, we must necessarily conclude dat both are de work of de Devil, operating on, and through, his servants upon earth.

Thus do we get rid of de argument based upon de assumed impossibility of supernatural manifestations, and of diabolical possession, in de present age. We believe dat such things may be, because such things have been, and are; and with de facts of Methodism staring us in de face, we cannot reject as impossible de equally well attested; but not more marvellous phenomena of which de Spiritists are de witnesses. That amongst de latter there are, as there are among de Methodists, numbers of impostors, we have no doubt; but, with de evidence before us, we think dat we have no reason to doubt of de reality of demoniacal possession amongst a still larger number of de adherents of both of these modern Protestant sects. With this answer our querist must for de present rest content; and if he is prudent, he will avoid exposing himself to de power of de Evil one, by frequenting, either de "Circles" of de Spiritists, or de Meetings of de Methodists. Arcades ambo.

ORANGE RUFFIANISM.

That upon de whole de city of Montreal is, for a seaport—and during de summer months, de resort of strangers from all parts of de world—one of de most quiet and orderly cities on dis Continent, no one can deny; it is therefore with de greater regret dat we have to record de unfortunate occurrences of Sunday and Monday last, which have given rise to much excitement, but which we trust will not be allowed seriously to affect de good understanding dat generally obtains betwixt all sections of our mixed community. New York has its "Plug-Uglies" and other gangs of ruffians; every large city contains some rowdies in its bosom; and it is not therefore to be wondered at, however much it is to be regretted, dat here in Montreal we have a set of low bred, ill-conditioned vagabonds, who, under de name of "Orangemen," periodically disturb de peace of our otherwise orderly city.

Sunday last de 12th inst., being de anniversary of de conquest of Ireland by de Anglo-Dutch under de Prince of Orange, was desecrated by de efforts of some of de aforesaid rowdies to insult, and provoke to violence de Irish fellow-citizens. From an early hour, a flag bearing de image of de hero of Glencoe, and appropriate mottoes, was displayed from one of de windows of de "Odd Fellow's Hall," Great St. James Street. This naturally attracted a crowd, and it is said dat two or three pistol-shots were fired at de obnoxious banner; whilst by way of keeping up de excitement, a parcel of low-bred ruffians—chiefly blackguard little boys, de dregs of de back slums of de city—perambulated de streets with orange lilies, which they insolently and ostentatiously persevered in thrusting into de faces of de passers by; thus by de impertinence of deir demeanor provoking de threshing which in one or two instances they received from those whom they had insulted. A row seemed imminent; but thanks to de exertions of de Acting Mayor, and de praiseworthy efforts of Mr. Rodden and other Protestant gentlemen to preserve order, de flag spoken of above was withdrawn; de crowd dispersed, and order was restored. The most disgraceful part of de day's proceedings remains yet to be noticed; and dat is, de efforts of some persons, calling themselves Ministers of de Gospel, to inflame de angry passions of de mob; and by means of "sermons appropriate to de occasion"—ostentatiously advertised in de public journals—to keep alive those unholy animosities which it was their duty, as citizens, to do their best to allay. When we remember dat de occasion which gives to de 12th of July its historical notoriety, was de defeat of a brave and loyal people, fighting for their religion and their national independence, and defending their lawful king, their native land, and de altars of their God, against de unprovoked attack of an alien usurper, who, without de shadow of an excuse, had with a foreign army invaded deir country, it must, we think, be patent to de dullest intelligence dat a "sermon appropriate to such an occasion" must have been altogether out of place in a building dedicated to de worship of Him, Whose mission was a mission of peace and love to all men; and was fitted only for de atmosphere of de brothel, or low grog-shop. Yet, to de disgrace of our age, men, calling themselves Chris-

tians, and professing to be Christian clergymen, were to be found in our midst on Sunday last, thus stimulating de passions, and appealing to de prejudices, of deir hearers!

Sunday night, passed off quietly, but we regret to say dat on de following evening de disturbances were renewed.

A man of de name of Carson, who keeps a grog-shop at de corner of St. Peter and Notre Dame Streets, had made himself very conspicuous by threatening, and presenting pistols at, inoffensive passers by, for which he has been committed to take his trial at de next term of de Court of Queen's Bench. On Monday night it would seem dat a large body of ruffians were assembled in his drinking house, and several shots were fired from de windows into de streets below. This was followed by an attack upon de house, which was broken into; and of its occupants, some received a few severe blows in de scuffle. It is said—we know not with what truth—that Carson, de keeper of de grog-shop in question, had on de Sunday previous, presented a pistol at, and menaced, de life of a priest.— This however is denied; and though such things are but too common with Orangemen—who delight to display deir courage against priests and women—we trust dat in dis instance it may turn out to be, as de Herald supposes, an exaggeration of de assault upon de man Hennessy, for which Carson is now bound over to stand his trial.

Whilst dis row was going on in one part of de city, a fire unfortunately broke out in Mr. Douglas' saw-mills near de canal, and rapidly assumed menacing proportions. The several fire companies hurried to de spot, and here again another disgraceful row occurred. How it originated, or to whom de chief discredit is attributable, we cannot say at present; but dis is certain, dat de men of de "Union" and "Queen" Companies—which we believe are made up of Orangemen, exclusively—got a severe drubbing, and one of deir number, a plasterer named Saddler received a dangerous wound in de face. De police turned out in force, and after a short time order was restored, and de flames subdued, though not till de whole of de property connected with de mill had been destroyed. It is said dat de fire was de work of an incendiary; but dis also is as yet only a rumor, for which we trust dere may be no foundation.

We cannot terminate our notice of these melancholy and disgraceful proceedings, without, as Catholics, heartily expressing our condemnation of de violence of which we fear it is but too true, dat several of de party opposed to de Orange firemen were guilty. To defend such violence is impossible; and any attempt to do so, would but bring disgrace on a good cause. The Church, though she authorises self-defence, is always and everywhere de enemy of violence; never can she approve of rioting and bloodshed; and de worst service dat her children can render her, is to fight and brawl with deir Protestant neighbors, in her name. These men should be given plainly to understand dat, by calling themselves Catholics, dey give scandal to religion—that if Irishmen, dey are a disgrace to deir country—and dat, no matter what deir creed or nation, dey are a curse to society, and abhorred by all honest citizens. Alas! dere are many who will fight for deir religion, but dere are few who will conform deir lives to its holy precepts.

Neither can we let de present opportunity pass without doing justice to our Protestant fellow-citizens. Of these, de great majority are, we firmly believe, heart and soul, opposed to all "Orange" demonstrations; to deir exertions in a great measure owing dat de Twelfth passed over without anything more serious than a black eye, or a broken head; and it would be as unjust to hold them, as a body, responsible for de outrages of de Orangemen, as it would be to make de Catholics of Montreal generally, or de Irish in particular, responsible for de violence of which some Irish Catholics may have been guilty at de fire in Griffintown on Monday night. All true Catholics must reprobate de one; and all respectable Protestants will repudiate de other.

ENGLISH AND IRISH CRIME.

In a late number, we established from de criminal statistics of de British Empire for 1854—the latest year of which de returns have as yet been published—the important facts dat, in proportion to deir respective populations, Protestant England and Wales, furnish a far greater number of criminals, than does Catholic Ireland; and dat de offences of de Protestant section of de Empire are not only more numerous, but of a far more serious character, than are those of its Popish neighbor. Another point of considerable importance, in a moral point of view, is brought to light by de Dublin Review—of whose able analysis of de criminal statistics of de British Empire, we avail ourselves—viz., dat whilst in proportion to its population, crime has, during de last seventeen years, considerably diminished in Ireland, it has been steadily on de increase in England and Wales.

In 1837, de populations of England and Ireland being to one another as 7 to 4, de total number of convictions in de two countries was very nearly equal; being for England one in every 813 inhabitants; in Ireland, one in 812.— In 1854, Irish convictions had decreased to one in every 928 of de population; which in de sister country dey had increased to one in every 782. But deducting on each side de convic-

sons for petty offences, the result gives for 1837: In England and Wales one heinous criminal in 2,220 inhabitants. In Ireland, one heinous criminal in 3,267. Dublin Review, p. 147.

Of the purity of the women of Ireland, who in this respect are not surpassed, even if equalled, by any nation on the face of the earth, the Reviewer says little; contenting himself with citing the reports of two modern Protestant writers—Laing and Head—who show that the Protestant kingdom of Sweden is remarkable beyond any country in Europe for the number of its illegitimate births; and that "the women of Catholic Ireland are distinguished for their peculiar morality." But upon another point—the comparative honesty of the working classes of Ireland on the one hand, and of England and Wales on the other—the Dublin Review has again recourse to the printed Returns of 1854. From these it would appear that the number of convictions for larceny by "Servants"—was:—

Table with 2 columns: Country, Cases. England and Wales: 2,140. Ireland: 44.

A very striking commentary, as the Reviewer well observes, upon the formula "No Irish Need Apply," whereby the advertisements of English housekeepers for servants, generally conclude; the fact being that, as a general rule, Irish Catholic servant girls, and domestics of all descriptions, are as remarkable for their honesty, as are English Protestant servants for their thieving propensities. This is well brought out by the statistics given above: 2,140 cases of larceny by servants in Protestant England and Wales, to 44 in Catholic Ireland. This of course requires no comment, though it speaks volumes in favor of the much-abused confessional.

Upon the whole, the Reviewer sums up, that if, on the one hand, crimes of violence against the person, arising from motives of revenge or personal animosity, are in proportion to its population, more common in Ireland—on the other hand, crimes of fraud and violence, arising from motives of lucre, greatly predominate in England and Wales. Of a certain class of crimes—to which, for decency's sake, we need make no further allusion—we find no traces in Popish Ireland; whilst in the Protestant portion of the Empire we regret to say that they form a very considerable item of the criminal statistics. On this point we will again quote the Reviewer:—

"There is one class of offences, those against chastity, in respect to which the contrast between the two countries appears rather remarkable. We have before noticed how very seldom the women of Ireland offend in this respect; and Irishmen appear to manifest a degree of respect for the other sex, far greater, unfortunately, than seems to prevail in England. In England and Wales the convictions in 1854 for crimes of personal violence on women and young girls were 141, in Ireland, 35. Nor is this peculiar to the year 1854; in the previous year 1853, the convictions for the same offence were 151 in England and Wales, and 33 in Ireland.

"Bigamy also seems an offence very unusual in Ireland, there being in 1854 only 5 convictions for that offence in Ireland, and 72 in England. "There is one offence which will be found in the list, which appears to be almost unknown in Ireland, as no conviction for it can be found in Ireland in either 1853 or 1854; whilst the returns disclose an average of 50 convictions for that offence in England and Wales, in each of these years."—p. 155.

The Reviewer then concludes his able article upon "English and Irish Crime" with the following impressive words; which we earnestly commend to the attention of our Irish friends, as a warning to them against the use of intoxicating liquors, which so often obscures the glories, and dims the brightness of the Irish national character:—

"We have nothing extenuated, or set down in malice; and we may plausibly, but earnestly and fearlessly say that these returns effectually vindicate the character of poor and Catholic Ireland, when compared with rich and Protestant England; and we repeat that, notwithstanding the circumstances which might a priori lead us to expect a different conclusion, the convictions for crime, and especially for the more heinous crimes, are considerably less in proportion to population in Ireland than in England and Wales; the exact figures being given above. The greater poverty of Ireland would prepare us to expect a greater number of invasions upon property there; the contrary is the fact and we cannot hesitate to attribute this fact to the influence of our holy Religion. If we had found that property was less secure in Ireland than in England, we could have accounted for it by the more pressing poverty of the Irish people; but, finding that it is more secure, notwithstanding the pressure of that poverty, we are urged to the conclusion that there is a stronger moral feeling in the main body of the poor population of Ireland, which keeps them honest in spite of the keenest temptation to fraud and theft. And to what is the moral feeling thus practically manifesting itself in their lives and conduct under peculiar difficulties to be attributed but to their Catholic Religion, and to the good influence of their Catholic Priests? These facts deserve, and will repay a little quiet reflection.

The lesson which these returns teach to Ireland, is that her character, though bearing on the whole, an advantageous comparison with that of England and Wales, yet does not shine with that degree of superior brightness which would otherwise distinguish her, because so many of her sons are yet slaves to passion, and revenge, and drink, for to these causes, we presume, may be attributed the assaults and riots which form just one-sixth of all the crimes for which Irishmen are convicted.

changes be made? on what authority shall they be made? and, when made, what positive assurance will the Protestant Bible reader have that he has before his eyes—the very "Words of God" Himself? These are questions of no slight importance; but to which it would puzzle a Protestant to return a satisfactory answer.— Upon one point only are all the diverse sects agreed—viz., that the existing authorised version of the Bible is full of errors, and needs revision. Upon all other points, they are, as is customary with Protestants, irreconcilably at variance.

And this proceeds, not only from the natural and inherent difficulties of the work proposed; but from the different ends which its originators have in view. The Calvinist is clamorous for a revision, because he desires to bring the Bible into harmony with Calvinism; the Baptist, because he wants to extract therefrom his peculiar notions concerning the necessity of immersion. Every sect has a particular reason of its own, for desiring a revision; and that revision which will satisfy any one of these, will of course offend all the rest. It is therefore plain, that neither by any one of the Protestant denominations, nor by all of them together, can the projected revision of the Bible be accomplished.

The Westminster Review, the organ and mouthpiece of the more advanced and enlightened section of British Protestantism, proposes that the desired work be accomplished under the sanction and guidance of the civil power. But as the revision of the Bible implies the right on the part of the revisor to declare the true intent and meaning of the written Word of God on all disputed points, this proposition of the Protestant Reviewer is tantamount to a proposal for making the civil power the judge of doctrine for the entire Protestant community. Against this proposition the "right of private judgment" will of course be arrayed; and like every other scheme for giving unity to the Protestant community must inevitably come to naught.

There is indeed but one of two courses open to the unfortunate Protestant; both of which are beset with difficulties, and neither of which he can follow without becoming speedily entangled in a very forest of inconsistencies and absurdities. He may retain his present version, with all its admitted errors and imperfections; but if he does so he must admit that, at best, his "Rule of Faith" is imperfect and erroneous. And if he rejects the present authorised version because of its admitted errors and imperfections—and as he recognises no person or persons divinely authorised, and therefore alone duly qualified, to revise that version—he will find himself without any "Rule of Faith" at all.

It is of no use for Protestants to tell us that the errors whose existence they recognise are of no doctrinal importance; and that the revision which they propose would leave their Bible, in substance, unchanged. For were this so, whence the prolonged discussions, the controversies endless, the mutual recriminations innumerable—amongst their various sects? "It is"—says a writer in the Christian Witness, a member of the American Bible Society—"really a very grave question, touching the religious interests of our whole country now and hereafter"—a question, as he goes on to show, involving, not merely the meaning of a disputed passage, or its grammatical construction, but the Canon of Scripture itself, and the Inspiration of its writers. As we mentioned lately, when noticing the controversy now raging—one of the disputed points is, as to whether the explanatory "Headings" prefixed to the different chapters be allowed to remain; or whether they shall be expunged altogether.—Hereupon the authority above quoted, remarks upon the danger of adopting the first of the above proposals:—

"The Song of Solomon is the most obscure book of the whole Bible to the unassisted eye—(what! there are then obscure books in the Bible.) "It is that point in the sacred fortress which is first assailed by unbelief, and most readily surrendered by the more timorous and doubting among the garrison.—Christian learning and piety here, I believe, in all ages, almost with one voice, given it a spiritual interpretation of 'Christ and his Church.' On any other supposition, the neologist who asks its right to be viewed as an inspired book, can hardly be answered; and if that little book be given up to him where will you pause?"

In other words—the only answer that can be given to the intelligent inquirer and earnest seeker after truth, asking—"what right" a particular book "has to be viewed as an inspired book?"—is, that it has always been so viewed by the learned and pious amongst Christians of all ages. Thus in fact, the only answer in support of the Protestant Canon of Scripture, is an appeal to tradition, which, according to Protestants, if admitted, renders the Word of God of none effect. The answer then is itself a practical refutation of Protestantism; and besides, unless it can be shown that "Christian learning and piety" have in all ages been infallible, it by no means follows that, because they have looked upon a certain book as Divinely inspired and a portion of Holy Writ, therefore it really is so. The answer therefore of the Protestant to the neologist proves nothing, except the absurdity and inconsistency of Protestantism. It is utterly inconclusive as to the right of the book in dispute to a place in the Canon of Scripture; and yet, as the orthodox Protestant himself asks—"if that little book is given up, where will you pause?" No where that we know of, on this side of down right infidelity, or ultra-Protestantism.

It is for this reason that the "Bible Revision Controversy" now raging is so important to Catholics. It establishes, by the avowal of Protestants themselves, the necessity for, and the authority of, tradition; and clearly shows that, upon Protestant principles, it is impossible to prove the Bible to be the "Word of God." It shows also the necessity for a duly authorised, and therefore a Divinely authorised, revision of the Bible; for no one is fitted to revise that

book, who is not also able to declare with authority, and therefore infallibly, what is the meaning of its contents. He who undertakes to revise the existing translations of the Scriptures, sits in judgment upon them; and must, if competent for the task he has undertaken, be able to decide with infallible certainty where they are in error, and to be corrected, where correct, and to remain unaltered. But if the Scriptures be from God, and written at His Inspiration, who shall dare to sit in judgment upon them?—who shall presume to decide where they are in error, and where to be trusted?—save one who is himself divinely commissioned from on high, and supernaturally assisted for the task.

In the meantime, whilst the "authorised," or King James' version of the Bible, remains unrevised, or revised by mere human authority, the duty of our Catholic friends towards those of their Protestant neighbors who would thrust that version into their hands, as the "Word of God," is very clear; and that duty evidently is, to reject it with contempt. When Protestants shall have all agreed amongst themselves as to what is the pure unadulterated "Word of God," as contained in the Bible, then, but not before, will they have the right to expect us to treat their version of it with respect, or to examine seriously its claims upon us as a "Rule of Faith."

ST. MARY'S COLLEGE.

The annual exhibition and distribution of premiums of this extensive and superb institution, took place on Tuesday last in presence of a very numerous, respectable, and delighted auditory. The exercises were conducted in the College yard, beneath a large canvass canopy fitted up for the occasion, and tastefully decorated with laurels, evergreens, and several large medallions, representing the principal cities of the Province. The exercises of the present year were more than usually interesting; as was evident from the large assemblage of ladies and gentlemen that filled the area of the large tent, and the frequent and hearty applause that greeted the young orators at the conclusion of each speech.

Among the visitors present, we were pleased to notice the Hon. Mr. Chauveau, Superintendent of the Board of Education; Judge Mondelot, Hon. Mr. Bourret, Hon. Mr. Turcotte; Mr. J. Viger, Mr. McGee, of the New Era, Mr. Cherrier, Mr. Bibaud; Dr. Meilleur, the Rector of the College; Rev. Canon Pilon, Rev. Mr. Dowd, Rev. Mr. O'Farrel, Rev. Mr. Sache, Rev. Mr. Schneider; as well as a large number of other distinguished gentlemen, both of the Clergy and laity.

At about half-past 12 o'clock, the six orators, with their chairman, Mr. Lefebvre de Bellefeuille, of Montreal, chosen to represent the respective cities of the Upper and Lower Provinces, took the places assigned them on the stage. The chairman then rose, and after a brief and appropriate address, announced to the audience that the question proposed for debate was the "Seat of Government."

The discussion was then opened; in which the united talents of the rhetorical and philosophy class was called into action.

The unusual ability displayed by the young orators, the highly interesting manner in which they treated the past, present, and future destiny of their country, elicited from the audience frequent applause. Each speech, based upon theory and solid principles, was appropriately supported by historical allusions, statistical details, and typographical descriptions, which did not suffer for a moment the interest to languish.

Among those who took a part in this debate, were John Kelly, of Montreal, D. Murray, of Quebec, A. E. Jones, Brockville, B. O'Hara, J. Ferrault, and H. Hudon, Montreal.

At the conclusion of the exercise, the Hon. Mr. Chauveau, after complimenting the young speakers, said that the exercise which he had the great pleasure of listening to, not only did honor to their industry and talent, but was calculated to increase the respect and esteem for an institution which had already done so much for the cause of education. This was followed by the distribution of the premiums; the report of which we are compelled to postpone till next week.

The annual distribution of prizes to the pupils of the Ladies of the Congregation de Notre Dame, Montreal, took place on Thursday forenoon of last week; and was attended by most of the influential residents of this city. The proceedings of the day commenced by an overture brilliantly executed by the Demoiselles Harwood, Perrin, Sausse, (of Troy, U.S.), Globensky, Branneiss, Orr, (Boston), Heter and Benjamin. A Drama, based upon the events recorded in the Spanish history of the XV. century, followed.—The leading parts were admirably sustained by Mesdemoiselles Perrin, Pacaud and De Bellefeuille. The first named young lady attracted particular notice by the elegance of her elocution. To this succeeded several other musical exercises, in which the proficiency of the pupils reflected the highest credit upon their teachers; and the Seance was closed by the public distribution of rewards by His Lordship Mgr. Tache, Bishop of Red River, who delivered an appropriate address to the young ladies—as did also the Hon. P. O. Chauveau, Superintendent of Education for Canada East.

On Monday afternoon the pupils of the institution of Maria-Villa—late Monklands, also under the charge of the Ladies of the Congregation held their annual celebration; and reflected new lustre upon the admirable institution of the Congregation de Notre Dame.

On Thursday the 9th inst., was held the annual exhibition of the pupils of the "Deaf and Dumb Institution," in the school-room of the Providence Convent, and in the presence of the Rev. P. Martin, the Hon. M. Chauveau, and other of our leading citizens. The pupils distinguished themselves on this occasion, and by their proficiency gave general satisfaction to their visitors. The accuracy of their answers excited universal admiration.

We regret to learn that the Rev. Mr. Bernier, Cure of St. Anselme, died on Saturday last, the 11th inst., in the General Hospital of Quebec. The Reverend gentleman was in his fifty-fifth year, at the time of his death.—R.I.P.

St. PATRICK'S PIC-NIC.—This charitable, and at the same time festive reunion, came off on Wednesday last in the highest style at Gault's Gardens. Several thousands of persons must have been present, and the day was spent in unalloyed enjoyment, and perfect harmony. The St. Patrick's Society has good reason to be proud of its success, and of the orderly demeanor of the Irish of Montreal; who, whilst freely giving vent to their national love of fun, never transgress the limits of the strictest propriety. A large sum has, no doubt, been realized by the Society in aid of the charitable object for which the Pic-Nic was undertaken.

PIC-NIC OF THE SONS OF TEMPERANCE AT LAVALTRIE.—On Tuesday last the Howard Division of the Sons of Temperance gave their annual pleasure excursion to Lavaltrie. Nothing could exceed the excellence of the arrangements; and all went well until after their arrival at the place of their destination. Here one of the party, a highly respected citizen of the name of M^r Waters, went into the water to bathe, and from some unexplained cause was drowned. This deplorable accident threw a gloom over the amusements of the day, and was a most melancholy termination to a pleasure trip commenced under the happiest auspices.

In his evidence before the Coroner's Jury at Quebec, Jean Baptiste Dorval, Pilot of the ill-fated Montreal, deposed that, there were two pumps on board the steamer at the time of the fire; that one was not used at all, as "it could not be got at on account of the freight;" and that the moment the hose of the other was screwed on, by the witness himself—he turned round, and found that the persons who held the hose had abandoned it; "after I had finished I saw the mate abandoning the nozzle." Facts like these surely require no comment. The following is the account given by Thomas Gilchrist and his wife of the behavior of the captain of the boat, and was published by the Montreal Gazette of the 8th inst:—

HOW THE CAPTAIN ESCAPED FROM THE MONTREAL.—Thomas Gilchrist and wife state that at the first alarm of fire they were standing near the bow of the boat; they forced their way through the crowd towards midship, gained a place by the paddle-box on the side near the shore. Here they saw the Capt. in the act of pulling off a side rail. They then went over the side of the paddle-wheel, and held on by a small moulding which projected some 2 inches, and stood on a similar projection which ran along the side of the boat. The Captain was in a like position on the opposite side of the boat. On the approach of a small boat, the Captain cried out "take me off; I am the Captain," which they did. Gilchrist and his wife jumped into the same boat. They then discovered Miss McArthur hanging on to the paddle-wheel, and pulled her in. John Laugin at this time fell into the water from off the steamer; they pulled him in also. All this time the Captain did nothing to rescue those in the water or on the steamer. When they landed on shore, they saw the Captain unbutton his coat, under which was what they have been since told was a life-preserver. Having never seen the like before, they did not know what it was then. It was blown out like a bladder, and had a mouth-piece to fit like a shot bag. As the small boat went towards the shore, Mrs. Gilchrist jumped out up to the arm-pits in water, and cried out "be quick; go back and save more." The Captain kept quiet till he was landed. When all had got on shore from this boat, it went back twice to the burning steamer, and each time returned full of rescued passengers. They could easily perceive more holding on to the side of the boat. During the whole of this time the Captain did, neither by word nor action, one thing to save a single life.—Montreal Gazette, 8th inst.

It appears also from the evidence of the pilot, that the Montreal had been repeatedly on fire before the 26 ult; and always "near the same place, over the boiler on each side." This fact is, we think, conclusive as to the trustworthiness of the boat, and her fitness to carry passengers.

The following facts have also been deposed to by Michael Ferrault, one of the waiters, and William Nicholson:—

"The first witness proved that no attempt was made to put out the fire except the throwing of two or three buckets of water; and that all the exertion made by the Captain was to save his valise. The second witness proved that no further effort was made to put out the fire; that no attempt was made by the officers to restore order, or to secure the safety of the passengers; that after the fire had broken out with violence the boat kept on her course from ten to fifteen minutes; that the steamer was never headed towards the shore; that the engines were stopped and the wheel abandoned before she drifted on to the rock and grounded; and that she took the bottom sideways."

These facts—if the oaths of the above mentioned witnesses may be relied upon—are, we think, conclusive as to the exertions made by the Captain and officers of the steamboat to save the lives of the unfortunate passengers entrusted to their care. Comment indeed is unnecessary.

The Journal de Quebec of the 7th inst. fully confirms the hideous stories with which the public has been horrified about the wholesale pillaging of dead bodies. At the same, we fully agree with our cotemporary that the shame of this disgraceful action should not be attributed to the people of Quebec; whom it would be as unjust to hold responsible for the conduct of a few ruf-

fians, as it would be absurd to attempt to deny or palliate the disgusting facts which the Journal de Quebec puts on record.

Capt. Rudolph was arrested on Tuesday last, and committed to jail to await the decision of Jury now sitting.

"THE LIFE OF OUR LORD JESUS CHRIST—OR JESUS REVEALED TO CHILDHOOD AND YOUTH." Translated from the French of the Abbe F. Lagrange, by Mrs. J. Sadleir.—D. & J. Sadleir & Co., New York and Montreal.

This work, which has received the approbation of His Grace the Archbishop of New York, is one which we have much pleasure in recommending to a Catholic public. Of the manner in which the talented translator has executed her task, it is impossible to speak too highly.

"THE THREE ELEANORS." By the Authoress of the "Hamiltons."

A pleasing Catholic tale for young persons. For sale at Messrs. Sadleir's book-store Montreal.

The Quebec Chronicle contradicts the report which has been going the rounds of the Upper Canada journals, to the effect that the Orangemen "marched in procession dressed in full Orange regalia through the principal streets" of Quebec. "This statement" says the Chronicle "is simply untrue."

HOW PROTESTANTS "KEEP HOLY THE SABBATH DAY."—It appears from a report in the Toronto Globe, that the Orangemen of that city celebrated the 12th inst., by a public dinner in the Presbyterian Church, St. George's street, the pews being removed to make room for the necessary arrangements. The tables were all groined under the weight of good cheer; all kinds of intoxicating liquors were in abundance; numbers of women countenanced the foul debauch by their presence, and enlivened the filthy orgies of the Orangemen with their cheers and smiles; whilst—not palms, but Bacchanalian songs with a roaring chorus—"We won't go home till morning"—testified to the respect which Protestants entertain for the Lord's Day, and what they profess to call their "kirk," or "house of God." What does the Montreal Witness say to this?

The Upper Canada papers mention some slight disturbances at Toronto on the 12th inst., provoked by some of the Police of that City, parading the streets with Orange rosettes—a fact highly discreditable to the Magistracy and authorities of that city. No person in any department of the public service should, under any circumstances, be permitted to join in any party demonstrations.

"An atrocious attempt to murder a father, was made in Saugeen, C.W., by two lads, one 17, the other 15 years of age. The father was induced to go into the woods to look for a missing ox, when he was attacked by the youngest lad, with a gun. The eldest son then emerged from concealment with a club. A second shot was fired, which took effect in the man's side. The lads then dragged their wounded father to a tree, where they fastened him, and then threatened to blow his brains out, if he did not tell them where to find his money. He told them, when they went to the house, and took the money about \$300, and decamped. The whole affair is an awful proof of lack of proper education."—Montreal Witness.

It is not often that the TRUE WITNESS is found of the same opinion as the other Witness upon any moral or religious question; but when they do agree, their agreement is truly wonderful.

The "whole affair," detailed above is, no doubt, "an awful proof of the lack of proper education." But of what kind of education?—is the question that presents itself.

Not of "Secular education," or such education as alone can be imparted in our "common schools," certainly. On the contrary; from their keen appreciation of the dollars, we should suspect that the young gentlemen, who so roughly treated their poor old father, were very promising pupils of Dr. Ryerson's academies, and had made good use of the lessons therein received. The "proper" education which these lads lacked, was precisely that which cannot be given in "common" schools. In their case it was religious, not secular education that was lacking; and their conduct towards their father is but "an awful proof" of the utter worthlessness of that "common" school system, which a tyrant majority in the Upper Province has succeeded in imposing upon the helpless minority.

A BAD PRACTISE.—The Montreal Witness of Saturday last loudly condemns "all attempts to inflate corner lots in inland places." The practise is no doubt a very dirty one; and our cotemporary is quite right in denouncing it. We trust that any person hereafter detected in an attempt "to inflate corner lots" whether in "inland" or other places, may meet with the punishment justly due to so vile a proceeding.

Births.
At Point Clair, on the 8th inst., the wife of Mr. P. Kearney, Merchant, of a daughter.
At Quebec, on the 7th inst., Mrs. J. O'Farrell, of a daughter.
At Quebec, on the 7th inst., Mrs. J. H. Home, of a daughter.

Died.
In this city, on the 10th inst., of disease of the heart, Catherine, daughter of the late James Kennedy, aged 20 years.
John Egan, Esq., M. P. P., one of the largest lumber merchants in Canada, died at Quebec, on Saturday morning last, after a short illness.

He wouldn't say, Remmy coolly... He wouldn't say, Remmy coolly...

With a shriek of delight and astonishment, his mother flung herself about his neck, and overwhelmed him with caresses.

By a great effort, Mrs. O'Lone commanded herself, and taking a seat opposite to Remmy, remained gazing at him, as if there were anything at all fascinating in his ill-favored countenance.

For several weeks after his return Hamond persevered in the strenuous practice of the resolution which he had formed on his return to his native land.

On the morning of his arrival in an especial manner found occasion to rejoice in his bounty, and, tainted as his motives were by a hue of self-gratification.

"Well, Dunat," said Hamond, as he entered the girl's sick room, and perceived the patient considerably worse than he had left her on the preceding evening.

"No, please your honor, the women say 'twould spoil her for a corpse'." "How do you mean?"

GRUMBING.—Grumbling appears to be the order of the day just now. Merchants grumble at the banks for refusing discounts, and the banks complain of the merchants for "drawing down their deposits."

DR. McLANE'S LIVER PILLS. When the proprietors, Fleming Bros., of Pittsburgh, Pa., of this invaluable remedy purchased it of the inventor, there was no medicine which derived the name, for the cure of Liver and Bilious complaints, notwithstanding the great prevalence of these diseases in the United States.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. OF PITTSBURGH, PA. There are other Pills purporting to be Liver Pills, now before the public.

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DR. YOUNG, SURGEON DENTIST. WOULD respectfully inform the Ladies and Gentlemen of Montreal that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS. Cornelius a'Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, \$15

MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes... 5 0 Napper's History of the Peninsular War; 5 vols, with maps and plates, \$2. 35 0

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Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age. They are not recommended as Universal Cure-alls, but simply for what their name purports.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

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