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CATHOLIC CHRONICLE.

VOL. VI.

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NO. 40.

SECOND LETTER OF THE REV. DR. CAHILL.
TO HIS EXCELLENCY THE EARL OF CARISBRO.
Belfast, April 16, 1856.

My Lord—If we compare the origin and establishment of Protestantism with the foundation and successful progress of any temporal dynasty recorded in the pages of either ancient or modern history, the contrast, in point of principle, of justice, and of all the moral virtues is pre-eminently in favor of even the very worst form of any past temporal Institution. The spiritual actors, the spiritual laws, the religious decisions, the Christian results of this peculiar historical event, called by some historians the "Reformation," surpass in point of atrocity, social oppression, and national infliction, any trials hitherto known, in the records of this country. And when one reflects that this dynasty is said to be the work of a Saviour, the masterpiece of the wisdom of a God, there can scarcely be any idea presented to the mind which awakens such overpowering feelings of horror as the naked blasphemy of ascribing such a work of iniquity to the merciful, the just, and the sanctified authorship of the Divinity. I declare, my lord, with respectful but with forcible emphasis in your Excellency's presence, I cannot comprehend how any reasoning man could avoid infidelity, when a system of the worst vices and of the blackest crimes of human passion was preached in these days as the doctrine of Christianity, and as the emanation of Heaven to fallen man. Hence, if on examination, it can be learned and believed that this new Christian development is placed immeasurably below all the past and contemporaneous and succeeding forms of temporal legislation, it follows that, so far from being the product of Celestial perfection, it is not even the work of honorable or virtuous men; but, on the contrary, is the extravagant expression of ungovernable pride, unbridled lust, insatiable plunder, sanguinary revenge, and a thirst for blood—all which passions, taken in their aggregate fury, have been so precipitately reckless as not to be satisfied with the honor, the properties, the subjugation, the banishment, and the lives of tens and hundreds of thousands of the ancient English, Scotch, and Irish Catholics.

Any one of the Pagan founders of the ancient empires of Babylon, Bactria, Egypt, Persia, Greece, and Rome, flits a niche in the temple of social and moral virtue of far higher merit than any one of the Christian Anglican Apostles of the sixteenth century; and there was no debauch ever executed in the banquetting halls of Balchassar which (critically speaking) could at all equal the ferocious vice and shameless lasciviousness daily practised during the second half of the sixteenth century, on the reformed thrones of the English monarchs, now the supreme heads of the new Church! Balchassar was a moderate, modest man, compared to Henry the VIII. What signifies the crime of robbing the Temple of Jerusalem to the plunder of the churches, the abbeys, the almshouses, the altars, and the lands of the orphans and widows of England?—what comparison can be drawn between the captivity of the Jews, and the cruel banishment, torture, and death of seventy thousand of the Irish?—and where is there a crime, even in the history of Babylon, that can stand one moment in flagitious contrast with the murder (in the name of God) of Sir Thomas More, and of the aged, hoary-haired mother of Cardinal Pole! Balchassar merely drank wine from the sacred vessels of the temple; while our English Balchassars melted down the Christian chalice of the New Law, and entertained their reformed guests in a banquetting hall streaming with the blood of five of the wives whom, on his oath before God and man, one of the reformed apostles swore he would worship, and would cherish as his life. Examine the history of Cyrus, of Philip, of Alexander: study the biography of the persecuting Roman Emperors: read the career of Nero, Caligula, Domitian, Dioclesian: follow the desolating track of Attila, the ferocious Northern barbarian; and I know, my lord, I am addressing a finished scholar and historian when I assert, that neither the Paganism of the ancient Eastern Empires, nor the inhumanity of the Roman emperors, nor the cruel barbarism of the Northern Invaders, can bear any comparison in point of unmitigated persecution and unfeeling atrocity with the insane fanatical horrors of the early Protestant Christian Kings of England. The Pagan, the barbarian, or even the Mahomedan conquerors, never spilled blood in honor of their gods; whereas in the sixteenth century the Anglican Potentates argued the legality and the merit of these scarce crimes, on the grounds of zealous conscience, the propagation of Christ's Gospels and the love of God!!!

It is exceedingly difficult, my lord, for a learned historian to write on this subject with a becoming moderation of temper even in your presence: but I take it to be morally impossible for a patriotic Irish Catholic to stand on the summit of the year 1856, and look back through the three past centuries of English

infidelity, perfidy, injustice, and cruelty, without feeling a shuddering horror at beholding demons, in human shape, calling themselves Apostles of Christ: and, again, degrading God's Gospel by a perversion and an imposture without a parallel in human history. More blood has been spilled in England, Scotland, Ireland, Germany, Switzerland, and in the North of Europe; in furthering their views of these men, than in all the foreign and civil wars of Europe during the same period; and if it be argued that these disastrous results are defended by the laws of the New Testament, it will certainly follow from these premises that the Christian dispensation has been the invention of Satan, and that the Bible is the most profane imposture ever practised on mankind.

Every act of the wicked founders of this fatal innovation is stamped with an increasing and with an intrepid blasphemy; from the year 1533 to the year 1560 an insane desperation and fury seemed to drive headlong the minds of this Anglican confederacy; in fact, nothing can be compared to it in all the past history of Christianity, except the cry of the Jews against Christ, in the hall of Pilate, when in the bleeding presence of the Messiah they exclaimed, "We will have no king but Cæsar." The first act of Henry VIII. was palpably illegal against the primary laws of the acknowledged Gospel legislation; he withdrew the national allegiance from the then recognised lawful head of the Church. If the Church had violated official duties, its mistake should be repaired by appealing to, and not by overthrowing the Constitution; and if the head committed any crime that crime should be removed by modelling not by pulling down the throne of the monarch. But how immeasurably more than illegality against God's laws is the conduct of Henry when the historian adds that Henry himself became the English Pope, became the Head of the Anglican Church; and on the crimsoned block of his Anglican executioner wrote the words of the infuriated Jews, to his English subjects, "You shall have no King but Cæsar." Hence the first juridical movement was palpably unjust, overthrowing the constitution of the Church; and the second was the blasphemous usurpation of the throne of Christ on earth. Being now the Christian Pope, and Bishop and head of Christ's Church, Henry's next act was most natural; namely, his Episcopal consecration of a notorious perjurer, Tom Cranmer; and his appointment of the greatest villain of that age, Tom Cromwell, to be his Vicar-General; so that by consecrating Laymen, as Bishops, Vicars, and Ministers, with himself as the Pope the head: and, moreover, by plundering hundreds of convents, robbing hundreds of churches, banishing thousands of men, murdering several wives, debauching scores of the reformed nobility, and marrying Anne Boleyn, his own daughter, we are enabled, my lord, to form in this short letter a tolerably correct estimate, as far as I have gone, of the monstrous and almost incredible iniquity of the primary motives of the early Institution and fatal progress of a system which has filled several nations with a baneful infidelity, and which in our day has become so odious by its lies, so intolerable by its grinding pecuniary exactions, so profligate by its conduct, so infidel in its doctrines, so shameless in its hypocrisy, so contemptible in its degrading bribery of the rotting victims of poverty, and so cruel in preaching up a National persecution of the Catholic population, that the indignation of the public mind of all classes cannot longer endure this Church infamy; and hence a powerful party in England will very soon raise a cry against this fabric of hypocrisy and plunder; and with one effort, will, beyond all doubt, within the present century, demolish this harassing fortress of irreligion, and unsurpassed crime in merited and long wished-for ruin.

It is inconceivable, my lord, how the accomplished scholars of England during the three past centuries could be happy in their conscientious belief, under a system of such palpable unchristian origin, of such perpetual change of creed, and of such self-evident incongruities. Whole books of the new Testament have been thrown aside, as unnecessary, or doubtful by one party: several other books have been expunged as injurious by a second class: and as there are two hundred and forty-one Denominations of Christians, arising from this new system, it is a clear case that this heterogeneous fold of believers have extracted two hundred and forty-one different, and in some instances, contrary interpretations of the same one, divine revelation of Christ.—This is strange, and, if experience did not convince me that these opinions are undoubtedly held in England and elsewhere, it never could be believed that the one same law could teach such lamentable inconsistencies. Even more, Parliaments compose prayers, and frame "Acts of Faith" for the Protestant public to believe: and the King, or the Queen, of the current reign, decides in council what the ministers and the people must take as the revelation of God; and, most strange, the same Parliament and the same ministers, tell the

same public, that they may believe what they like. Again, the Parliament, at the recommendation of Tom Cranmer, framed Thirty-Nine Articles for the national creed; and yet the nation does not believe in this Parliamentary revelation; but, on the contrary, declare in newspapers, in speeches, in books, &c., that some of these articles are inconsistent, several of them contradictory, two of them absurd, and one of them (namely, the third) borrowed from a Popish Council. The public writers, and the preachers of this system, declare that half of the New Testament is not essentially necessary to be known: that a great portion of the remainder is Eastern exaggeration: that several texts are metaphorical: that parts of it are true only during the first century of the Christian era: that the Presbyterian, the Unitarian, the Methodist, the Baptist; in fact that any class calling themselves Christian are saved except the Catholic: that, no matter how creeds may differ, or be even opposed to each other, still the same Gospel can be reconciled to two opposite things: and this Church calls two creeds which are the opposite of each other, as perfectly true creeds, and therefore most acceptable to God. In fact, there is scarcely a primary ordinance in the Testament which is not interpreted to meet the views of some one of the varying creeds of Great Britain and Ireland; so that the writers of the last will of the Saviour make him draw this adorable will to sanction every inconsistency, to approve of every opposite meaning, and to advocate the numberless varieties of interpretations of the same truth. In fine they render the Gospel so utterly contemptible in the eyes of a rational infidel that they can never convert him; and they have so degraded the Word of God, they have made such a metaphorical legislation out of its practical and solemn ordinances and precepts, that their congregations are so bewildered with this inconsistent and perpetual variety of belief as to leave the public mind in the end without any fixed creed, and verging every year and every day nearer and nearer to the fatal brink of terrific and incurable Continental infidelity.

My lord, you are not to understand me as arguing doctrines in this letter; I have no intention of saying from myself one disrespectful word of any man's creed; I merely speak facts which history and experience publish every day through this country; and I am therefore reasoning on the disastrous course pursued by this Anglican Church, during the three hundred years that have elapsed since the reign of Henry VIII., in order to check, if I can, the afflicting scenes of social disunion and national sectarian rancour which the imprudent advocates of this Church have engendered, and fatally spread through all classes of society in these countries.—I have the honor to be, my lord, your Excellency's obedient servant,

D. W. CAHILL, D.D.

COLONISATION.

The *Metropolitan*, for May, contains the following liberal and judicious notice of the "Buffalo Convention":—

"BUFFALO CONVENTION."

"Gentlemen—Prevented from being present to take part in your deliberations, and feeling a profound interest in the subject set apart for consideration this evening, namely, the 'Buffalo Convention,' I beg leave thus formally to express my views on the movements contemplated by that convention. I do this from a full conviction that it is our duty, as well as that of the editorial fraternity generally, to examine and weigh well every movement in which the happiness or misery of our fellow beings may be involved; and if good, to extend to it, freely and cordially, the friendly hand of encouragement, irrespective of the parties who may have projected it; if evil, to point out its evil tendencies, in that spirit of forbearance and charity, which should ever be found prominent in the breast of Catholic editors. And in making this examination, we should ever bear in mind, that a fearful responsibility rests upon those who inadvertently or otherwise lend the aid of their pens to the advocacy of measures, that may compromise the moral and physical well-being of our fellow-citizens, and that an equally weighty responsibility hangs over the heads of those who, from want of due consideration, personal pique, petty jealousy, or other unworthy motives, use whatever influence they may possess to prevent the accomplishment of a good cause.

"This convention was an assemblage of Catholics, many of them eminent clergymen, distinguished alike for their talents, their piety, and their zeal in the holy cause of religion; they met to consult together for the purpose of devising the best means of improving the moral and social condition of the Irish emigrants in this country and the provinces of Canada. And here I cannot but admire the noble designs contem-

plated by this body. The amelioration of the hard lot of thousands of those who have sought, and who still seek on our shores an asylum and a home, is surely an object worthy of the philanthropist, and one on which the favoring smiles of Heaven will descend. And after mature deliberation they propose, as a plan for the accomplishment of so desirable and so laudable a purpose, the purchase of lands at points favorable for the formation of colonies, and having accomplished this, to invite there the Irish emigrants to till the soil and become the owners thereof.

"Now if this plan be carried into execution, and I can see nothing to prevent it, if there is only a determination on the part of Catholics generally, who can foretell the countless blessings that must follow from its operations. It is the starting point of a grand and important movement, which in time is destined to extend the domain of the Church, and carry benedictions to the emigrant and his children for generations yet to come. To thousands already here, and to others who may arrive, it will open a new field for legitimate enterprise, a field, in which their toil and sweat will meet with an adequate reward; where their labor will be lightened by the consoling reflection, that it is not absorbed by rack-rents, or devoured by landlords; where they will, moreover, be stimulated by the consciousness that every tree that falls beneath the strength of their arm, every rock that is removed, every sod that is turned, adds new wealth to a homestead they can call their own.—That the condition of many of the Irish emigrants in this country, especially in our large cities, is deplorable, is obvious to the most inexperienced; and that their sad condition is often brought about by causes over which the poor and generous hearted strangers have no control, is equally obvious. Heart-broken with poverty and persecution in various forms in their native land, they tear themselves from the ties of kindred and home, and with a view of bettering their condition, they seek the shores of America. But alas! how often does that better condition, to obtain which they have submitted to so many trials and privations, vanish from their sight when they arrive in our midst. How often do we find them the unhappy victims of that want, poverty and affliction which they sought to avoid by escaping to this land of plenty. They labor with a willing heart when work is to be had—for the charge of idleness never attaches to them—still thousands and tens of thousands drag out a wretched existence, and sink to a premature grave, leaving perhaps, a helpless family to the mercies of a cold and heartless world.

"The vast majority of the Irish emigrants who come to this country have been trained to agricultural pursuits in their native land, hence the tilling of the soil is an occupation with which they are best acquainted when they arrive among us. It is therefore easy to perceive the immense benefit it would be to this class of our citizens, if, on landing on our shores, they could avail themselves of the opportunity of pursuing that employment with which they are most familiar, instead of exhausting their strength on our public works or other similar employment, injurious alike to health and morals. Open to them the facilities of acquiring land, and thousands will find homes in the healthful and fertile regions of the West, who would, in all probability, drag out a wretched existence amidst the pestilential atmosphere of the lanes and alleys of our sea-board cities, or die on our river banks or lake shores, the unhappy victims of some raging epidemic.

"But independently of the advantages that colonization would secure to thousands of poor emigrants, the blessings it will bring upon their children are alone sufficient to commend the subject to the support and generous encouragement of every friend of humanity, and especially every Catholic who loves and cherishes his holy faith. It requires no argument to prove that Catholic children in this country, and particularly in our large cities, are beset by innumerable dangers; and what is more to be regretted, they too frequently become the victims of the bad example which they see around them. In daily intercourse with companions who have no fixed idea of religion, they fall away from the practices of their holy faith; and without the utmost vigilance and attention, such as the poverty of parents often prevent, they will grow up to manhood Catholics in name, but infidels in practice. That this is lamentably true is confirmed by daily observation. Without going beyond the limits of Baltimore, how many young men and young women could I name, the sons and daughters of Catholic parents, who are now the veriest outcasts in society, a discredit to themselves and their religion, and a reproach to the country of those who gave them birth.

"These evils might have been prevented had these children been brought up away from the contaminating influences of our cities in a Catholic settlement; where they would have the advantages of Catholic

associates, Catholic schools, and Catholic instruction, and where they might be trained from their earliest days to habits of industry.

"Apart, however, from the advantages that must follow from the proposed plan of colonization, the Irish emigrant and his children, the movement will be attended with immense benefits to Catholicity. Whoever has studied the history of Catholicity in this country, knows how much the Church is indebted for her unparalleled prosperity and her present proud position, to the zeal, to the ardent, undying faith of the Irish emigrant. Wherever he has gone throughout this land, the cross has followed. Wherever he has erected his habitation, there churches have arisen. And so it will ever be. Let Catholic settlements be established, and all the appliances of religion will follow. Let the movement receive that encouragement which its importance deserves, and I feel no hesitation in believing, that ere the present generation passes away, we shall behold new cities spring up where deserts now stand; we shall witness the rise of gorgeous temples, abodes of charity, literary and religious institutions, bright emblems of Catholicity, in localities where now the foot of civilization are unknown.

Like all great movements, the Buffalo Convention will have its opponents. There will be those who can only see in it the scheme of selfish individuals, who seek to dupe the community by their pretended philanthropy. I confess I view the movement in a different light. When I contemplate the happy auspices under which this convention assembled, when I behold its members gathered round the altar in the noble cathedral of Buffalo, invoking the benediction of heaven upon their labors; and when I see the illustrious Bishop of Buffalo bestowing his approval and his blessing upon the objects for which it was convened, I am forced to the conviction that the gentlemen assembled there were sincere in their motives, and honest in their intention; that no sordid and selfish end entered the breast of a single member. Indeed, when we reflect on the well known characters of the gentlemen composing that convention, their high claims to our confidence and respect, it borders on presumption to impugn their motives or question their integrity; much less to charge, that under the pretext of benefiting the poor Irish emigrant, they assembled to concoct some grand political scheme; to cajole the subjects of her Britannic Majesty to cross the St. Lawrence, and to take up their abode among freemen, or, on the other hand, to bid the citizens of this great Republic to forsake the Stars and Stripes, and go dwell beneath the shadow of the British crown. For myself I can see in the whole movement, no ground for these momentous fears. On the contrary, I behold in this commingling of the people of the two governments, a beautiful and striking illustration of Catholic charity, rising in this as in every other occasion, superior to the ties of country, or local prejudices, and seeking above all the moral and social benefit of man, irrespective of the peculiar spot of earth he may inhabit.

"But here, gentlemen, I must conclude. I have protracted my remarks far beyond what I intended. Our readers will pardon me for thus long imposing on their patience; I feel assured, however, that they will sanction the tenor of what is said. Could my voice reach them I would say to them in the language of the Address of the Buffalo Convention:—'We exhort you by the strong claims of kindred blood and common creed, for your own sakes, for pity to your unprovided offspring, for the credit of the Catholic character, for the vindication of the Irish name, for the removal of our reproach in high places, to act with us as we will act with you, in good faith with one another, and with all the world, until at least every second man amongst you who crossed the Atlantic, in search of independence, can say with truth, he has found it.' "OLIVER."

IRISH INTELLIGENCE.

The mission of the Redemptorist Fathers was concluded at Ramsgate on Sunday week, and another Mission was commenced by the same Fathers in Templeton on the same day. The Wexford People, in allusion to the fruits of the exertions of the worthy Missionaries, says:—"This Mission has produced wonderful effects. Nothing could surpass the attention of the people. Every other thing seemed to be forgotten for the time. They stopped many of them at the church door all night in order to obtain a good place next day. The confessionals were crowded so that none but the strong could bear the pressure. At the night devotions and great sermons the large church was so densely packed that we feared some one might be killed—great numbers fainted, thirty or forty some nights. You could not imagine a greater manifestation of solid, sincere, and intense devotion. There was sometimes an outburst of feeling, so deep, so heartfelt, accompanied by a manifest effort to conceal its external expression, that it would move a heart of flint to tears. Father Theunis preached the coinciding sermon on Sunday night. When he came to give them his benediction and bid them farewell, the whole congregation without one exception was melted into tears. The spectacle was indeed a touching one, and well calculated to make a deep impression on all who witnessed it. Here are four poor strange men amongst us only a few days, and the people weep at their departure as a mother does at the death of her only son! Whence has this wonderful attachment sprung? No one gained one penny by them. They did not come with the Bible in one hand and a bundle of bank notes in the other. There was no distribution of beef, bread, or blankets. So far from gaining anything temporal, the people must be at a considerable loss by the Mission. In the first place, they lost a fortnight of their time in the most important season of the year; then they had to subscribe their cash liberally to meet the necessary church expenses—and yet we have the people of a large parish surrounding those poor priests at their departure crying and sobbing, and kissing their hands and the hems of their garments. Such disinterested love must seem strange to those outside the Church.

They will attribute it to any but the real cause. The Scribes and Pharisees of old attributed the miracles of Christ to Beelzebub, and were enraged to see the simple people follow him in immense crowds. Carnal, worldly men—God help them! cannot understand the things of God. There was one conversion from Protestantism, or rather reception into the Church, of the person, has been preparing for some time to embrace the Faith—Mrs. Walsh of Shelburne was prepared by Father Petchering, and received and baptised by Father Doyle. The Sisters and Parochial Clergy are now in Templeton, crowds gathered from this every day. One cannot say too much of the mission here. Father Theunis was quite delighted with the people; they reminded him, he often says, of his own Belgium; they all speak in the highest terms of the people. There is now a fifth, Father Arnold. Father Bradshaw is a little ill, and must return home."

Lord Stuart de Decies has, unsolicited, subscribed £50, for a new Catholic Chapel at Aghish, co Waterford, and has given materials worth £40 more.

TENANT-RIGHT (IRELAND) BILL.—A bill has been brought in by Mr. Moore and Mr. Maguire "to provide for the better securing of and regulating the custom of tenant-right, as practised in the province of Ulster, and to secure compensation to improving tenants, who may not make claim under the said custom, and to limit the power of eviction in certain cases." All buildings and improvements producing increased value, and made at the tenant's cost, are declared to be the tenant's property, and no tenant can be evicted without being paid for his tenant-right (where the custom exists) or the value of the improvements. The claimant must prove the increased value created. Disputes may be settled by arbitration, or else referred to the assistant-barrister at quarter sessions (with respect to claims not exceeding 100*l.*) Where the claims exceed 100*l.*, the referee will be the judge of assize. Sundry other provisions follow.

THE BOROUGH OF DUNGARVAN.—We stated some time since that a learned sergeant, who presides as assistant-barrister in an adjacent county, intended to offer himself as a candidate for the representation of Dungarvan. We are now at liberty to state that we alluded to Mr. Sergeant Berwick. We are also informed that Mr. Maguire, the representative, will not seek to be re-elected, as he intends to stand for Cork.

THE CROPS.—Every where the nascent crops, so far as they have peeped over the soil, promise a luxuriant growth. The young wheat will, with favourable weather, prove an excellent crop. In the country it occupies an unusually large breadth of ground. The early-sown oats look healthy. As the spring advances barley-sowing proceeds, but on a limited area. The potatoe has all but reconquered its olden territory. The planting of the national root thus far in general, and the seed already under ground, is far larger than that of last year. Green-cropping will be pretty general on the larger farms, and as for meadow crops.—*Newry Examiner.*

It is stated that an application will be made in the course of a few days to the Court of Criminal Appeal of the Court of Error, to reverse the verdict against Dunn, who was convicted at the late Cavan Special Commission as accessory to the murder of Miss Hinds. The ground for the application is an alleged mis-trial, owing to the circumstance of a juror being substituted for another who had been taken ill, after the trial had commenced. This, it is said, was done without calling on the prisoner to look to his challenges; and it is added as a further ground, that after the juror was sworn the Attorney-General should have stated the case, which was not done, the juror being simply asked if he had been in court when the statement was made. If the Court of Criminal Appeal should decide against the prisoner, it is said that the case will be held to be good a re-trial of Dunn will take place at the next assizes.

The Weekly Telegraph is henceforth to be known as the Catholic Telegraph and Irish Sun!

A correspondent of the Cork Reporter, writing from the Crimea, states that a Commissariat man, formerly of the Irish constabulary, recently discovered in one Balaklava, a number of Russian bank notes to the large amount of £26,000.

THE MURDER OF MRS. KELLY.—Notwithstanding all the efforts made to obtain information, the murder still continues involved in considerable mystery; but and to whom she has, it is said, left the estate and £100,000, besides appointing him residuary legatee, and has offered a reward of £500 for such information as will lead to the arrest of the murderers. The Lord Lieutenant has offered a reward of £100, making a total of £600.

A MEMORY OF THE OLDEN TIME.—On Friday evening week the village of Coachford with the country for miles around, was enlivened by a soul stirring and joyous sense; fires blazed on the hills, extending from the banks of the river Lee to the range of the Bogra mountains. In the village good cheer was provided for all, the young and the gay danced to merry airs, of their youth by "Auld lang Syne," or "The King shall have his ain again." A stranger would have fancied that some great event of national prosperity had recently occurred, but this manifestation of good feeling was entirely occasioned by the local event, the purchase on the previous day in the Incumbered Estates Court of the beautiful demesne and estate of Carhus Hall, by Thomas Stephen Coppinger, Esq., of been possessed by the Coppinger family, since 1636, and in 1787 the last forfeiture under the penal laws in Ireland, occurred, by which the grandfather of the present owner known by the sobriquet of "lofty Gavel Act," preferring rather to be the victim of a draconian code than a truckler to that demon Protes-

"He would rather houseless roam Where freedom and his God may lead, Than be the sleekest slave at home That crouches to the conqueror's creed."

Let us hope that religious intolerance and persecution in this country passed away, that all attacks on our Catholic institutions may fail, and that every effort to crush and corrupt the old race and old faith may hve as happy a termination as that connected with the Carhus Estate.—*Cork Examiner.*

EVICION IN THE COUNTY DOWN.—A Greyabbey correspondent informs us that, on Thursday last, William Price, against whom an ejectment had been brought at the last Newtownards Sessions by Hugh Montgomery, Esq., was turned out of his home by the "crowbar brigade," and the roof of his dwelling demolished. The circumstances of the case, which occurred at the time, were peculiarly hard, so unusual to excite the astonishment and commiseration of the Assistant-Barrister. The poor man did not, it is stated, owe a penny of rent, and was distinguished by his industry and the valuable character of his improvements. Of course, landlords will do as they please so long as the law permits them; and it would seem that the tenant farmers of Ireland, not that farm produce rises high in the market, do not care very much about the protection of their own interests.—*Banner of Ulster.*

THE IRISH EXODUS.—The Mars took her departure from the quay on Friday, for Liverpool, having on her deck the largest number of emigrants that has left our port since the commencement of the present year.—*Waterford Mail.* Several families have left this locality during the last week for the "far West." We had imagined that the exodus had been checked, but it appears such is not the case.—*Ballinacloe Star.* Though there is a reflux in the tide of emigration, it is small, as compared with the current of the outward tide which is carrying on to transatlantic parts groups of our fellow-countrymen. The number of emigrants to the States is materially lessened, but still scarcely a week elapses without our witnessing batches pass through this town, bound for America or Australia.—*Tuam Herald.*

SEIZURE OF A LARGE ILLICIT DISTILLERY IN BELFAST.—On Saturday evening, the 19th ult., Mr. William Sheil, Supervisor of Inland Revenue, accompanied by Messrs. Nixon and Sessions, officers, searched the house of David Holmes, in Alexander street, where they discovered, concealed, the head and worm of a still; and having proceeded to another part of the town they found the distillery, containing a large still and all other utensils necessary for carrying on illicit distillation on an extensive scale, the whole of which were conveyed to the seizure store. This is the second seizure of the kind made in Belfast by the abovenamed supervisor and officers.—*Belfast News-Letter.*

THE LATE MR. JOHN SADLEIR AND THE ROYAL SWEDISH RAILWAY COMPANY.—The report of the committee of investigation has been published. It appears that the forged shares amount to £20,000 which will, of course, be withheld from circulation.—The shares wrongfully issued in duplicate are stated to be £19,700; the over issued obligations amount to £12,263. But of these latter a large proportion are held in deposit merely. The nominal value of the shares originally and duplicates over issued by Mr. Saddleir is £275,591 for which the company did not receive any consideration. The gross total of Mr. J. Saddleir's liabilities to the company are estimated at the enormous sum of £346,412.

THE ESTABLISHED CHURCH.—At a meeting of the Corporation of Limerick on Thursday, the 17th ult., Mr. Collen gave notice that he would at the next meeting of the corporation move that petitions be presented to both Houses of Parliament, praying for the appropriation of the revenues of the Church of England and Ireland to secular purposes, namely—the relief of the poor, the payment of grand jury cess, and the education of the people, and that a committee be appointed to prepare such petitions.—*Waterford Mail.*

Mr. Spooner is busily engaged polishing up his armor and getting himself into a state of grace against that day of trouble, the day of the second reading of his Maynooth Bill. There does not appear to be the slightest chance of his succeeding in the attack on "that Sebastopol of the Catholic Church in Ireland," as the clever lieutenant Lord Bernard choose to call it. He may knock up a dust about his own ears, and shout himself hoarse during the assault, but he will retire into the place from whence he came, discomfited. But Catholics do not set so great a value on the Maynooth Grant as these wretched fanatics suppose. They have not yet forgotten the way in which Irish clergymen were educated before that grant was dreamed of by English statesmen. Let the Government necessitate a return to that state of things as soon as they choose.—*Nation.*

MAYNOOTH, THE REGIUM DONUM, AND THE PROTESTANT ESTABLISHMENT.

(From the Times.)

Few people are reconciled to the endurance of an injustice by learning that somebody else has received a signal mark of kindness at the hands of the wrong-doer. Favor shown to another person only envenoms the injury because it shows that the injury flows not so much from the general character of the injurer, as from special ill will and animosity. These, or something like them, must be the feelings with which every Roman Catholic in Ireland must peruse the proceedings of the House of Commons during the past week, limited as they have been, so far as their interest is concerned, to matters purely Ecclesiastical. The House of Commons, is of no sect and of no creed. It is formed by a contribution from every variety of Christian sect, and it is only by an accident, by the retention of a clause inserted for another purpose, that it is even entitled to call itself an exclusively Christian legislature. From such a body we have no right to expect any theological or doctrinal views whatever, but we have a right to require that, standing as the house does, indifferent in its collective capacity between all shades of religious opinion, it should observe the most perfect impartiality, and mete out justice to all men of all creeds on principles quite distinct from the truth or falsehood of their tenets. To relieve all denominations of Christians at the expense of the state, or to relieve none, is a course of conduct perfectly clear and intelligible, but to select one class of Dissenters for encouragement and another for proscription is a course which the country cannot but unequivocally reprobate, as neither consistent with the dignity of the assembly which sanctions it, nor consistent with justice and fairplay to the people injured by it.

The parties that came before the House of Commons last week seeking for justice are the members of the Church of England, living in Ireland, the Irish Presbyterians and Unitarians, and the Irish Roman Catholics. Let us see how their common mother, the state, speaking through her most accredited organ, the House of Commons, deals with the wants and wishes of dutiful children, whom she is bound to cherish and regard alike. The members of the Church

of England ask from her the right of taxing, under the name of "Ministers' money," their Roman Catholic fellow-citizens as well as themselves residing in the eight principal towns in Ireland for the purpose of maintaining Clergymen of the Church of England, in excess of the revenue arising from the property already enjoyed by a Church which barely counts a member for every pound of its yearly income. The House of Commons has nothing to refuse to the Church of the minority, seeking legal authority to enrich itself still more at the expense of the majority, and so Ministers' money is cheerfully granted. Then come the Irish Roman Catholics, doomed to bear the whole burthen of our Ecclesiastical system, and representing, as it seems to us not very unreasonably, that parliament has taken away from them those revenues which before the reformation were their own; that their congregations are extremely poor, and can only supply their Clergy with the barest pittance, and that for this reason it is almost impossible to obtain Priests possessing the requisite amount of education. Things being thus, the Irish Roman Catholics urge the House of Commons not to take from them a small grant which has enabled them to bring up a peasant Clergy capable of encountering the poverty and privations which await a Priest doomed to subsist upon the bounty of his flock, and of providing the children of the Church with the comforts at least of the religion in which they live and die—their guide on this side of the grave and their hope on the other. Who could suppose, who bears in mind the treatment experienced in the matter of Ministers' money by the Clergy of the rival Church, that so reasonable a petition could be refused? But it is so, nevertheless. The House of Commons rejects the prayers of the Roman Catholics, and, while she can refuse nothing, however superfluous, to the Clergy of the Church of Ireland, grudges the barest necessities of existence to her poor and shivering sister. Dives has his good things and Lazarus his evil things. To the Church that has is given, from the Church that has not is taken away even that which she hath. Much has more, and little less; poverty is made poorer, wealth richer; and this by a legislature whose first duty as a faithful steward of the public money, is a rigorous impartiality in the apportionment of its gifts.

But this is not all. Next come the Irish Presbyterians and Unitarians, and request that £40,000 a year may be allotted to them for the payment of their Clergy. To them also the state has nothing to refuse. What though they are a small minority in their native land—what though the Unitarians at least differ from the members of the Church of England far more widely than the Roman Catholics; the House of Commons overlooks and overleaps these paltry barriers and distinctions, and grants the petition of the Irish Protestant dissenters with as much readiness as that of the members of our own communion: No one goes away empty-handed except the Church of the Irish people—the Church of the Irish poor—which administers to those who have no other friends and no other hope, add for her the princely munificence of the British parliament cannot spare a single farthing.

It occurs to us, as no doubt it has occurred to most of our readers, to ask upon what principle are these things done—upon what ground are those who do them prepared to justify them? If it be suggested that the House of Commons will only open the purse of the nation to a faith which is kindred to that of the great majority of its members; how, then, we ask, does it happen that we have public aid given to Unitarians, who deny the very ground-work of our religion? If it be said that we regard necessity in what we do, we answer that the necessities of the Roman Church in Ireland are a thousand times more pressing than those of any other sect, and that in this, as in all other matters, the legislature ought to have ears for the cry of the poor as well as for the claims of the rich. If it be said that it is our policy to starve out the Roman Catholic Church by reducing it to a state of inanition, we answer that no policy can be more unjust, more cruel, or more futile. Law and reason have alike decided that we have no right to prescribe the religion of our fellow-subjects, and that we ought to follow in our grants of money the same rules as in our grants of rights.

Such policy is dangerous, because it justly irritates a whole race whom it is our duty, as well as our interest, to conciliate; and it is futile, because by this pecuniary persecution of the Roman Catholic Church we strip her of her more repulsive attributes, and bind her only more firmly round the heart of the Irish nation. Clothed in purple and fine linen, meddling in courts and intrigues, the Church of Rome has ever borne up with difficulty against the scandals which her own worldly and intriguing Priesthood has created, but stripped of glitter and luxury, compelled by necessity to be pure, abstemious, and simple, praying beside the bed of her penitents in a stifling hovel, or preaching beneath the dripping roof of a dilapidated chapel, the Church of Rome, with all her errors, commands, and will receive, a respect never withheld by the heart of man from really disinterested devotion to any cause, while her well-paid rivals, professing as we believe, a purer creed, and inculcating, as we think, a higher morality, may command cold assent or apathetic acquiescence, but cannot supply the eloquence that comes with such force from the lips of a Church struggling with poverty and steeped in misery.

(From the Press.)

The question of Maynooth is one on which nothing new is to be said; but there are some special points which deserve to be recollected now, when insidious attempts are made to sow dissension amongst the great Conservative connexion of the country. And it cannot be denied that (looked upon from any side) Maynooth is environed with difficulties of a high political nature. The institution of that college was, in point of fact, one of the precursory measures by which Mr. Pitt was enabled to achieve his splendid success of the Irish Union. Whether that great statesman acted rightly or wrongly, there can be no doubt about his acts; and, the "Castlereagh-Correspondence" shows how powerful was the aid which both Lord Castlereagh and Mr. Pitt, himself received from the Irish Catholic body at that time.

There is not a little danger, therefore, that certain retrograde politicians in Ireland would have a focus stand given to them, if the whole transactions of the Irish Union were now overhauled for rigid examination. There are "Liberal" politicians in England who are no friends to the Irish Church Establishment; and yet they refrain from actively attacking it, because they feel that the whole question of the Union is involved in maintenance of the Irish Church. The Maynooth debate comes on again on the 7th of May; but, as it does not stand as high on the list as

would suit Mr. Spooner's views, it is probable that another day may witness its revival. There are various opinions as to whether the second reading will be carried or defeated. As a matter of certainty, the bill will not be carried this session, for there are a hundred means of getting rid of it at a more advanced stage. But, after all, it is wearying and disheartening work to be compelled, year after year, nay, month after month—to refute monstrous accusations—to disprove calumnies which are as foul as they are stale. Catholic members are fast becoming indifferent to the result—not that they will not meet the Spooneers and the Newdegates foot to foot and inch to inch, but they clearly see that, in spite of fair and manly opposition on their part, they are beaten; the result will be far more favorable than detrimental to the cause of religious liberty in Ireland. There are men—as true and faithful Catholics as any in the world—who will not resort to any means in future, save those of fair debate, to avoid attempts like the present. They will speak and vote consistently and persistently against any motion to deprive Maynooth of that which successive parliaments have sanctioned and guaranteed; but they will not resort to any expedient, such as a "count-out," or speaking against time, which would place them in the position of appealing to the question. Let the responsibility rest with the government, whoever they may be, of the consequences which are certain to flow from the withdrawal of the present provision. For my own part, if the education of the Priesthood were thrown upon the people, even in my belief, in their courage and devotion—so signally illustrated in the diocese of Cloyne at this moment—that it has no fear whatever of the result. But this poor short-sighted creature will not see that he is sharpening a sword with which to pierce the Establishment to the heart. Those who, in their stupid frenzy, shout poor Spooner on to his suicidal work, will yet have reason to curse him as a meddling fool—as the greatest enemy Protestantism has ever had in Ireland. —*Cork Examiner.*

GREAT BRITAIN.

The daily papers state that Sir John Sutton, son of the late Sir Richard, has been received into the Catholic Church.

The Catholics of Edinburgh, through their Bishop, have concluded the arrangements for the purchase of the Protestant Church known as St. Paul's. This is a cheering sign of the progress of the true faith in that ultra-Protestant country.

Orders have been issued from the War Department to the agents for transports at the various outposts to have prepared and fitted all the available ships that may arrive at their respective ports with the least possible delay. Notwithstanding the very large number of transports in the service, it is found necessary to take up 20,000 tons of shipping in addition for the transport home of the army and its material.

DEPARTURE OF THE RUSSIAN PRISONERS OF WAR.—The Russian prisoners of war, in number 326, who have been confined in the Lewes war prison, left that town on Friday morning, soon after seven o'clock, by special train for Portsmouth, for embarkation on board the Imperatrice.

THE TREATY OF PEACE.—The Treaty of Peace, minus five of the articles, has found its way into the journals. No one seems to know just now, the cause of the disagreeable hiatus, but it is expected that as soon as Honourable members shall have quite recovered from the sea sickness caused by their attendance at the review, that matter will be looked into. Of course, it will be pleasantly answered by Lord Palmerston. But John Bull will not laugh. He cannot perceive any joke in having spent millions of pounds sterling, and sacrificed thousands of men and horses, for these thirty-four articles. Even had the plenipotes paid him the graceful compliment of making them thirty-nine, he wouldn't mind it either. But, stopping five short of that blessed number, was rather a pointed proceeding, and is not to be forgotten by any means. On the whole, he has got convinced it was a sad business, that Russian war in which he was for a time so enthusiastic. Whereby he has made for himself enemies, and not a friend, if we except, perhaps, the high and mighty kingdom of Sardinia. Whereby he has advanced Catholic interests in the East, and French interests in the West, South, and North, but everywhere diminished his own. He is now regarded with horror by Turkey, hated by Russia, despised by Austria, pitied by France, and defied by America. He begins to cast about again for an ally, and is actually making awkward approaches to the power he laboured so hard to prove the most barbarous and wicked on the face of the earth. —*Nation.*

The Sun appears robed in mourning, to signify its opinion of what it calls "The Precious Treaty."

THE COST OF THE WAR.—The Times says:—"Before the war our expenditure was usually but little over £50,000,000, which had become as much the figure of our establishment as a gentleman's £5,000 or £10,000 a year. In the financial year just ended it has been £83,428,345, in round numbers £40,000,000 more than in peace. At all events, we may certainly say that we spent last year £35,000,000 more than we should have done but for that little freak of the Emperor Nicholas. Thirty-five millions are certainly a very large sum to spend in bloodshed and destruction in the course of one twelvemonth. How many social wants might have been met, how many evils redressed, by half or a quarter of the money! We should have been well able to carry on the war ten or twenty years longer without any excessive pressure on our resources; and, were money all, we could prosecute another such war with any nation that might compel us to the trial."

Although it is understood to be the intention of Government to despatch seven regiments of the line from the east to Canada, the order is said not to be compulsory on individual regiments, but that battalions for such destination are to be composed of volunteers from the whole army. The aggregate strength of the regiments so formed will be about 10,000 strong. With regard to the shipping of ammunition from Woolwich for Canada, the war authorities have decided that, as a very large quantity now stored in the Crimea will have to be removed, the most expedient plan will be to convey it thence by means of line-of-battle ships intended to transport the troops; consequently, the department at Woolwich Arsenal has received orders to discontinue the preparing and casing any powder and ammunition there for transmission to Canada, as directed a short time back, the order having been rescinded.

THE NIGHTMARE.—The ministry is breaking up; it has sustained repeated defeats; members will not muster at its call; it has lost its hold over the House of Commons; its measures are rejected, frustrated, and trampled under foot; no party benefits by its patronage; no member is afraid of it; it is drifting into a state of contempt; dissolution is its only chance, and ministers must dissolve forthwith, unless they desire to be dissolved. Such are the anticipations that are heard from all quarters; and the most general question is—when will the dissolution take place? The question is premature, for those who put it do not think fast enough. If ministers were to dissolve, let us ask upon what questions they are to dissolve? Upon what can they "go to the country?" Now that we have arrived at peace, what great public cause is so identified with the present ministry, that they can say to the country, "Support us and this great principle?" There is none. Ministers, therefore, cannot dissolve.—*Leader.*

THE MILITARY POWER OF ENGLAND.—In the Sixteenth Annual Report of the Register-General will be found a remarkable paper, drawn up by Dr. Farr sometime last year, on the comparative strength for military purposes, of the population, severally grouped under what are called the seven great Powers of the World. Taking the number of males between 20 and 40 years of age as a common basis—these actually supplying, in all the armies of Europe, about the nine-tenths of the men in active service—we find that had England, with the population of 1851, put forth her strength only in the same proportion as in 1811, she would have sent into the field a force of 698,867 men, or nearly 340,000 more than were voted for the service of the current year, when extended war, and not peace, was in prospect. The embodied militia does not enter into this comparison as to either period. In 1811 the militia actually embodied amounted to 89,521 men. At present the number is 136,323, or 3278 less than it would be were the force of 1856 made to bear the same proportion to the males between 20 and 40 years of age as the militia of 1811 bore to the same class of the population in that year. Turning now to the Seven Great Powers at large, we find that they comprise a total population of 249 millions, or nearly one-fourth of the population of the earth. If each State were to send into the field only one man in ten between these ages, the seven armies would give a total of nearly three millions and a-half, and would be contributed in the following proportions: England, 411,148; France, 554,146; Turkey, 478,449; Austria, 524,261; Prussia, 253,589; Russia, 912,741; America (United States), 316,000. These, therefore, may be regarded as the normal proportions of the combative power of the several States, apart from the collateral circumstances affecting the power of mere numbers. A minor consideration, but one of some value, is found in the health and vigor of the races of which these armies would be composed. Taking the annual mortality of each country as a basis of comparison, the following figures show the comparative position, in this respect, of the Five Great Powers in Europe: England 1 in 45; France, 1 in 42; Prussia, 1 in 38; Austria, 1 in 33; Russia, 1 in 28. Of more importance is the command each nation possesses, of the pecuniary requisites of war. Of their condition, comparatively, in this respect, a tolerably clear notion may be formed from the following:—English 3 per Cent. Consols being at 93, the promise of England to pay £1 a year in perpetuity sells for £31 2s. French 3 per Cent. being at 69 7/8, the same promise by France sells for £23 2s. Russian 4 1/2 per Cent. being at 91, the same promise by Russia sells for £20. Austrian 5 per Cent. being at 68 1/2, the same promise by Austria sells for £13 7s. Turkish 6 per Cent. being at 80 1/2, the same promise by Turkey sells for £13 4s.—*Liverpool Mercury.*

COMMISSIONS WITHOUT PURCHASE.—By a return ordered by the House of Lords, just printed, it appears that the number of first commissions given to gentlemen without purchase in Her Majesty's army since the commencement of the war was 1,241, including 50 cadets, who, having been educated at the Royal Military College, obtained commissions in consideration of their having passed a public examination. Of the number, 317 were militia officers, appointed in consideration of having obtained volunteers; 170 were non-commissioned officers appointed without purchase, making a total of 1,728.

STATE OF ITALY.—On the 24th ult., Lord Lyndhurst gave notice that on an early day he intended to call the attention of their lordships to the state of Italy, and the continued military occupation by Austria of extensive portions of that country beyond her own limits, thereby creating great and general dissatisfaction, disturbing the political equilibrium, and endangering the peace of Europe.

EMIGRATION.—By accounts from Islay and other parts of the West Highlands, we learn that a very large number of the resident population purposes setting out for Canada at an early date. The intelligence, received from various relations of the intending emigrants already in that colony seem to be the leading cause, at least in regard to those in the Islay district, as in the present state of matters the rack-rent system is completely given over, and such as incline to do well at home need not go abroad with a view to make it better.—*North British Mail.*

THE SCOTCH ARISTOCRACY.—It was stated in public last week by Dr. Guthrie, a leader of the "Free Church" party in Edinburgh, that more than one-half of the landed proprietors of Scotland are Episcopalians.

"SAVE ME FROM MY FRIENDS!"—The *Sentinel* (Mr. Tresham Gregg's anti-Catholic paper) complains of the influence of the Press, which has produced the effect that Mr. Spooner is universally regarded in the country as "an old woman," and Mr. Newdegate as a sort of "Master Shallow."

An officer in Her Majesty's service, writing from the Crimea to a contemporary, observes:—"The introduction of Methodism as a recognised sect into this army, appears to have occasioned considerable dissatisfaction. Methodism and military life have hitherto been regarded as antagonistic, and a soldier in a Methodist conventicle seems almost as much out of his element as a bull in a china-shop. It is to be hoped that Mormonism will not be emboldened to rear its hideous head in the British army."

The Rev. Edward B. Elliott (a clergyman of the Establishment at Brighton) has written a work to prove that the Apostolical succession does not exist in the "Church of England." His object is not to support the Catholic Church, but to oppose "Puseyism."

THE ESTABLISHMENT IN IRELAND.—A public meeting, numerously attended, was held on Thursday evening, at Myddleton-hall, Upper-street, Islington, to support the admission of Jews to Parliament. Mr. Miall's motion for the disendowment of all religious bodies in Ireland and to appoint delegates to a triennial anti-state church conference. James Ball, Esq., M. P., presided, and in the course of his speech observed:—"Only within the last few days, leave had been given to bring in a bill to repeal the grant to Maynooth (hear, hear). It was an additional inducement, when this small grant was to be withdrawn from the Roman Catholics, to show that the people of this country were desirous to do them justice, and to compensate them by relieving them from the burden of other State payments for the support of Religion (hear, hear, hear). He was no adherent to the Roman Catholic Church, but he did not see any reason that Roman Catholics should be plundered and persecuted to support a religion in which they do not believe (hear.) They must pursue a very different plan if they desired to cultivate good feeling with their Roman Catholic fellow-subjects. Several resolutions in accordance with the object of the meeting, were unanimously carried, including the following, which was proposed and seconded by two Dissenting preachers:—"That, desirous of supporting the motion of Mr. Miall, for a consideration by Parliament of the Temporalities of the Irish Church, and of the pecuniary provisions for religious teaching in Ireland; this meeting resolves to present a petition to the House of Commons for that purpose."

CLEVER CAPTURE OF AN AMERICAN SWELLMOBNSMAN. Liverpool, April 19th.—One of the most clever arrests which for years past have been made, was this morning effected on board the royal mail steamship Persia, just as she was starting on her trip to New York, by Detective-officer Scott, of the Liverpool force. Information was yesterday received at the police office by telegraph, that several of the London hotels had been made the scene of plunder, and the tone hotel, the Great Western, two gentlemen were robbed of upwards of £600. Gentlemen staying at some of the first hotels in the metropolis have had their rooms entered at night and money to various amounts abstracted while they lay asleep and the house in repose. It happened, however, that in the case of the robbery of the Great Western, the money was in notes, and the numbers were taken—the police accordingly were put on the alert. These notes it was found, were immediately changed into gold in London, the party signing himself "Alfred Howard" upon every note. From the description conveyed by telegraph, he was at once recognised on board the Persia by Mr. Scott, and certainly the cool manner evinced by the latter on the occasion is deserving of a passing remark. Receiving the information late last evening, he at once commenced his inquiries, and this morning proceeded on board the Persia, and (as the delay on board these steamers is limited) he was very prompt in his observations, and in a short time espied a gentleman answering the description walking along the deck.—Having satisfied himself of the identity of this Mr. Alfred Howard, *alias* Mr. Allen, he approached him, and asked him if he was a passenger per the Persia, and of course was answered in the affirmative.—Then attributing some complication of the luggage, he induced Alfred Howard to his cabin, when, having discovered where all his luggage was, he at once arrested him. Upon searching him Inspector Scott found upon his person a first-class ticket to New York and the following sums in cash—viz., 115 sovereigns, 78 gold pieces of 20 dols. each, 32 of 10 dols., 34 of 5 dols. and 2 of 2 1/2 dollars each, all gold, 45 dols. silver pieces, two quarter dols., and 4s in silver. In addition he had a large quantity of luggage on board. This capture reflects great credit on the discernment, tact, and ingenuity of Mr. Scott, who, it may be added, accompanied him to London in the 3.45 p.m. train to-day. It may be also remarked that the two accomplices of Howard are in custody, one of whom was arrested in Manchester and the other in Liverpool by the detective Eaton, and it is hoped before long that this plundering gang will be totally annihilated.—The party arrested is an American, and from documents found in his luggage there is little doubt that he forms one, if not the leading one, of the New York swell mob, who have earned for themselves a most unenviable notoriety in plundering hotels both on the continent and in this country. The luggage of the accused is labelled, "Boulogne, Havre, Lyons, and Paris." Howard, or whatever his real name may be, appears a fashionable man, wears full beard and moustache, and wore on the occasion he was arrested a plain suit of clothes. When arrested he did not manifest the slightest surprise, and, to outward appearance seemed to have expected it.

LIFE AMONG THE MORMONS.—We stated last week that we had received a long letter from a person named Parrot, residing in Bristol, in which he detailed his experience among the Mormons, which sect he had left with the greatest disgust. This person's statement, the accuracy of which is vouched for by the Rev. J. B. Clifford, is to the effect that some time since he became entangled in the meshes of Mormonism through the influence of a "leader," a most pleasing and fascinating man, who introduced the subject to him, and he was led to join a church which met in Mill-street. For a time he was perfectly enchanted with the system, and with his wife and children was preparing to leave his home and take his departure for the settlement on the Salt-Lake. At first he observed the strictest sanctity in their public services and movements, but after a while their real character began to develop itself, as he says "in the most Satanic manner." After honestly watching their private and public actions, and carefully observing their principles, and having been, by the priest, favoured, "to attend one of their secret council meetings held every Monday night, until midnight, when they secretly concoct their hellish and diabolical purposes to entrap the innocent," he determined to withdraw from them, and on the 18th of March last he wrote a note to the pastor requesting to be excluded from the "church." For this course of conduct he was publicly anathematised in the following language:—"May his eyes sink in their sockets; his flesh rot and fall from his bones; may he wish to die, but not be able; may his right arm wither; may he beg his bread, but none be given him." Mr. Parrot states that Brigham Young, the present head of the Mormons, has now about twenty women whom he denominates as his wives, besides the keeping of all the wives of the missionaries while they are away on missions for five and seven years together, and he instances the case of an "elder," or "priest," who has just been removed from Chelten-

ham for having seduced 20 young women. The Mormons now number, in officers, as follows:—3 presidents, 7 apostles, 2,086 seventies, 715 high priests, 514 ordinary priests, 471 teachers, 227 deacons, 331 missionaries, altogether "4345 trained officers, or black spirits, ready for anything their leader, Brigham Young, has for them to do." Mr. Parrot states, in conclusion, that the real object of the American Mormon leaders called priests, in their mission to the United Kingdom, is, under the mask of religion, to recruit men, women, and children, for the purpose of raising an army to carry the book of Mormon by the sword and fire into the present peaceful states of America, of which army Brigham Young, like a second Mahomet, is to be the king. The men on leaving England, are expected to provide themselves with a six-barrelled revolver, a Minie rifle, a sword, and a large knife, under the pretext of killing buffaloes, while the women are taught to make bullets, &c. The Mormons intend to call to their aid the neighbouring disaffected powerful tribes of Indians around Utah in order to assist them in deluging the States in rivers of blood.—*Bristol Times.*

UNITED STATES.

WASHINGTON, May 8.—Mr. Herbert, a member of the House of Representatives from California, shot the head waiter at Willard's Hotel this morning, killing him instantly.

A NICE PLACE FOR IRISH CATHOLICS.—We saw the other day a poor old man, whose two sons were assassinated in Quinn's Row last August, and the little he had accumulated by years of toil burned up, and his two sons with it. He saw them no more after they told him to leave home and save himself. Neither he nor they had committed any crime; nobody pretends they had. Not only his property is all gone, and he left destitute, but his sons, the stay of his declining years, were ruthlessly butchered and burned up. This crime alone, approved by a city, is enough to damn it; and it is but one of a multitude.—*Louisville Democrat.*

PROTESTANT IMMIGRANTS.—About five hundred Mormons arrived the other day at Boston. 184 are from Scotland, while many are from Germany and Wales. Some of the immigrants have large families of children; and a considerable portion are persons under eighteen years of age. They left for Salt Lake City. About 700 more Mormons of the same character are expected to arrive in Boston this spring, en route for Utah.

THE RELIGIOUS ANNIVERSARIES.—These annual exhibitions of piety, philanthropy, and cant are now in full blast in New York, and the benevolent are laid under heavy contributions to sustain all sorts of schemes for the amelioration of the human race, especially at a distance. In these good works, and these appeals to the purse, the maxim that "Charity begins at home" is generally lost sight of. For true objects of charity, needing all their Christian zeal, they need not travel very far.—*New York Citizen.*

HYPOCRISY OF THE KANSAS REVOLUTION.—While "the free state party" in Kansas pretend such zeal for the negro that they are waging civil war against their white brethren for his sake—while in the most cowardly manner they assassinate the minister of the law, the sheriff, by shooting him from behind in cold blood, three-fourths of these disorganisers love Sambo so well that they will not permit him to exist as a freeman in Kansas—so that they do not want to have negroes in the same state with them either as bond or free.—Their black benevolence is, therefore all sham.—*N. Y. Citizen.*

"The confidence of thousands of our fellow-citizens is disturbed, and the ministry of the churches (Protestant) is looked upon with some distrust. We cannot hide this fact from our eyes. It meets us everywhere. Our newspapers, our literature, our conversation and public addresses, indicate it too clearly for any honest man to deny or to disguise it. Confess we must that our (Protestant) pulpit is forgetting, in numerous instances its exclusive work, to embroil its spirit and soil its garments in contact with the world. It is diverting its talents to false issues—issues aside from its own definite line of action. It is guilty of partisanship. It is pandering to unhealthy passions and stirring up wicked strife among brethren."—*Harper's Magazine.*

DECLINE OF CHURCH ATTENDANCE.—The *Colporteur*, the organ of the American and Foreign Bible Society, says that of one million of people in New York city and the places immediately adjacent, there are more than 800,000 who do not attend public worship. In Philadelphia and Boston it is ascertained that at least three-fourths of the people habitually absent themselves from church, and the same is true of other places. The religious denominations, too, have greatly decreased in numbers within the past ten years. The membership in the New York Baptist churches has decreased 362 since 1845 although the population has increased 261,966. The Presbyterians, in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461; and there has been but one self-supporting Reformed Dutch Church planted in that city during fifteen years. And yet we may add, the churches of certain talented and learned ministers were never more fully attended.

A correspondent of the *Holy Church Journal*, writes complaining of the pulpit oratory of the Baptists. He much prefers and he shows his good taste; the Anglican translation of portions of the old Catholic ritual, which compose what is called the English Liturgy. The following is adduced by the writer as illustrative of the peculiar style of praying that obtains in Baptist pulpits:—

"Having once belonged to the Baptist communion, I am fully prepared to appreciate the above, in as much as I was often disgusted by the very things of which the writer speaks, and I cannot forbear giving a sample of the expressions which I used to hear from time to time.

"Lord have mercy on the sectarian devils who are present."

"O Lord, here is Mr. —, take him and shake him dreadfully."

"O Lord, seal over to damnation, those sinners who have not repented."

This last expression was made in a prayer at the close of a "protracted meeting," and being at that time an unsophisticated youth, I thought whatever the "preacher" prayed for would certainly come to pass, and of course set myself down as eternally lost.

REMITTANCES

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 16, 1856.

TO OUR DELINQUENT SUBSCRIBERS.—We again find ourselves compelled to call upon our friends to pay up, without delay, the arrears by them due to this office. The amount of these arrears is very large; and in consequence, we are often put to considerable inconvenience. We trust this announcement will suffice, and that we may not be again forced to address our readers upon this subject. We are preparing a list of delinquent subscribers, which we intend, when completed, to hand over to a lawyer with instructions to take immediate steps to enforce the payment of all arrears.

A signal triumph for the cause of "Freedom of Education" has lately been achieved in the British House of Commons, by the rejection of Lord John Russell's plan of "State Schoolism" fashioned upon the model of the Yankee or Massachusetts system, of which Dr. Ryerson is the prophet in Canada, and Mr. George Brown the zealous apostle. We are not without hopes that the moral effects of this victory may be felt in this country; and that the friends of educational liberty may thereby be roused to fresh and more vigorous exertions.

"State-Schoolism" can thrive only under absolute governments or despotisms. Amongst freemen, in communities in which what the *Times* calls "an old hereditary notion of liberty" still subsists, the servile doctrine that the State has the right to educate, can never find acceptance. Only under despotic forms of government—whether monarchical or democratically despotic, it matters not—can such a right on the part of the State be asserted, or such an outrage on "individual liberty," be tolerated. It may suit Boston or Moscow, the docile serfs of a Russian Czar, or the still more abject slaves who crouch beneath the tyranny of Yankee "public opinion;" but it will ever be repudiated by the freeman, and the Christian whom Christ hath made free.

The position occupied by the opponents of Lord John Russell's scheme in the House of Commons was identical with that taken up by the Catholic press on this Continent. Sir James Graham, Mr. Gladstone, and Mr. Henley, who were the principal speakers on the question, clearly laid down, and by unanswerable arguments established, the great principles—that education is no more a legitimate function of the State than is religion—that the State has no more right to establish schools, than to establish churches, or to set up schoolmasters than to make priests. And that, whilst it does well to make material provision for the support, both of education and religion, it is bound to do so in such a manner as to offer no violence to the conscientious scruples of any, even of the humblest of its citizens. Wherever these principles are recognised—and wherever the voice of freedom can make itself heard there are they recognised—"State-Schoolism" is impossible.

As against the State, we assert the inalienable right of every man to worship God, and to educate his own children as he pleases. We deny any right on the part of the State, to tax any one of its citizens for a system of religion or of education to which he is conscientiously opposed; and we assert the duty of the State, if it makes any pecuniary provision for religion or education, to make it in such a manner as that all its citizens shall be equally able to avail themselves of it, without doing violence to their conscientious, even if erroneous, convictions; and for this reason—that the functions of the State being limited to the material order, it can take no cognizance of questions of conscience, or of the validity of conscientious scruples. More especially must this hold true of a State which "has not even the semblance of connection with the Church"—as is the case in Canada.

It is only by prominently asserting these principles—and certainly not by quibbling about matters of detail—that the battle of "Freedom of Education" ver "State Schoolism" can be successfully waged in this, or in any other country. If we once concede to the State that to it belongs, as a legitimate function, the education of the children of its citizens, it is absurd to quarrel with the manner in which the State exercises that right.

Of course these principles are irreconcilable with any system of *Common Schools*, in a State whose citizens hold not only contrary, but contradictory, opinions upon all the great moral and religious questions of the day. We do not, we have never sought to conceal this; nor have we ever pretended, whilst advocating "Freedom of Education," to have the slightest respect or esteem for *Common Schools*.

Common Schools and "Freedom of Education" are mutually contradictory; and he who is a friend to the one, must be opposed to the other.

Not that we necessarily advocate the "Voluntary" system because we oppose the Massachusetts or *Common School* system. The "Voluntary" system has no doubt many advantages; and if allowed a fair trial would, we have no doubt, in a very short time suffice for all our wants. Rather than submit to have the Massachusetts system imposed upon us and our children, rather than wear such a degrading yoke around our necks, we would, it is true, prefer to see all "semblance even of connection betwixt State and School" done away with; and the cause of education left entirely and unrestrictedly, to the operation of the "Voluntary System." And certainly, if to the working of that system, the interests of religion may be safely entrusted—if the Church can thrive without any the slightest assistance or interference from the State—it is absurd to suppose that the far less important interests of secular education would suffer, or that the School would languish, should State aid be withheld from it, and education like religion be left to be supported by the voluntary contributions of the people. He who insists upon the necessity of State provision for education, and denies the necessity of a State provision for religion, must perform of two things admit one—Either that secular education is of more importance than religion—or that men are more easily moved to provide for the wants of their souls, than of their bodies, and care more for eternity than for time—which is absurd. All experience shows that, whilst men require no persuasion to induce them to attend to their secular interests, it is always hard, and often impossible, to persuade them to take any heed of their immortal souls. We conclude therefore that—if the cause of religion can be safely entrusted to the operation of the "Voluntary system"—there can be no risk whatever in committing to the same system the cause of secular education.

But neither for religion nor education do we advocate the "Voluntary system as the best possible; though from unfortunate causes, from civil and religious dissensions, and from the duty of the State to act impartially to all its citizens—it may sometimes be the only one possible. We believe however that another system is possible in Canada; a system certainly most dissimilar to that which the Legislature has been hitherto attempting to enforce, and which it has copied from Massachusetts; but analogous to, if not identical with, that which obtains in England; and of which the essential feature would be—that the State should give pecuniary assistance, without respect to creeds, to all Schools in proportion to the number of pupils therein receiving their education. Of course under such a system, the State would have the right to exact proofs from all schools claiming to share in the public funds, that they were what they professed to be, institutions for giving secular, as well as religious education. In this there would be no difficulty; for though the Church attaches far more importance to the latter—yet, as man is both soul and body, she will not overlook the culture of aught that appertains to the one, because she insists upon the paramount importance of paying strict attention to the culture of the other.

To such a scheme a strenuous opposition would of course be offered by the friends of "State-Schoolism;" not because they desire to secure the advantages of a good and cheap education to all classes of population; but because their object is to prevent them or any portion of them, from receiving a Catholic education. Their great object is to proselytise, not to educate; and to them schools are desirable, in so far only as they tend to Protestantise the pupils. Thus only, can we account for the fact that, amongst the Anglicans of Upper Canada, are to be found some of the bitterest opponents of Free Education, and the upholders of a system which their own Church, both in Canada and in England, loudly condemns for its infidel and immoral tendencies. "No matter," argue these gentlemen, "we are perfectly willing to accept this infidel system with all its faults for ourselves, if we can only impose it upon Papists—if by its adoption, we can only succeed in infidelising and demoralising the children of our Romish neighbors, as well as our own." To such lengths will men who call themselves Christians, allow themselves to be carried by their insane hatred of the Catholic Church!

To the arguments of these gentlemen it is scarce worth while replying. Yet we cannot allow to pass unnoticed an appeal made by Mr. Cameron, to the sense of justice of the French Canadian Catholic members of the House, against the countenance by them given to their co-religionists of the Upper Province on the School question; and which appeal, the *Toronto Colonist* informs us, produced an "electric effect." In substance it amounted to this—Would the French Catholics of Lower Canada be the instruments of tyrannically forcing a system of education upon Protestants of Upper Canada? To this "electric appeal" the reply is very simple. Neither in Lower, nor in Upper Canada do Catholics desire to force any system of education whatsoever upon their Protestant fellow-citizens.—They repudiate any such design; and recognise, to the fullest extent, the right of the Protestants of all Canada to arrange in all its details their own school system, without interference from others. But, whilst admitting this absolute right of the Protestants of Upper Canada, we deny to them the right of "tyrannically enforcing" the same system upon Catholics, who are conscientiously opposed to it. Protestants are at liberty to tax themselves to any amount for the support of schools of which they approve; and in the exercise of that liberty, not a voice will be raised against them. What we deny is, their right to tax Catholics for the support of such schools; and if French Canadian Catholic Members take an active part in the discussion of the Upper Canada School

Question, it is not with the view of tyrannically forcing any particular system upon Protestants, or of depriving the latter of their right to adopt for themselves whatever system they please—but to prevent them from "forcing upon Catholics a system of education" which the Church condemns, and to which all Catholics are conscientiously opposed. This is the only interference on the part of French Canadian Catholics of which the Protestants of Upper Canada have any cause to complain; and by their complaints they clearly shew that with them, liberty means, not so much perfect freedom to tax themselves, and to manage their own affairs without interference from others, as the "right of walloping their own niggers." But this is it always. There is no tyranny so cruel, so grinding, and degrading as the tyranny of a Protestant majority.

"ONLY AN IRISHMAN."—Our Yankee neighbors, it would seem, attach but little value to the life of a "mere Irishman." To shoot them down with revolvers, without provocation, is becoming indeed a fashionable sport; in which even Yankee legislators indulge; and upon which the great Yankee public looks with a very lenient eye. The last case we have met with in the public journals, occurred at Washington on the 8th inst.; when the Honorable Mr. Herbert, a Yankee Member of the House of Representatives, shot an Irish waiter by way of amusement before breakfast. We glean the following particulars from the *Washington Star*:

The Hon. Mr. Herbert having called for his breakfast at Willard's hotel, was civilly informed by an Irish boy in waiting that it would be necessary to get an order from the office to have a breakfast sent up from the kitchen. Hereupon, like a free-born Yankee, the Honorable Mr. Herbert politely told the boy "to clear out you Irish son of a b—;" and turning round to another waiter, Thomas Keating—also a "mere Irishman"—he addressed him—"and you, you damned Irish son of a b—, clear out too." Thus addressed, this Thomas Keating had the insolence to remonstrate against such language. The scene that followed is thus described:—

Herbert, on being answered by Thomas, rose and struck him on the neck behind, with his fist. Thomas Keating seized a plate and threw it at Herbert. Herbert seized a chair and threw it across the round table at Thomas Keating, striking him with it. They then clinched and fought. Another Californian, whose name we have not heard, came in at the door and ran to Herbert's assistance, and also struck Thomas Keating with a chair. Patrick Keating, the brother of Thomas (and the steward of the house) at that time coming into the room, ran to his brother's assistance and seized Herbert, who immediately drew a revolver. The other Californian at that time was striking both the Keatings with a chair. As Herbert drew his revolver, Patrick Keating seized it by the barrel, and they struggled over it for some moments, until the French cook of the house came in and separated Herbert and P. Keating, who let go his hold of the pistol barrel. Thomas Keating and the other Californian were mingled in that particular part of the fray between Herbert and Patrick. After Patrick let go the barrel of the revolver, Herbert seized Thomas (who had clinched him and was struggling for the pistol) by the collar, and putting the pistol to his breast, shot him through the lungs, killing him in five minutes. After the shot, one of the other servants threw a piece of chinaware at Herbert, but none of the others interfered. Herbert and his Californian companion left the room and house immediately, by the Fourteenth street door, where Herbert took a hack and drove away. Subsequently he delivered himself up at the office of Justice Daniel Smith in Eighth street. His examination for killing Thos. Keating, aged about 34 or 35 years, (who leaves a wife and two children) will take place at the guard house at 4 P. M. this afternoon; Messrs. Bradley and Carlisle are counsel for Herbert. The two Keatings were civil men, and were favourites with the boarders in the house.

Great sympathy was felt for the Honorable prisoner of course, who was warmly defended by a large body of talented and independent Yankee lawyers.—The result of the investigation is as yet unknown; but it is most probable that the prisoner will be declared to have merited well of his country, and to have acted, as, under the circumstances, a free-born Yankee should always act towards the "rascally Irish." However, as it is not agreeable to be addressed as "a damned Irish son of a b—," or to be shot through the lungs for remonstrating against such language, it would perhaps be a wise precaution on the part of the Irish, to keep away from the glorious land of civil and religious liberty for the future; and to seek for employment in less progressive countries, where the life even of a Popish Irishman is looked upon as of more value than that of a dog.

The *New York Times* thus comments upon this disgraceful murder, and its still more disgraceful accessories:—

"It is only one among instances which are constantly occurring, to show that we have blackguards and bullies, instead of gentlemen, in our high places of public trust. That a Member of Congress should go into a public dining-room and use the language employed by Herbert towards a servant, is disgraceful to the civilization of the country. We boast constantly of our superiority over other countries in everything that implies progress and an advanced culture—pray, what would we say of a Member of the British House of Commons who would say to a waiter at table—what Herbert said to Keating—who should enter into a personal scuffle with a servant in a dining-room—to say nothing of drawing a pistol and shooting him dead? Our press would teem with denunciations of the barbarism and demoralization of a country where such scenes could happen—and they would be perfectly just and merited. Yet such things happen here constantly—and we become highly indignant if they are treated by foreign travellers or writers as at all characteristic, or as implying any fault or defect in our social life.

"We are unjust to ourselves in thus tolerating and apologizing for transactions which cover us with black and deserved disgrace. We owe it to decency and to our National reputation, to clear our skirts from such defilement. It is folly to say that these cases are exceptional and cannot be prevented. Congress itself—the members of it who hold such acts in proper abhorrence,—could remedy them effectually, by letting that abhorrence be manifest. Let any man guilty of the gross indecencies which marked Herbert's demeanor at the outset of this affair be properly branded with the displeasure and the censure of his associates, and he would speedily learn that the conduct of a gentleman was a requisite of his position. As it is, the bully and the gentleman are permitted to stand upon a common level. In this instance Herbert is surrounded by Senators and Ministers, countenanced by their attentions

and in his efforts to escape responsibility for having shot an Irish waiter. That he will be subjected in any case to more than a nominal punishment is not anticipated by anybody.

The murderer has been released upon bail.

The following, from the *N. Y. Times*, will show the danger to which the unfortunate immigrant is exposed upon his arrival in the "Land of Promise," and the necessity for the active exertions of the friends of the "Colonisation Movement" inaugurated by the Buffalo Convention:—

EMIGRANT RUNNERS.—Our columns yesterday reported one incident in a controversy which has raged for a year past, and in which the public at large ought to take a much deeper interest than they have done hitherto. All understand that a ship arrives at our port every few days, containing from 200 to 800 emigrants,—many of them utterly ignorant of this country and its people. Nineteen-tenths of them are on their way to the West; and they are of course dependent upon somebody for advice, for board while here, for the care and removal of their luggage, and for direction as to the routes they shall take to reach their destination. The condition and necessities of these people were seized upon by a class of men,—sharp, active, intelligent, reckless and utterly unscrupulous,—who made it their business to rob them of their money, under pretence of giving them aid. They were overcharged enormously for everything,—for board, for care of their luggage, for cartage, for Railroad tickets, freight, &c. In this way quite an army of "emigrant runners," as these sharks were called, was organized:—and the most infamous instances of extortion and plunder were of daily occurrence. To such an extent had this most outrageous system of robbery been carried, that it at last attracted the attention of the State Legislature:—and a law was passed, in 1855, giving the Commissioners of Emigration entire control of emigrants upon their arrival,—authorizing them to designate a place at which emigrant ships should be obliged to land, compelling railroad and steamboat companies to fix a price for which they would be transported, and enabling the Commissioners of Emigration to take such precautions as should keep them entirely away from the ruffian runners, and protect them effectually against their brutal extortions. Castle Garden was leased and fitted up for this purpose: and for the last ten months, through the vigorous and energetic labors of the Commissioners, tens of thousands of emigrants have been received, protected and forwarded to their places of destination. But this has been done against the fierce and relentless opposition of the whole gang of runners,—at the peril of life, and under constant threats of personal violence from the ruffians whose victims were thus snatched from their hands, and who have found both representation and support in our City Government. On Wednesday last, as was stated yesterday, Jacob L. Smith, a Councilman from the first Ward, himself formerly an Emigrant runner by trade, procured from the owners of a ship coming in, an order for admission to her, which was reinforced by the acting Mayor, Isaac O. Barker, who gave him full authority to board any vessel and open communication with the passengers. Under Smith's direction these emigrants were taken to Castle Garden, as the law required—but their luggage was landed at another pier, and they were thus taken entirely out of the hands of the Commissioners of Emigration, and handed over to the tender mercies of the ruffian crew. The disgraceful feature of this transaction is the part taken in it by our City authorities. Our City Government is in duty bound to enforce the State Law, and to lend to the Commissioners of Emigration, all needed aid in the discharge of their duties. That it should ignore all these obligations, and interpose its authority, for the express purpose of subjecting emigrants to extortion and plunder, is almost inconceivable. But in this instance it did precisely that. What excuse the acting Mayor may have for his share in the transaction, we are not aware. The owners of the vessel, we are glad to know, will be held amenable for their violation of the law.

FRUITS OF "COMMON SCHOOLISM," OR THE "GODLESS SYSTEM."—A correspondent of the *Day Dawn*, a Protestant paper, published in Orono, C. W., writes as follows, upon the morals of the rising generation:—

"I have mixed a good deal with the middle and lower classes; and have known from observation something of the highest classes, and conceive that the all-prevalent crime of the majority is the constant habit of swearing and profanity, and what is worse, the pernicious and debasing practice of impure conversation. Now, who can stand where half a score of boys are at play, without, in a few seconds, hearing an oath? There are thousands in our towns and villages who cannot read, who cannot pronounce a tithe of the words of our language, but whose mouths are apparently full of oaths and curses. On the least occurrence that ruffles their temper, or calls for any manifestations of joy or surprise, they burst out as a volcano; and many I have met with, whom had I only heard them, and not see the mantle of clay that surrounded them, I could easily have imagined were importations, without a drawback, from the nether world. To youths from twelve to twenty, the oath seems to give a degree of importance to them and their assertions; and the burden of their conversation is one continuous imprecation. Indeed, at a little distance from a group, I have often heard only the fearful curse; the other syllables had been confused and indistinct, but rising above all, clear and sharp, was intoned the curse."

So much for our *Common Schools*. "By their fruits shall ye know them," here, as in the United States: where, if man or boy opens his mouth, you may safely wager that it is with the intent of discharging either his beastly saliva, or the still more beastly oath.

The *Montreal Witness* quotes with much glee, the statistics as given by last week's *TRUE WITNESS*, of the "Religious Houses" of Montreal—in evidence of the pauperising tendencies of Popery. We would remind our cotemporary, that the greater part of the pauperism of this country is of *British*, not of *native* growth, and that it is annually imported in the shape of a vast pauper immigration, which again is the product of British Protestantism. Had our Canadian convents and religious establishments, only Canadian pauperism to relieve, their task would be, comparatively speaking, an easy one. As it is, they have to provide for, not only the poor of this country, but the thousands of unhappy destitute creatures, whom British misrule in Ireland has driven from their native land. This consideration, should check our cotemporary's disposition to chuckle over the amount of pauperism in Popish communities.

FRENCH MISSIONS.—A Protestant of the name of Dr. W. Harvey writes to the organ of the Wesleyans, complaining bitterly of the rapid progress made by the French Jesuit Missions in the Feejee Islands. These emissaries of the "Man of Sin" are fast despoiling the Methodists of all their trophies.

PROVINCIAL PARLIAMENT.

A motion of Mr. G. Brown, to the effect, "that it is expedient that a census of the people of Canada be taken on the 12th January, 1856"—together with an amendment in addition, proposed by Mr. Jackson in these words—"with a view to an adjustment of Parliamentary Representation"—were both negatived by large majorities in the House of Assembly on the 12th inst. On the same evening the House went into Committee on the "Religious Incorporation Bill;" when Mr. Drummond proposed several amendments, with the object of preventing people bequeathing too much of their property for the service of God, or the relief of the poor; two modes of disposing of property which legislators generally, and very naturally, look upon with great aversion. Though they do not say so, in so many words, it is clear that these gentlemen entertain the opinion that God has a great deal too much already, and far more than His fair share of the good things. Mr. Drummond therefore generously comes forward as advocate for the firm of the "World, the Flesh, and the Devil," whose interests have been so sadly neglected of late.

SCHOOLS OF THE CHRISTIAN BROTHERS.—On Thursday, the 8th instant, we had the pleasure of assisting at the examination of the English classes of the above schools in the St. Lawrence Suburbs.—As many of the boys leave the schools each year about this time for various trades and employments, it has been found necessary to have an examination and distribution of prizes in the classes to which those boys belong, some weeks in advance of the general examination, which takes place in July. The boys were examined during the day by the Rev. Messrs. Dowd and O'Farrel; Dr. Howard, and other gentlemen. The Rev. Superior of the Seminary, Rev. Mr. Toupin, Rev. Mr. Charlebois, and others were also present. The examination was very creditable, both to the pupils and their excellent instructors.—Many of the boys distinguished themselves in Mathematics, Algebra, and Natural Philosophy. In Grammar and Arithmetic, all the boys composing the classes gave much satisfaction, by the readiness and clearness of their answers. Many beautiful specimens of calligraphy were shown the visitors, and also some very creditable specimens of Book-Keeping, executed by the more advanced pupils.

Several dialogues were spoken by the boys; and during the examination on Natural History, there were a number of interesting anecdotes related, illustrative of the habits and peculiarities of the different species of animals. The unavoidable tedium of an examination was agreeably relieved at intervals by the performance of vocal and instrumental music, executed in a very superior manner, considering the age of the performers, which ranged from ten to fourteen. Amongst the musicians, we particularly noticed Master Alfred Maffré, son of our worthy townsman of that name. Judging by what we saw, on this and former occasions, the son bids fair to equal, if not excel the father in instrumental music. The music class was examined on the principles of that charming science, and gave general satisfaction, by the solid progress which it had evidently made.

At the close of the examination, the Rev. Mr. O'Farrel was deputed by the Superior to address the boys in his name; which he did, by congratulating them on the proficiency they had made in their various studies, and kindly encouraging them to renewed application and exertions in the pursuit of useful knowledge.

CONVENT OF THE CONGREGATION, MONTREAL.—On Sunday last, being the great feast of Pentecost, the Religious of the Congregation of Our Lady had the corner stone of their new church laid and consecrated by His Lordship the Coadjutor of Montreal. The occasion was one of great interest; and we trust the pious daughters of Marguerite Bourgeois will be enabled to carry out their meritorious purpose, by erecting a chapel worthy of their admirable institute, and calculated to do honor to the memory of their saintly foundress. Whatever this noble community effect is ever for the glory of God, and the especial honor of their good mother and patroness, the ever Blessed Virgin. The present month has been fitly chosen by these devoted servants of Mary, for the commencement of their convent-church.—Beautiful and lasting commemoration of the fair Month of Mary.

We would call the attention of our readers to the advertisement, which will be found on our fifth page, announcing the opening of the Bazaar for the Providence Convent. This will be one of the most splendid Bazaars ever held in this City.

A PROTESTANT MARTYR.—Some little excitement was caused on Wednesday last, by the arrest of a Protestant preacher, who calls himself the "Hermit of the North," and who professes to have recovered some lost leaves of the Bible. The good man would persist in preaching from the steps of the Parish Church, until he was walked off, ignominiously, by two sons of Belial, called policemen. The crowd seemed to look upon the whole affair as a very good joke.

FREEDOM OF DEBATE.—In the report given by the *Toronto Colonist* of the late debate on the School Question, in the House of Assembly, Mr. George Brown is represented as having said—"The Legislature, happily, had got into a region where certain gentlemen dared not repeat the speeches they had made last Session." If this be a correct report, we have therein satisfactory evidence of the amount of "freedom of speech" enjoyed in Toronto by Canadian legislators.

On Monday evening, Mrs. Gibbs gave her Concert at the Mechanics' Institute with great success. As an accomplished artist, this lady enjoys deservedly a high reputation for her illustrations of the works of the Great Masters.

A correspondent from Calumet informs us of a sad accident which occurred on the 2nd inst., by the upsetting of a canoe, and the consequent drowning of Mr. James P. Masterson, a highly respected young man, and clerk in the employment of Mr. P. McNally. The body of the deceased had not been found.

ST. PATRICK'S SOCIETY OF RAWDON.

For some time past, the organization of a St. Patrick's Society for the Northern Townships' District of Montreal, has been cheerfully going on. On the 3rd inst., an adjourned meeting was held at the village of Rawdon, for the election of Office-Bearers. The following is the result.—

- President,..... Alexander Daly, Esq.
- Vice-President,..... Richd. E. Corcoran, Esq.
- Treasurer,..... Michael Rowan.
- Recording Secretary,..... Patrick Mason.
- Corresponding Do.,..... Edward Cahill.

Committee of Management—Edwd. Dupuis, Patrick Nulty, James Daly, jun., James Cahill, Michael Coffey, J. Nulty, Luke Daly, Esq., James Looby, James Cannon, Patrick Jennings, Thomas Price, and John Mulligan.

Chaplain—Rev. J. Quinn, Parish Priest of Rawdon. The objects of the Society are, the promotion of harmony and good feeling amongst Irishmen; the celebration, with due honor and devotion, of the National Festival; the charitable co-operation of its members; and to harmonize with the intention of the Buffalo Convention, as far as practicable.

The Articles of the Constitution are Thirteen in number. Much praise is due to the Rev. Mr. Quinn for his cheerful co-operation in the organization of the Society.—There is every hope of its prospering.

"THE BOYHOOD OF GREAT PAINTERS." D. & J. Sadtler & Co., New York and Montreal.

A collection of amusing anecdotes of the early struggles, and subsequent triumphs of the Great Masters, designed for young people.

"LIFE OF THE EGYPTIAN ALOYSIUS." Translated from the Italian of Father Bresciani. P. O'Shea, New York.

This is a sketch of the career of Abulcher Bisciarah, a devout Egyptian youth of the last century. An excellent book for the young Catholic.

"THE YOUNG CRUSADER." Ed. Dunigan & Brother, New York.

An interesting little tale of the Middle Ages; translated from the German of Lauterschlagler, by a School Sister of Notre Dame.

CONGRATULATORY ADDRESS TO THE NEW BISHOP OF HAMILTON.

The new Bishop of Hamilton, on the occasion of his withdrawing from the pastoral charge of Peterboro', was presented with a congratulatory address, which we give below. The Peterboro' people feel doubtless severely the loss of such an eminent and pious priest; but the people of Hamilton doubly rejoice at the selection of such a zealous Bishop, one too so deeply interested in the great question of Educational Freedom.—*Toronto Mirror 9th inst.*

ADDRESS.

PRESENTED TO THE REV. JOHN FARRELL, PASTOR OF ST. PETER'S CHURCH, PETERBORO.

Reverend Sir,—We, the undersigned deputation in behalf of the Roman Catholic congregation of Peterboro, beg to tender you our congratulations for the very high and exalted position which it has pleased His Holiness the Pope to confer, in appointing you bishop of the new diocese of Hamilton. We are confident there could not have been a better selection made; at the same time we must express our sincere regret at the loss of you our worthy pastor, whose zeal has endeared you to your congregation.

Permit us then, reverend sir, to express the high appreciation in which we hold your labors amongst us, the mature and comprehensive views, the truly Catholic and candid spirit, the sound and enlightened discrimination, the earnest and consistent piety, the simple, modest, yet dignified manner of communication, which you bring to the work of guiding the mind in the pursuit and proper appreciation of the great truths of our holy religion. These, reverend sir, are among the rare attainments which eminently fit you for the high and responsible place you have been called to occupy in the Church.

We have only to look to the great exertions you have made in completing the Presbytery, and in the erection of chapels in remote parts of the mission, together with the establishing of our separate schools in the face of all kinds of prejudices raised by the enemies of religious education, to convince us of your anxiety at all times to advance both the spiritual and temporal wants of your people, frequently at great inconvenience and difficulties to yourself. Reverend sir, we consider your removal as a great affliction, but we console ourselves, as Catholics, with the desire of submitting to the voice of the Church on all occasions.

And now, reverend sir, we beg leave to present you with this Silver Tea and Coffee Set, as a slightly more tangible manifestation of our feelings, and one with which in after years you may associate this expression of our esteem and affection.

- P. Ryan, J. B. Dunn, J. Haffey,
- L. Coine, R. B. McDougall, T. Burk,
- M. Hogan, T. Leonard, A. Kane,
- J. Ryan, J. Delaney,
- J. Shaw, M. Brophy.

REPLY.

GENTLEMEN.—Allow me to return you my most heartfelt thanks for your kind and complimentary proceedings on this occasion, as well as for the confidence and affection which you have ever shown me since I came amongst you. You give expression to sentiments which, whilst they cover me with confusion, knowing as I do how unworthy I am of your applause, nevertheless afford me a subject of joy and consolation, as they give a proof of your virtuous dispositions. I have it is true labored amongst you, but I must confess that the great merit of any success which may have attended my labors should be attributed to your ever ready and generous co-operation, than to any talent of mine. I accept of yours tokens of affection, which I shall always preserve as memorials of the lively faith of the Catholics of Peterboro. Continue in the good dispositions which I have witnessed during my short sojourn in this mission, and the Giver of every good and perfect gift will bless you and your children, both in this world and in the next. This is the sincere and fervent wish of a heart sensible of your kindness and devoted to your interest.

JOHN FARRELL, Pastor.

We read in the *Quebec Colonist* that a meeting was held on Thursday evening, the 8th inst., at the Hall of the St. Patrick's Catholic Institute:—

"To receive reports of Committees, appointed at a previous meeting, to collect contributions to a testimonial to the Rev. Mr. Campbell from the members of the St. Patrick's Congregation, to mark their appreciation of his valuable services, on the occasion of his departure to another sphere of action in his sacred mission. M. Mernagh, Esq., President of the St. Patrick's Catholic Institute, occupied the Chair, and Mr. Walsh officiated as Secretary. A Committee of the whole adjourned to the Presbytery, where an address and £150, the amount collected, were presented to the Reverend gentleman.

PERSECUTION.

To the Editor of the True Witness.

"Thou shalt not kill."

SIR—It is a humiliating reflection, to me at least, that so many thousand souls have been sent prematurely to their account, by the authority of the very men who, according to their own assertion, and that of their supporters, have been chosen by the Almighty to purge His Church of its errors. It is melancholy to find so many people in their eagerness to shew the superior excellence of their own system of "Reformation" viciously disposed to persecute, and kill if expedient, those who cannot enter into their views, for the time being.

I have been led into these reflections more immediately by the perusal of an article in the *Encyclopedia Britannica*, relative to the Glencoe massacre, which has made a stronger impression on my mind of its atrocity, than even the account of it given by Macaulay, although his is more ample in detail.

That horrible piece of judicial murder, as related by various historians, and as touched on by various commentators, is ugly enough, and the actors in that doleful tragedy are shown to have been infamously base enough; but to ponder upon it, as Macaulay describes it, cannot but grieve any honorable mind, that human beings should become such fiends incarnate; that Scottish officers, pretending to be soldiers and gentlemen; and that Scottish soldiers, pretending to be men, and not devils, should consent to become such cold-blooded assassins—as they were—of their unoffending and helpless brethren and sisters.

We have heard of the cruelties that Algerine, Moorish, and other pirates have exercised on their unfortunate captives; but of all such tales that ever came under my observation, none has ever paralleled in point of treachery, and cruelty, and baseness—meanness is too powerless a word—the horrors of that dreadful night wrought on the poor defenceless inhabitants of the lonely valley of Glencoe.

That treacherous, hypocritical, blood-thirsty scoundrel, William of Orange, whose infamous memory to this day is a bond of union to the manspirited wretches who use it as a means of mischief to their Catholic neighbors, may have helped to plan the details of the murder.—But what must we think of those Scottish officers of his government, the Earl of Breadalbane, who was so eager in instigating the King to sign the warrant for the massacre? which he did, aye, and countersigned it too. What are we to think of Sir John Dalrymple, Earl of Stair, who gladly took advantage of Macdonald's misfortune in being prevented by the snow from giving in his oath to the government within the time prescribed, by which he procured the warrant to murder Macdonald with the rest of his clan? What are we to think of Sir Colin Campbell, the Sheriff, who would fain have refused him the certificate; of Lieutenant Colonel Hamilton; of Campbell of Glenlyon; Lieutenant Lindsay, and others, claiming to be counted in the list of "honorable men," and also in the list of Christian soldiers? Well, when I die, it is possible I may get into the company of these Christian gentlemen; but if I do, it will be sorely against my will, and not of my seeking.—They were the meanest set of robbers and murderers that I ever read of, even in romance. Both officers and men pretended friendship to the unsuspecting clan. They were quartered on them for a fortnight, and kindly entertained by them, till the preparations were completed; and then commenced the work of death. These same Scottish officers and soldiers, who called themselves Christians, stole quietly, in the middle of the night, upon their sleeping victims; and men, women and children were shot and stabbed; or, escaping death in this shape, found it in the freezing cold of the hills to where, in the dark, they made off, nearly naked, when they heard the shots in their neighbors' houses; murdered for their hospitality, by their Protestant countrymen, who, probably, boasted of possessing a superior intelligence and piety, compared with the poor Catholics, whom they murdered with—"all their pretty chickens and their dams at one fell swoop!"

Yes, this horrible cruelty was perpetrated by Scotchmen on their own countrymen, for no other reason than that they were Catholics—that they worshipped God after the same fashion as did our ancestors of the glorious times of those great and good patriots—King Robert Bruce, and Sir William Wallace—whose wisdom and piety, and persevering bravery preserved Scotland from the crushing yoke and the debasing tyranny, which has been the fate of the Irish people.

But Protestant bigotry and persecution were not confined to the massacre of Glencoe. Our Covenanting ancestors had no sooner freed themselves from the control of their Episcopal brethren, than they formed the determination of preventing the Irish from securing to themselves also, the blessings of civil and religious liberty. They accordingly sent over several thousands of their countrymen, drilled and armed, to help to put down, and keep down, all attempts at freedom of conscience, and too well they succeeded.

"In religion, What damned error, but some sober brow Will bless it and approve it with a text, Hiding the grossness with fair ornament."

The Scotch, from the preaching of John Knox—from the time they first started into rebellion against the Catholic Church—seem to have acted as if they thought it their duty to persecute Catholics, and as if they had actually received a commission from the Almighty to plunder, burn and slay, when they get the chance, any one who professed to be a Catholic. For we find, when the struggle at Langside had placed Protestantism in the ascendant, by a perusal of the General Assembly's acts, that Priests and people had to worship in secret; and that when they were discovered, heavy pains and penalties were inflicted on them, even to banishment and death. That evil spirit of persecution is still called up as occasion offers itself for insulting, or grievously injuring a "Roman" Catholic, especially if an Irishman; in which case, a Scotchman can easily be found who will be glad to perform that office when he can do so with impunity. I am acquainted with but too many among my Protestant country folks, male and female, who hate the Irish, and who would not give a crust of charity to one of them;—who would go half a mile about, rather than leave them the amount of a copper in exchange for a purchase;—who are envious of the prosperity of Catholics, especially Irish, and would not faint away in grief to see their habitations in flames.

Now, this spirit—old as Cain at least—is called into being, and nursed, and watched, and matured by their firebrand preachers, until it blazes out into murderous attacks—into Gavazzi insults—into Orange processions—the object being to provoke retaliation and bloodshed.

Of course, not all the preachers who preach Calvinism, nor all who hear it preached, enter into this persecuting union; but by far the greatest portion of them do. While I am acquainted with many intelligent and religious Scotchmen, who care not a bodle what a man's religion is, so be he an honest man, yet, for one such, I am also acquainted with three the reverse. And, Mr. Editor, it was with the

view of addressing a sort of remonstrance, more in sorrow than in anger, to these people (for their minds have been sadly misled) that I have thus put pen to paper; and the reason that I feel so sore that Irishmen should have it in their power to complain of the persecutions they have suffered by the bigotry of the Scotch, is, that I am a Scotchman myself, and naturally ought to feel a little sensitive when our character for consistency is concerned. Moreover, these continued hostile manifestations of the spirit of religious bigotry must, in the eyes of the Hindoo, or the Musselman, say very little for the character of Protestantism, of which I, in my sin humble way, have so long been a zealous defender, protesting to the best of my ability against the right of any Christian, of any denomination whatsoever, interfering with, or persecuting any other man—Christian, Jew, or Pagan—on account of his religion. On the other hand, it cannot but raise the Catholic Church in the estimation of the disinterested and learned portions of the Heathen populations, when they observe that, notwithstanding all the detractions, all the contumely, all the injustice, and all the bloody persecutions her children have endured, she still maintains her ground in Christendom, and is even regaining it in many parts, where she had been long looked upon as crushed.

"As for the rest, to come to a conclusion"—to make a long story short, my brethren, I would like to wind up by just observing, that whether, after all, the Catholic "Kirk" is the true Kirk or no, or whether the doctrines of Martin Luther, or those of John Calvin, or John Knox, or John Wesley, or Channing, predicate truly God's law—or, indeed, for that matter, whether there be a God at all—as many of our learned Scotch philosophers, such as Davie Hume and Johnny Combs or whatever be his name, and others have hinted in no dubious terms—is a question whereon I, being no theologian, would rather decline venturing an opinion, seeing that that is no part of my present purpose; that being merely to remonstrate, or, as a Protestant, protest against the principle, that any Scotchman, nor any other fugacious free-thinker, should trouble his head with other people's spiritual business; but that he should confine himself in this respect exclusively to his own affairs. Although I have been taught from mine infancy that the Calvinistic Kirk of Scotland is really on the narrow way, yet I must say that I find very little narrowness about it, unless in the minds of most of its members; and I have been assured by some few Episcopalians, and a few Wesleyans, and Baptists, and Independents, and Swedenborgians, and Unitarians, and other sectaries, who have abundant store of Scripture texts at their tongue ends, that it is not the true and Mystic Body, but that their's respectively are so. I fear, however, they are but ropes of sand that bind most of the members to their respective kirks; for I have often had "opinions" breathed into mine ear in confidence, that shewed me as much. It was not many years since a respectable and, in his own estimation, rather an intelligent hearer—for I don't think he has ever yet received a morsel of the Bread and Wine—admitted to me that he "could na in conscience gang in wi' infant Baptism, seeing there was na warrant for't in Scripture;" and so his "bairns" remain without it, I believe, (I have means of knowing) even unto this day.

Well, hearing so many contradictory opinions on the subject of religion, as I have heard—one saying "Aye," when perhaps he should have said "No," and vice versa—"Aye and No, is no good divinity"—I have even come to the resolve, Mr. Editor, and beloved brethren, to profit by the Protestant principle of judging for myself in matters of Faith; and on my journey through this "vale of tears," avoid, as well as I can, jostling my fellow wayfarers; but rather, if I may, help them along. I will try to discover whether the many lights dacking before us, be not "lights to lead astray"—mere "Jack o' Lanterns," "Will o' the Wisp," or as we Scotch haemair classically yelped them, "Spunkies" which lead to darkness and the shadow o' death. I will ask, and no doubt receive, a light from above to see my way to my journey's end; to where Hindoo and Turk—Catholic and Protestant—true Faith or false Faith—persecutor and persecuted—Glencoe men and Orangemen—have hastened.

"The undiscovered country, from whose bourne No traveller returns."

And the thought of the scene that is to open upon us then, may well frighten from us all ideas or plans of persecution in this world on pretence of our regard for true religion. In this hope, O, persecuting party of my Presbyterian countrymen, I take leave to subscribe myself,
JOHN O'DONOVAN.

Montreal, May the Sixth.

REMITTANCES RECEIVED.

- Belle River, J. Martin, 15s; Pointe Claire, P. Kearney, 6s 3d; Pontiac Mills, D. McGrath, 5s; Boucherville, M. Ryan, 12s 6d; Belleville, P. P. Lynch, 6s 3d; Guelph, M. Doyle, 10s; St. Hugues, Rev. J. Daly, 12s 6d; Ottawa City, Thos. Morrow, 12s 6d; Warwick, F. N. Law, 12s 6d; Wellington, D. Henigan, 11; St. Monique, P. White, 12s 6d; Tyendinago, R. Kennedy, 5s; St. Hyacinthe, B. Flynn, 12s 6d; Quebec, D. Carey, 11 2s 6d; Do., M. Carroll, 10s; St. Sylvester, Rev. Mr. O'Grady, 11 5s.
- Per M. Heaphy, Kemptville—Rev. Mr. O'Connell, 12s 6d.
- Per Rev. L. A. Bourret, St. Anne de la Pocatiere—Rev. N. Doucet, 12s 6d.
- Per F. S. Bourgeau, St. Anicet—J. Curran, 6s 6d.
- Per J. Bonfield, Egansville—Self, 12s; T. M'Mahon, 11 5s 6d; G. Lapoluir, 12s 6d.
- Per D. P. M'Donald, St. Raphael—J. Kennedy, 12s 6d.
- Per P. Friel, Frielton—Rev. J. O'Reilly, 10s.
- Per J. R. O'Sheridan, St. Sylvester—Self, 10s; J. Carr, 5s.
- Per J. Doran, Perth—M. Doyle, 6s 3d; J. M'Eachen, 6s 3d; W. Mackay, 6s 3d.

Died.

In this city, on the morning of the 17th April, Lieut. Colonel Thomas Colman.—May he rest in peace.

BAZAAR FOR THE PROVIDENCE CONVENT.

This Bazaar, in aid of the funds of the Providence Convent, under the patronage of the MAYRESS, will be opened in the Hall of the MECHANICS' INSTITUTE, Great St. James Street, on TUESDAY, the THIRD OF JUNE; and will remain open for several days.

The doors will be opened each day at two o'clock in the afternoon. There will be, a well kept and abundantly furnished Refreshment Table, a table for lotteries, another with an elegant assortment of children's dresses, and a large collection of elegant objects offered to raffle. Every day, from two to four o'clock, there will be a raffle and lottery expressly for the children.

All persons desirous of contributing to this charitable work, are respectfully invited to forward their donations as soon as possible, either to the Directors, or to the Providence Asylum.

INFORMATION WANTED.

OF MICHAEL CLIFFORD, a native of Cork, Ireland, who left his native place a few years ago for the city of Toronto, C.W. Direct to the True Witness Office.

FOREIGN INTELLIGENCE.

FRANCE.

DEPARTURE OF PLENIPOTENTIARIES FROM PARIS.—Count Biul and Baron de Manteuffel took leave of the Emperor of the French on Thursday and on Friday they left Paris—the Count for Vienna, the Baron for Berlin.

The *Independence Belge* states positively that more discussions upon the Italian question have taken place in the conferences. At the last sitting, Russia and Austria maintained that every sovereign has the right to call in the aid of another power, and to retain that aid as long as she chooses, without consulting the wishes of other states. England and Piedmont maintained a contrary opinion, and so lively was the debate that Lord Clarendon, it is asserted, allowed an expression to escape him, when speaking of Austrian policy, which is not likely to find a place in the *procès verbal*. He described it as "an infernal policy."

The belief (says the *Daily News*) which we expressed on a previous occasion, that Count Cavour had not presented a formal memorial on the affairs of Italy to the assembled members of the conferences, proves to have been well founded. The count merely placed in the hands of the English and French plenipotentiaries a minute, which was read at one of the meetings. Conference has taken no action upon that minute; in fact, conference can and will do nothing in the matter.

The *Times* correspondent, writing on the 25th ult.:—"The desire of the French Government to conclude peace, the limited term of the armistice, and the absolute necessity of adopting a resolution before its expiration, compelled the Plenipotentiaries to leave several questions unexamined or unsettled, contrary, perhaps, to their intentions when they first assembled in congress. Not the least important of these questions is that of the Danubian Principalities, which, besides its intrinsic merits, preserves a paramount interest, having been the immediate cause of the war. Lord Clarendon will, no doubt, explain fully to Parliament the reason of this incompleteness, as well as the intention of the allied Governments with respect to the present and future condition of those provinces."

In addition to a French naval expedition which is fitting out to demand satisfaction from the Queen of Madagascar for injuries done to Frenchmen, there is a rumor (says the *Daily News*) of a smaller French flotilla being in preparation for opening communications with and seeking redress from the President of Paraguay, for acts of oppression inflicted on French immigrants.

The *Moniteur* says:—"All the despatches received from the army in the East agree in pointing out a very great improvement in the health of the army, and it may be hoped that the epidemic which during this long winter has committed ravages among our troops in the Crimea and in our hospitals at Constantinople will soon entirely disappear."

Despite these reassuring accounts, the Government has taken precautionary measures to avoid the return of our soldiers to France being a source of apprehension to the population. With this object in view, camps have been established not far from Hyères, in isolated localities, such as the islands of Porquerolles, of St. Marguerite, and Cavalaire. The troops will make a long or short sojourn, as the case may be; in these camps, and will not enter France until it shall have been ascertained beyond a doubt that there are no germs of malady among them.

BAPTISM OF THE IMPERIAL PRINCE.—A correspondence from Rome in the *Univers* states that the baptism of the Imperial Prince will take place on the 21st of June (the anniversary of the coronation of the present Pope), but it would appear from the following paragraph in the *Constitutionnel* that the 9th of June is to be the day:—"The baptism of the Prince Imperial (fixed, as already stated, for the 9th of June) will take place before the close of the session, so that the whole of the great bodies of the state will be able to be present at it. The six French Cardinals and a number of Bishops are to be summoned to Paris to receive the Cardinal from the court of Rome who is to be charged to represent the Pope as godfather to the Prince Imperial."

AUSTRIA.

The following is a letter of the *Times* correspondent, dated 20th ult.:—"Whatever pains may be taken to conceal the fact, it is certain that Austria is disappointed and chagrined at the result of the Paris Conferences. The policy by which that Empire has attained extension is familiar to the world in a Latin distich. That policy has been successful; but it is of a kind which is more characteristic of petty timid States than of a great Power whose daring ambition is half redeemed by the boldness of its conceptions and its acts. Austria has not varied for the last three years, and when the President of the Vienna Cabinet came to take his seat in the Congress, it was no doubt in the full confidence of reaping the fruits of a system which was not wholly treacherous, nor entirely loyal, but which, ever hesitating between friend and foe, kept nervously faithful to its own interests, as the needle, sensitive to the slightest breath, still turns, as it trembles to the Pole."

The *Gazette de Vienna* publishes a lengthy article upon the present attitude of Austria in the Italian question. This journal asserts, with emphasis, that the measures which Austria has taken in the Duchy of Parma had previously been approved of by France, and that the two powers, having common interests to preserve, have also a perfect understanding upon all points, and are determined to prevent the ambition of Piedmont, and the efforts of the national party, from disturbing the cause of law and order in the Italian peninsula. "England," says the Austrian journal, "which omitted to send her vessels to pro-

tect the fabulous constitution of Sicily, although she had guaranteed it, will take care also not to despatch one single steamer to the coasts of Italy to feed the *verve* of the London press. Under these circumstances, the guarantee against emissaries and *colporteurs* of subversive ideas, which Austria has established on the frontier of Parma, will neither affect the treasury of our empire nor increase its army."

ITALY.

The newspapers remark that at Turin no rejoicings have hailed the return of peace. Victor Emmanuel is at least so far sincere. It would have been like the rejoicings of a disappointed wrecker at the safe arrival in harbor of a rich vessel which had narrowly escaped the rocks. Count Cavour is in London, and reported to be in communication with the most extreme of the friends of revolution.—*Weekly Register*

FRUITS OF M. CAVOUR'S TEACHINGS.—The criminal statistics of the Sardinian States present a frightful increase in the more savage and deadly crimes; though, indeed, with our own London and English murder and poison lists before us, we can scarcely throw a stone at our neighbors. While Cavour was supposed to be declaiming against the Papal States and their misgovernment, the prisons of Turin held eight individuals condemned for deliberate assassination, and two others had been just executed; two others have been condemned for the same horrible crime, committed in one case on a lady, in the other on a priest. A short time ago a retired officer in Sassan, for a disappointment in marriage, murdered his fiancée, her father, her mother, her uncle, her aunt, and even the house servant. He was allowed to escape by some informality in his sentence. We have before us lists of such crimes, enough to crowd our columns. The Sardinians are visibly progressing certainly.—*Northern Times*.

At Genoa a report is current that a conference will be held, ere long, at Rome, to determine the future arrangements for Italy. According to this story, the ambassadors residing at Rome will take part in the conference, and England, not having a minister there, will be represented by Lord Normanby, who resides at Florence. A conference of a similar character was held in Rome in 1831.

A letter from Rome of the 13th April says:—"If the temporal affairs of the Holy See are not in a flourishing condition, the same cannot be said of its spiritual affairs. An improvement has taken place in its relations with Spain, Naples, and Russia. Those with Austria never were more friendly. The Holy See has received from some Greek patriarchs adhesions to the book of the theologian Psiriottis, entitled *The Eastern Church*, and a reconciliation is consequently expected. It will be one of the great results of the memorable war terminated by the Congress of Paris. The Czar renounces the projects of Peter the Great upon Constantinople, and is about to direct particular attention to the Asiatic side of his empire, where he may do whatever he pleases. The Greeks of Turkey and of Hellenia, relying no longer on the autocrat, may have listened to the suggestions of the emissaries of Rome, and taken into serious consideration the doctrines of the theologian of Scio, who desires their reunion with the Holy See. As respects the relations of Rome with Russia, it is certain that M. Kisseleff will arrive here with a project of concordat, now preparing in the Ministry of Public Worship at St. Petersburg. Ten Catholic episcopal sees are to be re-established in Poland and in Russia.—In the Ministry of Public Worship there is to be a special office for Catholic affairs, the director of which is to be in correspondence with the Secretary's Office of the Holy See. Strange to say, Rome experiences greater difficulties in coming to a good understanding with the King of Naples. The latter, like the Czar, wishes to be Pope, but only in the island of Sicily, and not in the provinces at this side of the Straits. The journal *Civiltà Cattolica*, the organ of the Jesuits, has been readmitted into the kingdom of Naples, where the animosity is no longer what it was three years ago, when the Neapolitan manifested the intention of seizing on the Papal principalities of Irenvento and Ponte Corvo, which are enclosed within the kingdom of Naples. The Emperor of Austria is expected in the course of the summer, and the Quirinal Palace is being sumptuously fitted up for his reception. It is also considered probable that the Emperor of Russia will undertake a journey to the west of Europe after his coronation and come to Italy for his mother, the widow of the Czar Nicholas, who is ordered to the South for the benefit of her health."

Another letter from Rome says:—"It appears to be decided on that it will be Cardinal Patrizzi who will proceed to Paris for the baptism of the Prince Imperial. His Eminence will, it is said, be accompanied by two Archbishops. The Pope will send a handsome dress for the baptism in a splendid box, which is now being manufactured for the occasion. He also sends a fine reliquary, and will add to the golden rose intended for the Empress, and which is generally sent alone, a magnificent gold cup enriched with precious stones."

Soon after the conversion of Mr. Oldham, a Novena was made at the Gesù, for the conversion of the Protestants in Rome. The first or second day, an American gentleman made his abjuration; before the end of the Novena two Germans did likewise; and the week after, several Englishmen were received into the Church. I heard of one or two every day for a week. In consequence of this great and speedy result of the Novena, another was instituted as a thanksgiving, in the church of St. Lorenzo, in Lucina, at the altar of the Heart of Mary. There was a Mass at half-past seven, and a Mass, Prayers, and Benediction at eleven. I remember that the good Bishop of Southwark used to say when he was thanked for any of his many acts of kindness, "Thanks are a mode for asking for more." His

Master no doubt will receive them in the same way, and give us more and more souls for our thanksgiving.—*Cor. of Weekly Register*.

THE HOLY SEE AND PIEDMONT.—A Paris letter, in the *Armonia* of Turin, contains some details relative to the probable reconciliation of Piedmont with the Court of Rome, which, however, must be received with reserve. It says:—

"Be certain of this, that a high personage sent for Count de Cavour, and said to him: 'Now that peace is concluded, Piedmont ought to think of effecting a reconciliation with the Holy See.' He then insisted on the scandal of a prolonged rupture of the kind now existing; spoke of the religious character of the house of Savoy; and dwelt on the necessity of dynasties remaining faithful to their tradition. Count de Cavour promised that Piedmont would open fresh negotiations with Rome provided France would act mediating power. A communication was immediately opened with Cardinal Antonelli in that sense, and that high dignitary replied by one of those letters which give a high idea of the good sense and straightforward dealing of the writer."

The correspondent from Paris says that he has been able to obtain an analysis of the Cardinal's reply, which was to the following effect:—

"It commences by thanking France for the solicitude which she manifested, and then proceeds to make a distinction between the two kinds of mediations generally seen in political affairs. The first enters into the very groundwork of the matters in dispute, weighs the reasons for and against, decides which party is right, and recommends the arrangements which ought to be decided on. The second kind consists simply in employing one's good offices, but without presuming to decide the questions in dispute. That being laid down, it was evident that the Holy See, in its difference with Piedmont, could not accept a mediation of the first description. The dispute did not regard political, but Ecclesiastical questions involving the doctrine and discipline of the Church. But on such questions the Holy See was the only competent judge. As to the second kind of mediation, the Holy See would see with joy France employing her good offices; but it was with Piedmont that she would have to act, since it was that power which up to the present time had thrown obstacles in the way of a prompt and equitable arrangement. The Holy See had always manifested the most conciliatory dispositions, as was clearly proved by the series of documents published by the Secretary of State's office, and which had up to the present time remained without a word of reply."

The letter then goes on to say:—

"The moderation of this answer was highly pleasing to France, and Count de Cavour himself was obliged to admit its perfect propriety. It is consequently in the sense mentioned by the Cardinal that will take place the mediation of France between Piedmont and Rome. In other terms, France will act on the cabinet of Turin to induce it to open negotiations with good faith and with the sincere desire to bring them to a successful issue. One of the first points will be to persuade Piedmont to recognize that Concordats are obligatory. It would be ridiculous, in fact, to negotiate a new Concordat, if Piedmont should persist in maintaining that Concordats do not bind the governments which sign them. Those who are not short-sighted see that an accord between Piedmont and the Holy See cannot be effected either with the present ministry or with the Chamber of Deputies now sitting at Turin."

RUSSIA.

The *Journal de St. Petersburg* of the 15th of April, publishes a despatch from General Luders, to the effect that since the declaration of peace the greatest friendship exists between the Russian and French soldiers in the Crimea.

The *Commercial Gazette* of St. Petersburg publishes the following letter, addressed by 12 English merchants of the port of St. Petersburg, to the Minister of Finances:—

"On the very first apprehension of the eventuality of a rupture between Russia and Great Britain, your Excellency deigned in the name of the late Emperor Nicholas, of glorious memory, generously to declare to the English merchants, that, even in case of war, their persons and property would remain inviolable."

"In consequence of the magnanimous views of the Russian Government British subjects domiciled in the Empire have, throughout the whole of the war, enjoyed not only perfect personal security and inviolability of their property, but also all the rights of export and import trade."

"To-day in the midst of the general rejoicing at the conclusion of peace, and the re-establishment of friendly relations between the Powers who were at war, we feel it a sacred duty to address to your Excellency the very humble prayer of placing at the feet of His Imperial Majesty the sentiments of our most profound and most respectful gratitude for the protection granted to us, and under which we have not ceased, during the war, to enjoy in Russia the same security and welfare as Russian subjects."

The Minister of Finance had the honor of communicating this letter to His Imperial Majesty, who deigned graciously to accept the expression of the sentiments it contained.

From the following recent anecdote we shall acquire a somewhat higher opinion than has been hitherto entertained of the Emperor's intellectual qualifications, and a confirmation of all that has been reported of his justice and discriminating goodness. It appears that at a dinner party in St. Petersburg, there had been a number of remarks made, and expressions used unfavorable to the Emperor, his measures, and more particularly to the peace. A complete report of all that took place, the name of the host, the names of his 15 guests, and the expressions used, was forwarded to the Empress Mother in an

anonymous letter. The Emperor, on receiving this document, from his mother, had the giver of the party sent for, and told him what he had heard of him and his friends, and asked for the names of all the guests assembled at his table on the occasion in question. This list of names included 16 guests, and that name among them that had not been found among the 15 named in the denunciation was, of course, that of the anonymous writer. This latter, a colonel in the Guards, was sent for, and the Emperor addressed him as follows:—

"You seem to have an inclination, as well as some talent, for service in the police force or the Gendarmerie; if you like to enter it you can; but the Guards is not the place for you. If, on the other hand, you prefer to leave the service altogether, you shall find your *carré* ready for you."

The giver of the party, however, came off with only a few words of reproof and warning from the Emperor.—*Times Correspondent*.

THE BRITISH ARMY.

(From *Times special Correspondent*.)

Camp before Sebastopol, April 11.

The preparations for the speedy evacuation of the Crimea are pressed on with rapidity and energy. Each division collects about 4,000 shot a day, and they are carried to Balaklava as fast as the means at our disposal—railway and land transport—will permit. It is stated that 6,000 Sardinians will be the first to leave, and the Guards will probably be the first English troops to quit the scene of their suffering, of their endurance, and of their glory. Alas! how many will lie here till the Judgment day! Who can tell how many have perished whose lives might have been spared—how many an unknown grave might have been untenanted—how many a life wasted which ought to have been saved to the country, to friends, to an honored old age! These questions may never be answered, least of all are they likely to be answered in Chelsea Hospital, where the very banners would fall with leaden weight upon the heads of those who would speak the truth that is in them. It is for the country to see that such queries shall not again lie in the mouths, even of the ignorant civilian. Heaven lets loose all its plagues on those who delight in war, and on those who shed men's blood, even in the holiest cause. The pestilence by day and night, the deadly fever, the cholera, dysentery; the incompetence, and stupidity, and apathy of chieftains; the strategical errors of great captains; culpable inactivity and fatal audacity,—all these follow in the train of victorious armies, and kill more than the bullet or the sword. The triumphant General is struck, as it were, by palsy in the midst of his ovation, and the applauding shouts of his soldiers are turned into revilings and execrations ere the pageant has run its course. But war has its rules. The bloody profession by which liberty is achieved or crushed—by which States are saved or annihilated, has certain fixed principles for its guidance, and the homœopathic practitioner in the art, or the quack, the charlatan, or the noble amateur, will soon be detected and overwhelmed in the horrors of ruin and defeat. Perhaps on no occasion has the neglect of the course of regular practice been so severely punished, even although in the end the object has been gained, than in the siege of Sebastopol. It is the first instance on record in which such a place has been taken by the mere fire of artillery; for it is admitted by the Russians that even if the assault on the Malakoff had been repelled they must have abandoned a place exposed in every nook and cranny to such a fire that the very heavens seemed to rain shot and shell upon them. We lost an army in establishing that fire, and we have not—(notwithstanding the honored words of Lord Palmerston, every soldier here feels what I say is the truth)—we have not added to our reputation—nay, we have not sustained it—in attacks of the 18th June and of the 8th September. And will it be said that because the particulars of those conflicts have been made known to the world, and because the daring, the devotion, the gallantry, the heroism of our officers and men have been displayed before its eyes, that the English nation has lost its military prestige? Would it have been possible, think you, to have concealed and slurred over our failures? Would it have been better to have let the story be told in Russian despatches, in French *Moniteurs*, in English *Gazettes*? No; the very dead on Calicut's hill would be wronged as they lay mute in their bloody shrouds, and calumny and falsehood would insult that warrior race, which is not the less Roman that it has known a Trebia and a Thrasymene. We all feel well that it was no fault of our officers or men that we did not take the Redan, and we can point to the trenches piled deep with our gallant allies before the Redan of Careening Bay and the Central Bastion, and to the Malakoff won without the loss of 200 men, and invoke the goddess Fortune! Alas, she does not always favor the daring; she leaves them sometimes lifeless at the bloodstained embrasure, before the shattered traverse, in the deadly ditch, and she demands, as hostages for the bestowal of her favors, skill and prudence, as well as audacity and courage.

Every statement made by the Russian officers in conversation concur in this, that we might have taken Sebastopol in September, 1854; that they were not only prepared to abandon the city to its fate, but that they regarded it as untenable and incapable of defence, and had some doubts of their position in the Crimea itself till our inaction gave Menschikoff courage, and gave him hopes of an honorable defence, which might enable him to hold us in check, or to expose us to the attack of overwhelming masses. They admit that their great error was the assumption of a simple defensive attitude after the battle of Inkermann, and they now feel that they ought to have renewed the attack upon our enfeebled army notwithstanding the terrible loss they suffered in that memorable action. It may be mere military fanfaronade on their part to put forward such an assertion, but one and all the Russians declare that they could have retaken the Malakoff under the fire of their ships, but that it had been clearly demonstrated since the fire opened on September 5th, that it would be impossible to hold the south side under the increasing weight and proximity of the bombardment. "It was a veritable butchery, which demoralized our men so far as to make them doubt the chances of continuing the struggle. We lost 3,000 men a day. No part of the city was safe, except the actual bomb-proofs in the batteries. We were content to have beaten the English at the Redan, to have

repulsed the French at the Bastion of Careening Bay (the Little Redan), the Gervais Battery, and the Bastion Centrale, and to leave them the credit of surprising the Malakoff; but even had we held it, we must soon have retired to the north side, and we had been preparing for that contingency for some days." Such was the speech of one of their Staff to an officer of high rank in our service. There is a long song on the incidents of the war very popular in the Russian camp, in which Prince Menschikoff is exposed to some ridicule, and the allies to rigorous sarcasm: Menschikoff is described as looking out of the window of a house in Bakshiserai, and inquiring for news from Sebastopol, and courier after courier arrives and says, "Oh! Sebastopol is safe." And what are the allies doing? "Oh! they are breaking down the houses of Balaklava and eating grapes." The same news for a day or two. At last a courier tells him the allies are cutting twigs in the valleys, and that they are digging great furrows three-quarters of a mile from the place, but that they are afraid to approach it, and that the ships have begun to fire on them. "I declare they are going to besiege it," says he, "and if so I must defend it." And so he sends for his engineers, and they at first think the allies must be digging for gold, misled by ancient traditions about the mines, but at last they make a reconnaissance, and finding that the allies are really making distant approaches, they say, "Why will we have time to throw up works too?" and so they draw up their plans, and Todleben says "Give me five days and I'll mount three guns for their two;" and Menschikoff dances and sings, "Ha, ha! I've saved Sebastopol!" The Russians were astonished at their own success; above all, they were surprised at the supineness and want of vigilance among the allies. They tell stories of their stealing in upon our sentries and carrying them off, and of their rushing at night into our trenches, and finding the men asleep in their blankets; they recount with great glee the capture of a sergeant and five men in daylight, all sound in slumber, (poor wretches, ill fed, ill clad, and worked beyond the endurance of human nature), in one of the ravines towards Inkermann. Among many stories of the kind which I have heard, one is remarkable. When the attack on Inkermann was projected, it was arranged that one strong column of men, having crossed the bridge of the Tchernaya, near the head of the harbor, should march along the road which winds up above the quarries ravine, and which leads right upon the ground then occupied by Evans's Division, but this was conceived to be the most daring part of the enterprise, "as no doubt strong pickets would be posted on that road, and guns commanding the bridge, or flanking the road, would be placed behind the scarps, and these guns would have to be taken, and the pickets and their supports driven in." "Judge of our astonishment when we found no scarps at all and not a single gun on this point." Our General cried, as he gained the level of the plateau without a shot being fired, "We have them—Sebastopol is saved!" The bridge was not repaired for the passage of men and guns till it was some time past 5 o'clock in the morning of the 5th, and the men did not begin to repair it till after dark on the preceding evening.

But, after all, we may have been saved by the very imbecility of our leaders. When the conflict before Sebastopol assumed such gigantic proportions it became the war itself. The armies of Russia were absorbed into it, and perished in detail. Had we taken Sebastopol at the outset, we must have been prepared, with our small army, to have met those corps d'armee which lost tens of thousands in their hasty march to relieve the place, but who, in the event of its capture, would slowly have closed around us, and the same incapacity which stood in the way of reaping the fruits of our coup-de-main in attempting the Crimean expedition, might have led to more serious evils in a protracted campaign in the open field, against a numerous and well-handled, if not a daring enemy. Success has indeed been obtained but its cost has been great. What is to be said now if much of that cost can be shown to have been a gratuitous outlay of time and money? To me, next to the grave yards, now verdant oases in the dark plateau, the most melancholy and significant object is our old parallel opened against the Malakoff, which the French took from us and adopted as the basis of their attack in the spring of 1855.

One of our officers had a long and interesting conversation with a Russian officer of some rank on the subject of the conduct of the war, and as it is worth while to hear the opinions of even one of the enemy on such a subject, I may be allowed to repeat his gossip. There were few troops of the line in Sebastopol when we marched upon Balaklava, but there were the marine equipages, numbering about 8,000 men, the garrison artillerymen, and invalid battalions, and some volunteers, in the place. The Battle of the Alma had produced such an effect on the inhabitants that there seemed to be no chance of offering the allies a resistance, and the fall of the town was regarded as certain. The Russians, however, meditated a great revenge; and knowing the strength of our army and that it could not hold the heights and storm the town at the same time, they intended, according to this officer, to have taken the very plateau on which we are now encamped, and to have fallen on our troops while we were disorganized by our success, and to have got them between the fire of the Russian shipping, of the northern forts, and of the field artillery outside the place. At first they could not understand the flank march to Balaklava, except as a manoeuvre to escape the fire of the north forts, and to get at the weak side of the city, and for three or four days they waited uncertain what to do until they learned we were preparing for a siege. It was then—that is, about five days after we appeared before the place—that they commenced their works. Men, women, and children labored at them with zeal, and for the first time a hope was entertained of saving Sebastopol, or of maintaining the defence till the corps d'armee destined for its relief could march down to raise the siege. The same officer further stated that, on the 9th of September, he was in command of the advanced posts at Mackenzie, and that his orders were "to fall back and retire with the guns on the appearance of the enemy in force." He declares that the Russians were astonished at our inactivity, and that they expected a general offensive movement as soon as we had obtained possession of the south side.

No intelligence has been received respecting the future destination of the troops, and the officers of each regiment are busy in conjecturing their probable routes from the Straits of Gibraltar. The belief among many is that their regiments will go to Canada. The sanitary state of the army continues to be wonderful.

In one regiment, 700 strong, there were only two men on the sick list early this week. Returns have been called for, which will show a frightful contrast to this state of things during the terrible winter of 1854, 1855. In some regiments of the Light Division, in addition to the results of sickness, it will be seen from these returns that 20 officers and 700 rank and file have been put hors de combat out of a strength of some 28 officers and 800 rank and file in the course of this campaign. The Russians admit their losses to have been prodigious, and there can be no question that they have the most unsound and sickly army in Europe. All past campaigns prove the fact. The dirty habits of the men may account in some measure for the mortality in their camps.

THE ENTENTE CORDIALE.—Louis Napoleon is becoming unpopular in London. "Our august ally" has been far too successful to please the generous Great Briton, and so the English Journals are already permitted to attack the Man of Destiny in the most sensitive direction. The Times croaks like a screech-owl over the future of the Imperial infant, and Punch follows in the wake with a shower of his witless witicism. On the other side there seems to be no love lost. The supreme contempt which Louis Napoleon was always known to have entertained for the Great Briton has rapidly ripened into detestation, it appears: "The fact has become too palpable to be any longer concealed," says the Morning Advertiser, "that there is a deep and rapidly extending feeling of hostility towards this country on the part of the people of France." There it is. The language is not ours. It is the plaint of a very great British Journal—and a particularly touching plaint too—though, we confess, we cannot weep "tear for tear" with our lachrymose contemporary. Ireland will endure the rupture of the entente cordiale with philosophic composure.—Kilkenny Journal.

POLITICAL ILLUMINATIONS.
(From the Press.)

All parties being now actively engaged in preparing for the approaching illuminations, any information upon the subject has general interest, and we are happy to be able to subjoin a list of some of the devices which will be exhibited by distinguished individuals:—

The Chancellor of the Exchequer—A Budget in gas, with the inscription, *Tax Vobiscum*.

Sir Benjamin Hall—A Baronet's "Hand," in red lamps, with the motto, *Excelsior*.

Mr. James Wilson—A transparency, representing a Hat with the legend, "All round my Hat I wear this week's Economist."

Sir Joshua Walmsley—A device, showing a farthing candle, extinguished.

Mr. W. Williams—A view of Hampton Court Palace, with a Lambeth jackass kicking his heels against a lady's door.

Mr. Labouchere—A very elegant transparency of the Sun that will not set upon the Right Hon. Gentleman's dominions, and of the Colonies that will not stand his interference.

Mr. Ewart—A device of new patent Gallows, for the reformation of criminals, instead of their execution—the culprit is hung by the waist, instead of the neck, while a lecture is delivered to him.

Mr. V. Smith—A Coronet, and the motto, *Ver-non semper virot*. (Vernon will be always rather green.)

Mr. F. Peel—A remarkable Tapeworm, in red lamps.

Mr. Miall—An allegory. Dissent presents her favourite child to Britannia, saying, "I give you my all." Britannia replies, "Thank you for nothing."

Mr. Bower—A great spoon—motto, altered from Shakespeare, "There's not much matter in these Conventities."

Lord John Russell—A transparency. The Genius of the British Constitution, supported by Reform, and attended by Appropriation Clauses, Kicks, Tests, and Corporations, and leads the Jew into her Temple, while Education guards the door, Diplomacy watches the outposts, and the City of London, sweetly smiling, congratulates her Member upon his having done it all on his own hook.

Lord Panmure—Device representing a kind uncle watching over an affectionate nephew—motto, "Take care of Dowb."

PUNCH ON HEADACHE.—The female headaches are innumerable, but they arise principally from vexation and disappointment. They may be divided into 'nervous' and 'sick' headaches. The nervous is irritable, and cannot bear being spoken to; the sick is despondent, or sulky, and bursts into tears at the least contradiction. An unpopular visitor, brought home accidentally to dinner, will produce an alarming attack of headache, and the symptoms that successively follow are instant loss of appetite, deafness, peevishness, hysteria and finally a precipitate retreat to the bed room. The poor servant feels the effects of the headache as much as any one, and do not stop in the room longer than they can help. These unfortunate headaches are very frequent about that time of the year when every one is, or is supposed to be, out of town, and do not cease until the patient has been carried to the sea side for fresh air. The milder forms will vanish upon the application of a piece of jewelry; or if the forehead is wrapped up in a new shawl, it is astonishing with what rapidly the pain disappears. Sometimes a shifting of the scene is requisite, and thus a box at the opera has been known to produce an instantaneous cure, even when the headache in question has been of the most stunning description, and the opera played his been one of Verdi's!

Dr. Franklin's mode of getting nearly all the pleasure of a sleigh ride, without its expenses and trouble, has certainly some sense in it. He recommended to those who could not well afford the expenses of a real sleigh ride, that you sit in the chimney corner, put your feet in a tub of very cold water for half an hour, and jingle the dinner bell all the time. Close your eyes at the same time, and imagine yourself flying along the road at the rate of twenty knots an hour, and you thus have a cheap, funny and tolerably distressing sleigh ride.

On a late excursion up the Mississippi, a gentleman in the wash room said to the captain of the boat: "Can't you give me a clean towel, captain?" "No," said the captain, "more than fifty passengers have used the towel there, and you are the first one that said a word about it!"

THE LIVER PILLS.
The Liver Pills of Dr. McLane were first used by him exclusively in his own practice. So efficacious were they in all cases of Liver complaint, that they became famous, and attracting the attention of the medical faculty, passed into general use. They act with great certainty and regularity; the patient almost immediately feels the dispersion of his disease, and is gradually restored to health. With some the effect is almost miraculous, frequently experiencing immediate relief, after having for months resorted to drugs and medicines of another description, in vain. Diseases of the Liver are very common in this country, and are often frightful in character. Those who experience any of the premonitory symptoms of this dangerous and complicated disease, should at once procure a box of Dr. McLane's Pills, and perhaps, thereby, be saved a world of misery.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 38

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THROUGHOUT THE YEAR.
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Removed to No. 4, Bleury Street;
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HAVE JUST RECEIVED, DIRECT FROM PARIS,
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N.B.—Last Year's DRESSES at Half Price.
Terms—CASH, AND ONLY ONE PRICE.
May 9.

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BY MRS. SADLER.
JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. SADLER, author of "Willy Burke," "Alice Riordan," "New Lights, or Life in Galway," &c. &c.; 12 mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7 1/2.
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BRASS CASTINGS OF EVERY DESCRIPTION.
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MONTREAL MODEL SCHOOL.
THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets.
Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.
No Teachers are or will be engaged except those thoroughly competent, and of good moral character. There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics.
The French department is conducted by Mons. P. Garnot.
On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct. For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.
W. DORAN, Principal,
Member of the Catholic Board of Examiners.
Montreal, March 13, 1856.

INFORMATION WANTED,
OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Borromeo Street, Montreal, C.E.; or at this Office.
Toronto papers will confer a favor on a poor girl by inserting the above.

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DONNELLY & CO.,
BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line,
in the House formerly occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROUSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS,
at as low a Price, and in as good Style as any other Establishment in this City.
An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere.
All Orders punctually attended to.
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Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates.
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WHOLESALE AND RETAIL,
D. CAREY
IS NOW RECEIVING, and will continue to receive, a splendid assortment of
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Consisting of BROAD, BEAVER and PILOT CLOTHS, CASSIMERES, DOESKINS, TWEEDS and VESTINGS.
Constantly for sale, an extensive and general stock of FASHIONABLE READY-MADE CLOTHING,
Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.
IMPORTANT NOTICE!
The services of RANCOUR, the celebrated CUTTER, having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit, will characterize the Custom Department.
September 20.

REMOVAL.
THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his HORSE-SHOING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOING BUSINESS as heretofore.
Feb. 15, 1856.
JAMES MALONEY.

EMIGRATION.
PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.
Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.
These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal.
Dec., 1854.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per bush, per lb, etc.), and prices for May 15, 1856.

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