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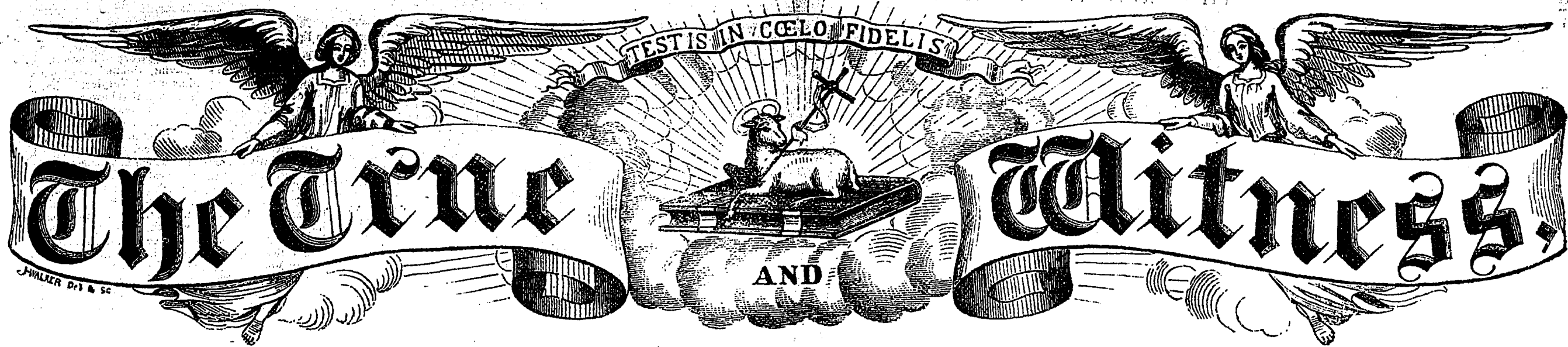
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, DECEMBER 5, 1856.

No. 17.

REV. DR. CAHILL,

ON ENGLISH PROSELYTISM ON THE CONTINENT.

(From the Dublin Telegraph.) Ballyroan Cottage, Nov. 5, 1856.

Those who read the journals of Austria, Italy, France, Spain, &c., cannot fail to observe with feelings of surprise, the continued efforts made in these countries by the Bible societies of England to ridicule and malign the Catholic creed, its institutions, and its clergy. And the next idea which awakens additional astonishment is the toleration and the patient endurance of the Catholic states, in having borne this malignant nuisance during the last forty years. The clear cause of this conduct on their part was—firstly, the unsettled state of these countries after the first French revolution; and again, although they might desire to expel or silence these emissaries of revolution and infidelity, they feared in their weakness to rouse the anger, and provoke the hostility of England. The English Protestant church alone, with all its wealth and intrigue, could have never succeeded in establishing itself, or publishing its calumnies in any Continental Catholic city; but all the English embassies were filled with the men of Lord Palmerston's own ideas; and from Lord Minto down to the lowest attache—down to the very messengers and servants, they were all animated with the spirit of Russell, Drummond, and Roden, towards every thing connected with the faith and the name of Catholic. These organized Embassy staffs located at the various Catholic courts, living in the midst of the discontented, the rebellious, and the immoral of the various cities, having the command of tens of thousands of pounds sterling (voluntary English contributions), and aided by the unceasing power of the entire British press, it follows that no calculation, however exaggerated, can set down the just amount of the mischievous influence of these bodies so banded together, both in undermining the principles of faith, and in weakening the allegiance to the throne. Any one who wishes to ascertain the value and the truth of these statements, can consult the English Blue Book for the years 1846, 1847, 1848, and 1849, and he will there read the names of Ambassadors selected and commissioned, at the various Courts, combined with the same malice, as the Orange confederacy of '95, and professing in their despatches and their entire official character, an undisguised opposition and hatred to the Catholic faith. In the ordinary course of human events, this malicious aggression on the creed and throne of other nations must awaken public distrust in our ambassadors; hatred towards the British Minister who would commission such servants; and revenge towards the monarch and the nation which, under the appearance of friendly relations, were the most treacherous foes; and which could take a treacherous advantage of its official position to hatch political revolution, and to inculcate the doctrines of English infidelity. The Catholic Courts of Europe have had the experience of forty years of this English propagandism; and they are, therefore, at this time, perfectly acquainted with the policy, the motives, the aim, and the stratagems of the British Cabinet under the circumstances referred to. This accurate knowledge of the schemes advanced and matured by Lord Palmerston is now the security of Catholic Europe against this anti-Christian confederacy; and when we add to this advantage the imperial protection which France spreads over religion in the neighboring countries, one may, with perfect confidence, prophecy the total failure of English proselytism and revolution; and with the same certainty equally foretell the triumph and advance of Catholicity over the entire European Continent. The following extract from "the Record," and written from Fontainebleau, will illustrate the two positions here put forward, namely, the revolutionary infidelity of the English Bibleicals, and again the prompt firmness of modern France in crushing English Souperism:—

The following is the Sous-Prefect's reply, dated Department of Charente Inferieure, Sous-prefecture of St. Jean d'Angely, Sept. 11, 1856. "A Monsieur Doine, Pasteur Protestant a Matha. "Monsieur—You have addressed to Monsieur le Prefect a petition for the authorization of Protestant meetings at Seigne. The Prefect, by a letter dated 23th September, informs me that the meeting in question being, as it appears, likely to disturb the public peace, and be productive of ill-feeling and disorder in the village—independent of which there does not appear to exist any real or serious necessity for them—has, in consequence, decided that the authorization petitioned for shall not be granted. (Signed) "Le Sous-Prefect VILLEREAU."

"Troyes, October 13, 1856. "Very dear Brother—I left you this morning rejoicing, little supposing that had news awaited me on my return home; but I am not cast down, for I know that the Lord will not abandon His people. Last Friday the Commissary of Police called upon Monsieur Thomas to inform him of a fresh interdiction by the Prefect at Estissac. M. Thomas informed me that twice during the week the Prefect had sent for me, and, as I was still absent, he had at last written to me; the letter was lying on my bureau; I opened it, and read the following:—

"Troyes, October 11, 1856. "Monsieur le Pasteur—I permitted, at your request, that you should give instruction to a dozen children at the village of Estissac, whom you desired to prepare for confirmation. This instruction, I understood, was to be given quite privately. I hear, however, that meetings of eighty persons and upwards are continually taking place, and that you are thereby eluding, those administrative measures to which the Protestant Association of Estissac has given rise, and has become subject to. I therefore hasten to inform that I have given orders to the Commissary of Police of Estissac to prevent all further meetings that parish; and I have to request you, Monsieur le Pasteur, to attend, as far as you are personally concerned, to the above prohibition. (Signed) "BELLURGY DE GRANVILLE, Prefect."

What Irishman does not see, that the same Soupers who have disgraced the Protestant name in this country, carry on the same profession of calumny and offensiveness in France? They provoke the same feeling of hatred amongst the French; urge the public indignation to a violation of the peace; and compel the French authorities to withdraw from these incendiaries permission to preach, in view of the popular excitement, which their insults and lies are likely to produce. And this official prohibition takes place in different towns of the kingdom; a fact which proves that slander is not confined to one emissary, or one place, but is part of a system, universally adopted by these Proselytisers, wherever they appear. If further evidence were wanted to prove the character of England (as stated) on the Continent, we have that proof in an article from a high and influential journal, which represents French feeling, and speaks French sentiments, perhaps more generally than any other organ. We have in the article above quoted, at once the charge against England, and the verdict of France. The extract is taken from the Gazette de France:—

"The conduct of England since the cessation of the Crimean war affords a subject of profound reflection to the civilised world, and it is impossible that France, in remarking this conduct can refrain from casting a bitter glance at the past. But let us first examine the present. How is it that Europe does not enjoy at this day that perfect security, that confidence in the future, which should have followed the conclusion of a peace procured by the moderation of France and the resignation of Russia? This is caused alone by England, who entered the Congress of Paris without attempting to disguise her disinclination, and was to say compelled by the unanimous will of the Continental nations. She therefore, in taking part in the pacific conferences, spread the seed of war and revolution. The fault of our merchants and capitalists has been to have trusted England. It may be affirmed without contradiction that, if England had not stirred up the embers of the conflagration which ravaged Italy in 1848, if she had not supported Austria in the indefinite occupation by that power of the Danubian provinces, in order to be justified in occupying the Black Sea with her own vessels, Europe would at this day enjoy profound peace. Thus one nation has arrested the development of universal civilization, and obstructs the expansion of wealth and the welfare of the working classes."

Here is the opinion of Frenchmen in reference to England; here, for the first time, the Continent is beginning to brand Great Britain as the public disturber of Europe. Spain has already broken all political connexion with her; Naples defies her; Austria challenges her to man "the hundred guns on the tower of Allessandre," which she aided in purchasing for the church-plunderer, Victor Emmanuel of Sardinia; and France, in the castigation just quoted, charges her with being a revolutionist, the opponent of social progress, and the enemy of the working classes.—Ireland could at this passage lift her mourning, widowed voice and add to the charge of the French journal the new indictment, namely, that she is not only the enemy of the progress of the Irish workingman, but that she has within the last ten years (in addition to all her former persecutions) banished the poor Irish children in hundreds of thousands, starved and killed them in tens of thousands, and in order to trample out the last expiring embers of human feeling from this martyred race, she hires, commissions, and pays the most degraded outcasts, perjured apostates, to cast filth on the tombs of these faithful dead, and to insult in broad day, and under the eye of public scorn and burning shame, the very last and dearest feelings of the persecuted living. France, brave France, now reads our journals, feels our persecutions, and publicly brands England as the enemy of European progress and of the working classes. If the entire Irish press, with its superior talent and accurate knowledge, supplied France with weekly and daily data of our trials and persecutions, England would quail before the universal exposure of her cruelties and her insults towards Ireland.

Already a combination, although fortuitous, has taken place throughout the south of Europe, against England; it is a reaction which bids fair at the end of ages for the humiliation of the most heartless nation known in the pages of history. The entire Continental press has administered a new dose to the Times and its coadjutors, which it has been compelled to swallow in half-smothered resistance: the Queen of Spain has, by an order in council, expelled the English journals from the kingdom; the walls of Naples are

covered with placards and gibes about the two missing bombarding fleets; the police of Vienna have warned the correspondents of the English press that on the first appearance of their old calumnies of '47 and '48, they shall be forthwith arrested, their papers forfeited, and themselves expelled the country. France speaks for herself in the extract quoted; and thus the day has at length arrived when the anti-Christian policy of the English Cabinet has met its just reproach in the expressed censure of the most powerful and civilised States of Europe.

A new element in the humiliation of England is about to be introduced into the Spanish monarchy. Russia never acknowledged the legitimacy of the present dynasty; she broke off all diplomatic relations with Spain, when the repeal of the Salic Law expelled Don Carlos from his right to the throne; and from the year 1833 to the present hour the Cabinet of St. Petersburg have viewed the present Spanish Queen as a usurper, and have treated her Cabinet and Cortes as a band of plunderers and assassins. The Russian policy, it is said, will be reserved; those who have the best opportunities of being rightly informed, assert with confidence that Russia will renew diplomatic relations with Spain; and hence, with France on one side, and with Russia on the other, we may soon, very soon, expect to hear that the mischievous influence of England in Spain and in Portugal will have entirely ceased. The Russian policy, it is said, will be reserved; those who have the best opportunities of being rightly informed, assert with confidence that Russia will renew diplomatic relations with Spain; and hence, with France on one side, and with Russia on the other, we may soon, very soon, expect to hear that the mischievous influence of England in Spain and in Portugal will have entirely ceased. The writer of this article has already placed before the public the facts which now form the theme of the Continental journals; and he has prophesied six years ago, that the conduct of England had only to be thoroughly known and published in order to awaken public indignation, and to pursue English Souperism with universal reproach. The future historian will record the fact—viz., that the infidelities of the Protestant church, the proselytising mania of Palmerston, Minto, and the family cabinet added to the interminable calumnies of the English press, have all united to rouse the anger of Europe, and to humble and degrade England. Her proselytism will wither the laurels of her former fame: and she will lose more by the rancorous bigotry of Palmerston than she has gained by the military genius of Wellington. The part which England now plays in Sardinia will add fresh materials to her rapid decline: she joins Victor Emmanuel, the confiscator of Church property, the annihilator of the Pope: the Italian revolutionist. What must be the desperate tenacity with which she clings to her mad scheme of proselytism, when she stands in opposition with a standing army of three hundred thousand men, when she encounters the hostility of all the good and the virtuous of six Italian States, numbering a population of twenty millions of souls; and when she supports a petty state of four millions population in a career of persecution and plunder.—But England has failed in her last scheme: the withdrawal of her Ambassador from Naples is a mere sham to cover her retreat; her fleet at Malta is a flourish of trumpets to pretend a hostile attack; but the public sees through the hypocrisy of Palmerston, that this demonstration will end in a bottle of smoke. France goes a small way in this sham sea-fight: but it is only to expose in fuller relief the wicked policy of England, and by this exposure to gratify his imperial and known contempt of her infidel policy. Nations argue for a long time before they come to blows, and some few months will tell that the interchange of diplomatic notes and that the removal of embassies do not mean such a political rupture as would call armies and fleets into active service. England has been disgraced in the Crimea: she is now overreached by France in Italy: and a very short time will prove that her prestige as a first-rate power and as a nation of public truth will have passed away. The only place where the efficiency of her Church and the perfection of her Gospel can be tested is the kingdom and the metropolis of England: and judging by this criterion, she has failed in these two positions: and in these respects she stands in a lower scale of public crime and of Christian worship than any other denomination of Christians on the face of the earth. Her scientific poisonings, brutal murders, child-killing, and gross immoralities, are now proverbial through all the world: her churches are deserted on Sundays by the working classes: her cities and towns are avowed masses of acknowledged infidels, while her Gospel and her Clergy present an example of incongruities such as have made the nation what it is, a working class of the most degraded vice, and an aristocracy without any fixed form of worship, without any decided principles of faith.

D. W. C.

THE LIFE OF ST. VINCENT DE PAUL. BY HENRY BEDFORD, M. A. (London: Burns and Lambert; Dublin: James Duffy, &c.) There is, perhaps, no saint of ancient or modern times who has left behind him such widespread traces of his zeal and sanctity as St.

Vincent de Paul. Wherever Christianity is known his name is familiar; and in every country his living and active works are still, as it were, perpetuated and multiplied. He has left us the Vincentian Fathers of the Mission, to carry the spirit of religion into every town and hamlet, converting sinners, and kindling the fire of piety where coldness and indifference have prevailed: he has left us the Sisters of Charity to tend the sick and relieve the poor, and comfort the afflicted, to convert the sinners, too, by their example, and to make religion amiable in the eyes even of unbelievers by the angelic duties which they perform; out of his mission has also sprung the inimitable society of laymen which bears his name—a society spread over the whole Catholic world, which carries out some of the most striking characteristics of his pious labors, being, in fact, the most perfect and wide-spread organization of charity which has ever been; and, similar to it, and from the same origin, is the Ladies' Society of St. Vincent de Paul perpetually at work in the midst of us with the most singular ubiquity and efficacy, so that the holy founder of all this vast net-work of charity which appears to cover the face of the earth, would seem never to have died at all. Yet, with so many things to remind us everywhere and every day of St. Vincent de Paul, how little do the public in general know about his history—how very little in proportion to the interest which that personal history should excite! Many very slight sketches of it have, it is true, found their way into the hands of Catholics, in books of piety and in the general Lives of the Saints; but a good, comprehensive biography of this holy man was much needed, and it is that which is now offered to the public in the little volume of which we have quoted the title above. Now that such a book has appeared we have no doubt that its value will be quickly appreciated. It is not only as a work of a most edifying character that it will be esteemed, but as a production of much literary merit, and as an extremely interesting account of a most critical and melancholy period in the religious history of Europe. But how could the period be a melancholy one which produced St. Vincent de Paul? So will the reader be apt to exclaim when he has perused the volume; and after all the deplorable state to which Gallicanism reduced religion in France, as described in this book, and as so graphically delineated in the preface to it, which we perceive by the initials is from another hand, the results of St. Vincent's mission, which arose in the midst of the desolation, will least exemplify the wonderful way in which the Disposer of all things out of evil can bring good.—The following extract, describing the first mission of the Vincentian Fathers in Ireland during the lifetime of their holy founder, and the interest which St. Vincent himself took in Ireland, will be gratifying to our readers. After briefly referring to the state of affairs in Ireland during the mission here of the Papal Nuncio, Rinauciani, in 1645, and a passing allusion to the scenes of rapine and bloodshed which marked the course of Cromwell's army in Ireland, the author thus proceeds:—

"One incident alone affects our narrative, and that brings us to Limerick. To that city had most of Vincent's missionaries betaken themselves, when, after a dangerous passage from St. Nazaire, at the mouth of the Loire, they reached Ireland. The holy company consisted in all of eight fathers, of whom five were of English or Irish birth; some went into the diocese of Cashel, but the rest, as we have said, repaired to Limerick. It was at the latter end of the year 1646 that they entered upon their missionary labors; and the result was such as to surprise the fathers, though not greater than usually attends similar efforts among this devout people. The nuncio found time, amid the distractions of the civil war, to give his sanction to their work, and to recommend it as a model alike for bishops and priests, and these gladly availed themselves of his blessed influences. They were the first to present themselves to make a general confession; and by their example led on their flocks to a profitable use of the boon which Vincent had sent them. The disorders of the times had driven the countrypeople into the towans; and such were the crowds which beset the confessionals that persons had to wait whole weeks before they could obtain admission. Those were, indeed, no ordinary times; the spirit of persecution raged with a violence which had scarcely been known before, even in that land of persecutions. And with that evil spirit rose the devotion of the people. The fury of the regicides turned with redoubled force upon the Catholics, who had dared to proclaim the son of their victim as king; and the missionaries found their occupation to be like that of those who, in the days of the early persecutions, prepared Christians for martyrdom. As with the people, so with the priest, not one of those among whom the missionaries labored deserted his flock. Violence or death alone could separate them. "But while their labors extended throughout the diocese, their chief exertions were directed to

the city of Limerick itself, where was the stout-hearted bishop, Edmond O'Dwyer. And well was it for Limerick that it had its bishop within its walls; for stout hearts were especially needed at that day, not only to bear up against the terrible sufferings which the faithful had continually to encounter, but to keep to the rugged path of duty those whose courage might be tempted to waver amid such severe trials. The good bishop was never missing, whether at the council board or the altar; ready alike to give his voice for the defence of the city against the Independents, and to minister at the death-bed of the plague-stricken famishing soldier. Ireton, Cromwell's stern son-in-law, was at the gates, and faint hearts trembled and talked of submission; nay, when the bishop threatened excommunication against the traitors, human weakness made some despise the threatened penalty; but the negotiation failed, and the siege proceeded. Pestilence raged within the walls, and that so fatally, that no less than eight thousand of the inhabitants were swept away by this cruel malady. Many tried to escape from the city; but the brutal general threatened to shoot any who should attempt to come out. He actually seized three or four, whom he ordered for execution: and others he caused to be whipped back into the town. One of these poor creatures thus condemned to be hanged was a young girl, the daughter of an old man who was of the number driven back. The father prayed to be allowed to die in the place of his child; but the prayer was rejected.

"Thus the siege continued till the end of Oct., 1651, when a traitor, Colonel Gennell, who had before betrayed the pass at Killaloe, and then taken shelter in Limerick, conspired with others, and treacherously admitted the enemy at one of the gates. The city being now invested on both sides by a numerous army, which had just received a reinforcement of 4,000 men, the brave Hugh O'Neill and his garrison were constrained to accept articles of surrender. Ireton excluded by name from the benefit of pardon those who had been foremost in the defence; among these were O'Neill, the Bishop of Limerick, and the Bishop of Emly. The first had a narrow escape. Ireton tried him by court-martial, which condemned him to death; some of the officers remonstrated, and Ireton at length gave him a second trial, when he was saved by a single vote. The Bishop of Limerick escaped among the troops in the dress of a common soldier, and died at Brussels. For the Bishop of Emly a different fate was reserved.

"Terence Albert O'Brien was a Friar of the Dominican convent in Limerick, and was made Bishop of Emly in 1644. His eloquence was so powerful in sustaining the courage of the besieged, that Ireton made him an offer of £40,000 and passport if he would only quit the city. He spurned the bribe, and was in consequence exempted from the pardon. He was tried, and condemned to be hanged and beheaded. In his last moments he addressed Ireton, upbraided him for his injustice, and summoned him to appear in a few days before the tribunal of God.—The summons was obeyed. In eight days the inexorable general was smitten with the plague, and died raving wildly of him whose words he had so lately despised.

"It was amid such scenes as these that the fathers of the mission toiled incessantly; and with what success we have already seen. It is, however, but just that the brave old bishop who bore so large a portion of the labor should tell his own tale, which he does in the following letter to Vincent:—"I have often in my letters to your reverence given you an account of your missionaries in this kingdom. To speak the truth, never, in the memory of man, was so great progress heard of in the Catholic religion as we have witnessed during the last few years by their piety and assiduity. In the beginning of the present year we opened the mission in this city (where there are not less than 20,000 communicants), with such good success among the people generally that I doubt not but that, by God's grace, the greater portion of them have been delivered from the grasp of Satan by the remedy which has been brought to bear upon invalid confessions, drunkenness, swearing, adulteries, and other disorders which have been quite abolished; so much so that the whole city has changed its aspect, being driven to resort to penance by the pestilence, famine, war, and other dangers which beset us on all sides, and which we receive as manifest signs of the anger of God. Nevertheless His goodness has been pleased to grant us this favor, unworthy servants as we are, to be engaged in this work, which, in truth, was so difficult in its commencement, that some even thought that we could never complete it; but God has made use of the weak things of the world to confound the strong. The chief people in the town are so assiduous in their attendance at sermons, catechism; and all the other exercises of the mission, that the cathedral can hardly hold them. We cannot better appease the anger of God than by extirpating sin, which is the foundation and cause of every evil. And, indeed, it is our own fault if God does not stretch

out a helping hand to us. For Him it belongs to have mercy and to pardon. My father, I confess that I owe the salvation of my soul to your children. Write them some consoling words. I know no other heaven a mission more useful than this of Ireland; for were there a hundred missionaries, their work would always exceed the laborers. Our sins are very grievous; and who knows but that God may take from us His kingdom, and give the bread of angels to dogs, to our shame and confusion.

Of the three missionaries who were in Limerick during the siege, one died in the discharge of his sacred duties, and the other two, Mr. O'Brien and Mr. Barry, escaped in disguise after the city had been taken. In 1652 they returned to France, after having labored zealously in this country for six years. The whole expense of this prolonged mission was sustained by the funds of St. Lazarus; the only assistance which Vincent received being a present from the Duchess d'Aiguillon towards the expenses of the voyage, and for the purchase of some necessary altar furniture. It is on record that upwards of eighty thousand general confessions were heard; and, indeed, so wonderful were the results which followed, that it was proposed to Vincent to preserve some detailed narrative of the mission. His reply was striking:—

“It is enough that God knows what has been done; the humility of Our Lord requires of our little congregation of the Mission, that it should lie concealed with Jesus Christ in honor of His hidden life. The blood of the martyrs of Ireland will not be forgotten by Him, and sooner or later it will be fruitful in the production of new Catholics.”

Surely it was in the spirit of prophecy that these words were uttered; and Ireland's subsequent history has borne noble testimony to their fulfillment.

“But while the fathers of the Mission were thus toiling in Ireland, Vincent was busy at home, assisting the people of the same land who had fled to France from the persecution which was raging in their native country. Cromwell was carrying his threat of extermination into execution, the numbers entered the French army to gain a subsistence. Many of these perished in the wars in Guyenne, and others in Picardy. The survivors, and the widows and orphans of the slain were left in the extremity of distress. They had Troyes assigned for their winter quarters, and a mournful sight it was to watch the poor sufferers as they entered the city, barefoot amid the snows of winter, and sinking under a nine days' fast; and people shuddered, as well they might, to see them devour with ravenous appetite what the dogs had left in the streets. As soon as the sad tale reached the ears of Vincent, he sent an Irish Father from his house with six hundred livres; and quickly there followed more money, as well as food and clothing. Thus the relief began; and the good ladies of Troyes soon followed the example which Vincent and his friends at Paris had set. The Irish priests had work enough to do in the spiritual care of those who could speak no language but their own; but the spirit of his order enabled him to prepare them for their Easter communion.

“It is marvellous to think what our saint was thus enabled to accomplish in the midst of the distress under which France was suffering at this time. The neighborhood of Paris was uncultivated, and almost without inhabitants; the city itself was swarming with starving multitudes; and yet these poor exiles of Erin were tended with all a father's care!”

WHAT EXPERIENCE TEACHES.

(From the Weekly Register.) It is hard to see passing events as they will be seen by posterity. But the Puseyite movement has lasted so long, that it is in a measure possible; and the lesson it teaches is too instructive to be passed over. Trace one by one its distinctive features, and as to each, some event has taken place which seems designed to open the eyes of those who are true-hearted. It began by magnifying the power of Protestant “Bishops.” The “Tracts for the Times” represented one word of a “Bishop” as more sacred than all human laws. The result is that almost every “Bishop” (including him of Exeter, whom they regard as their champion) has charged against them: conflicts are almost of daily occurrence between “Bishops” and Tractarian Clergy, about flowers and crosses and altar cloths; in fact, the life of the party is a continual and pertinacious resistance to their “Bishops.” They professed “to restore the habit of conventual life, and “Sisterhoods” were established in the two principal Tractarian parishes in London—the one near Regent's Park and the other in Belgravia. The result is that nearly all the Sisters in both establishments have become Catholics. We hardly think that the eccentricities of “Miss Sellon and her Nuns” will be accepted as counterbalancing this issue, so dolorous to “the Reformed Catholic Church.” Another effort to restore Catholicity to “the English branch,” was the establishment of Brotherhoods, for education on higher principles than usually prevail amongst Protestants, or for aiding the poor. A College at Harrow Weald held the most prominent place among the former, and has proved an utter failure. An institution for the latter object, formed in Rose street, Soho, (London) has already sent over two successive clerical Wardens to the Catholic Church in the short period of its existence. This illustrates the dilemma in which the Tractarians find themselves. Either they must get to do their work men acting more or less on Catholic principles; and then the danger is imminent of their becoming Catholics—or they must get men of a more Protestant mind, who cannot enter into the spirit of the work, and so secure its failure. Another object has been to revive the belief in sacramental grace. Before they began, “Baptismal Regeneration,” in some sense, was the established doctrine of the most respectable portion of the Church of England. The result of their exertions is, that it is now formally declared to be everywhere “an open question.” Even Dr. Pusey, the writer most prominent on this subject, has avowed his wish not to eject from the Established Church those who

deny it. He is content that error on this fundamental point should be taught side by side with truth. With regard to the Real Presence in the Holy Eucharist, by the help of Mr. Denison, they have got a formal condemnation of it; and a sentence, which if it mean anything, threatens with deprivation every Clergyman who holds it. They specially professed “the union of all Churches.” We suppose it is in abandonment of this object that Dr. Pusey, Mr. Keble, and their followers in their late protest, make their final appeal, not to a General Council (a very favorable bravado a few years ago) but to a free and lawful synod of all the churches of our communion. This is significant enough, and ill accords with the far-famed Branch-theory. We poor Catholics used at least to be admitted as a branch of some invisible and unknown trunk. But now it seems that all the “branches” must be of “our communion.” Catholic and Greek are alike excluded. But, after all, do Dr. Pusey and Mr. Keble really mean that they would abide by their final appeal? They can scarcely maintain in direct contradiction to the Article which they have subscribed, that “all the churches of our communion” may not err? Supposing, then, they decided contrary to their own private judgment, would they submit? We fear this appeal too well agrees with Mr. Keble's doctrine of “the chances of quashing a doctrinal design on forensic grounds.” How lamentable, how deeply deplorable to see men of their character driven to such shifts and subterfuges! To adopt their own language, do they not profess to believe the “Roman Catholic Church to be a portion of the Universal Church?” All their antecedents, all their past professions answer emphatically, Yes. On what pretence, then, can they exclude the Catholic Church, far exceeding in numbers “all other communions,” from the court of final appeal? Was this to catch a few more signatures to their protest? If so, can they, can the more Catholic-minded of their followers justify such a proceeding?

No doubt there are those among the Tractarian body who will be brought to see how marvellously the course of Providence has forced on them the lesson, that where they are, truth is not to be found, or not to be vindicated. That all their efforts have been mere failures, is a small matter. It is, that every effort to raise the Establishment to a Catholic standard has either shown her to be essentially Protestant in some new point, or have made her so. Alas! those very attempts have resulted in reducing to the Protestant level these would-be Catholic champions themselves.

IRISH INTELLIGENCE.

CONVERSIONS.—The Cork Constitution, an ultra-Tory paper, contains the following on the subject of conversions to the Catholic Church:—“The *Wexford Independent* has a paragraph of the same character as one which we quoted from it the week before last.—‘Rumoured Conversions. We understand that a lady of very high English connection, and married to a landed proprietor of the county Wexford, has, with two of her children, recently entered the Catholic Church, and that a gentleman of distinguished lineage and the inheritor of a large estate in the ‘model county,’ is about to follow the example of Mr. Ram and Mr. Cliffe. We suppress names, in accordance with rule, until authorised to publish them.—There is, we believe, no doubt about the truth of this, though it is, perhaps, prudent for the present to withhold the names. They are very well known, however, in the county in our contemporary circles, and there the ‘conversions’ have been for some time expected. The children of the ‘lady of very high English connection’ are daughters, grown up young ladies of great personal attractions and accomplishments, and one of them (if not both) has been in a French convent, for the purpose of being perfected in educational acquirements. They have been for a couple of years abroad, but reside when in Wexford in the same parish as Mr. Cliffe, whose conformity with his family we referred to this day fortnight. The gentleman of distinguished lineage is, we apprehend, a gentleman of noble lineage—if not, ‘conversion’ is spreading more widely than we have been apprised of.”

The Rev. Michael Ryan, C.C., St. Mary's on Sunday, 9th November, received into the Catholic Church, Mr. William Renny, of Castle-street, Limerick.

The *Univers* announces that His Grace the Archbishop of Dublin, the Apostolic Legate, has forwarded from his Diocese an additional sum of £60 18s. 6d., in aid of the sufferers from the inundations.

The Rev. John Gragan, P.P., of Kildalkey, county Meath, died after a few days' illness at the residence of his brother near Killroy, King's county, in his 69th year.

THE IRISH SOCIETY AND THEIR RELIGIOUS ENDOWMENTS.—The following is a copy of a memorial of ten thousand Catholic inhabitants of Londonderry. The curt prayer, transmitted to the applicants was, “That the prayer of the memorial be not complied with.”

TO THE HONORABLE THE IRISH SOCIETY.

The Memorial of the Roman Catholics of the City of Londonderry.

Humbly Showeth.—That memorialists heartily join in the welcome given to the Honourable the Irish Society on this present visit, and look on it as a good omen for the future prosperity of the city. “That memorialists, constituting as they do the majority of the inhabitants of Derry, have felt themselves for the last eight years obliged to make great exertions in procuring and promoting education and industry among its rising population. That for this purpose they have established schools at vast expense—viz., the Female School, in Pump-street, for £1,200, besides a yearly rent of £12, where from forty to sixty females receive a respectable education; the Male School at the Brow-of-the-hill, for £600, and £40, yearly rent, where four hundred boys receive an elementary and mercantile education; the St. Columba's (No. 2) Female National School, on the new chapel ground, at the cost of £800, where from three to four hundred females, receive a good and industrial education—the Honourable the Irish Society kindly granted £10, a year for this school.

That, owing to their increasing numbers, memorialists were obliged to commence the building of a second house of worship in the year 1850, on which £9,000, have been already expended, besides a yearly rent of £30, for the site, and for the completion of which £8,000, more will be required.

That memorialists, though numerous, yet generally of humble means, suffer deeply under the pressure of this necessary expenditure. Encouraged by the liberal donations and professions of the Hon. the Irish Society, during their present visit, memorialists fondly hope that their exertions will not be overlooked and that these Schools and new church, which, with the blessing of God, will contribute to make an industrious and a moral population, and also add to the material ornament of the city, will receive a substantial proof of patronage from their hands.

And memorialists, as in duty bound, will every pray.”

FATHER PETERBURY.—We feel sincere pleasure in announcing, to-day, tidings of great joy to all the people. The saintly Father, Peterbure, who left his country, his home, his parents and friends, and all that was dear to him on earth, to console the Irish poor in their afflictions, and to breathe hope into the ear of the despairing sinner, has been restored to us from the very brink of the grave.—*Wexford People.*

THE PATRIOTIC FUND AND THE CATHOLICS.—The Royal Patriotic Commissioners have consented to make a separate allowance out of the fund for the education of orphan children of Irish Catholics in schools belonging to their own church; this boon it is added, having been conceded on the representation of Mr. John Ball, M.P., who is one of the commissioners.

At a late meeting of the “Young Men's Society in Dublin, the Very Rev. Canon Guinley spoke as follows:—“Let us judge of the future by the past. Look around you, and see what has been done by the Catholics of Dublin for the last thirty years. View the beauty, the extent, and the number of our churches, convents, and schools, and then tell me, can a shadow of doubt rest upon your minds respecting the result of an appeal for the Catholic young men of Dublin. Then, young men, take courage and organise. You have the same treasury to draw from that supplied abundant means to erect our churches and institutions. You need not repair to the gold fields of Australia and California. No, the precious ore is nearer home. In narrating the following dialogue, which took place a short time since, between a military gentleman and myself, I will tell you where our treasures lie. ‘Pray, Sir,’ said the officer, ‘where do you, Catholics, get funds to erect so many beautiful churches and institutions?’ I answered, ‘In the gold mine of Ireland.’ ‘What,’ said he, ‘a gold mine in Ireland! I have never heard of it; please tell me where it is?’ I replied, ‘Ireland's gold mine is in the noble, generous Catholic hearts of her ever faithful children.’”

THE COLLEGES AND THE IRISH LANGUAGE.—There are those who, considering that Irish has ceased to be language of literary instruction, of trade, and commerce, of the bar and legislation, think that the sooner it disappears the better; but this is a very narrow view of the subject. As long as we have a fourth of the population of Ireland (as proved by the last Census), and a large proportion of our Transatlantic brethren, speaking this dialect, and also that we have a large mass of various literature in that language, which, although buried from the public, still exists, that its value to philologist, the historian and the antiquary, has been long recognised by such men as Ussher, Leibnitz, Dr. Johnson, Edmund Burke, Pictet, &c.; remembering still, that it is through the medium of this language that moral and religious instruction has to be imparted to so large a portion of the Irish people, the importance of providing books and giving facilities for its cultivation, must be apparent. It is high time that we should remedy the errors of past prejudice and policy, and provide for the enlightenment and instruction of those whose minds can only be reached through the language in which they think and speak. Too long and too blindly had it been the policy of our Saxon rulers to brutalise our population, by withholding this instruction; the actuating principle was an implacable hostility to everything Irish, save our verdant and fruitful acres. Our institutions, habits, and manners were for ages the objects of an incessant aggression. Instead of fostering and encouraging the national resources, spoliation and confiscation seem to have been the sole end and motive of English Government. It was made penal to wear the hair in a particular fashion, or to speak the native language. The latter was assailed as the preserver and upholder of our distinct nationality, the barrier against subjugation and submission. This hostility has descended to our times. We find it in operation in a variety of ways—the bolt of ridicule has been discharged against it, and, as national pride dies out, it comes to be despised even by ourselves. In producing this calamity—this strange phase of opinion, our educational institutes, from the highest to the very lowest, have had an important share. Expelled from the higher schools, its latest injury came from the despicable seminaries, so long themselves under the ban of the law, became within the last two or three generations the active instruments in the destruction and decay of the old national tongue. The utterance of an Irish sentence at home, or at school, incurred chastisement at the hands of the miserable pedagogue, himself scarcely knowing any other language. This spirit of persecution still lingers amongst us, and has been carried into our “national schools.” Here love of the language by the master, no less than the pupil is regarded as a crime. We have before us the second volume of the 21st report of the Commissioners of National Education in Ireland, in which we find an Inspector named Newell, an unmistakable West Briton, thus reporting against a teacher of one of the schools under his inspection, not, he remarked, for teaching Irish in his school, or encouraging its use, but for cultivating it himself, as a literature, and so placing himself with the old language, doubtless as a relaxation after the severe and ill paid duties of his school are over. “Whitechurch—an untrained teacher; teacher appears deficient in energy; he is pretty constantly employed in translating Irish MSS., which may interfere with his proper vocation as a schoolmaster.” The same spirit is found practically at work in our local Queen's Colleges. In these professorships of the “Celtic” languages established, it would seem, as sops to Cerberus, to blind a suspicious people, mistrustful of covert objects with a semblance of nationality. The cultivation of Irish as a literature, and thereby the elucidation of our thousand of manuscript volumes, treating of history, law, medicine, divinity, astronomy, poetry, and romance, the preparation of pupils whose after pursuits would bring them in contact, or the intercourse of business, or instruction, with a people speaking principally this language, bringing the landlord and his agent into useful communication with the tenantry, the counsel or attorney, with the client and the witness, the trader with the customer, the physician and the patient, the clergyman and his parishioner, these would seem to be the natural and legitimate objects of these “chairs”; yet, no provision whatsoever is made for carrying out the pretended intent. The Professors, it is true, are paid salaries, which, after the deduction of income tax, leaves them nearly in the position of Goldsmith's pastor. “Passing rich” with forty pounds a year. There are no scholarships, no prizes, no encouragements of any kind or description held out to the student to attend the lectures of the Celtic Professor. There is, however, one reduced price offered at the “Queen's University” in Dublin, but as the supply is cut off at the fountain-head in the provinces, no students presenting at the local colleges, for the cause stated, there is no competition at the University for this prize—tempting though it be. In point of fact, chairs which might have been popular, were given, it would seem, in these colleges, without any intention of applying them to any useful purpose, they are worthless clap traps, “mockeries, delusions, and snares.” Let us contrast this with the practice of other institutions where the cultivation of Irish is really and bona fide intended—Trinity College, the Catholic University, the Colleges of Maynooth and St. Columba. Here the Professors are paid stipends, on which, with proper economy, they may decently subsist. In Trinity College this is eminently so. Here are several scholarships and sizarships, and prizes of large amount for the encouragement of pupils.—In the Catholic University the salary of the Professor is at least £200 a year, and he has besides other lucrative engagements. He is the “authorized officer” of the Royal Irish Academy, and has been for some years employed in transcribing and translating the Breton laws, at probably, a similar salary. The chairs in these Colleges are upheld with an honest and practical object:—Sorry we are that we cannot say as much for those of her Majesty the Queen.—*Dublin Telegraph.*

LIBERAL CONDUCT OF THE IRISH SOCIETY.—The following statement, showing the liberal and unselfish conduct of the Irish Society, (composed of Englishmen), which draws an enormous revenue from Catholic as well as Protestant tenants in the city and county of Derry, appears in the *Derry Journal* of the 12th Nov.—“Previous to the Society's departure from Derry a memorial was presented by the Roman Catholics of this city, praying for some pecuniary assistance to enable them to carry on the splendid Gothic structure now in course of erection at the top of Great James's street. No immediate answer was vouchsafed to this memorial, but inasmuch as grants had been given for the erection and improvement of other places of worship throughout the city, it was reasonable to expect that so fair a request would be at least in part conceded. The cathedral we speak of is being built by the voluntary subscriptions of the Roman Catholics themselves, who, as a body, are not the wealthiest portion of the community.—Even out of their limited resources, and without any extraneous aid, they have, however, already raised upwards of £9,000—a fact that is highly creditable to them. The building, for the erection of which they have devoted this sum, promises to be one of the handsomest in or about Derry. It has excited the admiration, even in its unfinished state, of many strangers who have visited the spot, and when completed it will form one of the chief architectural ornaments of the locality. The Irish Society, if they were really anxious for the improvement of our city, and desired to act towards all classes of our tenantry in a liberal and impartial manner, would not have travelled out of their way had they given a helping hand to the completion of so laudable an undertaking. We regret to learn, however, that within the last week the memorialists in the case have received an exceedingly short and even insolent reply, in which it is stated that their request cannot be entertained. It is probable that these generous Aldermen, who are thus permitted to dole out as they please the revenue derived from Irish estates, may be labouring under the impression that they are doing a fine stroke of policy, and by utterly refusing any assistance towards the erection of a Roman Catholic place of worship, that they are materially adding to their popularity amongst Protestants. In this hope they will find themselves, however, grievously disappointed. The only effect which their niggardly conduct can have—and we trust that it will have—will be to urge the Roman Catholics of the ‘plantation’ to join heart and hand with those who all along opposed the Society's claims, and endeavoured to force them to resign those trusts which it was never intended should be so long suffered to remain in their hands.” The *Ulsterman*, in a leader on the subject, says:—“The excuse which the Irish Society are said to hold for refusing a subscription to the Catholics, is that they are bound by their charter to labour for the extirpation of ‘Popery,’ not for its encouragement. Here is a commentary on British civilisation and toleration! In the nineteenth century, men are found to plead as an excuse for refusing to contribute a £5 note to their Catholic tenantry who want to erect a decent house of worship over their own heads, that their special mission is the extermination of Popery!”

THE ESTABLISHED CHURCH.—MR. MIALI'S AGITATION.—Mr. Miall has resumed his agitation “for the disendowment of all religious sects in Ireland.” He held a great meeting on Thursday in London, for a report of which we have given in vain in the London journals. We have been favored, however, with a sketch of the proceedings by “the Society for the promotion of Religious equality”; and we give the sketch as it has reached us, and as it will be found in the fourth page. It would appear that an effort was made by certain parties to disturb the meeting. Mr. Collett, who, if we are not mistaken, is the Mr. Collett, Tipperary, on the Conservative interest, arraigned Mr. Miall and those who acted with him, on the ground that they should not attempt, at a meeting in London, to propose a resolution condemnatory of the iniquities of the Irish Church Establishment. He had no objection as to what might be said or done in reference to Maynooth College, or to any other institution connected with Catholicity. He, and the Orangemen, with whom the report tells us, he was accompanied, attempted to drown the voices of the speakers, and to convert the assembly into a bear garden, by their uproarious violence; but we are further assured that he and his companions were overborne by the majority, and that the resolutions, as originally prepared and brought forward, were adopted, not, however, without a certain degree of continued resistance on the part of Mr. Miall, whose speech was admirable in statistical detail, and who gave an exposition of the anomalous position of the Establishment, which its most strenuous apologists and partizans are altogether unable to answer. Letters were read from several Irish members expressive of the warmest sympathy in the movement in favor of the voluntary system; and Lord Godefrick, unlike his father, who, when Chancellor of the Exchequer, was one of the most strenuous friends of the Establishment, announced his firm determination to give all the aid in his power to the exertions of Mr. Miall and his party. We are inclined to look upon Mr. Miall's efforts with the greatest sympathy and approval, if they be not diverted from the broad course to which we are certain he is anxious to adhere, and made subservient to the base purposes of bigotry and injustice, by a strong faction already arrayed in open hostility to Maynooth, and avowedly desirous of the immediate overthrow of that great Catholic Institution. Mr. Miall can very easily win to his side, as against Maynooth, the entire phalanx of the Drummonds, the Spooners, the Newdigates, the Chambrages, &c.—the host of fanatics and firebrands, who are never content without pouring forth blasphemous assaults on the Catholic Church and the vilest vituperation on its ministers. He cannot, however, count on their co-operation against the glaring plunder and spoliation of the Establishment, and the inordinate oppression with which its existence, in the midst of a recusant population, visits the millions of Catholics and Dissenters, who conscientiously dissent from its teachings. Maynooth may thus be made the victim of an agitation promoted for other and more comprehensive ends. Thirty thousand a year—a miserable pittance—devoted by the State for the education of the Irish Priesthood, may be torn away by a vote of the Parliament, influenced by a combination of hostile and jarring elements, whilst the proud and insulting bulwarks of the Church Establishment, may bid defiance to the partial force arrayed against that, the greatest badge of Irish degradation and slavery. The policy thus shadowed forth, was referred, to Mr. Tristram Kennedy, the member for Louth; and though we have nothing to fault in Mr. Kennedy's observations on the Establishment, we find that opposition to Maynooth, in particular, was made a *sine qua non* by one of the speakers, who not only declared that every Irish member should be pledged against the Royal College, but who had the hardihood to arraign the Irish people, as a corrupt population—and as corrupting their Parliamentary Representatives! The speaker we refer to, whose speech we give in our report of the Dundalk Dinner—a speech by-the-by *burked* in some of the journals in the interest of the Tenant League—manifested his notion of duty by plainly telling the audience that the provinces of Leinster, Connaught and Munster ought not to move a foot for the Tenant Right of Ulster, because Ulster showed no disposition to make a sacrifice in sustenance of its own ancient right! We leave these escapades to the public judgement which must know how best to deal with startling indications of the kind.—*Limerick Reporter.*

A battalion of the Military Train is to be formed at the Curragh camp, to be completed to 480 men and 400 horses. The several cavalry regiments in Ireland have sent detachments of troop horses, to join the new corps.—*Untitled Service Gazette.*

The Corporation of Waterford are making an effort to light the city with gas. The *Waterford Free Press*, in attacking the measure, as “having violated every principle of the sustenance of Toryism.” Never, however, should it be forgotten, that however divided among themselves and even at times visionary as to the measures to be adopted, the evil which the League attacks is real and most monstrous. It is its very greatness, and the difficulty of meeting it, which men hesitate to suggest remedies. This very week, the *Times* itself justly remarks upon some shameful exposure of agents' tyranny.—“It might be that a few more such revelations, as these would do more to impress the Legislature with the necessity of a change in the existing relations between landlord and tenant than if the League succeeded in returning 650 George Henry Moores to represent their views in the House of Commons.” The facts, however, on which these comments are made, are slight compared with those well known to any man practically acquainted with the management of estates in Ireland.—*Weekly Register.*

Ireland and the Irish have been reviled in the London press for many years past because shocking murders have disgraced one or two spots of the island, in which, to say the truth, wicked laws maintained for centuries, and monstrous abuses even of existing laws, had established a state of chronic warfare, a standing hostile relation between the cultivators of the soil and its legal owners. Miserable as those crimes were, and absolutely necessary as it was to put a stop to them, they were far from indicating the loss of all moral principle among the people at large, or even among the class from which the unhappy perpetrators were supplied. But what are we to say to the state of London? Hardly a day passes in which some “Paterfamilias” does not address the *Times* with plans either for resisting or detecting street murders. Po man can walk through London by night—in some parts, hardly by day—without serious risk of being attacked. The *Star* of Friday says:—“There is to-day an account of the commitment of a man for murdering another in the streets.” Also, an attempt to murder a warder in the Clerkenwell House of Correction. Thirdly, disclosures about what may be called the great gold robbery.—Fourthly, the confiscation of a ship in the river. Fifthly, the burning to the ground of the South London District Schools. Sixthly, the examination of a confidential clerk for embezzling £700. Seventhly, the further examination of another foreign mercenary on a stabbing charge. Eighthly, an inquest on the body of a man at Erith, understood to be murdered; with numberless calamities and crimes of a lesser nature that may, or may not be reported; but all of them feeble in interest when compared with the very last revelation of commercial immorality, that perpetrated by Leopold Redpath, Esq., of Chester Terrace, Regent's Park, and registrar of shares and transfer of stock to the Great Northern Railway Company. Mr. Leopold Redpath, according to the information of our reporter, has committed frauds and deceptions which completely put the deeds of Mr. William James Robson in the shade, for his dishonesty comprehends the good looking sum of £150,000 or even £180,000 sterling. Of course, Mr. Redpath has left London. All the details at present known of his monster achievements will be found in another column. We would commend those facts to the consideration of those who trace all crimes in Ireland to the religion of the people.—*Weekly Register.*

ST. GEORGE AND THE DRAGON.—The dragon in Ireland is the Protestant Church; it is a dreadful monster. Such a mouth and such a stomach never beast had since that man-and-woman-eating dragon that St. George stuck in the throat, on the sea shore of some sea, in some country, sometime, but no one knows when or where. All the world knows, notwithstanding, that St. George did double him up by thrusting his pike down the gaping chops of that Saxon. It was a shocking dragon, was that, and nothing would satisfy that hungry Orangeman but a couple of live children every morning for his breakfast *a la fourchette*; and then he must eat the king's daughter, poor child—think of that! However, that dragon died a natural death, after all, as some say, and so, that he is dead and flat is the only question that concerns you and me. That self-same dragon, it is thought by Professor—of the Catholic University, Dublin, escaped, after all the stabs and slashes, and ducking under the Hellespont, after much fatigue he reached England, turned Protestant, and plunging into the water near Liverpool, swam over to Ireland. This dreadful dragon, being the Devil himself, changed his outside inside and his inside outside, and squatted down in that country, assuming the figure and form of that huge monster, the Protestant Church Establishment. There the beast's nose, and being the first-born of Satan, he has caused much lamentation and woe in poor Catholic Ireland ever since. He is a bold, fearless, ravenous, and sanguinary beast. They talk of the beast in the Apocalypse, and here he is for a certainty, and no mistake. So far this Professor goes, and we leave it to wiser men to decide the question. My own impression is that the Professor is wrong; but the Protestant Church in Ireland has resembled exceedingly the terrible dragon, except in this, that this monster abomination, the Protestant Church in Catholic Ireland, has swallowed the food that belonged to the people, but did never eat the cold starved bodies of the people themselves. Yet, it came almost to the same thing, because the dragon of a Church devoured the poor people's food, and left them to starve, and then robbed them (the poor) of their shoes, and stockings, and clothes, and fire, and has done so for three hundred years, and is doing its best now, and would do its worst, if it could, to waste away the lives of the Catholic people, and squeeze the very vitals out of that Catholic nation. Of what earthly use is that devouring, consuming Church in Ireland? Why is it endured by that Catholic country? The greatest enemy to Ireland's good has been that monster iniquity, the Protestant Church, that squats like a nightmare upon her. Surely, if a nation sets well to work, this great ignominy of Ireland can be brought down and dismembered like the god Dragon. There is a right and a wrong way to set to work, and to continue it. Ireland has plenty of head to plan and power to effect the overthrow of the country's curse, the Established Protestant Church, in the midst of her. This is the gravamen, and turn on it in giant strength—a handful. We are suffered, patronised, and like reeds on the mountain, full of bows and scrapes to our good masters; but in Ireland the Catholics want no favors, no smiles—nothing; they hold the nation and defy the world. Ireland, look to yourself—to your own resources; don't look here; look at home; we are not worth looking to; we look to you; your strength is our strength your weakness our weakness; without any doubt it is so. Set your minds to work, and your hands too, and never cease your attacks on the huge monster Protestant Church Establishment of Ireland until you pull it down, and level it with the ground. It is shameful, disgraceful, that a Catholic nation should be compelled to support a Protestant Establishment, and to sustain in luxury a Church that is her bitterest enemy, the deadly foe of her religion, and the impoverisher of her faithful people. She is a stigma and an evil to the country.

FATHER THOMAS. Perhaps the friendly Government may suggest that Priests should attend to their own spiritual duties; so they do, and will, and did, when no suggestions of this nature were made or thought of, because the poor Priests and their poor people were under the narrow, ground down, despised, ignored. Thanks not to any government that times have changed, and that Priests and people now-a-days can; and therefore will, speak and will work for the good cause, and will strive, by all means lawful, to uproot and destroy the huge Protestant Establishment of Ireland.—*Tablet.*

MURDER OF DRISCOLL AND THE GRAVEYARD—Several of our contemporaries having published erroneous statements concerning the above case, we give the following correct details from the *Irish Examiner*.—"An humble farmer, named Michael Driscoll, living in the vicinity of Glendree, was returning from Rossbarry, late at night on Sunday week last, when he was set upon by some dastardly ruffians, and so severely beaten that he died in a few days after. For some years past he had been nominally a Protestant. Finding his strength gradually failing from the savage usage he had received, and believing that he must soon stand before the bar of Divine Justice, he resolved to return to the fold of Christ, for which he had been baptized, and he had been a member for many years. In order to do this, his wife and children being Protestants, he requested of two very near relatives of his, who are Catholics, to send for a Catholic clergyman, that he might there and then repair, as far as he could, the past, and provide for the future, and avail himself of the past and consolations of religion, which the Catholic Church has in store for her sick and dying children. On being credibly informed by his relatives of the poor man's pious and earnest request, the Rev. Edmund Mulcahy, O.C., hastened to his bedside and there in the presence of several witnesses, received him back into the bosom of the Catholic Church, and administered to him her last rites; after which he lingered until Friday night, when he expired. There was an inquest next day, and Sunday fixed on to act his part, and by a bold stroke, like the dying warrior's last, to give signal proof of his unequivocal concern for the spiritual welfare of his flock living, dying, and dead. To prove to the world that no member of his congregation died a benighted Pagan, he resolved in his anger or wisdom, to attend the funeral procession on Sunday, and to read, at any risk, the burial service according to his ritual over the corpse at the grave. The Reverend gentleman is not in the odor of sanctity with his own flock; he is still less so with his Catholic neighbors, and in carrying out his very unadvised resolution, he was quite conscious he would be acting in a manner not at all likely to be approved of by his own flock, nor in unison with the religious feelings of the people who would attend the funeral, especially the deceased man's Catholic friends. Taking it for granted that the Rev. Mr. Mulcahy who attended the poor man's dying moments, would attend his funeral also, and apprehensive of a collision with him, the Rev. Mr. Baldwin applied to the local magistrates for a body-guard to protect him in the legal discharge of his duty. It was no sooner bruited abroad how this individual contemplated insulting the religious feelings of the people, than crowds in various groups began to assemble until about two thousand persons were congregated around the house of mourning, where lay the object of the Parson's pious solicitude. At the appointed hour, which, for reasons that afterwards became very obvious, was unusually early, the procession moved on silently and solemnly towards the graveyard, which was but a short distance. Having arrived at the entrance, Parson Baldwin thought fit to commence operations by putting on the insignia of his office and authority. At this sight the people became fearfully excited, and but one feeling pervaded every bosom, but one spirit animated every breast—a spirit of determined resistance to his unallowed intrusion, which all naturally looked upon and justly considered a wanton insult to their religious feelings. He succeeded at length in getting within some sixty yards or so of the grave, already closed by a hundred envious hands and feet, and considering the hot haste in which it was done, rather tastefully covered with a fresh green sod. Here the Rev. gentleman took a firm stand, supported on one hand by his sexton, clerk, and man of all work; smooth faced and white-chokered, and on the other hand by a female named Judy Keeler, from a neighboring townland, while a few shoneens, with the Rev. Charles Donovan, Rural Dean, Rector of Kilmacaben, brought up the rear. From this position he was soon dislodged by the surging and swaying and rushing of the multitude, tumbling down from the grave like a human avalanche. "Again he halted, and his face to the Atlantic, and again he essayed to read the burial service from a large volume that rested on the head of his female clerk, the famous Judy Keeler. At the first sound he uttered the snoudering fire of the people's indignation blazed forth, and there arose a perfect storm of baying, hooting, huzzing, laughing, roaring, whistling, and yelling, amidst which Mr. Baldwin, deeply and landably concerned for the soul's welfare of poor Driscoll, the convert, performed some gestures, and continued his dumb-show preaching. This extraordinary and deafening shouting from a thousand throats at once, and echoed from as many more, was long, loud, and lusty enough to have wakened the dead from their peaceful repose, and made them, if possible, start from their trampled graves. This storm of confusion and tumult raged unabated until the Rev. Mr. Baldwin, folled in his meditated insult to the people's faith, suffered himself at last to be safely conducted from this field of his labors, by Captain Barry, J.P., who, in covering his retreat, displayed great dexterity and much military skill, considering his short service in the militia. After this little victory over such unwarrantable and bigoted intrusion, the people, of their own accord, quietly dispersed to their respective homes, without the least injury, insult, or annoyance to any person or party.

CHILD MURDER.—The *Mail* notices a monstrous case of child-murder. Cardinal Wiseman says this is what "infanticide" ought to be called, which was tried at the Commission this week. The occurrence took place in the house of Lord Seaton, the unfortunate murderer being one of his servants. The case had been kept as secret as possible. The *Mail* is very properly indignant at this, and at the extraordinary lenient observations and sentence of the judge. Considering where the dreadful crime took place, and that the culprit is either English or Scotch, we are not surprised at the secrecy that has characterized the whole transaction. It appears the wretched mother threw the new-born child into one of the stoves of the house, for the purpose of burning it altogether; and for this inhuman act she received nine months' imprisonment! What would a poor Irishwoman get if she committed the murder, say in the Liberty or elsewhere? The crime is imported like many other things, unfortunately. Until this week we always thought that the judges in Ireland inflicted severe sentences upon culprits convicted of dreadful crimes. We were deceived. It will be now perceived that child-murder receives only a little more punishment than that of fortune-telling in England. We congratulate the country upon the possession of such merciful judges; but as English "industry" and English "enterprise" and English "morality" are so much lauded, perhaps it is only by way of encouraging the "natives" that the sentence in Ireland for murder resembles that in England for a much lesser offence.—This reminds us of another English house (not far from Carlisle Bridge) that sent over a manager, not long since, to conduct its branch in this city. The manager thought that the Irish clerks employed in it were not at all smart enough for him. Of course they were discharged, and clever English men brought over—so clever that one of them cannot be found this week—even by the police!—*Dublin Paper*.

The delegates of the Tipperary Bank creditors met on Thursday and agreed to the principle of a compromise, and also to a recommendation to the creditors not to take proceedings. In the meantime, however, all sorts of proceedings are going on in every one of the courts, and the lawyers are having rare pickings off the carcass. The multitude of law proceedings tearing a way in various directions is enough to take any one's breath away, and raise a very reasonable doubt whether anything will be left for the luckless creditors.—*Freeman*.

DISGRACEFUL OUTRAGE.—A very disgraceful and wanton outrage was committed some nights ago at St. Vincent's avenue. The Rev. Peter Daley, to whose hasty exertions that vicinity is so much indebted, has enclosed a narrow strip of ground adjoining the mill race, which is very deep there, and planted it with evergreens and flowering shrubs. The little plantation was not only a great improvement, but served as a fence against fatal casualties of such frequent occurrence in localities less protected. These considerations, however, did not prevent the hand of mischief from perpetrating outrage, for one or more dastardly wretches taking advantage, it is supposed, of the rev. gentleman's absence and the darkness of the night, crushed mangled and mutilated the shrubs, and stripped the bark of almost every one of the more forward trees, so as effectually to mar their future growth.—*Galloway Vindicator*.

GREAT BRITAIN.
CONVERSIONS.—We have much pleasure in being able to announce that the Rev. A. H. E. De Romestin, M.A., late Curate of St. Thomas, Oxford, and since residing at Brighton, has received this week into the Catholic Church, by the Rev. Dr. Manning, Lord Walpole, whose conversion to the Catholic faith has been announced in the London papers on the authority of the *Sherborne Journal* as a recent event, has for a long time past been a member of the Catholic Church.—*Weekly Register*.

INCREASE OF CATHOLIC CHURCHES.—In the year 1792, sixty four years ago, there were only thirty five Catholic churches and chapels throughout the whole of England and Wales. In London alone there are now above forty. At that period we doubt whether there were more than three or four monastic or conventual establishments; even so late as in 1840 there were but sixteen convents for religious ladies, and three monasteries in England and Wales; whereas now there are some seventy convents and twenty monasteries. In other words, monasticism has increased in England in sixteen years at the rate of 40 per cent.—*Deo Gratias—Tablet*.

ARCHDEACON DENISON'S SENTENCE.—A meeting of the high church party, convened by the London Church Union, was held on Tuesday, when the subject of the sentence upon Archdeacon Denison was discussed. The meeting resolved that they would not enter at present into a full consideration of the doctrinal questions involved in the decision, inasmuch as "the remedy to be obtained by law has not yet been exhausted," and because "they hoped that some more authoritative and powerful tribunal will yet do justice in suit where they did not scruple to say they thought justice has hitherto been found lacking." The meeting then proceeded to repudiate the principle of interpretation adopted in the court at Bath, "for which by his silence, the Archbishop of Canterbury made himself individually responsible. In a paper which was drawn up by the meeting, and ordered for circulation, it was affirmed that "it is the interest of the members of the church of every shade of opinion, with the single exception of those who, for reasons best known to themselves, seem to regard Archdeacon Denison's expulsion from the church as an act of Christian duty, to combine to stave off the access of so monstrous a tyranny." It is added, "If, in spite of all exertions, the deprivation should after all take effect, a still more energetic line of action will undoubtedly then become our imperative duty." The London Church Union will then, under Providence, not be wanting to the emergency.

THE SEA AND LAND FORCES.—From returns already published the numerical extent of the naval reductions is better known than those of the army. On reference to the estimates of last session it will be found that the House of Commons was asked to vote and did vote for the navy—Men of all ranks, and boys, 60,000; Marines, 16,000. In all 76,000 seamen and marines, officers included. This number was not, however, fully raised. On the 1st of January last the navy had in its service 63,233 men and 326 ships of war of all classes, carrying 6,231 guns. It has now only 46,644 men, 264 vessels, and 5,037 guns. The reduction extends, therefore, to 61 ships, 1,194 guns, and 13,091 men. It is, of course, in the Mediterranean and the Black Sea fleets that the reductions have been chiefly made; but even there Sir Charles Wood has left Lord Lyons a force under his command sufficient for any emergency; for in those seas we have still 48 ships of war, 947 guns, and 10,723 seamen and marines, a fact which the cabinet of St. Petersburg will not doubt "take a note of." In the East Indian and China waters Sir Charles has very properly augmented our naval strength, which was necessarily kept low during the war. So also in the North American and West Indian stations, he has rather increased than diminished the British squadrons, which are now ready either to act on the policy of the Clayton-Bulwer treaty, or to insist on the Governor of Mexico keeping faith with his creditors, who are British subjects. As to the reduction in the army it is not possible yet to ascertain with accuracy the extent to which that reduction has been carried. We know generally, indeed, that Lord Pamure's orders were to reduce the regiments of the line which had served in Turkey to 1,000 men. But the difficulty is to find out what was the actual strength of the Crimean regiments on their return. Few, we suspect, except indeed those having two battalions, had their full war complement; and though the number of men voted by the House of Commons for the army was, exclusive of the troops in India, 246,716, it is notorious that the British army during the war was short of that number by at least 40,000 men. Moreover, the regiments short of the standard strength now fixed will, of course, have their ranks filled up by transfers from the regiments to be reduced; and the War Office has very properly sanctioned a supplementary force of fifty picked men beyond that standard in the reduced regiments, to fill up voids as they occur. Under these circumstances, it becomes exceedingly difficult at present even to guess at the extent of the reduction. We are certainly not inclined to put it higher than 20,000, and should not be surprised if it do not reach that number. The greatest care has, however, been taken to get rid of all bad soldiers or ineffective men. So that, in truth, the reduction has been a weeding process that will very much improve the quality of the army.—*Daily News*.

CLEMENCY TO BRITISH POLITICAL OFFENDERS.—The Queen has signified her pleasure that a full and free pardon should be granted, under the Great Seal of Great Britain and Ireland respectively, to all persons suffering under the consequences of conviction of political offences. This full and gracious measure will be of the greatest consequence to many of these suffering punishment or privation for political acts—especially those like Mr. Smith O'Brien, O'Doherty, &c., in Ireland, and Frost, Williams and Jones, in England, who were convicted of high treason and sentenced to death; with all the accompanying disqualifications consequent upon so serious a crime.—What had hitherto been done merely remitted the punishment inflicted in each case, but a pardon under the Great Seal restores the individual to all their civil rights and station as they stood before the trial. They can now possess and inherit lands, and enjoy all the privileges in the State. This high act of royal clemency of course does not include those who broke their parole, or incurred the additional penalty of flying from the sentence of the law.—*London Observer*.

ARTIC EXPEDITION.—We understand that an expedition will be prepared forthwith, to proceed in search of further traces of Sir John Franklin's party, via Behring's Straits. The command will be said to be conferred upon Captain George H. Richards, who has rendered such good service in previous Arctic searches, and who, upon many accounts, is viewed as the most fitting officer to command the expedition.

STATE OF LONDON.—The *Times* in a leader on this subject says:—"Lord Palmerston remarked the other day, at Manchester, in terms of considerable self gratulation, upon the energy with which British power was put forth to protect the humblest British subject in the most distant quarters of the globe. It is, doubtless, a great satisfaction to know that if a Caffre should stick his assegai into one of us on the banks of the Keiskamma, if a Portuguese gentleman should deal us a stab over the left shoulder in the drearier suburbs of Lisbon, if a Kieft should take a long shot at us from behind the rocks of an Albanian mountain, or if a Chinaman should dare to meddle with a chest of opium, the property of a British merchant at the Bocca Tigris, Sir Richard Atlee will be at once desired to burnish up his spear and shield, and the most experienced admiral on the navy list, who has spent forty years ashore meditating on the principles of his art, will instantly receive orders to prepare for rheumatism and battle. This is exhilarating in the highest degree, and tickles the self-love of public dinner men at the most sensitive point; but after all, to the great mass of Englishmen this class of security does not signify a rush. The Riff pirates have not yet pushed their expeditions as far as the Brighton shingle, nor do the Cossacks of the Don scour Hampstead-Heath. It is of far more moment to a Londoner that he should be able at all hours of the day or night to walk in safety about the streets of London, that his home and his pleasing wife should be protected from the burglar's midnight assaults than that there should be the most perfect security within the tropics or the polar circles. At the present moment this is far from being the case. There are certain portions of London, and these, too, inhabited by a numerous and respectable population, in which a man cannot return to his home at night without imminent danger of being throttled, robbed, and, if not actually murdered, at least kicked and pommelled within an inch of his life. Why should our statesmen pass over these matters as if of slight account? Surely Palmerston, Paddingtonensis, and Clarendon Claphamensis would go down to posterity 'by all their country's wishes' if they would take the necessary steps for entitling themselves to these honorable additions. Garotte robberies are on the increase, and now we have before us three months of short days and long nights." The value of a crossing can be estimated by the permanence of their holding by crossing-sweepers generally, who, in some instances that may be referred to in London, are identified almost from time immemorial with the crossings and thoroughfares themselves, which they have so long cleansed on the voluntary principle. The crossing from Bedford-street to Messrs. Coutts Bank, has been kept for upwards of thirty years by the same individual. If other instances may be required to show the marketable value of a crossing, the neighborhood of Burton crescent may be referred to, where the proprietor of a crossing, desirous of emigrating to the more auriferous region of Australia, offered to dispose of the goodwill of his crossing for the sum of twenty guineas—therefore there exist "vested rights" even in a crossing.—*Building News*.

The most disgraceful proceedings are reported to have taken place at Hurs on the 5th inst. The mob paraded through the parish a huge "Guy," a figure of the Pope, with cross and crown; and by an exact representation of the Bishop of Oxford, in full canonicals. These were followed by "Guys" representing the Rev. Mr. Cameron and his wife. At night the effigies were suspended by their necks and shot at with guns, after which they were tossed into the Thames, amidst vociferous cheering, and cries of "No Cameron!" "No Bishop of Oxford!" "No Popery!" &c. It was feared that the mob might be induced to break into Mr. Cameron's newly-erected chancel, and to guard against this the Rev. gentleman obtained a body of police from Reading, having previously removed to his own house all the valuable articles of Ecclesiastical furniture. This demonstration has created the strongest excitement in Hurs and the neighbouring parishes, and a report of the proceedings has been made to the Bishop of the diocese.

A DISGRACEFUL BUSINESS.—The town crier announced a few days ago at Bedford, in Northamptonshire, that a married woman of the name of Starkey would be offered for sale in the public market on the following days. At the appointed hour a large number of people assembled, but previous to this Starkey went to the house of a man named Bradley, where his wife resided, and presented a halter with which to lead her away. Bradley then attacked him, and bit his cheek very deeply. As soon as he could get away, Starkey returned to the market place, related his sorrows, and was in the act of receiving the condolence of the bystanders, when two policemen made their appearance, and took him into custody on a charge of being a deserter from the militia of the West Riding of Yorkshire.

MR. SPURGEON.—The familiar, bold, and irreverent style of oratory of Mr. Spurgeon, and the horrible accident in London, continues to be very much talked about. This is the clergyman who in a sort of apotheosis to the ladies of his congregation, after religious exhortation and asking them to come to Zion, told them not to bring him any more antimacassars or worked slippers, as he was engaged to be married! 40,000 people crowded to his ministrations last Sunday, and it is expected 60,000 will collect next Sunday. The *Times* likens him to Luther or Latimer. A celebrated cook in London offers him him £5,000 for his sermons next year, and he will take him through the provinces of England, and make some one like Sims Reeves or Lockey lead the singing; the cook will give up cookery, and says he will double or treble his £5,000 at 6d. a head for the sermons, Lockey or Sims Reeves to sing one verse of the 109th psalm! One of Mr. Spurgeon's last displays previous to the accident was a description very like Albert Smith's, of a journey to the tomb of our Saviour, and the passage of the disciples to Emmaus! In any other Methodist clergyman it would have been profane or ludicrous, but the deep and thorough religiousness of the young man, and the vulgarity so like John Bunyan, disarmed all criticism. In another sermon he was describing the *facilis descensus*, the broad and easy way to hell, and the straight and narrow path to Heaven. He grappled one of the pillars and began climbing, and then let himself plump down. Now, said he—there's the way to hell, and the impossibility of Heaven!

WITCHCRAFT IN SOMERSETSHIRE.—A case of gross credulity has just been made public at Shepton-Mallet. A woman named Welshman, who is by profession and reputed a witch, was recently sent for by another woman named Batho, of Downside, to dispossess her of a spell under which the latter fancied herself laboring. Welshman quickly put her magic in operation, impressing on her victim the necessity of strictly abiding by her instructions. The poor woman went on for some weeks until she was brought to a very low state of health by various tricks which had been practised upon her, and she then communicated what had been going on to some neighbors. The result was that Welshman was brought before the magistrates, and, it being proved, that she had extorted various sums of money, from her dupes, besides supplying herself with vegetables from the garden, she was committed to the House of Correction for six weeks.

A GENTLEMAN has advertised his body for sale, as he desires "to avoid the horrors and indignity of burial"—and also to raise a little money, apparently. The investment would be an eligible one, he is "muscular and thin" so that "the bones will be found well marked and developed."—*Spectator*.

HEINOUS OFFENCES.—In a list of the boys imprisoned in the House of Correction, Wandsworth, Mr. Henry Mayhew mentions ("Great World of London," p. 415) two lads, under 10 years of age, imprisoned for spinning a top, and one (under sentence of a month's imprisonment) for "going to Kensington Gardens to sleep!" The respect these boys are likely to entertain in their after years for British justice is likely to be something wonderful.

THE "NO-POPE" RIOTS AT KELSO.—A trial took place before the High Court of Justiciary of Edinburgh, on Monday, arising out of the disturbances at Kelso, on the 5th and 6th of August last. On the night of the 5th (a Fair day) a disturbance arose in the town between "Scotch and Irish," in the course of which one of the Scotch lost his life. The perpetrators of this outrage managed to elude justice, but next day, among the lower classes, a proposal was circulated that they should drive the Irish out of the town and burn the Catholic chapel. On the evening of the 6th a considerable number of people were collected in the Mill-wynd and Market-place, and in the neighborhood of the shows and public houses. Before this assemblage dispersed signals were made, and the hostile purpose seemed pretty generally understood and sympathized in, for 100 persons or more, led on by exciting cries, began to move towards the chapel. They first proceeded up Roxburgh-street, and coming to Dan Martin's, keeper of a lodging-house frequented by the Irish, threatened to clear it and drive the inmates out of the town, but were diverted, somehow or other, from this purpose. Proceeding to the end of the street, they were joined by another party awaiting them at the Duke of Roxburgh's gate, and thus reinforced they came back by the parallel street (Bowman-street), in which the Catholic chapel is situated. The crowd invaded the chapel, broke its windows and destroyed its furniture, and concluded by so effectually setting fire to it that in little more than an hour it was reduced to ruins. For aiding and abetting in this outrage, Alexander Orr, Patrick Jeffrey, Robert Dickson, and Thomas Little, all young men, were placed at the bar. The charge against them was "mobbing and rioting and wilfully fire-raising." A fifth rioter, John Bennet, jun., had fled from justice, and was outlawed for not appearing. The first witness called was Mr. J. R. Hope Scott, of Abbotsford, who proved that the chapel, equipments, and furniture belonged to him, as also those of the Catholic school and dwelling-house under the chapel. Jane Byrne, the schoolmistress, deposed that she resided under the school, but, in consequence of the alarming rumours that reached her on the 5th and 6th, she had sought lodging elsewhere on both occasions. John Mosscrip and George Boug, the only police officers stationed in Kelso, the former being superintendent, gave evidence that they had made up to the crowd while waiting at Dan Martin's, and had urged it to disperse. They succeeded in getting the people to move on, and, fearing that the chapel might be attacked, they proceeded thence by a back way, and were there before the rioters. When the crowd came down Bowman-street, one of the constables showed his lamp, and the reply was a volley of stones. The police, seeing they could do nothing of themselves, went to call the magistrates. By the time they got back, the chapel was in flames. John Robson gave evidence as to the circumstances of the disturbance, proving his own participation in it, as well as that of the prisoners. Various other lads were called, some of whom gave very negative evidence, and seemed to speak with much reluctance, so much so that one of them was adjured by the presiding judge to remember he was on oath and not to peril his immortal soul from fear. The complexity of the different prisoners in the riotous proceedings of the crowd was very clearly established, but there was an absence of evidence as to who committed the act of fire-raising. In most respects, indeed, the proof was very defective in establishing the ring-leadership of the mob. From the evidence of Mr. Darling, chief magistrate of Kelso, it appeared that want of force prevented his taking any effective step whatever to check the progress of the rioters. He stated that he had heard nothing whatever as to any anticipated disturbance. All the authorities examined stated that they had heard nothing of the projected destruction of the chapel. Nearly all the other witnesses, however, admitted their previous cognizance of the project. Some evidence was given in exculpation. The Lord Advocate then addressed the jury for the Crown, and Professor Aytoun and others for the prisoners. The Lord Justice Clerk, in charging the jury, remarked that there could not be in the present day a more lamentable proof of the want of a sound education and of the want of principles of good order among the lower classes, than this outrage. Whether it had originated in general hostility to the Catholics, or was meant to retaliate the loss of life that had resulted the night before, it was surely a very unfortunate mode of vindicating the character of Protestantism. His Lordship severely commented upon the absence of a proper police force in Kelso, in which, from some cause or another, several serious riots had broken out of late years. He also expressed regret that some of the witnesses had not rather appeared at the bar, than in the box. The jury, after an hour's consultation, found the charge of wilful fire-raising not proven, acquitted Dickson, and found Orr, Jeffrey, and Little, guilty of mobbing and rioting, but in respect of previous good conduct recommended them to the leniency of the Court. The jury also expressed their unanimous opinion that the riot might have been prevented had there been an adequate police-force in the town of Kelso. The Court delayed sentence till Wednesday morning.

AN ENEMY IN THE CAMP.—The Episcopal Church in Scotland is denounced by a Leith correspondent in the *Times*.—"The Scottish Episcopal Church is regarded in Scotland as a 'half-way house to the Church of Rome.' This judgement is founded, not on the standards and ritual of that Church, which are nominally the same as those of the English Church, but on the Romish teachings and tendencies of the body. Take as example—Bishop Wordsworth, of St. Andrew's, in a charge delivered a few days ago at St. Andrew's, lamented the latitudinarianism of the British Government in 1690 in recognizing Presbyterianism as the established religion, and expressed a strong hope that the people would return into the bosom of the Holy Roman Catholic Church. Dean Ramsay denies the validity of Presbyterian baptism; and it is well known that a great many adherents of the church believe in the seven sacraments. She is also, in a questionable sense, a proselytising church. She erects schools in towns where there are no Episcopalians, and decoys the children of Presbyterians into them by the offer of a miserable weekly dole. Her designs are largely favored by the Scottish aristocracy, who have, with a few illustrious exceptions, joined her communion, and who set up chapels beside their mansions, to which their retainers and the surrounding lairds eagerly flock. Her most Gracious Majesty has taken a different course. She has never entered a Puseyite chapel during any of her repeated visits to Scotland. She has rightly estimated them, and her estimate is that of nine-tenths of her northern subjects." [It is asserted that the movement towards the Catholic Church in Scotland is becoming every day stronger and more earnest.]

ARRIVAL OF FRENCH REFUGEES.—There arrived here on Friday night last, on board the bark *Amazon*, Capt. Kirwin, nine Frenchmen, who had been transported from their native land for political offences, and who escaped from Cayenne, one of the islands of novel and dangerous, the mode of conveyance from the island being on a raft constructed by themselves, and made of driftwood. After a perilous voyage of five days they reached Demerara, and from thence and were taken charge of by the French Benevolent Society of this city. Quarters were procured for them at the Strangers Home, on High street, near Watson, and Mr. Mulhead, the Superintendent paid every attention to their comfort and convenience. During Sunday they were visited by the French and English Consuls, and also by a number of our French citizens, to whom they communicated freely all the facts relating to their escape and sufferings, speaking very highly of the kindness extended to them by the officers of the *Amazon*. They left Baltimore yesterday afternoon for New-York, where they have friends, and will be able to find employment. Their offences, and not such as would warrant their extradition under the treaty with France, which does not include offences of that character. They were in good spirits at their success in reaching this country, and were received with great warmth and cordiality by their countrymen, who furnished them with quarters and means to proceed to New-York.—*Baltimore American*, Nov. 25.

CENTRAL AMERICA.—WASHINGTON, Nov. 27.—Advices are received at the State Department, to the effect that Chili and Peru had agreed to contribute men and money to the aid of the Central American States, for the extermination of Walker. Ecuador and New Granada had both been solicited to enter into the same arrangement but New Granada had declined having anything to do with the scheme. Ecuador, it is thought, will come in and furnish its share. It is said that Chili is to contribute 1000 men, and Peru \$1,000,000, out of the guano deposit fund. It is understood that the old Nicaragua Transit Company, headed by Com. Vanderbilt and Joseph S. White, have had something to do with this plan, Gen. Herran, the New Granadian Minister, is still here, and is in daily conference with Secretary Marcy. It is not known that the pending New Granadian instructions from Secretary Marcy what assurances they are to have or what measures are to be taken against future disturbance; but the Secretary was unable to inform them at present. These two companies, I understand, claim heavy damages.

THE UPPER MISSISSIPPI, above Lake Pepin, is closed by ice.

THE FRUITS OF PERSECUTION.—A private letter dated Vincennes, Indiana, Aug. 3, in noticing the conversion of Mr. B. V. Thorne, formerly a leading member of the Methodist denomination, says "It is pleasing to observe how the old faith progresses since Know-Nothingism made its appearance in this section of the country." This remark is also applicable to New Orleans. The persecution of Catholics by the Dark Lantern order has not only confirmed the loyal Catholic in his faith, but has induced a large number of non-Catholics to enquire what are the real tenets of the proscribed church; and no Catholic can doubt that it is only necessary for the sincere seeker after the truth to examine Catholicity, fairly and intelligently, to find the object of his search within its fold.—*N. O. Catholic Standard*.

We (*Cincinnati Telegraph*) have had the pleasure of meeting with ex-Governor Burnett, of California, recently in this city. The Governor was one of the early explorers of Oregon, in which territory he was Judge of the Supreme Court before going to California. He was led, when first renouncing infidelity for Christianity, to become a Campbellite Baptist. But on discovering the hollowness of the pretences of that sect to unite all denominations in one, and its miserable expedient of letting the "disciples" believe what they pleased so that they did not preach what it considered heresy, he abandoned it and joined the only Church in which unity is possible—the Church to which unity and all other blessings have been promised and guaranteed by the Saviour. He is therefore a Catholic. It was very edifying to hear this excellent convert speak of the vast numbers who approached the Holy Sacraments at Easter in San Francisco, and of the good being done by the Sisters of Notre Dame at San Jose, where he resides.

PROTESTANT PROGRESS.—According to the Portland Advertiser, there are five thousand persons in that city who believe in "spiritualism," or who are investigating the subject.

THE SABBATH IN NEW YORK.—The *New York Express* draws the following sad picture of the scenes which are enacted in that city on Sundays:—"New York Sundays are hardly the quiet Lord's Days May- or Wood promised us when he entered upon his term of office. From his energetic commencement, all hoped that our city would once more enjoy her Sabbath; but that hope has become despair, so far as the remainder of his term of office is concerned. Broadway, with its fine, smooth Russ pavement, in the absence of omnibuses and carts, is every Sunday turned into a race course for fast horses, driven by faster young men. The worshippers in the Broadway churches are constantly annoyed and pained by the wild shouts and reckless 'hi! hi's' of these rowdy fellows, as their vehicles tear down the streets. The lives and limbs of the foot passengers are put in no small peril by their furious proceedings. While the carriage road is given up to racing, the sidewalks are infested with drunken loafers. It is a positive fact that, last Sunday, half a dozen dead drunken fellows were lying asleep in the sun on the Broadway sidewalk, a speculation to all the passersby, an illustration of the efficiency of our worthless police. In every street Sunday stores are kept open, and barter and trade, buying and selling continued just as if there were no Sabbath Day commanded to be kept holy by the laws of God and man. Not only is the sense of public decency outraged by the numerous apple, candy and liquor stands in the open street, but on every block are ale-houses, and grog-shops, and rumholes; howling saloons, billiard saloons, and all the resorts of dissipation and vice, are kept in full blast all day and all night. In the evenings, the otherwise quiet streets resound with bacchanalian songs and shouts of disputants; and in the dark corners and hellish room slops murder is always committed. On Sunday last, in a lager-bier shop, there was a probably fatal stabbing affair. On the previous Sunday also, a man was stabbed to death; while on Sunday, August 18, four persons came to violent and murderous ends."

FREDERICK DOUGLAS AND HIS MASTER'S PIG.—When twelve years old, Frederick was under strong religious impressions; and, therefore, although he was often very hungry, he dared not make free with the food that he might have stolen to satisfy the cravings of hunger. On the plantation there was a slave named Sandy Figgins, to whom, in his hunger, he applied for advice. "Well," said Sandy, "you must take something to eat (taking is not considered stealing among the southern slaves); you must be hungry, I could take a pig blessed be God! and shout hallelujah." "How do you justify that, Sandy?" asked Frederick. "Well," answered Sandy, "do you see that pig?" "Yes," said Frederick. "Isn't that pig master's property?" "Yes." "Very well, suppose you put some of that property into this; it would only, in the language of General Jackson, be a removal!" Ever after that Frederick had plenty of pig!

UNITED STATES.
PROSELYTIZING.—During the week there have been two or three more shipments of children to the West by the Proselytizing societies of this city. The daily papers, representing the little perverts, as being well clothed and seemingly happy. They are principally orphan or destitute children of Irish-Catholic parents, who are taken from the streets and lured into Protestantism by a display of animal comforts. How long will this system be allowed to exist.—*American Call*.

REMITTANCES
 TO
ENGLAND, IRELAND, SCOTLAND & WALES.
 SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on the Union Bank of London, London.
 The Bank of Ireland, Dublin.
 The National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacramento Street.
 Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, DEC. 5, 1856.

Up to the time of going to press the Steamer of 22nd ult., had not been telegraphed.

For hunting up "Mare's Nests," we will back the editor of the *Montreal Witness* against the country. It is his peculiar vocation: one which the honest man pursues with a zest peculiar to himself, and in which, as all must admit, he is eminently successful. The covers however in which he specially delights to beat, are Romish Convents, Nunneries, and the Pope's preserves generally. Starting of a morning, with a large supply of Protestant ammunition, in the shape of hatred, malice, and all uncharitableness, he rarely fails of a good day's sport; and no doubt at night he lays his head upon his virtuous pillow with the calm satisfaction of having well served his God and his country during the past day. The Little Bethel should be proud of such a man.

His last exploit in this line we find recorded in his paper of the 29th ult.; wherein, in the very largest type, he announces the important discovery that "Disloyalty and Treason are the Offspring of Romanism"—and that "the Reverend Gentlemen"—that is, the Catholic Clergy—are "ever ready to turn revolutionists and rebels whenever they find it their interest to do so"—facts which are so fully substantiated by history, as to render it quite impossible for Catholics to gainsay them.

It is, for instance, a well known fact that the "Great Rebellion" in England was exclusively the work of Papists; that King Charles was murdered by Romish priests; that Oliver Cromwell was a Jesuit in disguise; and that all sound Protestants were on the side of the loyalists. It is also uncontested—that the Revolution of 1688 was brought about by the intrigues of the same party—that Halifax was an emissary of the Pope—and that the Whig Lords of that day, whose venality, and treachery, make them a reproach to all ages, were all seminary priests. All these things, which so clearly establish the important fact, that "disloyalty and treason are the offspring of Romanism"—and that the contrary virtues are the legitimate issue of Protestantism—are so well known to every student of English Protestant history, that it is unnecessary to dwell upon them. In the same way, the history of Continental Europe shows that the Revolution of '89 was a great Popish uprising against Protestantism; that the prime agents therein were Romanists, and zealous sticklers for Romish doctrines, and the Papal Supremacy; that the "Reverend Gentlemen"—the French Catholic Clergy—instead of being the victims, were the instigators, of the "Reign of Terror;" that the guillotine was an instrument of torture invented by the Dominicans; and that the "noyades" and "fusillades" of that bloody epoch were the work of the Inquisition. And so in more recent times. The heroes of the modern European revolutions—the Mazzinis and the blood-stained ruffians of Rome, who drove Pius IX. from his capital, were all zealous Papists, devoted adherents of the Papacy, banded together for the oppression of loyal and orderly Protestants throughout the world; just as in this-Canada, the "Rouges" and their allies are the most remarkable for their sincere obedience to the Church—whilst their organ, the *Avenir*, is well known to be edited by that violent domagogue, the Romish Archbishop of Quebec. Against such a fearful array of facts, it is useless for the Catholic to contend; he must quietly submit to the strictures of the *Montreal Witness*, the impartial and intelligent exponent of Protestant principles.

Hopeless however as the task may seem in such a cause, and against such an antagonist as the *Montreal Witness*, we will hazard a word or two in our own defence, against the charge brought against the TRUE WITNESS in particular, of raising "an Irish-Yankee flag of rebellion;" and of exulting "in the vain dream of a dismemberment of the empire," which, by its "Penal Laws," its "Ecclesiastical Titles' Bill," and other *douceurs* of a similar stamp, has so many and strong claims upon the affection of Catholics.

The grounds upon which our cotemporary bases his accusation against us, are to be found in the remarks made by us in our issue of the 21st ult., when speculating upon the rupture of the Anglo-French alliance, and the consequences to Ireland of a war betwixt the two nations.—We said—1st—that, in case of such a war, it was not impossible that the present Emperor—profiting by the blunder which his great uncle

often acknowledged—would attempt a descent upon Ireland with an army of deliverance; 2nd—that such an army, landing in Ireland with the avowed object of aiding the Irish in asserting their independent nationality, would have the hearty sympathies of those whom it was intended to deliver from an alien yoke; and 3rd—that it would have the fervent prayers of Christendom for its success. Far however from rejoicing in this prospect, we candidly confess that, as British subjects, we deeply regret the fact, which a regard for truth compels us to admit, that the British rule in Ireland for the last three hundred years has been of such a nature as to justify the hatred which the great bulk of the Irish bear towards it, and to warrant the sympathy which Christian Europe feels for the victim of Britain's misrule; far from "exulting" in the prospect, as the *Montreal Witness* says we do, our prayer is—that even now, ere it be too late, the oppressor will endeavor, by a wise and liberal policy, to make amends for the wrongs which he has inflicted, to bind up the wounds which he has caused, and to earn a title to the love and loyalty of those to whom he has been hitherto known only as a cruel taskmaster. If this be "disloyalty and treason" our cotemporary is welcome to make the most of it.

And why—would we ask our cotemporary—should a desire for national independence and self-government be imputed as a crime to the Irish Catholic alone? In former days, whilst Scotland still held a place amongst the nations, and ere the last spark of Scotch nationality had been trampled under foot on the fatal field of Culloden, Scotchmen—even as late as the last century—oft turned many a longing, lingering look towards France for assistance against their powerful neighbor. The best, the bravest, and the most loyal of Scotland's sons were those who in '45 gave the old Lion Banner to the breeze, and to the last drop of blood resisted the merging of Scotland's nationality in that of the southern portion of the Island. How then can a Scotchman—as is the editor of the *Montreal Witness*—condemn in the Irishman that which, if he be not dead to every feeling of honor and totally absorbed in the pursuit of sordid gain, he must honor in his own countrymen?

Or why should it be a reproach to the Catholics of Continental Europe were they to offer up their prayers for the success of an enterprise destined to relieve their Irish co-religionists from a cruel and degrading yoke? Is it then a crime for a Frenchman—or say an Englishman—to sigh and pray for the restoration of Poland, and Polish independence? And yet, it would be a monstrous libel upon Russia to assert that Russian rule in Poland is one-half so cruel as has been that of England in Ireland; and an intolerable insult to Catholic Ireland to deny that its claims as against England, are far stronger, far better founded, than are those of Poland against Russia.—The Irish Catholic Celt, and the Anglo-Saxon Protestant, are to one another *aliens*—(so at least we have been told by high authority in the House of Lords)—"aliens in blood, in language, and in religion." Betwixt the Russian Slave, and the Polish Slave there exists no such deep seated difference as this: they are to one another aliens in religion indeed—but not aliens either in blood or in language. If then it be no reproach to the Englishman that his sympathies are with the Catholic Poles as against the schismatic Russians, it can surely be no reproach to the Catholics of Continental Europe if they pray for the speedy deliverance of Celtic and Catholic Ireland, from the yoke of Anglo-Saxon and Anti-Catholic Great Britain. Such at least must be the conclusion of every honest man, who contents himself with one set of weights and measures; and who scorns to use one set for himself, and another for his neighbors.

This is enough fully to justify the language of the TRUE WITNESS; but we cannot conclude these remarks without alluding in terms of unmeasured reprobation to the malicious, but we trust futile, attempts of our evangelical cotemporary to sow the seeds of discord betwixt our different Volunteer Companies. Of these Companies, it is true that some—the majority—are exclusively composed of, and officered by, Protestants; and that two are, for the most part, if not exclusively made up of, and officered by Irish Catholics. We are happy to say however that, notwithstanding this religious difference, and despite the puny efforts of the *Montreal Witness*, the very best understanding prevails betwixt all our military Companies; that officers and men are on the very best of terms with one another; and that the only rivalry betwixt them is as to which shall prove itself the most efficient guardian of the commonweal. Long may this good fellowship, so honorable to all, be maintained intact; and shame to him who, by his malicious and utterly groundless insinuations would seek to disturb it.

The Catholics of Lower Canada would no doubt feel flattered by the zeal manifested by their Protestant Anglo-Saxon brethren for their conversion, were the motives which actuate and stimulate that zeal, unknown to them. Could we really bring ourselves to believe that anxiety for the state of our souls, and an earnest desire to

promote our spiritual interests, animated the numerous proselytising societies which have taken in hand the task of spreading the principles of Protestantism amongst our French Canadian population, we should be willing to award to the members thereof, the credit of disinterested honesty; even though we could not but lament their total want of prudence, and ordinary good sense. If therefore we use the language of unmixed reprobation in speaking of those numerous "Missionary Societies" with which the Lower Province is infested, it is because we know that the one, vital principle by which they are animated is, not love of God, but hatred of the Catholic church; and that, provided they can induce men to abandon the latter, it is of no consequence to them, what becomes of the souls of their unhappy converts.

It is not—as we have often had occasion to show—any tender regard for immortal souls which prompts the proselytising efforts of the "Soupers" and "Jumpers" in Ireland, and of the Protestant Missionary Societies in Canada. Whatever he may pretend on the platform, there is no Protestant who will not in private admit that the Catholic, if he be really a Catholic—that is, a Catholic or Romanist in practice as well as in profession—may be saved. There is not one who in his heart believes that the Romanist will be damned because of his holding the doctrine of Transubstantiation—because he invokes the prayers of the Saints reigning with Christ—in Purgatory—and with humble sorrow confesses his sins to the Priest, as to God's Minister to whom is given the power to remit sin upon earth. All these things a man may believe and do, and yet be saved; this Protestants themselves must admit if pressed; and they cannot therefore pretend, that their one object in inducing Romanists to abandon this faith, and these practices, is to save them from the wrath to come.

Neither will they assert that either chastity or voluntary poverty—that is poverty cheerfully embraced for the sake of Him who for our sakes became poor—will damn a man; that asceticism, and mortification of the body are injurious to the soul; or that abstinence from flesh meat on Fridays, will necessarily entail exclusion from the Kingdom of Heaven. Nor, with the criminal statistics of Protestant and Catholic countries respectively—say, of Upper and Lower Canada—before their eyes, will they presume seriously to maintain that high toned morality is the inevitable, or indeed the ordinary, consequence of the repudiation of Popery. We may therefore safely conclude that the motives which actuate our Protestant proselytising societies, are neither religious nor moral, neither the love of God, nor the love of man.

What then are their motives? for strong motives there must be, to excite to such expensive and unproductive efforts. And upon what hypothesis can we reconcile the anxiety which English Protestants display for the deCatholicizing of French and Irish Catholics, with their indifference towards the depraved and heathen condition of the masses amongst their own Protestant countrymen? Protestantism with all its marvels of inconsistency, exhibits no more marvellous phenomenon than this.

We do not pretend to be able to solve this mystery, though we can find some explanation of it in the operation of human or natural causes. A love of notoriety has a deal to do with it, as has also a desire to obtain at a cheap and easy rate, a reputation for piety; and it can easily be understood how a fraudulent bankrupt, or dishonest tradesman of evangelical principles, with a strong constitutional aversion to just weights, and unadulterated goods, will readily put his name down on a subscription list, for the overthrow of Romish error. It is in short, much easier for these gentry to figure on the platform at an anniversary meeting, than it is for them to pay their debts, or to abstain from cheating their customers; whilst at the same time, their reputation for sanctity is thereby more fully and universally established, than it would be by a long course of honest unobtrusive conduct. When a great swindling transaction is brought to light, it is invariably discovered that some of the great leaders of the evangelical world are at the bottom of it.

And again in Canada, there exists amongst a large portion of the population of British extraction, a traditional and hereditary hostility to French Canadian nationality. To efface this distinctive nationality is the great object of their policy; and their design in giving the aid of their countenance and of their cash, to "French Canadian Missionary Societies," is rather to obliterate the offensive national characteristics of the population of this section of the Province, than to diffuse the blessings of the Reformed Faith. These men, it must be allowed, know well how to adapt their means to their ends. They see clearly that the distinctive French Canadian nationality, which they wish to destroy, is so intimately bound up with the religion of the French Canadians, that to get rid of the first, it is absolutely necessary to overthrow the other; and their motives are rather political than personal; and their great object here, as

* The Mr. Redpath of whom so much is said, as the latest detected swindler, is a striking example of this fact.

in Ireland, is not so much a Protestant, as an Anglo-Saxon, Supremacy.—Hence it is that we never hear of Protestant missions to the Catholic of Upper Canada.

But even these, the natural and human causes, do not alone suffice fully to explain the phenomenon of Protestant missions to Catholics. We must still fall back upon the preternatural and diabolical. The devil also has his ministers upon earth; and we can easily conceive them animated with the same sentiments as those which the great epic poet of Protestant England puts in the mouth of his hero, when—perched on the tree of life, meditating the ruin of our first parents:—

"He sat, devising death,
 To them who lived....."

These remarks upon Protestant Missions to Catholics, have been elicited by a *Report*, published in the *Quebec Gazette* of the 18th ult., of the proceedings of the "French Canadian Mission in connexion with the Colonial Church and School Society." In this *Report* we find all the peculiar characteristics of Protestant Missions—their barrenness—their appeals to the purses of their dupes—and at the same time, a consciousness of their natural tendency to provoke strife, and to do the devil's work upon earth. We are told of the school with its "twelve scholars" and of the "good which through the divine blessing, may be"—not is, but—"may be accomplished;" and are further comforted by the assurance that the "Sub-Committee," which of course fingers the money, "sees no reason whatever for discouragement." A Mr. Scott always considered that the Church of England was best calculated to Protestantise the French Canadians (what will the Presbyterians, Methodists, and *Jumpers* say to that?)—and called upon the meeting to hand out the money; and a Col. Fitzgerald, who called himself "a military man"—but who we think has mistaken his profession, and was intended by nature for a white cravat and a tub—addressed the audience, with the orthodox evangelical snuff, that "he had witnessed the progress made in Ireland, by the "Irish Church Mission Society" and was of opinion that if similar efforts were made here, the like result would follow."

No doubt of it; but—and here is the main point—can any one not actuated by the devil, not possessed by the demon of cant, seriously desire to see reproduced in Lower Canada, the scenes of strife, heartburning, fire and bloodshed which have marked the progress of the "Irish Church Mission Society" in Ireland? can any honest man really anticipate, without dismay, the possibility even, that Canada, like unhappy Ireland, shall be made the perpetual abode of religious discord, for the sake of a handful of miserable canting hypocrites? This consummation Col. Fitzgerald may desire to see; but we tell him that, in all Lower Canada, except amongst a clique of fraudulent bankrupts and their allies—the Directors of the Swindling Montreal and Provident Savings' Bank—fellows with whom no gentleman, least of all an officer in Her Majesty's service, would like to be seen in company, but who compose the strength of our Canadian Missionary Societies—he will not find a dozen persons to sympathise with him. The curse of Ireland is the "Jumper," or "Swaddler;" for heaven's sake let us keep him out of Canada.

"THE PURITAN HUMBUG."—British Jurymen are proverbially, it may be said, naturally thick-headed or fatuous. Indeed it seems to be indelibly impressed upon the mind of the Great Briton, that stupidity is an ingredient essential to the due administration of justice, and that a certain amount of stolidity is indispensably requisite on the part of its ministers. The Jurymen of Upper Canada, and the Grand Jurymen especially—to whom as a qualification for their important functions, a double portion has been providentially assigned—are no exceptions to the general rule that holds true of the Great Briton in his native land. Indeed the former manage so to combine, together with the imperturbable dullness of the latter, a certain quantity of unctuous cant—the oleaginous drippings from the pan of the conventicle—as to impart a peculiar relish to the mess with which as "intelligent jurymen" they are bound by ancient usage to regale the Court. As a specimen, we clip the following from the Presentment of the Grand Jury at the recent Stratford Assizes; in which these most grave and reverend signors propose, as the best plan for diminishing crime, the enforcement of an absurd law which still disgraces our Canadian Statute Book—enacted by the Saints for the "Bitter Observance of Sunday," and for putting down all rational and innocent amusements on the first day of the week. Having laid their heads together, the "intelligent Grand Jurymen" of Stratford arrived at the following lucid conclusion:—

"The Grand Jury would also, in view of all practicable matters, within the power of the people for good, urge that an obedience to the law of our country as to Sabbath profanation by overt or open acts, would help to further peace, quietude and improvement in our rural and village population, and be the means so far as to give less cause for crimes, and more cause for a light calendar of offences."

"Oh that one were here to write me down an ass"—was the pious wish of our old acquaintance Dogberry, the universal type of the "intelligent British jurymen." Our Canadian Dog-

berries have done that good office for themselves; and on the score of being so "written down," the curiously involved paragraph above quoted leaves them nothing to desire. They have fully vindicated their British descent and puritanical culture; and though it may seem presumptuous to call in question the wisdom of such men—householders no doubt—with every thing handsome about them, and as pretty specimens of flesh as any in Canada—we may be permitted to express our surprise that even, in Upper Canada, and amidst nineteenth-century Protestants, there should be found a body of men bold enough to put on record their deliberate opinion, that the best way to induce men to abstain from drinking, and from indulging in criminal sensuality on the Sunday, is to deprive them on that day of every rational and intellectual amusement, of every innocent and healthy recreation, betwixt and after the hours of divine service.

To reason, or to argue with such men on the absurdity and dangers of their proposed policy is useless; for they are callous to argument, and insensible to reason. Facts even make no impression on them; and to ply them with instances is as useless as it would be to fire cannon balls against the rock of Gibraltar. Their heads are fact-proof; and we do but waste our time and ammunition in attempting to batter them.

But all men, thank God, are not jurymen, or our hopes for the intellectual progress of the human race would be faint indeed. We trust therefore that, in spite of the Presentment of the Stratford Assizes Grand Jurymen, innocent Sunday sports—thet is, sports which would be held innocent on Tuesdays and Thursdays—which involve no necessity for servile work, and which do not interfere with the stated offices of religion, may long flourish both in the Upper and in the Lower Province. We say this, not only as a Protest against the canting Puritanism of the day, but because we believe that, humanly speaking, innocent Sunday sports are the best preservative against Sunday debauchery, and Sabbath desecration.

"Satan finds some mischief still, for idle hands to do." So says the sweet singer of the Protestant Israel; and more especially does this hold true of the enforced idleness of Protestant Sundays. Men must do something; and if they can neither work nor play, they will invariably do worse. As an Irishman, having nothing to do, takes naturally to fighting or courting—these being his national pastimes—and breaks a friend's head, or his own heart, with the same keen enjoyment of the fun, so does the Anglo-Saxon, if debarred from all innocent sports on the Sunday, take naturally and inevitably to drinking and making a beast of himself. It is his recreation—not of choice, but of necessity; the only amusement that Sabbath legislation has still left within his reach. And thus it is that the most drunken and depraved communities upon the face of the earth, are precisely those upon whom the severities of a Calvinistic Sabbath—for which there is warrant neither in reason nor in revelation—have been the most rigidly imposed. The crime of Sabbath breaking is altogether unknown in Catholic Europe; it is entirely confined to those countries which have embraced the glorious principles of the reformation. It thrives in England; and has perhaps reached the highest pitch of development in puritanical Scotland.

Not then by enforcing, but by repealing all Acts of Parliament prohibiting innocent amusements on Sunday, can we expect to produce any moral reformation amongst that numerous class, to whom Sunday is the only day of the week on which amusement of any kind is possible. Especially should this repeal of Sabbatarian legislation be the duty of that community which has solemnly proclaimed, as a portion of its political creed, that it is desirable to do away with all semblance even of connexion betwixt Church and State. Now, if the first day of the week is a day of rest at all, it is so only in virtue of the law of the Church which has enjoined that day to be kept as the Christian Sabbath; and if it be desirable that there should be no semblance even of connection betwixt Church and State, it is evidently the duty of the latter to abstain from all legislation upon a matter purely ecclesiastical, and which belongs exclusively to the domain of the Church. In its least objectionable form, Protestant Sabbath legislation is an impertinence—a tyrannical interference with the right of "private judgment" and the liberty of the individual; in practice it has been found to be invariably and grievously injurious to the cause of religion and morality.

How—asks the *Journal de Quebec*—can the TRUE WITNESS pretend, that to refute the *Journal* of November 1856, it is only necessary to cite the *Journal* of May last?

Because, we reply, the *Journal* of November holds up M. Cauchon and his colleagues, to his Catholic readers as Ministers worthy of their respect and support. Now no Ministry, or members of a Ministry, whose policy was unjust, and in the highest degree insulting towards the Catholic Church can ever again deserve the support of Catholics. But in May last, by condemning the "Ecclesiastical Incorporation's Bill" the *Journal*, by implication, condemned the

* See the character that Macaulay gives of these men.

policy of the same members of the Ministry, whom he now supports; and therefore, to cite his condemnation in May last of the said Bill, is virtually to refute his articles of November, in which he holds up M. Cauchon and Co., to our respect and admiration as men who surround our Clergy and religious institutions with their "respect and veneration."

The TRUE WITNESS did say, and repeats its assertion, that M. Cauchon was, and is, as much responsible for that measure as was Mr. Drummond; for the latter openly, and without contradiction from any one of his colleagues, asserted in his place in the House, that he introduced it with their sanction.

But, says the Journal "this unfortunate Bill—malencontreux—is dead and buried." False again we reply. "The evil that men do lives after them;" and more especially does this hold true of statesmen and their public acts. The vote of M. Cauchon and his colleagues—the brave defenders, according to the Journal's blague, of "notre sainte religion," will yet be cited as a precedent for a similar, and perhaps a worse Bill—just as the anti-Catholic legislation of the French Bourbons was cited by the defenders of the "Ecclesiastical Corporation's Bill" as a precedent for their infamous measure.

Here then is our final answer to the Journal. The soi-disant Catholic who defends to-day the Ministry whose conduct he blamed in May last, until silence was imposed upon him by his official masters, is guilty of gross inconsistency; and all inconsistency involves, either a great dereliction of principle, or a great amount of folly.

THE MONTREAL WITNESS AND THE TORONTO CATHOLIC CITIZEN.—If we cannot congratulate our Upper Canada cotemporary upon, we may be permitted to express our surprise at, this singular conjunction of "editorial bodies." The Catholic Citizen is applauded by the Protestant Witness because the former gravely informs its readers that, as a body, the Catholic population is very far inferior to the Protestant, in point of intelligence, and enterprise; and that this inferiority will inevitably become still more striking, unless efforts are immediately made to sustain a vigorous Catholic press.

How the Catholics of Upper Canada will receive these compliments from one who professes to advocate their interests, it is not for us to say; but by the Protestants of this section of the Province, they have been hailed with delight. The Montreal Witness is in ecstasies with his dear brother of Toronto; recognising in him, though under a different name, a fellow laborer in the Lord's vineyard, and an invaluable auxiliary in the struggle against Popery, and ultra-montane principles.

The Toronto Citizen has, it must be confessed, rendered good service to the Protestant cause, and in the critical moment; nor, if rumors speak true, have his new friends proved ungrateful. It would however be in better taste, were he to content himself with the wages of his corruption, and to cease from insulting and maligning his old companions, and former friends; whose only fault, it that they have remained faithful to their old principles, and have refused to accompany him in his downward march. Inferior in intelligence, and unenterprising we may be; but at all events, these taunts might be spared us from one who, but six months ago, and ere his eyes had been opened by the magical imposition of M. Cauchon's official fingers, was, to say the least, as blind and unintelligent as the rankest Papist in the whole Province. It is to a miracle only that the Toronto Catholic Citizen owes his present clear sightedness; and he should not therefore be too severe upon those to whom the same advantages have been denied; and whose superior he is, in virtue only of his venality and tergiversation, and the thaumaturgic skill of a Commissioner of Crown Lands.

The Rev. Dr. Ryerson has published a circular to the "Heads of City, Township and Village Municipalities in Upper Canada," calling upon them to appropriate their respective shares accruing from the "Clergy Reserves" Fund, to educational purposes—that is to purposes from which Catholics can receive no possible advantage.—The Reverend gentleman's recommendation is, that the Municipalities devote the afore-mentioned sums to the purchase of Common School li-

braries, maps, globes, and school apparatus generally. And, strongly argues our Methodist clergyman, as the Legislative Grant for school apparatus is apportioned to each Municipality, not according to population—but according to the amount provided in each Municipality for the same purpose—it follows that the more of its funds a Municipality expends for Common or Anti-Catholic school purposes, the more assistance will it receive for the same purpose from the General funds of the Province. "The voice of the people" says the Chief Superintendent—"has long been lifted up in favor of appropriating the proceeds of the sales of the Clergy Reserves to educational purposes"—and the plan by him recommended seems well adapted to secure that object—if by education we are to understand, "State-Schoolism, and Protestant Ascendancy."

The Reverend gentleman has also had the kindness to furnish each Municipality with a copy of the books of which he approves, as containing sound doctrine and fitted for the wants of the Protestant community. How far a library selected by a Methodist preacher, is likely to suit the intellectual appetite of the Catholic portion of our community, we leave our readers to judge.

BEAUTIES OF "STATE-SCHOOLISM."—Under the Caption—"Corruption of Boston Public Schools"—the American papers fill their columns with a series of startling revelations as to the morals of the "Common Schools" in Massachusetts. These revelations are altogether too beastly for us to transfer to our columns. Suffice it to say, that they establish the fact that the boasted "Common Schools" of our republican neighbors, especially the "Girls Schools" are—we do not say but little better, but—a good deal worse than the ordinary places of debauch which abound in all large cities.

Though decency forbids us to give the details, we may mention that the discovery—if that may be called a discovery, of which every one of ordinary discrimination was always well aware—has excited a great deal of discussion in the American papers; and it is to be hoped that one effect may be to break up the Massachusetts' or Common School system; or at all events, to disgust the people of Canada with it, and thereby prevent its adoption in this country.

YANKEE IMPORTS.—The St. Catherine's Journal complains that Canada is inundated with counterfeit ten dollar notes on the Commercial Bank. For these, as for the blessings of Common, or "State-Schoolism," the country is indebted to the neighboring moral republic.

L'ALMANACH DES FAMILLES.—Pour l'annee 1857. Louis T. Racine, Montreal.

Our French Canadian friends are here presented with a very neatly printed Almanack for the ensuing year containing much useful information, and a collection of interesting anecdotes.

Our friend the "Bushman" arrived too late this week, but shall appear in our next.

MORAL OF THE RECENT ELECTIONS.—VERDICT OF THE PEOPLE AGAINST THE STATE-SCHOOL SYSTEM.

To the Editor of the True Witness. Toronto, Nov. 25, 1856.

MR. EDITOR.—O'Connell laid it down as an axiom in political science, that "An ounce of fact is worth more than a pound of argument." Now, it may be contended that argument is merely the collation and mention of past occurrences, in which case the great agitator would have been guilty of an evident tautology. On close criticism, however, it will appear, that this expression really asserts the power of experience; present, incontrovertible, individual experience; as opposed to doubtful deductions from the distant experience of others, with a view to prophecy on the consequences of passing events. In this sense, O'Connell gave utterance to a solid rule; and I propose to take advantage of it, to lay aside theories for this present time, and to give my compatriots, through your columns, the benefit of "an ounce of fact."

During the recent election of Members to the Legislative Council, one-fourth of the people of Upper Canada have spoken out in Electoral Divisions widely scattered, and boasting the average quota of intelligence and honesty. These therefore are a fair criterion of the state of the public mind; they furnish true data from which to decide on the popularity of State Schools amongst the people. And it is from the result of these elections I intend to establish their unpopularity; and I shall contend that it is absurd for any man to exhibit consideration for them (much less Catholics), when they have therein so signally "gone to the wall."

The most significant contest was that in Kent and Essex. Now, Kent and Essex is one of the most western of all the Upper Canadian constituencies; and it is doubly important because of the judgment which it has pronounced on the State School question. There were three candidates before the electors of Kent and Essex. One—Colonel Prince—was disgusted with a law which caused so much religious bickering, and which, after all, compelled the man with no offspring, and the opponents of national schools, to pay for the education of their neighbors' children—so he said. He proclaimed, therefore, a total reversion of the present system. He would leave every man free to educate his child as he pleased.

Another—Colonel Rankin—was in favor of a National system. He acknowledged the right of Catholics to Separate Schools. He went therefore for the present system with Separate Schools.

A third—Mr. Dougall—would have a National, Ir-

religious system; he supported the present system, without Separate Schools.

On these three well defined platforms, the three candidates fought at the polling booths—and mark the result! Colonel Rankin, the supporter of Separate Schools, and one of the Catholic nominees, gained 1,443 votes. Mr. Dougall, the supporter of the present system, pure and intact, minus Dissident Schools of any kind, polled 1,444 votes. While Colonel Prince, who advocated the total abolition of Communism in the matter of education, stood at the head of the poll with near 2,000 suffrages. So much for the verdict of Kent and Essex against State Schoolism.

In the Queen's Division, which consists of one of the Ridings of Northumberland—one of the Ridings of Ontario—and in the County of Victoria, the result was similar. Mr. Simpson, the candidate elect, is opposed to the present system, and an advocate of Educational Voluntarism. He refused to pledge himself to the present law with the Separate School Clause in it, and refused also to maintain it with the same clause out of it. He declared his determination to support only such a system as would suit both Catholics and Protestants; intimating that he thought it would be necessary to fall back, if such a thing were possible, on pure Voluntarism.

Sheriff Britton entered the field after Mr. Simpson had given an exposition of his views, and solicited the support of the Catholics especially, by promising to maintain the present State School Law with the Separate School Clause in it.

The result was that the Catholic Clergy and people chose to support Mr. Simpson, as the advocate of Educational Freedom; preferring the total change of the system, to the maintenance of a beggarly Separate School Act. Thus Sheriff Britton virtually retired; and Mr. Simpson, on the Voluntary platform, gained his seat by 3,000 majority.

In the Division of Saugreen, Mr. Patton came forward against the repeal of the Separate School Act, and on this understanding polled the majority of the French Canadian votes. Mr. Murrick sustained the present system, pure et simple, without any Dissident Clause. Mr. Beatty came forward as the Anti-State School candidate. Unfortunately for the latter, the Grand Trunk movement got mixed up with the election; and the consequence was that he did not receive the full benefit of his principles on the question of "Educational Freedom." As it was however, he polled 1,400 votes; and Mr. Murrick, the real supporter of the "Common School" question, was ignominiously beaten. In Trent, Mr. Short, one of the chief mainstays of State-Schoolism in the Division was also defeated. While in Rideau, the member elect advocated the maintenance of Separate Schools, even if they should break up the National system.

On summing up, as one of our jurists would say, we find that the people of Upper Canada have voted on the question as to whether the State has the right to enforce education in any case, and as to whether the State has a right to tax Catholics for the present system—as follows:—

- 1. For the present State-School system, with Catholic Separate Schools. 8343
- 2. For the State-School system, without Catholic Separate Schools. 7841
- 3. Against the principle of State-Schoolism, altogether. 9183

This vote decides the majority against the Hye-sonian or Massachusetts School system; as it is a well known fact that those electors who voted for candidates of the first class would rally on a fitting occasion against the whole system, being only restrained from such a course at present by prudential considerations. The list of members returned does not exactly agree with the total of votes cast. The members of the first class are—Messrs. Simpson and Prince; of the second—Messrs. Vankoughnet, Murray, Smith, and Patton. Thus showing that the advocates of the Massachusetts' system have not returned one real and decided friend.

Let me now ask you, Mr. Editor, what excuse the Lower Canadian Catholic members can have for not proceeding to give the amplest rights and privileges to our schools? The supporters of the "Common" School system—the Brownites, whom they so much fear—have not returned one member to the Council. We, the friends and supporters of Educational Freedom, have returned two, to smash up and remodel the whole system, and at least three more in favor of the Separate School Act. Let Ministers now act in accordance with the well understood wishes of the people of Upper Canada, as made known at the recent elections, since the result has proved that the Separate School system is far more popular in the West, than Ministers themselves. While six candidates declared themselves in favor of the Separate School Act, there was only one to be found, and that one himself a Minister, who came out openly as a supporter of the Government! If Ministers refuse to move on this question at the next Session, it will be because they, and not the people of Upper Canada, are opposed to conceding Catholics their just rights in the matter of Separate Schools. These are facts, Mr. Editor, which cannot be gainsaid.

I remain yours, &c., P.

We hate the cant of their Covenant, And their 'Union Jack' we spit on; Who'd rather not die a rebel Scot, Than live as a mongrel Briton? Scotch Ballad.

To the Editor of the True Witness. Montreal, Dec. 2, 1856.

DEAR SIR—Having had the chance yesterday to stumble upon the annual procession of the so-called Scotch societies of this City, I incontinently fell into a strange fit of musing upon the incongruity of such a display, by such men, and on such a day.

St. Andrew's Day! forsooth. What, Sir, in the name of all that is incongruous, can Protestant Scotchmen have to do with a Popish Saint like him? I could understand a procession by those men in honor of St. Calvin, of St. John Knox, or St. Titus Oates; and I can see many good reasons why such an event as the Massacre of Glencoe by St. William of Orange, should be piously and patriotically commemorated by modern Scotch Protestants. But a Protestant procession, in honor of a Saint whose name is inscribed on the Romish Calendar, and who was invoked by our Popish ancestors at Bannockburn, and on many a hard-fought field, as Scotland's Patron Saint, does, I must confess, pass my comprehension! As good Protestants, the men who yesterday walked with the banner of that Saint displayed, repudiate his intercession, and scout the idea of his Patronage as a vain thing—a remnant of Popery—a rag of the "Scarlet Woman," with the expansive hinder end.—There is, there can be, no meaning in a Protestant procession in honor of a Saint. The whole thing is a sham—if I may be pardoned the expression. It is cant; and cant is of the devil.

Alas too for the independence, as well as for the religion of "Auld Scotland!" If a St. Andrew's banner was an incongruity, the other emblems—particularly the 'Union Jack,' so ostentatiously paraded at the head of the procession—were nearly as much so; and if the Society, calling itself by the name of St. Andrew, were truly national, it would have been more careful to display our old royal Scottish emblems—those emblems to which, spite of a century and a half of suspended nationality, the heart of the true Scotman must always warm. It would almost seem however as if it were the intention of the Montreal Societies to disclaim, as openly as possible, their distinctive Scotch nationality; and to keep in the shade, as much as possible, the old lustre of the Scottish name. In this perhaps they were right; for with the historic glories of Scotland, these men have nothing whatever to do. The laurels of Scotland were won al-

most exclusively by Scotch Catholics; by Papists; by men who loathed heresy in all its forms as intensely as they loved their country, and scorned to see her prostrate at the foot of the southern enemy. No history is more full of glorious memories than that of our common country; but these belong chiefly to our Popish ancestors. At the mention of the deeds of the degenerate Protestant descendants of the old Scottish Worthies—of their tame acquiescence in the murder of their lovely Queen, and of their Judas-like sale of their royal guest, who, confiding in their honor, had rashly entrusted himself to their hospitality—the true-hearted Scotchman must hang his head with shame, and confess the justice of the aspersions which in modern times have been cast upon the character of Scotland. Yes, Sir. Though often overcome in battle, and sometimes apparently prostrate at the feet of her enemy, Scotland was never degraded until she became Protestant. Alas! when I saw the procession of yesterday, my eyes grew dim with tears as I thought of the departed glory—"Ishabod—Ishabod!" I mentally exclaimed, as I recalled the days of Wallace and Bruce, and the Douglas—and contrasted the heroes of old with the "Paisley weaver" of the nineteenth century—the glories of ancient Melrose, with the back-slums of modern Glasgow!

Pardon me, Sir, if I love to dwell upon the fact that the men who in past ages made the name of Scotland honorable, and caused her alliance to be courted by the most powerful nations of Europe, were Papists; wholly given to Maryolatry, and the invocation of Saints; men who bent the knee before the crucifix as it passed through their serried ranks on the field of Bannockburn—but who would have scorned to bow down before the vile golden calf which their degenerate descendants have set up as the one object to be adored.

More incongruous than even a "Union Jack" at the head of a Scotch national procession, was the strange, and I may be permitted to say, the disgraceful admixture of Orangemen in their ranks; as if there could be aught in common betwixt the Orange Lily, and the Thistle of Scotland with its proud boast—"Nemo me impune lacessit!" betwixt the countrymen of Wallace, Bruce and Montrose, and the cold blooded reptile who planned the Massacre of Glencoe! If a St. Andrew's Banner was an absurdity in a Scotch Protestant procession, the admission of Orangemen into the ranks of a national procession was an insult against which as a Scotchman, I cannot but protest, loudly and indignantly, even if in vain.

In conclusion I would just recommend to my countrymen through your indulgence, Mr. Editor—to study a little better the history of their native country; and it may be that, this time next year, they will manifest a little better taste in the display of their insignia, than they did this last St. Andrew's Day. They may ere then perceive that a St. Andrew's Day celebration must be either Popish or a sham; that the "Union Jack" is not an emblem to evoke many pleasant memories in the bosom of the countryman of those brave men whose hearts' best blood was shed for Scottish independence; and that the presence of an Orangeman in a Scotch national celebration is as the dead fly in the ointment of the apothecary. I have dwelt on these topics somewhat at length; but I respect the memory of "old" Scotland too deeply to allow to pass unnoticed incongruities such as those which I have pointed out; and which must have struck you I am sure, Sir, as well as your obedient servant, "A SCOTSMAN OF THE AVON LIGHT."

The subjoined communication upon the subject of the unhappy dispute betwixt the Rev. M. Chiniquy and his Bishop, appeared in the Montreal Herald of Saturday last, we reproduce it without comment, as it speaks for itself:—

To the Editor of the Montreal Herald. MR. EDITOR.—The pains which you have taken to register in your columns all the documents relating to the revolt of M. L'Abbe Chiniquy against his Bishop, makes me presume that you will be happy to publish the important letter which I have just received from Monsieur de Chicago, and of which I have the honor to transmit you a copy.

I do not accompany this document with any commentary. It recommends itself sufficiently by itself to the respect of its readers. It is sufficiently clothed with the character of credibility by its clearness and frankness. Lastly, it contrasts sufficiently with certain other documents in respect to the tone of calmness and politeness with which it is written, to satisfy the public of all the importance of a simple perusal. Trusting that you will have the kindness to insert this letter in your next issue, I have selected your journal, in order, through it, to transmit to your readers the valuable information which it contains.

I have the honor to be, with esteem, your very humble and very obedient servant, J. JOS. EV. DE CYONIA, Coadjutor of Montreal. St. Hyacinthe, November 26, 1856.

Chicago, Illinois, United States, Nov. 20th, 1856.

My Dear Lord Bishop,—Some person has kindly sent me a number of the Toronto Globe of the 10th inst., from which I transcribe the following sentences:—

"L'Avenir has some correspondence on this subject, from the scene of action. The editor states that the reason which has led to the excommunication of the reverend gentleman is, that the Parishioners of Mr. Chiniquy have constructed a Church, a Presbytery and School House, of which they desired to retain the property; giving the enjoyment to their pastor as is practiced in the United States and elsewhere, where they know how to respect the sacred rights of property well and duly acquired. Many persons are flattered at seeing that Mr. Chiniquy who did so much good in Canada in the cause of temperance, has been sufficiently firm to resist the attempts made by the Irish Bishop of Chicago, who wished to deprive the Canadians of Kanaksee of their property."

These statements are altogether untrue. The question of Church property has had nothing whatever to do, with Mr. Chiniquy's removal from St. Anne's, with his disobedience and schism, and subsequent excommunication.

I am not aware that, at any previous time, the matter of Church property caused any trouble in that mission; but assuredly, there was none on this account, since my arrival in the Diocese of Chicago. Nor could this be, for the Church, School House and Presbytery (at least the one in which the Pastor resided, when I visited St. Anne's) all these, with the land upon which they are built, are the property of the Bishop of Chicago, for the use and interest of the Congregation.

At the time the Mission was established, this property was conveyed by deed to my predecessor, as Bishop of Chicago and his successors in office. This deed I found in Chicago and still retain, and thus was all occasion of dispute removed from the beginning.

In all my transactions with Mr. Chiniquy, there was no reference to Church property, except the instances which I will now state.

At one time he talked of erecting a new Presbytery. I then recommended that it should be built on the parochial property, or secured by deed for the use of the mission. Mr. Chiniquy, with his usual consistency, did not do either, and thus the matter ended. At another time, he dissuaded a person at Maintenance from giving to the Bishop of the Diocese, a deed of a small lot on which a church was being erected. On this account, the people of Maintenance have had since no Church.

I found it necessary to remind him of the impropriety of his conduct; but it is at least fifteen months since the latter occurrence took place, and the former happened some months before that. But, as I said, these matters have had no connec-

tion whatever, with this removal from St. Anne's. I removed him for very necessary reasons, which, at the time, I made known to himself, and which he is at liberty to make public.

His obstinate disobedience, and most violent language and conduct, obliged me to suspend him; his subsequent schism caused his excommunication.

I have considered it right to make these few facts known to your Lordship. Should you deem it expedient for the interest of truth and religion, to make this note public, I would feel obliged by your doing so.

I have not contradicted the extravagant letters of Mr. Chiniquy, nor the similar statements of his friends, in reference to this difficulty. I felt that all these carried with them their own refutation. Those publications profess to be a reply to a letter of mine in the Chicago Tribune, though neither I, nor any one for me, except the astute Mr. Chiniquy, wrote or published any such letter.

In conclusion, allow me to express my respect and gratitude for your kind and charitable admonition to the people of St. Anne's, which I find in the same newspaper.

I have the honor to be my Dear Lord, most respectfully your Brother in Christ,

ANTHONY, Bishop of Chicago and Administrator of Quincy. To the Right Rev. Joseph, Bp. of Cydonia and Coadjutor of Montreal.

REMITTANCES RECEIVED.

Hamilton, M. Hill, 6s 3d; Pakenham, J. Levy, 15s; Vankleek Hill, J. A. McDonald, 10s; Sherrington, H. Blake, 12s 6d; Perth, A. Leslie, 15s; Culmnet Island, P. Duggan, 12s 6d; Lachine, H. Campbell, 3s 1d; St. Louis, U.S., J. Withnell, 15s; Longueuil, Rev. Mr. Caron, 3s 9d; Douglstown, Rev. Mr. Farfar, £1 5s; Wellington, P. Maccasey, £1; Burrits Rapids, J. Gorman, 10s; Orillia, Rev. J. Synnot, £1 5s; Kingston, P. O'Reilly, £1 5s; Bedford, P. Doran, 6s 3d; Dixon's Corners, C. Driscoll, 10s; St. Sylvester, P. Scallon, 12s 6d; West Osogode, T. Hartal, 6s 3d.

Per M. O'Leary, Quebec—Dr. Blanchet, £1 10s; J. Archer, £1 2s 6d; U. M'Callum, £1 2s 6d; J. Giblin, £1 2s 6d; J. Lynch, 7s 6d; P. Boylan, 7s 6d; T. M'Loughlin, 15s; C. Langevin, 18s 9d; B. Mahony, 15s; J. Leonard, 15s; J. Doid, 7s 6d; J. Lee, 15s; M. Power, 6s 3d; J. Lannon, 6s 3d; J. Farrell, 12s 6d.

Per J. O'Sullivan, Prescott—Self, 1s 3d; E. M'Gannon, 6s 3d; T. M'Mahon, 12s 6d; J. Whalen, 12s 6d; J. M'Carthy, 12s 6d; J. Mead, 12s 6d; P. O'Hanne, 7s 6d.

Per Rev. L. A. Bourret, St. Anne de la Pointe—Self, 7s 6d; D. Malone, 5s; Rev. Mr. Doucet, 12s 6d; College, 12s 6d; Rev. C. Gaurreau, 12s 6d.

Per Rev. Mr. Gingsas, St. Raphael—Self, 4s; N. Walsh, 12s 6d.

Per J. Doran, Perth—T. Devlin, 12s 6d; J. M'Kinnon, 12s 6d; J. D. Murphy, 15s.

Per J. Comerford, Kingston—P. Crummins, 6s 3d. Per A. M'Donnell, Charlottenburgh—Self, 12s 6d; A. M'Arthur, 12s 6d.

Per M. O'Dempsey, Belleville—J. Spence, 12s 6d; D. Mahony, 15s. Per Rev. J. Rosseter, Gananoque—M. Kane, 6s 3d; B. Johnston, 3s 9d.

The Lachine Canal navigation downwards, closed for the season on Saturday.

A GRIMEAN HERO.—It is with great pleasure that we announce to our readers the fact that one of our fellow-citizens, formerly in the army, has just received, through the untiring zeal of our gallant and much respected friend, Town Major Macdonald, his Crimean Medal, with four clasps. Michael Byrne, the recipient of this distinguished mark of favor from Her Majesty, is now one of our city police force; he was formerly a Private in the 20th Regiment, in which corps he served for about seven years. It was with no small degree of pride that the gallant fellow had his medal placed upon his breast by so distinguished a veteran as Town Major Macdonald, to whose recommendation he owes so speedily a recognition of his claims. Byrne although a young man, and also a young soldier, now carries upon his breast a medal which shows that he was present at Alma, Inkermann and Sebastopol; in the trenches before which latter place he received three wounds, after escaping, unscathed, the fearful slaughter at the three former engagements. We trust he may long be spared to enjoy his honors, and that he may soon earn his promotion in the force to which he now belongs.—Herald.

MORNING LIGHT BREAK.—On Friday and Saturday last, Sergeant Maher, Sergeant McBride, and Sub-Constable John O'Leary, of the City Police, seized the following number of loaves from the undermentioned bakers:

From William Waugh, No. 69 St. Charles Borromeo Street. 113 loaves. From Robert Watson, No. 142 St. Lawrence Street. 70 loaves.

Total. 183 loaves.

Fire.—On Thursday night 27th ult., about 12 o'clock, a fire broke out in the workshop of Mr. Tait, at the Dry Docks, Lachine Canal. Mr. Tait has no insurance, and his loss will be very heavy, as all his tools and a large quantity of lumber are destroyed. As no fire was used in the building, its origin is unknown. There is some suspicion of incendiarism.—Commercial Advertiser.

HEAVY ROBBERY OF MERCHANDISE.—The dry goods store of Mr. Morel, in Crown street, St. Roch, was burglariously entered on Friday night, and goods to the amount of £300 stolen therefrom. The thieves are still at large.—Quebec Morning Chronicle.

THE RECENT BURGLARY.—A Proclamation appeared in the Canada Gazette of Saturday, offering a reward of £50, to any person or persons, not being the actual offender or offenders, who will give such information as will lead to the discovery, apprehension and conviction of the perpetrator or perpetrators of the recent burglary at the City Bank.—H.

The nomination went off yesterday the 1st instant, as pleasantly and peacefully as could have been expected. Joseph Morin, Esq., M. D., was elected Mayor, with the greatest unanimity.—H.

OTTAWA GOSSIP.—Our Ottawa exchanges mention as a rumor, but at present as only a rumor, that Mr. Cook, M. P. for Ottawa, has resigned, or is about to resign, and that Mr. Rose of this city is likely to offer himself to the electors.—Montreal Herald.

BURR STONE IN CANADA.—Sir Wm. Logan announces the discovery of a large quarry of true Burr Stone, in the township of Chatham, on the Ottawa. Should this deposit prove to be of a good quality for grinding purposes, its value will be enormous. We believe at the present time, France enjoys a monopoly of this stone, of which no quarries of good quality have been hitherto found to exist elsewhere, and supplies the whole world.

Died. At Rawdon, on the 21st ultimo, of Consumption, aged 16 years, Elizabeth Daly, daughter to Luke Daly, Esq., P. M.—R.P.

WANTED, A SITUATION, AS TEACHER of a CATHOLIC SEPARATE SCHOOL, by a person who holds a FIRST-CLASS CERTIFICATE of QUALIFICATION. Any letter, addressed to this Office, (post-paid) relative thereto, shall meet with due attention. Dec. 3, 1856.

FOREIGN INTELLIGENCE

FRANCE.—The Moniteur of Thursday announces that General Kisseleff, at a public audience, spoke as follows: "I shall esteem myself fortunate if, at the end of my career, I can contribute to cement between France and Russia that union which assures the general peace by one of the most durable of guarantees."

The Emperor replied:—"Monsieur le Comte—As soon as the Treaty of Peace was signed, it became my constant care, without weakening my ancient alliances, to modify by kind acts (adoucir par de bons procedes) all that which the strict execution of certain conditions might make severe. I learnt with pleasure that my Ambassador at St. Petersburg, animated by these sentiments, had succeeded in winning the goodwill of the Emperor Alexander. The same welcome awaits you here, you may rest assured, because, independently of your own personal merits, you represent a Sovereign who so nobly knows how to impose silence on sad reminiscences, which war too often leaves behind, to think only of the advantages of a sincere peace by entertaining friendly relations."

Madame Henri Rodriguez, the wife of one of the richest Israelitish exchange brokers in Paris, has, within the last few days, publicly abjured Judaism, and embraced the Catholic religion.

RELIGION IN PARIS.—The population of the city of Paris is 1,083,000 souls, amongst whom those profess a different religion from the Catholic scarcely number 28,000. The secular Clergy of Paris numbers 882 Priests, the majority of whom are attached to the service of the 49 parishes. There are 12 religious communities of men, and 48 of women. Amongst the former are the Dominicans, the Franciscans, the Jesuits, the Sulpicians, the Lazarists, the Brotherhood of St. John, the Brotherhood of Christian Doctrine, the Priests of Picpus, those of the order of Mercy, those of the foreign Missions, those of the order of the Holy Ghost, the Irish Seminary, and the congregation of St. Mary. Amongst the 48 female communities, which muster 5,400 women, is especially to be mentioned the Sisterhood of St. Vincent de Paul, which besides the original establishment, possesses in Paris 68 branch establishments, occupied by 596 sisters, who regularly visit at home, or nurse in the hospitals, about 15,000 sick patients, and instruct 20,000 children. To give some idea of the activity of the devout persons of both sexes, it will suffice to state that, of the 262 primary boy schools which exist in Paris, the Brotherhood of Christian Doctrine possess 53, with 18,000 scholars; whilst of 324 girls' schools, there are sixty nine managed by the Sisters, which contain 14,000 scholars; of the 85 workrooms for girls, 47, with 3,000 little girls in them are managed by the Nuns; and of the 35 hospitals, there are 23 under the charge of 464 female devotees of the different communities.

Efforts of voluntary beneficence have attained a most gratifying degree of extension in Paris. To mention some of the principal instances, the subscriptions to the Society for the Propagation of the Faith amount to no less than 160,000f. a year. The Sainte Enfance which has its head quarters in Paris, collects more than 600,000f. from its young members, who are scattered about everywhere.—The Maternal Charity gives relief every year to more than 200 families. The Cradle Charity receives annually 2,600 children. The Society of St. Francis Regis, in a period of thirty years has caused 28,610 marriages to be duly solemnized, 18,000 children, and 80,000 individuals owe to its agency the amendment of their religious and civil condition.—The society of St. Vincent de Paul includes in the diocese of Paris 56 conferences attended by 1,800 members, who regularly visit and relieve 5,700 poor families every year.—Journal des Debats.

AUSTRIA.

We learn from Vienna, under date of Nov. 3rd, that Mgr. De Luca was received, on the 1st of Nov., at a public audience, by His Majesty the Emperor; when he handed to his Majesty his credentials from the Holy Father, as Apostolic Nuncio to the Imperial Court. Three of the state carriages, with six horses each, were sent to take up His Eminence and his suite, and afterwards reconducted them to their residence. The new Nuncio of the Pope has brought the Emperor an autograph letter from His Holiness, wherein the Holy Father expresses the great satisfaction which the marriage laws, lately promulgated, have caused him, and expresses the hope that the other organic laws which must arise from the carrying out of the Concordat, will be conceived in the spirit.

The German newspapers announce that the Cabinet of St. Petersburg has come to a decision relative to the succession to the throne of Greece. "It will be Prince Ypsilanti, the only scion now living of that illustrious family, who will be called to the throne after the death or abdication of King Otho." It will hardly be maintained, we imagine, at this moment, that any "decision" upon such a question is to be made by Russia, otherwise than an agreement with France and England.

ITALY.

NAPLES.—According to advices received by the Augsburg Gazette, from Rome, it is positively known that the Neapolitan Minister of Justice is drawing up a new list of the persons who are to be amnestied. The Pope is employing all his personal influence on King Ferdinand II., and hopes to be able to persuade him to put an end to his misunderstanding with the Western Powers "by a judicious compliance with their wishes." His Holiness has made a strong appeal to the religious feelings of the King, and it is generally believed at Rome that there will very soon be an honorable compromise between Naples and the Western Powers.

The King of Naples, in a good-humored and gentlemanlike tone of superiority, has charged the police authorities to see that English and French subjects undergo no inconvenience from the absence of the French and English legations, and has good-naturedly taken them under his own protection. "Our own correspondents"

are thoroughly crestfallen, and have the greatest difficulty in filling their respective letters. He of the Times is impressed with the idea that the present is a splendid opportunity for the King, now that none can doubt his victory or his strength, to grant an amnesty, which is an appeal, ad misericordiam, that sounds strangely from such a quarter. Among the mass of undigested falsehoods, long since swallowed by the English public, the myth of Pœrio is the one of whose existence one is most frequently reminded. This worthy, who might have his liberty if he would ask for it, and beg pardon for his crimes, is imprisoned for complicity in a conspiracy, the aim of which, if we remember rightly, was to explode a barrel of gunpowder in a square while the Pope and the King of Naples were standing on a balcony.—Tablet.

A letter from Rome states that the decennial census of the population of the Papal States has just been completed. The total number is 3,100,000 souls, being an increase of 300,000 during the last ten years.

TURKEY.

CONSTANTINOPLE, NOV. 3.—The Russians have made another attempt to land at Serpents' Isle. They sent a steamer there to land provisions for the several men, as well as different materials for the lighthouse. Captain Vansittart, of her Majesty's steamer Magicienne, informed the Russian steamer that he would not allow her to land, but that he was ready to take off in his boats the provisions, but not the materials for the lighthouse, as the latter was in a perfect state. He offered likewise to take the commander with him on shore to communicate with his countrymen. While the conversation was carried on a boat pushed off from the Russian steamer towards the island, but was prevented landing. The Russian steamer departed, after giving over the provisions and clothing.

CHINA.

We have received from a source upon which we can place reliance some few particulars of the atrocious murder of a Catholic priest by the authorities in the province of Kwang si, which we now proceed to give. They are of a nature to make humanity shudder.

The Rev. M. Chapdelaine, pursuing his missionary work in the northern part of Kwang si, was seized by the authorities on the 14th of February last, it is presumed under the notion that he was there exciting the people to rebellion.—Without anything in the shape of a trial, indignities the most gross and cruelties the most barbarous were heaped upon him. The Mandarin who ordered his seizure caused to be administered to him 100 blows on the jaws with the sole of a shoe, from which the poor missionary suffered intensely. He was immediately afterwards thrown to the ground, when he received three hundred blows from a rattan. Uncomplainingly did M. Chapdelaine receive the cruel punishment, not uttering a word, on which his brutal judge, attributing his silence to some enchantment, ordered a dog's throat to be cut, with the blood of which he was sprinkled. In a state of great weakness and suffering he was conveyed to prison, where, from an admirable constitution, he soon so far recovered as to be able to stand up and walk. But his sufferings had not ended. In the belief that he had some connection with the secret societies adverse to the government, while they only allowed him one meal a day, they prepared it of all the meats reputed to be unclean and abhorred by the members of these societies. To testify to his tormentors that he belonged to none of the illegal associations he freely eat of all put before him. After being in prison for five days, and having made no confession which it would appear to have been the object of the Mandarin to obtain, he was loaded with chains and placed in the cangue. At the end of that time he was forced into a cage, carried from his prison and publicly decapitated. His head was then hung to or placed on a tree, and the boys of the town amused themselves by throwing stones at it until it fell. It is not known what became of the body, but it is asserted that the Mandarin soldiers opened it, took out the heart, cut it into pieces, fried it and eat it.

WHAT THEY SAY OF EACH OTHER.

MORAL AND SPIRITUAL CONDITION OF THE WELSH IN LONDON.—A Welsh Episcopalian, signing himself "Clwedydd" writes thus to the Cardiff and Merthyr Guardian. "The Bishop of Llandaff has just published a very remarkable sermon on the moral and spiritual condition of the Welsh in London. He very properly dedicated it to all persons in Wales who profess to call themselves Christians, whether Churchmen or Dissenters. And this is a dedication, I trust sufficiently solemn to attract and engage the attention of all men who really have a regard for the religious and social welfare of their fellow countrymen.

There are, it appears, in London 28,000 people speaking the Welsh language. Of this number, 28,000 attend no place of worship whatever, either English or Welsh. Infidelity in all its degrees, from that of the Sceptic to that of the Atheist extensively prevails among them. Some of them have become avowed Papists. And here, as elsewhere, one of the most crying evils amongst them is drunkenness.—Also cases of immorality are found which, from their very enormity cannot be specified in a public report: and then, as might be expected, many of the parties who are guilty of these enormities are utterly ignorant, not only of ordinary knowledge, but of the very first elements of religion.

Now these facts are not mere assertions of the Bishop, but the sayings and doings of city missionaries, and Welshmen writing to Welsh publications; publications not in the interest of the Church, but started, circulated, and upheld by Welsh Dissenters; such as "Y Traethodydd," and "Y Drysorfa." Alluding to these enormities, one of them says:—"Behold your own countrymen, your old neighbors, your near connections, your children, and children's children, who have been brought up in your schools, have been hearers in your chapels, have been nurtured in your churches, but who, after coming hither, for one reason or other springing from the general depravity of our nature, altogether estrange themselves from the religious associations, corrupt themselves in the vilest manner, harden their hearts, many of them to such a degree, that at last they deny the right of the Supreme Being to rule over them, dishonor the Sanctuary, blaspheme our Saviour."

Another dissenting writer, quoting the same authority—that of the city missionaries—tells us that "no such fearful infidelity is found in any class of persons as those who come from Wales and Scotland." Here, one naturally asks, can this really be the case? It is a frequent boast of our countrymen that Wales is a land of great light and religious privilege.

But is this reconcilable with the fact, that no sooner do her children leave their homes and are exposed to the temptations of the wide world than they inevitably forget their principles, renounce their religious profession, and abandon themselves more than any others to infidelity and vice? Let Dissenting Ministers put this question earnestly to themselves, let them for awhile forget their hostility to the Church and to one another, and let them seriously ask—Whence is it that their hearers go forth so ill-prepared for the conflict they have to sustain? This is a question of real vitality, and one which demands a faithful and a practical answer. They lay claim to great and high privileges; let them prove to the world that these are real, or we shall consider their efforts as nothing but wind and vapour. A Dissenting Minister can make his flock believe anything—the practical morality of the Gospel excepted—if this account be true. There must be something in these accounts, and in the general intemperance and immorality of our countrymen, which proves that Dissent, as a system, does not meet the religious want of a people.—If these accounts are false, let them disprove them.—If they are true, let them mend their system. One or other must be false, or Blue Books, City Missionaries, and Welsh Dissenting publications, would not be, year after year, bringing the same changes: When we look back to old Dissent, to the days of John Elias and Christmas Evans, we find a very different state of things prevailing. The Gospel was really preached then; strife and politics, lecturing and magic lanterns are almost the only gospel now. Who is the best electioneering agent?—Who is the best canvasser?—Who stirs up the mud most in every parish or borough? Truth evokes the answer—the Dissenting Minister! Besides, is there a chapel in all the land, from Holyhead to Penarth, which is not divided into two or three, or more sections? And are not these sections, wrangling and jangling with one another perpetually? Now it is the deacon against the flock, and the flock against the deacon. Presently flock and deacon unite against the preacher, who poor creature, must go to the wall to dig or to starve. This is the result, and no other could be expected of a religion simply amongst neighbors and equals. When a teacher is on a level with the taught and sometimes below in intelligence, and position, his influence is gone. For his subject must be only what is palatable to his hearers.

Quarter day is a solemn time—the plate going round is a serious matter, when a wife and ten children are dependent on the circuit. The fact is notorious, that the ear must be tickled, let the heart be ever so rusty. The bare truth begets only a bare cupboard. They are some illustrious exceptions, but as a general rule this is the system. Truth can be only brought forward in whispers, and in anonymous publications. The press teems with complaints, while the pulpit is fair and smooth.

When religion is taught there, it is of a spiritual soul—not practical to the body, condemning its practices and keeping down its passions. The flock hold the purse strings, and the minister must withhold his doctrine. The system may be aptly illustrated by a case in point, of which there are many.—Not long ago, in the works of South Wales, one of the lord deacons was given to recreating himself on Saturday and Monday nights. He was a disciple of John Barleycorn, as well as of John the Baptist, and he was not so cautious in his recreations as his fellow elders would wish him to be. His habits were becoming a scandal, and worse than that, they supplied pointed arguments to the opposition sanctuary erected on the other side of the way. A special society was held, the culprit was tried, convicted, and expelled. Now, mark the result. The deacon was a foreman of some two or three hundred men; his brother elders were workmen under him. The following Saturday night two of the most scrupulous of them received their wages, and were told to take their tools away, as their services were required no longer. The same thing occurred the next Saturday and the Saturday after that, until in fact, the whole concourse of elders were one and all dismissed, and not inebriate hints held out that the whole church would be in time! This was a very serious matter. The church was forthwith called together. The crisis was discussed, and as might be expected Elder Ebenezer Soaker was duly reinstated lord paramount of the chapel, and spiritual head-chief of the people. Such is the System. They who know it need not be told why the Welsh people in London are worse than any other.—Catholic Miscellany.

PROTESTANT SECTS.—From the second number of the "Christian Union" tracts we take the following sketch of Protestant Sects reviewed through a Protestant medium.—The Episcopal Section of the Church of Christian kingdom divided against itself, a conglomeration of several parties, there are Puritans, High Church, Low Church, Broad Church, Narrow Church, &c. Ministers, some regarding the others with feelings little short of positive hatred. All cannot be right, some must be misleading their hearers. The other sections as well as the Episcopal one are likewise in the state of division. The Plymouth Brethren are rent into twain throughout the kingdom, the two sections being in bitter hostility to each other while in some towns there is even a third party agreeing with neither of the others. The Society of Friends may be said to be divided in this country, into young and old Quakerism, the former yielding a reluctant obedience to many of the distinguishing characteristics of the sect, being apparently desirous of becoming more like the rest of the religious community, while in America, a large America, a large if not the largest portion of the body has sunk into Unitarianism. The expensive nature of the dresses of many of the Lady Quakers, and the very eager pursuit by the male Quakerism of the present day, of that, the love of which the scriptures designate as "the root of all evil," are not only wide departures from the simplicity and unworldly spirit which the sect originally advocated, but when occurring in a professedly religious body, they may be taken as very significant indications of decay. The sect is not only increasing, but even appears to be diminishing in numbers. Baptists are in several parties. The Presbyterians of Scotland have, within the last few years, divided into two great sections, while the English Presbyterians remain as a third body, unconnected with the other two. "The English Presbyterian Church still adheres to the principle for which the Westminster Divines contended against the Long Parliament, namely, the independence of its spiritual courts. It has always been opposed to the interference of the civil magistrate, and to the claims of patronage. Consequently it regards the cause of the Free Church of Scotland with deep sympathy, and has contributed liberally towards its support. It seems indeed not improbable, that the English Orthodox Presbyterians, will finally merge into the Free Church of Scotland. A project to this effect is at present, we believe, under consideration." The divisions amongst the Methodists are matters of common notoriety. The independents have long believed that their peculiar ecclesiastical system protected them from dissensions similar to those which the other sects have suffered from, while they have viewed with no small amount of self-complacency, the fact that none of their Ministers have been tainted with the miserable childish delusion of Puseyism, which has caused so great a disturbance in the ranks of the Episcopalian. Now, however, they have cause to remember those passages of scripture which saith, "Let him that thinketh he standeth take heed lest he fall," (1 Cor. x., v. 12) and "Why beholdest thou the mote that is in thy brother's eye?" (Luke vi., v. 41.) Of late years in the journals, and amongst some of the Members of Independence, there has been a considerable indulgence in a boastful tone, regarding the high state of perfection to which they, God-lege had attained; that they were in fact, not only equal, but in some respects superior, to similar establishments in other sects; and while admitting, what indeed could not be very readily denied, that God had, at the commencement of the Christian era, made

use of "ignorant and unlearned" men, such as "bold Peter and John," (Acts ii., v. 13) for speaking the Gospel, and that in subsequent ages, down to the present times, similarly comparatively uneducated persons had often been efficient, when superior ones had failed; still, particularly, they seemed to countenance the view, that none, but the most highly educated, were of any worth in the present age. That in fact a man could only have a call to the Ministry in virtue of his intellectual attainments.—The consequences have been, that of late years a small crop of young ministers have arisen in London, with one or two in the Provinces, whose minds are cast more in the philosophical than in the religious mould, and who preach in a style that renders them objectionable, if not objects of suspicion, to the more evangelical portion of the Independent Ministers and Congregations. In fact, they seem to bear the same relationship to Biblical Christianity, which Channing bore to Unitarianism, when he said, "I am but little of a Unitarian." A third, and increasing source of discord, may be found in the tendency which has been shown of late years by a portion of the Independent Community to a High Church, or even semi-Puseyite spirit, in the style of their chapels. They, in fact, in the style of these buildings, depart from the simplicity which characterises the Christianity of the New Testament, just as the philosophical young ministers of whom we have spoken depart in their preaching from the spirit of the New Testament. The one forms a counterpart of the other, in the tendency to lead astray and corrupt the taste of the Christian Church. The great mass of the Independents are understood to be sound upon both points preferring to be in unison with the spirit of the New Testament, rather than to gratify a love of luxury and display. There is this difference between the Puseyism of the Church of England, and the High Church semi-Puseyism of the Independents:—in the former instance it is the ministers who have led the way of error, drawing the laity after them; in the latter, it would appear to be the laity who strive to lead the ministers astray. The men of Episcopacy and the men of Independency are alike in their passions; but the possession of a State Hierarchy and State support by the one, fosters inconsistencies and weakness which would germinate as freely in the other body under similar circumstances.

The Rev. Henry Newland, a Puseyite Clergyman, has published a book called "Forest Scenes in Norway and Sweden." We do not think it worth while to trouble our readers with a review, but select from it some illustrations of Protestantism. Here is Protestant toleration. "In Norway, no man is at present molested for any religious opinions he may please to hold; he simply loses his civil rights by seceding from the national religion." And this while the unrepealed law still imposes on all who leave the Establishment the penalty of banishment. The following passage curiously illustrates in Sweden, the same process which has gone on in England:—"The rule, to this day, is, that every one is required to make private confession to the [so-called] Priest before communion. In practice, the custom continued till 1686. A royal ordinance then appeared, not for bidding the practice, but depriving every one of the power of choosing his own confessor, requiring him to confess to the incumbent of the parish. Since that, the remains of it now is, that money is still paid, called 'confession money.' As to the success of this Protestant Church:—"There is no country in the world where the standard of popular morality is so high, and the standard of popular morality so low." Such as it is, however, the "Bishop of London" has authorized the Lutheran superintendent of Gothenburg to confirm for him."

COURTSHIP AMONG THE ARABS.—The courtship is somewhat of this character:—"The candidate for the matrimony makes his inquiries for a woman who has the particular talent wherein his household is wanting, and, having obtained the desired information, presents himself at the tent of the father. After a long conversation upon different matters, the lover remarks, 'Sidi, I am inclined to marry your daughter.' "With all my heart. How much will you give for her?" "I don't think, from all I hear, that she is worth more than five-and-twenty duros (25)." "Sidi Ab-Alla! 25 duros! You must be joking with me. I refused 50 only yesterday, I wonder very much at that, for I am told that she been divorced twice, and they say she has only one eye." "Well, what if that should be so? Did not your informants tell you that there is not a woman in the tribe who is her equal in making the quobela haiks?" "That is true, or you would not have seen me here." "Twenty-five duros, Sidi Ab-Alla-Kader!" (Not the warrior, he is observed, but a certain prophet of Bagdad.) "Twenty-five duros for a woman who cooks and works like Fatma?" It may be little but I can afford any more for her, and I can have Ayesha for half the money." "Well, well, give me the 25 duros down, and you shall give me an obligation before the kadri for 30 more. (Apart.) With this obligation I'll hold you in hand, my man, and sooner or later make you pay." "God be praised! Between men like us such small matters are soon settled. The bargain is made. (Aside.) You old Jew, if ever you see the shadow of those 30 duros call me a Christian." "When shall the marriage take place?" "To-morrow. My three wives have prepared everything for the feast, and I have gunpowder enough for the fantasia." "Agreed." "Agreed—go in peace." "Rest in prosperity." On the morrow Fatma is conducted to her happy home, with shouts and frequent discharges of fire-arms. There she cooks, and spins, and fetches water from the distant well, fights with her sister wives, and when her lord and master is disturbed in his sublime contemplations by the distant sound of strife, receives her share of the heavy thrashing which he distributes all round. It is not surprising that Fatma plays her husband false when she has an opportunity or that her lord has no great faith in her affection. A French lady told me that she once asked a wealthy Arab, who dwells in a house and who much affects French society, whether he was not afraid to leave his wives so entirely to themselves, while he passed all his evenings abroad. The husband's only reply was to put his hand in his girdle and produce a very large key, which he placed on the table with a smile. The Arab's contact with the French has taught him no more than this—utterly to despise the Christian system of domestic arrangements, and more deliberately to believe in the superiority of his own. It must be admitted that the specimens of the European domesticities which he sees in Algeria are not favourable. He does not think one whit better of a Frenchwoman than he does of one of his own Arab wives.—Times' Correspondent in Algeria.

ANTIQUARIAN DISCOVERY.—A glass has been discovered at Pompeii, about the size of a crown piece, with the convexity which leads one to suppose it to be a magnifying lens. Now, it has been said that the ancients were not aware of this power, and the invention is given to Galileo by some, to a Dutchman in 1621, by others, while a compound microscope is attributed to one Fontana, in the seventeenth century. But without a magnifying glass, how did the Greeks and Romans work those fine gems which the human eye is unable to read without the assistance of a glass? There is one in the Naples royal collection, for example, the legend of which it is impossible to make out, unless by applying a magnifying power.—The glass in question was found with a stone, ready-cut and polished for engraving, thereon, which stone is now also to be seen in the Museum of Naples.

How to CROSS AN ARCHWAY.—Lord Brougham sent in a design by Palladio for the mansion House of London: "Palladio" exclaimed a common townsmen: "is he a Papist?" There was no denying it; and the cautious negotiators accepted the plan of a Protestant shipwright!

MY WIFE'S NEW PIANO.—The deed is accomplished. My wife has got a piano, and now farewell to the tranquil mind, farewell content, and evening papers; and the big cigars that make ambition purple—O farewell! And O, ye moral engines, whose rude throats the immortal Jove's dread clamorous counterfeit! But stop—I can't bid them farewell, for one of them just came. It came on a day. Six men carried it into the parlor, and it grunted awfully. It weighed a ton, shined like a mirror, and has carved Cupids climbing up its legs. And such lungs—when My wife has commenced to practice upon it, and the first time she touched the machine I thought we were in the midst of a thunder storm, and the lightning had struck the crockery chest. The cat, with tail erect, took a bee line for a particular friend at the fence, demolishing a six shilling pane of glass. The baby awoke; the little fellow tried his best to beat the instrument, but he didn't do it—he beat him!

A teacher has been introduced into the house. He says he is the last of Napoleon's grand army. He wears a long moustache, looks at me fiercely, smells of garlic, and goes by the name of Count Run-away-and-never-come-back-again-by-and-by. He ran his finger through his hair, then cocked his eyes up to the ceiling like a monkey hunting flies, then down came one of his fingers, and I heard a dreadful sound, similar to that produced by a cook's foot upon the tenor string of a fiddle. Down came another, and I was reminded of the wind whistling thro' a knothole in a hencoop. He touched his thumb, and I thought I was in a peach orchard, listening to the braying of a jackass. Now he runs his fingers along the keys, and I thought of a boy rattling a stick upon a picket fence. All of a sudden he stopped, and I thought that something had happened. Then down came both fists, and O Lord, such a noise I never heard before. I thought a hurricane had struck the house and the walls were caving in. I imagined I was in the cellar and a ton of coal falling on my head. I thought the machine had burst when the infernal thing stopped and I heard my wife exclaim, "exquisite!"

"What the deuce is the matter?" The answer was: "Why, dear, that's Sonnambula." "Hang, Sonnambula," thought I, and the Count rolled up the sheet.

He calls it music, but for the life of me I can't make it look like anything else than a rail fence with a lot of juvenile negroes climbing over it. Before that instrument of torture came into the house, I could enjoy myself, but now every woman in the neighborhood must be invited to hear the new piano, and every time the blasted thing shrieks out like a locomotive with the bronchitis. I have to praise its tone, and when invited guests are playing, I have to say, "Exquisite! Delightful! Heavenly! and all such trash, while at the same time I know no more about music than a codfish.

THE PERPETUITY OF THE CATHOLIC CHURCH, THE PROOF OF ITS DIVINE ORIGIN ACCORDING TO NAPOLEON.

"What a mysterious symbol the instrument of punishment of the Man God. His disciples were armed with it. 'The Christ,' they said, 'God has died for the salvation of men.' What a strife, what a tempest these simple words have raised around the humble standard of the punishment of the Man God. On the one side we see rage and all the furies of hatred and violence. On the other there is gentleness, moral courage, infinite resignation. For three hundred years spirit struggled against the brutality of sense, conscience against despotism, the soul against the body, virtue against all the vices. The blood of Christians flowed in torrents. They died kissing the hand which slew them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed.

"You speak of Caesar, of Alexander, of their conquest, of the enthusiasm which they kindled in the hearts of their soldiers. But can you conceive of a dead man making conquest with an army faithful and entirely devoted to his memory. My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends.

"Can you conceive of Caesar as the eternal Emperor of the Roman senate, and from the depth of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His Church. Nations pass away, thrones crumble, but the Church remains. What is then the power which has protected this Church, thus assailed by the furious billows of rage, and the hostility of ages? Whose is the arm, for eighteen hundred years, has protected the Church from so many storms which have threatened to engulf it?"

"Alexander, Caesar, Charlemagne and myself, founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for him."—Napoleon in conversation with Gen. Bertrand, at St. Helena.

As the great conqueror died in the bosom of the Catholic Church—his last hours being consoled by fervent missionaries sent by Pius VII—it is easy to tell of what Church Napoleon speaks in the above remarkable words. Our modern enemies may learn a lesson.—When their persecution shall be over and themselves forgotten, history shall say: "But the Church remains."—Pittsburg Catholic.

THE MAN WHO LOVED FUN.—The story is familiar of the man who took passage on a flat boat from Cincinnati bound to New Orleans. He passed many weary listless days on his way down the Ohio and Mississippi, and seemed to be desponding for the want of exercise. Superficially he was quiet and inoffensive, practically he was perfectly good natured and kindly disposed.

In course of time the craft upon which he was passenger put into Napoleon, in the state of Arkansas, for groceries. At the moment, there was a general fight extending "all along the front of the town," which at that time consisted of a single house.

The unhappy passenger, after fighting and jerking his feet up and down, as if he were walking on red hot bricks, turned up to a "used up" spectator and observed—

"Stranger, is this a free fight?" The reply was prompt and to the point. "It is; and if you wish to go in, don't stand on ceremony."

The wayfarer "did go in," and in less time than we can relate circumstances, he was literally "chewed up." Groping his way down to the flat, his hair gone, his eyes closed, his lips swollen, and his face generally "mashed up," he sat himself down on a chicken coop, and soliloquized thus:—

"So this is Na-pole-on, is it? Upon my word it is a lively place, and the only one at which I had any fun since I left home."

LADIES' FASHIONS IN FRANCE.—The French "tabou" process of inflation greatly conduces to general convenience, and likewise prevents the toilettes from being crushed. These "taboules" are pipes introduced into and meandering round the skirts and flounces of gowns, with a screw valve attached to the upper end of a pendant tube within the side pocket. This "inflated tube" can be raised to the mouth, so as to inflate the dress, or unscrewed so as to allow the air to escape. As ladies cannot well stoop to perform the act of inflating themselves, they apply to their feminae de chambre, with a word of command equivalent to "blow me tight."

A GOOD STORY TOLD APROPOS.—The cry of "outrage," the disclosure of pretended conspiracies, and the manufacture of threats attributed to foreigners, with which the Know-nothings invariably precede their invitations to violence and outrage, and their brutalities towards inoffensive foreigners, is characterized in the Cincinnati Enquirer by the following anecdote:—

"This system, so steadily and ingeniously preserved in by the know-nothing journals, reminds us of a story we once heard in Arkansas. There was a fellow in a certain neighborhood in that State, who was low in a certain suspected of sheep-stealing. There were a great many cases of the mysterious disappearance of choice mutton from the flocks of the planters, which were traced to his door; but being a very wily and ingenious chap, he generally succeeded in providing an alibi, or some other defence, which reduced the charge to a mere suspicion. At last however, a planter who was riding through the woods, perceived the suspected sheep-thief steal from the woods and, after looking around to see that no one was near, walk up to a flock of sheep, and deliberately knock over the largest and fattest. At this moment the planter rode up, and confronting the thief, exclaimed—

"Now, sir, I have caught you! You can't get off, you are caught in the act."

"What act?" indignantly enquired the thief.

"Sheep-stealing," was the confident response.

"Sir, you had better mind how you charge a respectable American citizen with such a crime as sheep-stealing replied the gentleman with the pen-dant for mutton.

"Now, will you deny that I saw you kill that sheep?" asked the planter.

"No, sir," was the prompt answer. "I did kill him, and I'll do it again. I'll kill any body's sheep that bites me as I am going peacefully along the road."

The know-nothing excuses for their acts of violence are generally as good as those of the Arkansas sheep-stealer.

"A friend of mine," said Erskine "was suffering from a continued wakefulness; and various methods were tried to send him to sleep, but in vain. At last his physicians resorted to an experiment which succeeded perfectly; they dressed him in a watchman's coat, put a lantern into his hand, placed him in a sentry, box and—he was asleep in ten minutes."—Roger's Table Talk.

A Baker has invented a new kind of yeast. It makes bread so light that a pound of it weighs only fourteen ounces.

Dr. BAUMBACK in his travels on the cape of Good Hope says: I found very frequently among the Dutch Boers of the back country, Ayer's Cherry Pectoral, which they keep hung up by a thong round the neck of the bottle to a peg over their hammocks. Indeed this seems to be their sole protection against the throat and lung disorders which are quite prevalent among them. I thought it a speaking comment on the practical genuineness of the American people, that they should furnish the staple, I believe the only remedy this people buy to use. Asking if they used the same manufacturers Pills, they told me that better purgatives grew all around them than any body could prepare.

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As matters of great importance are to be discussed, it is expected that ALL the St. Patrick's Societies throughout the Province shall be fully represented at the Meeting.

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