

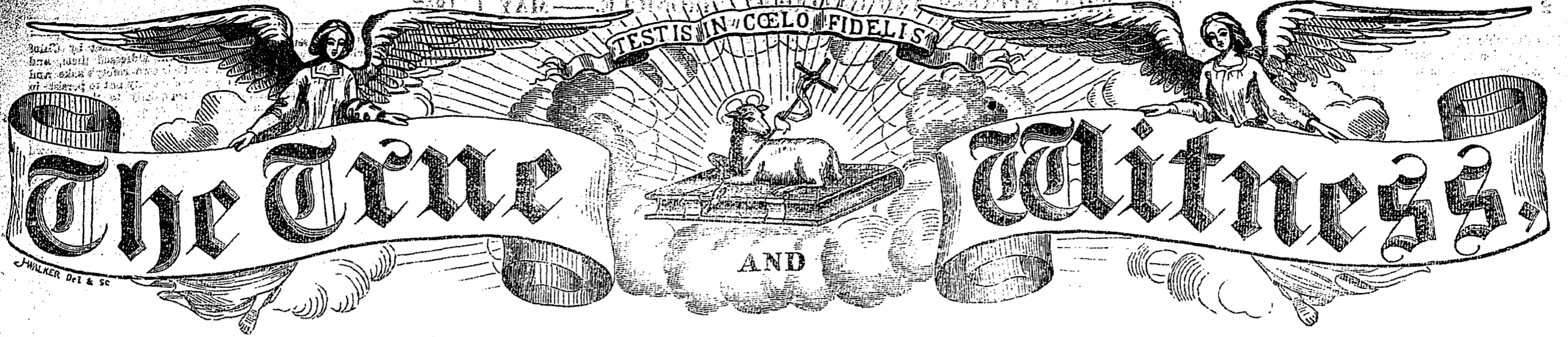
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CATHOLIC CHRONICLE.

LEGENDS OF THE SWADDLERS.

These disgusting, because blasphemous, effusions of the Souters in Ireland, are admirably reviewed in the following letter by Mr. Maher, in his reply to an article by the Rev. Mr. Massey, which appeared in the Carlow Sentinel; and in which the writer deprecated the anticipated criticism of his Romish opponent in the following terms:—

"He (Mr. Maher) promises the public much sport, out of the rough leaves of a diary kept by my scripture reader. I do trust, for his own sake, that his wit may not lead him to treat God's holy word with irreverence, like a scoffer, of whom the celebrated orator Melville has said his delight is to take the lightnings of the Almighty and make them flash for his own amusement."—Rev. Dawson Massey's Letter to the Carlow Sentinel.

This awful warning, conveyed in such strange phraseology—so characteristic of Mr. Massey—reminds me of the duty of redeeming my pledge, which I made some weeks since to the public.—Had it not been thus noticed I should, most likely, have forgotten it. In dealing with the subject, to relieve Mr. Massey's anxiety, I beg to assure him that I shall not attempt to play with the lightning of heaven, although I feel disposed to laugh at, and hold up to public scorn the enormous hypocrisy, and religious ribaldry of his Bible-readers and all other Tartuffes of the present day. In bringing the evangelical labors of the Scripture readers before the public, it appears to us, that the most satisfactory course, to all parties, will be to give their very words, as we find them in the reports of those proselytising societies with which the country is overrun. One of them having in its service no less than fifty-six Bible-readers, including the man of Graigue, assumes the style and title of the

LADIES' IRISH ASSOCIATION,

For Promoting the Religious Instruction of the Native Irish.

These pious missionary Ladies, devoted to the ministry of "the Word" are under the government of a select committee, of five-and-twenty of their own sex, Ladies learned in the laws, strong in faith; and forty-four Parsons, whom the report denominates Superintendants. Forty-four Parsons—that is somewhat more than a Parson and a half to superintend each committee Lady. The Secretary is a Miss Mason, who has filled that office with great éclat for nearly a quarter of a century. In truth it may be said that she has grown grey in the service. This committee directs the proselytising operations of the fifty-six Scripture-readers, upon whom it has expended last year £1700 19s 9d. See report, page 60.

The readers, whose services we are about to submit to public criticism, are, by no means, ordinary men. They are the best of their class. Employed and paid by the Ladies, Mr. Massey informs us "that they are selected, trained, and superintended by the clergy." We shall begin our notice of their pious labors in our own parish, as most likely to interest the people of Carlow; but, in entering on the subject, we must again caution the public not to laugh at, nor make light of, the sacred effusions of the spirit, as embodied in the diaries of these humble servants of the Lord, as their employers love to designate them.

The first extract, p. 29, shows how the Bible-reader of Graigue, who sat for years at the feet of the Rector of Killeslin, collected, at an unusually early hour in the morning, men to perform the evangelical operation of planting the minister's potato—how he assisted a Catholic inquirer to escape from his wife in his night-dress, minus the body of the shirt—how they ran for their lives, thinking themselves hotly pursued by the infuriated woman, the inquirer still undressed and shivering like an aspen leaf. The danger being at length overcome, and the congregation assembled at the planting of his reverence's potatoes, the Bible-expounder of the sacred page, mindful of his high vocation, quoted with great unction many texts of Scripture for the Catholic inquirer and the other men.

In the following extracts, it will give zest to the subject to know that the letter W stands for John Wall, an old Protestant, designated by Mr. Massey "a Roman Catholic Inquirer" in his letter to Mrs. Inglis; the letter D stands for Dunne; the Rev. Mr. M. stands for the Parson of Killeslin; Father M. for the Parish Priest; and M stands for Mooney, the Bible-reader, whose "Diary" revised, corrected, and prepared for the Press by the 25 Ladies and 44 Parsons, is now about to be given *verbatim* and *literatim*—

"Went at five o'clock in the morning to call for W—and D—to come and plant potatoes at our minister's; so as I was at the door I heard D say to his wife to let out his shirt. I asked, 'What was the matter?' and he said that his wife had his shirt, and would not give it to him. His wife said to me, 'Begone, Satan!' She

said, 'Father M— had told her she could save a man from the devil, but from that Bible reader is no recovery.' With much difficulty the husband came to the door, and all he had of the shirt was the neck in one hand, and his clothes in the other, and a wild look in his eyes, and he said, 'Come, or she'll kill some one.' So we took to the road with speed, thinking every moment the wife would be after us; but she did not follow us, and then we waited till he put on his clothes, and he was shivering like a leaf on a tree. Then we went to the field and fell to work, and I quoted many texts of Scripture for him and the other men."

The second extract, p. 30, exhibits the courage and zeal of the Bible reader. He ventures, notwithstanding the violent opposition of the woman Jezabel, to call a second time upon Dunne, to plant the minister's potatoes—The ingenious device of the woman to defeat the call—How she succeeds this time in outwitting the Bible man—The Priest gets the merit of the invention:—"On Monday I went again to call for D—to plant potatoes; I knocked at the door, and he said, with a trembling voice, that he could not come, because his wife had got up in the middle of the night, when she got him asleep, and put his clothes in a tub of water. The priest had told her to do this to prevent the man from earning his day's wages. So I was obliged to employ another man."

Wonderful conversion—Mrs. Jezabel Dunne modifies her opinions—finds out that Protestants are the reverse of devils—implores the Bible reader's pardon for tearing her husband's clothes—associates with Mooney—works in the same employment, for which she gives thanks to God, and promises to go to church:—"Mrs. D— said she once thought Protestants were devils, but now she sees the reverse, and asked my pardon for the morning she tore her husband's clothes, &c., striving to prevent him to walk with me; but now she gives her blessing to her husband and will go to church. She sees now plainly that the Book is God's book, and gives thanks to God that she went to work where she heard how she is to be saved."

The Bible-reader, Mooney, transformed into a basket seller—received with much love by the people in his new character—attends the fairs, sells the potato basket, and quotes Scripture for the purchasers—wonderful success in trade—sells eleven times more than the unscriptural basket-maker, assisted by Roman Catholic inquirers.—Hurra! hurra! for hypocrisy and humbug, for the twenty-five ladies and forty-four Parsons:—"I was at the fair selling the baskets made in our factory; I was received with much love by those people who knew me, and also bought baskets from me. I returned them thanks, and quoted texts for them, remarking the love of Christ in dying on the cross to redeem us from our sins. I met some of our own Roman Catholic inquirers, who assisted me to sell; I sold thirty-three baskets before my opposers sold three."

Great progress in hypocrisy. Mooney is admitted to the kitchen of a Roman Catholic shopkeeper, discovers a Bible, whereupon he rejoices in the Lord, and undertakes to prove to Miss Nameless, that it is nowhere forbidden in the Bible to receive heretical money into a Catholic till. He proves, moreover, that a Bible-reader's money, or that of a turn-coat like himself, would not melt away her capital—a dangerous heresy, which the priest attempted in vain to impose upon her. Hurra! hurra! for the Biblical enlightenment of the nineteenth century! for the twenty-five Ladies and the forty-four Parsons!—"Visited a Roman Catholic who keeps a shop. There was on the table in the kitchen a Bible, which seemed to be in pretty good practice. I took it in my hand and began to read, when Miss — came into the kitchen. I was very glad, and gave thanks to God when I saw the change, for a few years ago she would not allow a turn-coat like me to come near her, or my money into her till; she said she was not to blame, for the priest said all her capital would melt away. I asked her did she read in the Bible that all her capital would melt away if the money of a man who reads the Bible would enter her till? She said, 'no, because it is the Word of God, who is love, and without the Bible the priest can make a public fool of a person concerning religion.'"

Bad news for husbands. The priests recommend wives to hang them with a rope about their neck as a legitimate check upon all Bible reading tendencies. Husbands sustained by the Bible-reader persevere in spite of priest and wives.—Bad news for wives.—Quere.—As hanging is a sinless operation, would it not be more natural and a more effectual check to Biblicism, to recommend the hanging of the Bible-reader himself:—"Visited a convert, who told me that his wife went to the priest to complain of him how he was paying attention to my reading the Bible,

and that he intended going to church. The priest told her to put a rope round his neck, and hang him before she would allow him to go to church with that man, who destroyed many souls in this parish. He says, 'He will hear God's Holy Word in spite of priest or wife, and he is thankful to me for reading it for him.'"

Last extract from Graigue. An interesting dialogue between the Bible-reader Mooney, and a man 45 years of age and his beloved wife Catty. The priest is introduced as taking Catty's name out of the 'Book of Life,' whereupon the husband exclaims—"No more Priests?"—"Visited K—, and read 1 John i. He said, although he was 45 years of age, he did not know how man's soul was to be saved only thro' the priests. Read some other passages, when he asked, 'What do you call that book?' I said, 'The Bible.' He then said, 'Is that the book the Priest forbids the people to read?' I said, 'That is the very blessed book.' He called to his wife, 'Catty, Catty, do you remember when the Priest called us to pay our Easter dues; because we had no money, he said surely he would take our names out of the book of life, and then we would be lost for ever for the want of paying one 2s 6d. But now, he said, "no more Priests while I live—"

In another part of the "report," p. 33, we read that the Bible man fell sick, but that his time for going up to Heaven had not yet arrived. The people love him very much, pray for his recovery, listen to his commentaries with great attention, kill a sheep, and send him some of the mutton, saying the broth would do him good.—Hopes to die soon:—"I have to tell that during my illness I was visited by many Romanists, to whom, from time to time, I was enabled to tell of a Saviour's love to my soul, to which some of them listened with attention: some of them learning, praying for my recovery. There is a Romanist family whom I always considered the most bigoted in the parish; some one from their house was sure to come once or twice a day to inquire after me: these people killed a sheep, and sent me some of the mutton twice, saying the broth would do me good."

"It was reported I had a very bad fever, but the Lord's time for saying, 'come up hither,' seemingly has not arrived yet, though I do believe it will be soon."

Page 36, a Bible-reader writes:—"Visited a mason. This man had a great welcome for me, and wondered why I stopped so long without calling at his place. 'Have you the Bible about you?' said he. 'I have a Roman Catholic one.' 'Better again,' said he.—Often I spoke to the wife about you, saying, what happened the man that carries the Bible with him reading for the people? He took the Bible and read part of two chapters to the wife: he said he often thought of getting a Bible, and would not be much longer without one. I told him I would lend him one, till such time as he could make out one: he said he would wait, may be your own would make a Protestant of me."

"Was nearly three hours reading with a farmer: he is so eager to hear me speak and read, he leaves off work the moment I enter his house, but the family leave it. I said to him, perhaps the women are not willing that we should speak of religion? Never mind those women, they are 'contrary': if they don't like to listen, let them mind their business. Perhaps they will blame you when I go? Let them blame away, I will put up with the blame for the sake of hearing you read: nothing gives me more delight: I do be glad the moment I see you coming in."

"Read in a shop. Many were present. After some talk I said Roman Catholics boast of belonging to the old and true Church, the pillar and ground of truth—if you are such you will not refuse answering me a few questions to lead me right if I am astray. What is truth? All looked earnestly, but no answer. As Roman Catholics are you not able to answer a man whom you look on as a heretic? Will you not set me right if you think me wrong? Not an answer, but all looking, some of them with opened mouths and fastened eyes, wondering, so I went on for some time, but still no answer."

"You just speak truth, said several voices from the people that thronged to hear. So we parted in good friendship, I telling them to get Bibles for themselves, and not be deceived by the priests. As I went out of the shop, several voices shouted, 'Long life to you—you are a great fellow.' I heard afterwards that they argued for hours among themselves."

"There are few new conversions from Popery, but many are secretly believing the truth, and will, I trust, be open professors of it."

"The efforts of the Church of Rome here are superhuman now to keep the population from us. All means are used, and the National School system has almost entirely destroyed our Scriptural Schools. I can rarely get a Roman Catholic child to come to us. There are a great many interesting inquirers, however, in this district, and light is spreading."

To circulate this low ribaldry, this indecent travesty of sacred things, fanatical women of unsteady minds and ill-regulated piety collect large sums of money, and form themselves into committees, giving thanks to god "that they are thus privileged in spreading the Gospel light in many remote and dark corners in Ireland." Good Heavens! is it possible that they are so far blinded, as not to perceive the frightful iniquity of their proceedings.

The reports of the proselytising societies are very voluminous. I have read them extensively and I pledged myself that the above extracts are a fair specimen of the whole. Nothing certainly can bring out in bolder relief the low buffoonery, the base hypocrisy, the gross ignorance, and enormous fictions of those associations, than the pages of their own reports. In considering the subject, one cannot help asking to what state have we come, when the obscuring and rullianism of society are drilled, banded together, and hired at an enormous price, to bring disgrace by their ignorance and knavery on the very name of religion? Hundreds of this class are let loose on society—men too idle or too vicious to work on an honest livelihood in their proper sphere—men without mental training or discipline of any kind, without education or knowledge for professional life, ticket-of-leave men in the Church, are set up by a club or committee of female Evangelizers to expound the awful mysteries of Christianity, to eradicate Divine faith from the public mind. Upon the nature and character of these proceedings there can be no second opinion.

The notabilities of this evangelical committee, about half-dozen in number, are ladies of the metropolis, who, whilst their husbands are engaged in the courts of justice, or the Castle of Dublin, give up their time to "the ministry of the word." Such fanatical eccentricities cannot be tolerated without detriment and injury to religion. Female influence is most usefully exerted within the sphere marked out for it by Providence—the quiet circle of domestic life. There it is invaluable; there the gentle force of their counsel and good example is felt to advantage; but when ladies overstep that limit and sally forth, with bible in hand, armed at all points for tilt and tournament in the arena of controversy; when they come out, leading on, and guiding a troop of ignorant swaddlers, they display a total forgetfulness of the proprieties of life and of all that gives dignity and attractiveness to their own character.

This is my old-fashioned notion, and I doubt not that St. Paul took the same view of the subject when he requested the ladies of Corinth to learn at home, for "I suffer not (he says Tim. ch. 2) a woman to teach or usurp authority over the man, but to be in silence."

It is a grievous scandal to society, and a deep disgrace to the Clergy of the Established Church, that they do not put an effectual check upon such demoralising extravagancies. Folly, impiety, and Puritanism of this kind have banished religion from the hearts of millions in England, where the masses of people are left exposed to such corrupting influences, and they would have produced the same effect, the same loss of faith in Ireland, were they not happily counteracted by the salutary and restraining discipline of the Catholic Church.

To enlighten ignorance, to remove error is, unquestionably a good work; but the agencies employed must be proportioned to the task—otherwise, religious zeal degenerates into canting hypocrisy, and the most reprehensible and mischievous fanaticism. Does religion or common sense commission unlettered peasants to expound Scripture and sell baskets at the public fairs?—to plant ministers' potatoes, and sow the seeds of the word?—to make their way to the scullery and discuss theology with the kitchen maid—to malign, in every sentence, the Catholic Clergy in the name of the Gospel?—to circulate lying tracts, such as I have quoted from?—to post up evangelical hand bills?—to pry about the back lanes to tempt the child of misery, by an invitation "to the unfailing meal tub," to abandon the religion of its parents? Such, without exaggeration, are the works of Scripture readers, as narrated by themselves; such the demoralising system of evangelical quackery, sanctioned by parsons and worked out by the faded beauties of the metropolis. If anything could dispose the ever-faithful people of Ireland to sneer at religion—to think lightly of its sacred ordinances, or reject it altogether, this low, canting hypocrisy, the extravasated zeal of excitable women, tolerated by their husbands and encouraged by evangelical authority, would certainly do it.

Whether the "diary" of the evangelical movement in Graigue has been edited by the Rev. Mr. Massey or his eloquent Scripture reader the Basket seller, I cannot pretend to say. The style and matter, the cant and folly of the extracts very much resemble the writings of the venerable rector, and moreover the solemn warning which he gave me not to treat them with disrespect—he himself viewing them in some sense as

"God's Holy Word"—incline me to the opinion that the authorship belongs to the Rector. But the point is not of much importance.

There is one feature in the case which has afforded me some gratification. A proper sense of character has, I rejoice to see, induced the ladies of Carlow and the Protestant clergy of the town to withhold all aid from this foolish congregation of biblical women. The only assistance which the enormous folly has received in this district has been that of two collections in Killeslin Church, after sermons, amounting in all to the beggarly sum of £2 1s. 6d. It appears, moreover, from Miss M. C. Massey's collecting card, that the Countess of Aldborough gave one pound and the Rev. D. Massey half one. The following items fill up the card in those words and letters:

Table with 2 columns: Name and Amount. Includes Mamma (2 6), Frances Massey (1 0), M. C. Massey (1 0), G. S. (1 0), A. S. (1 0), L. S. (1 0), D. G. Massey (2 6), A Thanks Offering (10 0).

The Ladies conclude their report declaring "that their fund is utterly exhausted, and that during the last twelve months they received very much less than any year since 1847." This announcement indicates a return of good sense, a clear appreciation in the country of the enormous mischief attempted by the proselytising societies—that hypocrisy, cant, and vain intermeddling, beyond sphere, which characterize a certain class of nervous women, are greatly on the wane.

JAMES MAHER.

REV. DR. CAHILL.

ON THE FUTURE CONDUCT OF THE ADVOCATES OF TENANT RIGHT.

The result of the General Election in Ireland, will, at the end of the next week, prove that the question of Tenant right has made an advance in the public mind much more successful than its most sanguine supporters could have anticipated. In the various addresses put forward by the different candidates, we see gentlemen of large landed property, the connexions of persons of the highest rank in Ireland, proclaim their willing adhesion to the universal settlement of a Tenant right, even as sketched in Sharman Crawford's bill. The question which two years ago was scouted from the consideration of the landlords of this country is now discussed as a topic of national interest, is admitted in the highest quarters as a necessary legislation, and, in all probability, will become the law of the land before the next General Election, which will certainly take place within eighteen months from the present time. The near approach of the next dissolution of Parliament is a fact, which will add irresistible power to this bill amongst the aristocracy; and will stimulate every constituency in Ireland to put forth the very last effort of their legitimate energies to send no man to Parliament, no matter what his other qualifications may be, without being solemnly pledged to stand unflinchingly under the standard of the advocates of this measure.

But of what use is the union and the perseverance in the House, unless they have the union and the constancy of their constituencies out of the House? This external league confederacy was the lever which gave to O'Connell his gigantic power: every word he spoke in St. Stephen's was copied at home with approbation, into the Liberal Press, and was echoed at home with enthusiasm by the millions of his encouraging countrymen. Ireland was his audience much more than the assembled Senate: like the corresponding needles of the electric telegraph, when he moved Ireland moved; when he lifted his herculean arm against the enemy, Ireland instantly followed up the blow; and gave him a position, a dignity, a power, which even in a hopeless case dissolved Ministries, made Cabinets tremble, and gained for Ireland a respect, a prestige, which still accompanies our name, our fate, and our struggles, all over the civilised world.—This external support is more necessary in the present posture of our affairs than perhaps in any former period of our history. The faithful persecuted freeholder, the struggling cottier-farmer, the starving laborer, have their eyes fixed on the issue of this contest in the hope of procuring for industry its honest reward, and of securing a resting-place from the terrors of famine, the horrors of the emigrant ship, and the heart-rending death scenes of the foreign fever and cholera hospitals. While, therefore, all the Irish constituencies demand honor, courage, and self-sacrifice from their sworn representatives, all the artisans, all the laboring classes, all the poor have a national claim (in self defence) to call on the entire freehold and Commercial Catholic population to unite in a resistless combination at home to support the opinions and to aid the views of our Parliamentary champions on the other side of the Channel.



This desirable object can only be attained by the co-operation of all parties interested in this vital question, and by enlarging in every way the sphere of its popularity and its power. Surely at this historical stage of our Irish divisions it is not necessary to adduce an additional example to prove the disastrous effects of our want of union: the greatest enemy of the success of the cause is the man who refuses an invitation to perfect unity of action on this point: he is perhaps as hostile to the general interest as the man who preaches and encourages dissension. If certain opinions be entertained by individuals, which opinions are not immediately or intimately connected with the point at issue, let men be tolerant, and concede the same freedom to others which they claim for themselves. In a word, the time is come, and the question is started, when all Irishmen are bound to forget past petty differences: and for the sake of common justice, for the sake of national liberty, and in pity for the poor of our country, to unite in a social, willing confederacy to procure for Ireland the only measure which can heal her wounds, give bread to her children, disarm the ferocious bigot, and lay the foundation of a permanent national peace. This is not a case of the absurd distinction in these days between Young Ireland and Old Ireland: it is a case where common honesty is outraged by the man who refuses his co-operation. And whoever recollects Palmerston's insolent treatment of the Tenant-right question: and whoever has temper to remember the audacious gibe of Horsman against the claims of the nation, can deserve no respect from man or ask no favor from God, who will not do everything in his power to advance the present pressing national demand of the Irish people. These remarks are dictated by one who for nearly thirty years has been fighting in the ranks of the people: whose only object in this letter is to aid in forming a complete union of all Irishmen; and to raise his humble voice in wishing priests and people to be what they ought to be, *one undivided congregation, working together for the maintenance of religion and for the prosperity of Ireland.*

During the last electioneering contests, a remarkable fact deserves to be recorded, namely, the defeated candidates have now no idea of exterminating the voters in opposition to him. This relentless revenge of the old landlords of Ireland seems to be entirely abandoned: and the descendants of the old crowbar brigade have decided on the more favorable mode of obtaining votes, viz., by courting popularity: and in three provinces out of four, by joining to a great extent the cause of the people. No doubt the landlords cannot longer afford to banish their freeholders: this game was suggested by the Protestant Church: it was practised in order to reduce the population of Catholics: to make the figures of the Protestant census approach the Catholic numbers: and thus by a cruel, murderous stratagem, to represent the Protestants as the people of Ireland. In fact, it was an assassin plan to justify the tithes: to kill the majority in order to raise the proportion of the minority, and thus proclaim the Protestant Church the Church of the nation. It was an attempt to reduce an oak tree to the size of a holly bush, by cutting away the branches: but the old monarch of the forest has again put forth its new shoots and foliage: and again covers the old land with a lofty and multitudinous luxuriance of giant growth. Yes, we are still in the land, and the sign of being in future exterminated: and this agreeable fact is a further encouragement for our national union, since we now have it in our power to exercise our franchise according to the dictates of conscience, without the fear of being evicted by the cruel, bigoted landlords of Ireland.

There is one point of great national importance on which the most honorable and patriotic individuals seem to entertain a diversity of opinion—namely, seeking for places of trust and emolument under the existing Government. It is one thing for members of Parliament not to seek or accept such places for themselves: but it is another thing not to seek such appointments for others. One of the most grinding acts of injustice of the past penal times was the exclusion of Catholics from all official state-patronage: and the very spirit and the letter of the act of our Emancipation in '29 went to remove this wall of separation, and to place us on an equality with all other denominations of the empire. Legislative exceptions were made and agreed to in some few instances, such as the office of the Lord Lieutenant, the Commander of the Forces, the Chancellor, &c.; but these exceptions only prove the concession and the legal admission to the other positions of social and political equality and eminence. If distinguished, and I shall add honorable, members of Parliament choose to take pledges in reference to their personal refusal of any office for themselves, or their immediate relatives or private friends, this self-sacrificing determination on their part ought not, or should not, prevent them from demanding from the First Minister of the Crown, a share in all the places of trust and emolument for the people of Ireland. On this point, it would be even the imperative duty of our representatives to call on the Minister, and demand as a stern, strict right, not as a boon or a favor, that Ireland should in all cases of equal merit, have her portion of state-appointments, and of official places of honor and emolument. If our members make such an independent struggle for tenants of land, surely they are equally bound to advance tenants of office: and if there be tyrant-landlords, there are also tyrant-patrons of office. And if it be just to aid the settlement of a tenant right, it must be equally meritorious to advocate the adjustment of a Queen's Counsel right: a County Chairman right: a Police Inspector right: a Board of Trade right: a Colonial Office right, together with all the rights in the civil, military, and naval departments of our great empire. I do believe that the tyrants and exterminators of tenants are hardly worse than the tyrants and exterminators in the Four Courts, in the Custom-house, in the Post office, and in all the other places of trust and emolument from which the Catholic people of Ireland are excluded by a systematic

intolerance, in some instances as grinding as in the days of penal persecution. I should consider it the imperative duty of an efficient, powerful band of Irish members of Parliament, to demand with confidence, Ireland's share in these and collateral appointments. I am aware (and I can prove it from unquestionable documents), that this is the course pursued by the Scotch members under different governments. They are accustomed by a silent combination, with which few persons are acquainted, to wait on the minister: and they have on one late remarkable occasion demanded for their country the governorship of India, the governorship of Canada, the presidency of the Board of Trade, the office of Postmaster-General, with an innumerable list of minor appointments. And they succeeded on the occasion referred to in the majority of the cases which they submitted. Would to heaven that Irishmen could learn this plan of silent combination: and would be taught the incalculable advantage of working under an appointed leader: better to have one bad leader for all, than to have two good ones moving and commanding in two opposite directions. On all considerations the present struggle of Ireland is an important crisis in her destinies: bad management and division will certainly defeat her advocates: but union, forbearance, and prudence cannot fail to procure, very soon, justice to Ireland, and wrest our long lost national liberties from our opponents.

Limerick, April 2, 1857.

IRISH INTELLIGENCE.

PASTORAL OF HIS GRACE THE ARCHBISHOP OF TUAM. To the Catholic Clergy of the Diocese of Tuam. St. Jarlath's, Tuam, Passion Sunday, 1857.

DEAR AND VENERABLE BRETHREN—Having, on more than one occasion, addressed you on the duties that are to be fulfilled and the excesses that are to be avoided during the strife of contested elections, we feel it unnecessary to dwell long on instructions with which you have been familiarised by the frequent recurrence of scenes by which the peace of society is shaken. We had often to raise our voice against the unholy and unconstitutional violence by which the freedom of voters is so often coerced, and the unscrupulous bribery by which their fidelity is so often seduced. Such, thank God, has been the influence of religion that on one occasion, a freeholder, struck with remorse, flung away, in the presence of his parish priest, the bribe which he had received for the sale of his country and his conscience at an election in Mayo, saved by a timely penitence from the fate by which such enormous guilt is often avenged.

It is some ten or eleven years since we had to deplore that the sacred solemnity of Lent was broken in on by the angry tumult of a county election, but never until now were we doomed to the painful anticipation of finding the hallowed repose of the great week of our redemption disturbed by scenes so unsuited to the meditations which that great mystery inspires. Then, no doubt, will many of the weaker children of the church be dragged by force to violate their consciences, without their pastors voice to fortify their courage, as did the mother of the Maccabees sustain her faltering child in his conflict with an overpowering physical force, and many a voter too, will be tempted to bribery similar to that of Judas, without the opportunity of being reminded of the coincidence of the holy week, which would probably induce him to turn with horror from its commission. Without arraigning the councils of the minister who thought it right to introduce such unreasonable arrangements, or imputing to him any intention of weakening those safeguards by which the poor and timid freeholders require to be fortified, we have only to remark that a fitter time could not be selected for leaving them defenceless and at the mercy of oppressors, if the astuteness of his Catholic supporters, who fear the just retribution of being cashiered for the violation of their pledges, were to give him advice as to the best time for holding the election, when the tenant's would be forced to the hustings without a look from their pastors to sustain them.

Already the sluices of corruption are open; and though when the people were starving in thousands no funds could be found to save them, resources are now flowing so abundantly from some rich and mysterious exchequer, that it is not a few pieces of silver, but several pieces of gold are proffered to the freeholders for the sale of their suffrages and their souls. Should any of your flocks have been weak enough to be caught in an evil hour by this tempting lure, you will tell them to fling it away in time lest the sense of deep remorse should conduct them to despair. Let them not heed any unholy obligation from a wicked bribe, and give an honest vote as an atonement for the guilt to which they may have unfortunately yielded.

In their choice of candidates they will take especial care never to confide again in those, be they Catholic or Protestant, who have already deceived them. Let them, then, be not deceived by the selfish and corrupt sophistry of those who would tell them to prefer, under all circumstances, a man because he may bear the name of a Catholic, although he may have tarnished our holy religion by a continuous and open infraction of public and solemn pledges, which would have dishonoured an honest Pagan. The Catholicity of such persons, far from establishing any claims to a preference, ought to ensure their rejection. From no class or persons has our country and our religion suffered recently more injuries and indignities than from Catholic representatives, whom the people sent to parliament at immense sacrifices to protect their religion and their fire-sides; yet whose utter disregard of those solemn covenants has made them a byword of reproach to our country and our religion, as far as the one and the other could suffer from the prevarications of degenerate Catholic Irishmen. But their prevarications cannot reflect on our holy religion only as far as we may adopt or approve of their misdeeds. And as members of the hierarchy of every grade, even of the highest in the Irish church, committed themselves to the recommendation of those men, and to the approval and adoption of a certain line of parliamentary conduct, to a degree to which we do not recollect, in the course of a long experience, the ecclesiastics of Ireland to have so publicly and prominently committed themselves before, we could not be released from a constructive share in their falsehood and treachery if we did not take this seasonable opportunity of reprehending delinquency so injurious to the most sacred interest, and warning our flocks not to trust again those who have so unscrupulously betrayed them. The people, notwithstanding all their noble exertions for their religion, are still without any shield, liable to be cast out from their homes to perish on the public roads; and surely if a benevolent person of a different religion should stretch out his hand for their protection, and labour to secure for them a home and a fire-side, and the full enjoyment of their religious freedom—dearer to them than any earthly blessing—they will not repudiate the services of such a man for those, be they Catholic or Protestant, whose entire public career has been a continual breach of their pledges, or who are well known to seek a place in parliament solely for their own private views, to the utter neglect of the interests of the people.

Among those who are loudest in their exclusive preference of Catholic candidates, though notorious pledge-breakers, and in the expression of their surprise at any other honest and unexceptionable man

of a different faith should be thought of, are some Catholic proprietors, who were generally in favour of Protestant candidates before some of the Catholic representatives were found to have preferred the patronage of the minister to their pledges to the people. None can rejoice at their zeal for their religion more than we, and we trust as an opportunity will soon offer, they will illustrate their zeal for their religion by the performance of the good works, not only of mercy but of justice, which it enjoins. They are well aware that the votes of their tenants at an election is a sacred trust which should be left to the exercise of their own consciences. To the rents they have a fair claim; and during the interval of a respite from their destitution, which the tenantry now enjoy, they have proved by their punctuality in the payments of rents by no means too moderate, that no people are more alive to the justice which is due to their landlords. There, then, their claims, as far as right or a coercive enforcement of a fancied right, is concerned, should cease. Let friendship, persuasion, an interchange of kindness, as far as they do not interfere with the higher and holier rights of conscience, have their legitimate sway. But there should be no persecution. It grew out of an anomalous and disordered state of society. The conscientious freeholders were its first victims, and as cruelly always recoils on its agents, those who crossed the freedom of their tenants, did not escape the retribution of the famine. But the noble peasantry of Ireland should not be sacrificed continually to worthless pledge-breakers; and it is to be hoped that as Protestant landlords have, from a sense of humanity, or wise policy, relaxed in the unholy persecution of their tenants for their votes, the Catholic gentry will not take up the expiring remnant of persecution, which they were in the habit of condemning when practised by Protestant proprietors. You will tell those Catholic landlords, as your parishioners, and members of your flocks, that to persecute their humble tenants—the domestics or the faith, for the votes given in favour of men pledged, is a sin against Heaven, aggravated, too, by deep ingratitude. It was the fidelity and devotedness of the humble Catholic freeholders of Ireland that procured for the more favoured members of their own creed the opportunity of their going into parliament to dispose of their votes for patronage, and others to share largely in this corrupt patronage that is the fruit of the bargain. If the higher Catholics have been freed from their prison, they should not forget their humble brethren who, like another Joseph, are there still, and doomed to all the harsh treatment inflicted on Catholics by the rancorous spirit of the penal laws. Let them do unto others as they should be done by. Let them recollect that they too, but very recently, were strangers in Egypt, and ask themselves what would be their just feelings, if placed among those whose humble lot forbids the hope of any parliamentary patronage; they should have to dwell on the reflection that they and their children, and, perhaps, their children's children, were doomed, not only to toil at what they are too Christian to repine, but to toil without the prospects of remuneration or security, continually haunted with the fears of being banished, with their families, from their homes, unless their conscientious votes, the free and inalienable inheritance which, with their religion, they have from Heaven, be converted into a vile, marketable thing for the Catholic landlord, or his sons, or his relatives, to traffic on, instead of being, as it is meant, a shield and a protection to avert persecution, and a legitimate weapon to recover all the advantages of which our people and our religion continue to be yet deprived.

Whatever may be the issue of those angry elections, you will not forget to deport yourselves with the wisdom becoming your holy station, to inculcate among the people, often goaded to excitement, the quiet forbearance becoming men engaged in a noble and victorious contest, and to breath forth from the sanctuary the calm and holy spirit of peace over the troubled waters. We trust that amidst those stormy scenes the electors will not fail to remember, that whilst they are struggling for the assertion of their rights their clergy are engaged in stretching out their hands in prayer for the success of religion and social order, and imploring the Almighty that riot, and intoxication, and bribery should not bring down his wrath upon the land, and that hatreds, or violence, or enmities should not embitter those contests that have been so unreasonably cast into that great week of peace and mercy that commemorates the reconciliation of earth with offended Heaven.

We remain, dear and venerable brethren, your faithful servant, J. JOSEPH, Archbishop of Tuam.

THE ELECTIONS.

Ousley Higgins has been defeated. George Henry Moore and Captain Palmer are members for Mayo.—The battle was a severe one; it was watched with great anxiety, but it terminated gloriously, and all Ireland rejoices with the victor. It is well known that the most desperate efforts were made to cut off the advance of George Henry Moore to the House of Commons. Government intrigue was set to work, government money was squandered, sap and mine were laid beneath him, mid-works of extraordinary thickness were built up before him, and regiments of unwilling soldiers were driven forward to fight against him. But he triumphed over all. He will march with firm front into the new parliament, and there with equal courage maintain as much of Ireland's battle as may be fought and won in such a place. Mr. Vincent Scully has been defeated in Cork. It was a great mistake on the part of Mr. Scully to attempt to carry the county of Cork. He might easily have seen that the great strength of the county was dead against him; the signs thereof were plain and unmistakable from the day of the county meeting to the day of the polling. If he wanted a warning voice it came to him from the *Cork Examiner* in tones the most powerful, but he would not be advised. Indeed he could not but have known that the stain of Sadeirism, was all over, and very deep in him, he might have learned from the fate of certain other persons who were similarly afflicted that his death was certain, yet he would come forward, pleading hard all the time to be sure, but he would mount the platform, and place his head upon the block—well, justice should be done, down came the axe, and Vincent Scully underwent political decapitation. Yet, it was observed, the tongue continued to move for a long time afterwards. Had Mr. Scully retired quietly from public life, he would have carried with him a certain amount of sympathy from very many. His repeated assertions that he was entirely innocent of the Tipperary Bank swindle, were very generally credited; it was believed that he was a heavy loser by the commercial department of John Sadeir's scoundrelism, and for the rest, people are so busy at the present moment, it is possible they would not say much about it. This, however, he would not do, and so he has reaped the reward of his political connexion with Mr. Sadeir, and his own traitorous practices.

The noble county of Wexford has re-elected the talented and faithful Patrick M'Mahon. We refer our readers to his admirable speech at the nomination, in which he treats of Independent Opposition and "Independent Support," in the clearest and most convincing fashion. We have to regret the loss of Mr. Swift, defeated in the county Sligo, a place, however, in which no honest man could have succeeded. We learn from the *Clonmel Chronicle*, that Major Massey has resigned, and ceased his canvass in Tipperary, his motives for this step have not yet been explained. Want of space must prevent our alluding to some other elections, but one grand feature of them all is, the distinct promises given in almost all cases to assist in passing a Tenant Right measure into law.—*Nation*.

It will be matter of gratification to all Catholics, that the two distinguished Irish converts, Messrs. Monsell and De Vere are returned for the County Limerick without opposition.

The Independent Party has suffered an irreparable and unexpected loss in the defeat of Mr. Kennedy at Louth.

A large number of the Catholic clergy and electors of the County of Cork adopted the three following resolutions as pledges for the popular candidate:

**Resolved**—That you place on unequivocal record your adhesion to the tenant-right bill as recently before parliament; and to the principles of parliamentary independence as defined in the letter of Mr. Sherman Crawford, dated March 17th, and adopted as the true exposition of Independent Opposition in an able article of the *Cork Examiner* of Monday, March 23d, 1857.

**Resolved**—That you pledge yourself to unite with the other Liberal representatives to form an Irish parliamentary party, which shall meet from time to time and devise the course best calculated to coerce the ministry of the day to the concession of the tenant-right bill and other measures for the true interest of Ireland; and that the majority of such parliamentary party do bind the minority.

**Resolved**—That you pledge yourself to resign your seat when called on so to do by a majority of the electors of the county, consisting of two lay gentlemen and the clergymen of each parish, appointed by a parochial meeting of which a week's notice shall be given to the electors of each parish.

**RIOTING IN BELFAST**.—Sunday evening, about four o'clock, a quarrel took place in Townsend street, between some boys, and shortly after a crowd assembled, and stone-throwing was begun, with the usual intermixture of strong party feeling, expressed, of course, in the most bitter and angry terms. The parties, in their hostility, shifted to Brown's square, Brown street, and Milfield, which for years past were the scene of the most rancorous party quarrels on the 12th of July that have occurred in Belfast.—The electioneering proceedings of the past week lent a tone to the quarrel on this occasion, and there was every appearance of matters assuming a serious aspect when the prompt arrival of the constabulary and local police compelled the belligerents to run away. After the rioters were driven from their battle-ground and dispersed, they assembled and proceeded on a mission of ruffianism through the town, running and shouting vociferously, to the terror and alarm of the peaceable inhabitants. One party of them flung stones through the windows of the Methodist Chapel, on the Falls-road, and also through the windows of the Rev. Mr. Nelson's Meeting-house, and the Vicar's residence in Donegall street, and through those of the Rev. Mr. Hanna's in Berry street. Between seven and eight o'clock a great number of them passed down Donegall street shouting "John Ren for ever." Many of them were armed with bludgeons, and as they went along battered the doors and shutters on either side of the street. Much excitement prevailed at one time in St. Patrick's Chapel. During religious service, between eight and nine o'clock, a cry was raised that a mob was coming to wreck the chapel, and a rush was made to the street. The utmost alarm and confusion followed, but no person was injured, and it soon being ascertained that there was no foundation for the alarm, order and quiet were speedily restored. It having been made known to the Mayor that St. Malachy's Catholic chapel was considered in danger, he immediately despatched Chief-Constable Greene, with a number of his men, to that place to afford protection. Chief-Constable Greene judiciously arranged his men so as to prevent the possibility of any attack either from the front or the rear of the chapel, and, after remaining as long as it was thought necessary, the constables were marched to their ordinary duties through the town. It appeared that there was really no ground for apprehending an attack upon the chapel. The constabulary patrolled the streets during the night.—*Mercury*.

**RIOTING IN TIPPERARY**.—We have received a communication from a respectable correspondent in Tipperary, giving an account of a fearful riot there on Thursday. Our correspondent states that a body of men, about 100 in number, armed with sticks, met Waldron on his arrival there. The local committee of the O'Donoghue and Major Massey exerted themselves to prevent a breach of the peace, and would have been successful, but that one of the bludgeon-men struck a woman who shouted for the popular candidate. This was a signal for a general melee of a fearful character, which ended in Mr. Waldron being compelled, with the reporter of a Limerick paper, to fly for safety to their committee rooms, and the total rout of his supporters. The military were telegraphed for to Cahiri, and at eleven o'clock last night escorted Mr. Waldron and his friends to the junction. Our correspondent adds that a requisition signed by sixty Clergymen has been presented to Mr. Waldron, asking him to retire from contesting the county.—*Tipperary Free Press*.

**THE COLLEGE ELECTION ROW**.—Information having reached the police authorities that a large body of the vagabond students of Trinity College intended to issue in procession from the College gates, and march in triumph round the statue of King William the III, in College-green, immediately after the election of Messrs. Napier and Hamilton, and that an equally numerous crowd of working people, including the quay porters, had resolved to assemble and oppose such procession, precautions were adopted, under the directions of the Police Commissioners, by Head Superintendent Monahan, to prevent the likelihood of collision taking place between the hostile parties, or any infraction of the public peace. It was ascertained that a project was determined on by a vast gathering of the blackguards to issue forth en masse from the College so soon as the successful candidates should have been declared elected, and to achieve, despite of police and people, their triumphant march round the statue. It was also learned that the educated vagabonds would come forth, not empty handed, but armed with sticks, bludgeons, &c. By order of the Commissioners copies of a proclamation were extensively placarded throughout the neighborhood of the College, cautioning all persons against obstructing the public thoroughfares in that vicinity by either crowding, laboring, or assembling, or by walking or moving in procession therein. At about two o'clock nearly two hundred sergeants and constables, drafted from the several police divisions, were marched to College-green and there disposed in strong bodies at various points of vantage in the neighborhood, and were so arranged as to outflank any party of rioters approaching either from the direction of the College or of the neighboring streets. The city troop of horse police were also present, patrolling the streets in the vicinity and dispersing all groups of persons occupying the footways. The embryo supplied Protestant blackguards, numbering some five or six hundred, were assembled within the barrier of the College railings, wearing their caps and gowns. Their demeanor and conduct were noisy and riotous, and characterised by the usual war cries of the Orange No Popery class. There were ribald taunts followed by shouting and rounds of Keftish fire. At this time the crowd outside seemed to resume a more excited character, and it soon required the most strenuous exertions of the police, combined with the coolest firmness, to prevent the access of the people to the railings and the partial collision of hostile parties. At this period a sudden sortie was made by a body of the intended preachers carrying one of the police placards, which placard succeeded in capturing and retreated with it amidst denfening yells, and exposed it above the railings. The belligerents within the barrier also managed to snatch off the hats of two of the constables who were occupied near the rails in keeping off the dense crowd. The young Gospleers broke those hats in pieces, and exhibited them upon the tops of the railings. Four other constables' hats were snatched off in a similar way, but were preserved and returned to the constables by the College porters, who acted throughout in the most praise worthy manner. At about half past four o'clock a dense body of the future evangelisers of Ireland, about three hundred in number, marched forth from within the College railings, and proceeded in the direction of the statue, being more or less protected by the

presence of the police. They were met by Chief Superintendent Monahan, who addressed them, and who entreated them for their own safety's sake and for the sake of the peace of the city not to persist in their purpose, but to return quietly to the College. Mr. Monahan added that there were 500 police present, whose orders were to uphold the peace of the city, and this they were determined to do at any risk. At this period the excitement of the enormous crowd collected around the vicinity became more and more formidable in its aspect, and were it not for the presence and well ordered exertions of the police the consequences to the students would in all probability be disastrous. They, however, still persisted in the intention of marching in procession, when the police, forming in ranks, insinuated themselves amongst them, and effectually broke up the order of the procession. In the rear of the procession some of them got into collision with a few police constables, who were protecting the placard bearers, and a scuffle ensued. Eight Constables who had been posted at the corner of the Bank of Ireland and six others rushed to the assistance of their comrades, and these fourteen men, with very slight exertions, succeeded in driving the rioters back to their defences within the College railings. Inspector Donovan, having marked out one exceedingly riotous member of the young Gospleers, and having single-handedly arrested him from the midst of his companions, sent him off to the station-house in custody. In retaliation for this capture the Protestant students succeeded in pulling one of the constables (Murphy, 54 B) within the railings and shutting the gate on him. They knocked off his hat, which they smashed and drew his button from his pocket before setting him free. Inspectors Lowry, Donovan, Fitzpatrick, and Keegan, had their hats broken in pieces. Inspector Keegan received an injury in the eye from an orange thrown at him. Oranges, rotten eggs, and even stones were showered from within the railings at the people and police. The shutters of the shops in Grafton street which were up were plastered with these missiles. One educated Protestant blackguard—destined, we suppose, to preach hereafter the Gospel to the benighted Irish he was ready thus to murder—had armed himself with a carving knife, and finding he could not use it on the people, took deliberate aim and flung it at a policeman. The vagabonds did not attempt to come outside the railings, but continued hooting and hallooing until they tired of the exercise. They finally retired within the College precincts and the neighborhood became quiet, peaceful, and tranquil again before six o'clock. The police remained on duty to a late hour in the night. This ended the great College election row, of which so much dread was expressed by alarmists, but which partook quite as much of the egg as of the orange character.

During the election of Lord Dunsinkill (who is in India), and Mr. O'Flaherty, for the town of Galway, riots occurred, in which a man was killed.

How to do it.—Mr. Bianconi proceeded to Athlone on Wednesday, and recorded his vote for Mr. John Egan. On the same day he attended at Galway, and recorded his vote for Lord Dunsinkill and O'Flaherty, and on the next day he arrived at Castlet in time to vote for Sir Timothy O'Brien.

Sir De Lacy Evans was the first person returned to the new Parliament, having been unanimously re-elected member for Westminster. Sir De Lacy is a native of Limerick.

**MINISTERS' MONEY**.—The Conservative organs are irate beyond bounds at Mr. Horsman's promise that three months hence Government would rid us of that monstrous exaction termed Ministers' Money. Small as this mite is, in comparison to the vast spoils which the Protestant Church has, *et et armis*, filched from the rightful possessors, still, miser-like, those who have so long gloated over the accumulated and illegotten hoard, are thrown into utter consternation at the idea of seeing it diminished in the slightest degree even by those who are, if justice were done them, entitled to the whole. The comparatively contemptible amount which will be withdrawn from the avaricious grasp of the Church by Law Established, if Government redeem the pledge given, will be about £12,000—a miserable instalment of the restitution due to those who have been plundered of so much more—yet, trifling as the amount is, the entire Conservative press is up in arms against the attempt to make even this slight inroad on the original plunder. According to an evening contemporary, who has a most lugubrious jermail on the subject, there are "Parishes in Ireland supplicating in vain for churches, and congregations for ministers to instruct them." Now, whatever may be the case in England, the news, for news indeed it is, that there are Protestant churches required in this country and Protestant Ministers to instruct their flocks, comes indeed most unexpectedly upon us. We subjoin a few data from a tabular list showing that "there are in Ireland 41 Benefices in which there are no members at all of the Established Church—

Church	Benefices in which the members of the Established	range from
124	Ditto	1 to 20
160	Ditto	20 to 50
224	Ditto	50 to 100
286	Ditto	100 to 200
209	Ditto	200 to 500
139	Ditto	500 to 1000
91	Ditto	1000 to 2000
12	Ditto	2000 to 5000

This synopsis proves clearly enough that there are sufficient benefices in Ireland whose revenues, if added to the funds of the Ecclesiastical Commissioners, would free them from the difficulties under which our contemporary alleges they are laboring so much, and enable them to compensate the State Church for the loss which it will sustain if the Ministers' tax be abolished. This would, after all, be nothing more than robbing Peter to pay Paul, and yet we are told the Government are inflicting a cruel wrong on the Mammion Creed by relieving those who do not belong to her communion of a burden so odious and unreasonable. But the Ecclesiastical Commissioners, says the article to which we are alluding, are already a very unpopular body; and why so? "Because," as our contemporary naively explains, "they have not the means of meeting the urgent and pressing demands made upon them." So the Church's "prosperity" depends entirely on the amount of pounds, shillings, and pence it can distribute amongst its Ministers! This again proves, as we have often maintained, that the Protestant church would gradually drop and die away altogether, if it were denied of its excessive wealth.—*Catholic Telegraph*.

**ADVANCE IN MARKET PRICES**.—If the farmers do not make hay while the sun shines it certainly is not the fault of those who purchase every description of their produce at fair and market. Our market note to-day indicates an advance in the price of every agricultural commodity; indeed we may say that the Limerick markets to day, generally, present the highest rates we have noticed at this period for many years past. Butter sold at 73s. per firkin, and the supply was not at all equal to the demand. Bacon pigs were freely purchased at rates equal from 61s. per cwt. The competition of the Waterford buyers in this market tends very much to improve its time and to ensure large prices for breeders of all sorts of stock. Hides, which about a month since sold at 7s. 3d. per stone met ready sales to-day at 8s. to 8s. 2d. In the Cattle Market good milch cows were in much demand, and about £17 to £18 per head was the lowest price for any animal of that class in ordinary good condition. Potatoes, though in good supply and excellent quality, cannot be bought for less than 43d. to 5d. per stone. Carrons 32s. 6d. to 34s. Prime cuts of Beef 8d. per lb. Mutton 6d. to 7d.—Pork Steaks 6d. per lb. Fish is in good supply but prices are very high. It is cheaper in London or Dublin.—*Limerick Chronicle*.



Lord Francis Conyngham intends to purchase the estates of the late Lord Thomond, about to be sold in the Incumbered Estates Court. He has got the consent of his trustees to purchase the whole estate by private contract. He purposes to reside in the county. — *Waterford Mail.*

RUSSAL AFFAIRS.—A very large breadth has been sown with oats, and the bustle and activity everywhere observable in the agricultural world indicates that the farmer is taking advantage of the favourable weather with which we have been visited. — *Western Star.*

THE EXODUS.—During the last week an unusually large number of the peasantry have left the west of Ireland for America. On Thursday evening last, the trains on the Midland Great Western Railway, have contained several hundreds of emigrants. Bands of emigrants of both sexes entered the train at the stations of Orammore, Athony, Woodlawn, Ballinasloe and Athlone. In some instances it was really distressing to witness the parting of relatives, but in general the emigrants left with a light heart, and those left behind are buoyed up with the hope of being able to follow. The authorities have no idea of the immense drain on the population at present going on. — *Western Star.*

A good deal of excitement has been occasioned in Youghal, in consequence of the election of five Catholic Guardians instead of five Protestants, by whom they were opposed.

THE POLICE AND THE PROSELYTISERS.—On Monday an investigation was held in the board-room of the Commissioners of Police, Lower Castle Yard, for the purpose of ascertaining the correctness of several charges brought by the promoters of the proselytising schools against Sergeant Barnes and seven constables of the Newmarket police station, Colonel Brown presided. The charge sought to be sustained against the police were for not having properly discharged their duty, and for not having sufficiently exerted themselves on the previous Monday evening in protecting some scripture readers, who, it is alleged, had been assaulted as they were proceeding from the proselytising ragged schools at the Coombe. The police sergeant and seven constables were in attendance to answer the charges brought against them. There were also present, numbers of respectable citizens who had come forward to give evidence to show that the police had done all that could be possibly done under the circumstances. The several charges having been duly stated by the complaining parties, and fully and patiently investigated, not one of them could be sustained. Accordingly the sergeant and constables, were acquitted and the parties left the board-room. — *Dublin paper.*

A GALLANT IRISHMAN.—It may not be uninteresting to our readers to learn that Lieutenant Moore, who, in the accounts from Persia, is described as having been "first" by the overwhelming charge made by the 3rd Bombay Cavalry against a square of Persian infantry (Guards), is an Irishman. The gallant officer had a horse shot under him. Captain Moore's horse also met a similar fate. The fact that Mr. Moore's horse fell, pierced by seven bullets, will, in itself, show the steadiness with which the charge was attempted to be met by the Guards. These officers are, we understand, nephews of our respected Registrar-General, William Donnelly, Esq., another of whose nephews, Lieutenant John Donnelly, of the Royal Engineers, so greatly distinguished himself at the siege of Sebastopol.

THE DUBLIN JARVIS.—It is due to that good-humoured and well-abused fraternity, the hackney carriers of Dublin, to notice an item in the police inventory of property, which is now stored in the Lower Castle Yard, waiting to be claimed by the rightful owners: "Several sovereigns and half sovereigns given as silver coin to carmen." Does not this speak well for the honesty of poor Pat? How easy would it be in every case to close his hand upon such a waif, unknown to all save his own conscience.

KIDNAPING.—On Tuesday last a little girl, aged about eleven years, was taken from the house of her mother, a poor woman named Mary Griatt, who resides at Thomas street, under the following circumstances:—It appeared that on Patrick's Day last a man and a woman went to Mrs. Griatt, and stated that they were relatives of hers, and that they had just arrived in Dublin from the country. They further stated that they had taken a room in a house at Bridgefoot street, and they requested that she would permit her little daughter to go to their place and mind a child of theirs whilst they would be purchasing some articles. As Mrs. Griatt had relatives in the country whom she had never seen she believed the story that the parties told her, and allowed her daughter to go with them. As the girl did not return, however, on that evening Mrs. Griatt went the next day to the place where the persons told her they lodged, when she was informed that a man and a woman answering to their description had lodged there for a few days, but had gone away on the evening previous. The poor woman made several inquiries in the neighborhood, but up to this time all her efforts to recover the child have proved unavailing. — *Limerick Chronicle.*

GREAT BRITAIN.

THE PRINCESS-ROYAL'S MARRIAGE.—The marriage of the Princess-Royal is to be postponed till January next. Several reasons have been adduced to this postponement, and one is, that the residence preparing for the Prince and Princess in Berlin will not be completed and fit for occupation until the close of the year. Prince Frederick William, it is expected, will arrive in this country about the latter end of May or the beginning of June.

THE NEW PARLIAMENT.—It is probable that, after the opening of Parliament on the 30th inst., the preliminaries will be completed in time to allow of the proceeding to the despatch of business on the 8th of May.

The Middlesex Election has terminated in a deplorable manner through the supineness of the English Catholics. The candidates were Mr. Robert Hanbury, jun., a Liberal indeed, but one, as the *Weekly Register* says, of a class, "whose liberality is overpowered by a hatred of our religion which hurries them into an inconsistent and exceptional course of aggression and persecution. He is opposed to Lord Palmerston's Administration to the extension of the suffrage perhaps, and to the admission of the Jews to Parliament, but notoriously more hostile to a Catholic than Mr. Spooner to a Jew. True, he will vote for the plunder of Mayo; he will support any man who, like Mr. Chambers, seeks popularity by outraging and insulting the saintly inmates of our convents. All this is so notorious, that the *Record*, whose religion is summed up in the maxim "Curse the Pope and keep the Sabbath," and whose politics in the cry, "No-Popery," recommends Mr. Hanbury even "more as a Christian than as a Liberal candidate." The other candidates were Lord Robert Grosvenor of Sabbath-Bill and Sabbath-Mob notoriety, and Lord Chelsea, a Tory. The poll took place on Monday and was officially declared as follows:—Hanbury, 5426; Grosvenor, 5327; Chelsea, 2928.

Spooner and Newdegate have been returned without opposition for North Warwickshire.

ELECTION PETITIONS IN THE NEW PARLIAMENT.—A number of petitions will be presented to the House of Commons complaining of certain elections for the new parliament. By the 11th and 12th Vic. c. 93, election petitions are to be presented to the House within fourteen days. Before a petition is presented a recognizance is to be entered into by one, two, three, or four persons as sureties for £1,000, or £250 each, for the payment of all costs and expenses. The sureties are to make affidavits of their sufficiency. Instead of sureties, money may be paid into the Bank of England.

A DEBTOR BAILED OUT BY HIS CONSTITUENTS.—It appears that Mr. George Hudson, M.P. for Sunderland, is still haunted by the fends of the law, owing to the unsatisfied judgments, amounting to £100,000, which are still standing out against him. Consequently, on the nomination at the late Sunderland election, his ex-Majesty was seized upon by a sheriff's officer, who served him with a writ for a considerable amount; but Mr. Hudson laid claim to being exempt from the pains and penalties of the law under the peculiar circumstances in which he was then placed as a candidate. The officer of the law, therefore, found that he had no real power to arrest his ex-Majesty, and took his departure; at the same time he kept a sharp look out on the state of the poll, so that if Mr. Hudson had lost his seat he would undoubtedly have been arrested, and placed within a debtor's cell; but, at the close of the poll, his ex-Majesty was fortunate enough, by a rapid coalition, to come in second in the race, and had a narrow escape from the British bailiffs. It has been stated that he is expected shortly to be made a bankrupt; therefore it is hardly expected that the hon. member will be able to take his seat in Parliament, for the splendours of the iron crown, the country seats, and the enchanted mansion at Albert-gate have passed away and left the ex-king very poor. *Sic transit gloria mundi.*—*Berwick Advertiser.*

Baron Rothschild has issued a circular, in which he announces his intention to resign his seat at the end of next session, if the House of Lords again refuses to admit the Jews to a seat in the lower house.

ROMISH PROCLIVITIES.—It has been noticed that many of the more advanced Tractarians have attended the Holy Week services (for it is no longer regarded as a crime to visit Catholic churches), in some instances receiving the blessed palm on Sunday in the same manner as Catholics.

A correspondent of the *Times* writes to complain of the "growing evil" of Clergymen making their appearance as "hustling" orators. He believes that "the root of the evil had its origin in their habits and tastes having first been secularised by quarter sessions, &c., and the transition from the calling of the magistrate to that of electioneering speaker is not so difficult." He complains that "recriminations and angry words bandied, and party feeling roused, cause ill will towards the individual clergyman who loses his temper in election strife," and adds, "public opinion has already nearly driven from the race course, the hunting field, and the ballroom ministers of Christ's flock; it would be equally efficacious if it could be brought to bear to expel from the magisterial bench and the noisy hustings those who promised at their ordination they would maintain and set forward quietness, peace, and love among all Christian people."

THE PREACHERS OF THE ESTABLISHMENT.—A discussion has arisen in the *Times* upon the inability of vast numbers of the Protestant Clergy to preach to their flocks. A writer in Wednesday's *Times* says:—"As a body the Clergy of the Church of England are the worst preachers in Christendom," and "Tested by their sermons the Clergy of the Establishment might be said to have no knowledge of the wants spiritual and temporal, of their hearers; and what is worse—no sympathy with them." The first communication to the *Times*, which originated this discussion, was a singular one, no less than a comparison between a certain Archbishop (whom another writer would insist could be none other than Dr. Sumner), and the celebrated "Spurgeon of the Surrey Gardens," the latter being proposed, if permission could be obtained, as a likely person to draw crowds to the present empty nave of Westminster Abbey and St. Paul's, Spurgeon is duly glorified in the *Times*. What is thought of the "Archbishop" may be judged by the following extract:—"One Sunday morning about a month ago my wife said, 'Let us send the children to St. Margaret's to hear the Archbishop'—preach on behalf of the Society for Aged Ecclesiastical Cripples, which is to celebrate to-day its three hundredth anniversary." So the children went, though the parents for reasons immaterial to mention, could not go with them, 'Well, children, how did you like the Archbishop?'—and what did he say about the Aged Ecclesiastical Cripples? Here the children—for it was during their dinner—attacked their food with great voracity, but never a word could we get out of their mouths about the spiritual feasts of which they had just partaken. No! not even the text could they bring out. The more they were pressed the more they blushed and hung their heads over their plates, until at last in a rage, I accused them of having fallen asleep during the service. This charge threw my first-born on his defence, and he sobbed out the truth, for by this time their eyes were full of tears. 'Why, papa, we can't say what the Archbishop of—said, because we could not hear a word he said. He is very old, and has got no teeth; and, do you know, I don't think he has got any tongue either, for, though we saw his lips moving, we could not hear a single word.' On this I said no more, but I thought a good deal of the Aged Ecclesiastical Cripples' and their venerable advocate, and, being something of a philologist, I indulged in dreamy speculations on the possibility of an alphabet composed entirely of labials; and if my wife had not roused me from my dream by some more matter-of-fact question I almost think I should have given my reflections to the world in the shape of a small pamphlet entitled 'The Language of Labials; or, how to preach sermons without the aid of either tongue or teeth; published for the benefit of the Society of Aged Ecclesiastical Cripples, and dedicated, of course by permission, to the Archbishop of—'"

Olerical society has been much shocked of late at learning that Lord Palmerston's newly-fledged Bishops cannot construe the Greek Testament. We (*Star*) are enabled to state that, with a laudable desire to examine candidates for holy orders himself, his lordship has commenced the study of the Greek tongue under a young clerical tutor, who it is hoped, will advance his right rer, and somewhat mature pupil.

The London correspondent of the *Kilkenny Journal* says:—"The decision on the Puseyite Churches Dispute at Pimlico is like everything connected with the Establishment and, as expected, a compromise. The Western party are very sore about it. By-the-by the Westerner the Extinguisher; as he has been called ever since his exploit of putting out the candles on the communion table at St. Paul's during the service last week. His pretensions have been, however, speedily snuffed out and he has slunk away behind his counter, at his shop in Knightsbridge. I should tell you that the ultra-Protestant party, of which he is the head in these legal matters, abandoned their objection to candlesticks on the altar, partly it is said, because they were urged to do so by those of their own party, who saw that if they were disallowed at Pimlico they must also be expelled from the Chapels Royal and from Westminster Abbey, where they have always existed since the Reformation. The Puseyite party have gained that point, and the following, viz.: the right to use coloured frontals to the altar, and the Cross (as an architectural ornament) over the chancel screen. They are not allowed lace or a Cross on the table, and the stone altar is to be removed and a wooden table substituted. What a force is this same Establishment? That precious *Advertiser* which in one column glorifies Palmerston for the making of (very) low Church Bishops, and in the next records the adventures of a pugilistic encounter, hazards an assertion that the Establishment is going to the—, and I venture to think that for once the *Advertiser* is right in its conjecture."

The murain, it is confidently predicted will soon seize our cattle, if steps are not taken by the Government, to prevent the importation of infected beasts. The disease is spreading rapidly on the Continent, especially in Prussian Silesia. The mortality is estimated at ninety per cent.—*London Paper.*

CARDINAL WISEMAN. Roux v. Cardinal Wiseman.

GLOUCESTER, APRIL 4.—This extraordinary case has occupied the attention of the Assizes Court from nine o'clock this morning, until nearly the same time at night. It was an action brought by the Abbe Roux a French priest, but resident in England, against the Cardinal to recover £1,000, damages sustained by the plaintiff through the detention by the denial of an acknowledgement of the Princess Letitia Buonaparte, now Madame Wyse, the wife of the Right Hon. Thomas Wyse, English minister at Athens, of a debt of 25,000 francs, which she gave the Abbe in Paris in 1847, and which he alleges he left with the Cardinal to negotiate with Mr. Wyse for obtaining payment from him. The lady is the sister of Lucien Buonaparte, and first cousin to the Emperor of France. She had been separated from her husband in consequence of her alleged dissipation, and had been living near Paris, where the Abbe Roux found her in great pecuniary straits, and relieved her by sundry payments to creditors, amounting as he stated on the trial, to upwards of 25,000 francs. In September, 1847, the lady gave him an acknowledgement for 25,000 francs, and he (so he swore on the trial) took it to Cardinal Wiseman, who promised to do his best to get payment from Mr. Wyse. He had afterwards promised to write to the Emperor, who, in the mean time, had been elected President of France; but this he decided not to do. The abbe having failed to get payment of the money either from Mr. Wyse or the Emperor, sought to get back the document, which the Cardinal now alleged he had never actually in his possession, though he had seen it.

For the defence. Cardinal Wiseman was called. He spoke to his acquaintance with the Right Hon. Mr. Wyse. Knew nothing of the Abbe Roux before 1847, when he introduced himself as a French priest on a business of charity, his object being to effect if possible a reconciliation between Mr. and Mrs. Wyse. He represented that Mrs. Wyse was now virtuous, and wished witness to be the mediator. He asked me to procure an interview with Mr. Wyse. He showed me an acknowledgement of Madame Wyse for 25,000 francs. He now asked me to be the intermediary between him and Mrs. Wyse to obtain the 25,000 francs. I would never have undertaken such an office. I simply recollect having seen the document and having had it in my hand. Saw the abbe next in Paris. Recollects the document contained something of an acknowledgement of a debt of 25,000 francs, and recollects the word "sacred debt" in it. He never applied to Mr. Wyse to propose to him to pay the money, but spoke to him on the subject of the reconciliation with his wife. Recollects telling the abbe subsequently that he had better take his papers back to Paris; and he replied that as Mr. Wyse had refused to pay, there was no other person on earth he would ask to pay the debt. If he had ever promised to send back the document it could only have been in a conditional form, i. e., if it was left with him. Made search for the document, but it was not among my papers. On Roux again applying to him for the document he referred him to his attorney, Mr. Hastings, to make every search; had given him a letter to the Prince Lucien Buonaparte. He also asked me to sign a certificate to the effect that I had seen the document. The abbe represented that he had been to Paris, and asked the French government for payment of the debt, when they asked him to produce the security, and that not being able to produce it, my certificate of its existence would be sufficient. I did promise to write a letter to the Emperor of France on this subject, but afterwards declined, for reasons which I will give if necessary. When I appointed the Abbe to an assistant chaplaincy at Chelsea, I knew nothing more of the details. The income to the inferior chaplaincy is not as much as £100 a year.

Cross-examined—I am now satisfied that the document was not left with me at all. If it went through my hands at all it was a mere handing over by me to Mr. Wyse. My impression is that the documents were all handed over to Mr. Wyse at the same time, but by whom I have no impression. Have written to the Emperor of France on other subjects, but not on this. Told the abbe to prepare a draft of a letter to the Emperor, which he did, but I do not know what became of it. Mr. William Eldon, solicitor to Mr. Wyse, proved that he had seen the document with Mr. Wyse, in December, 1847, but had not seen it since. Mr. Wyse refused to recognise the debt by witness' advice, and witness communicated the fact to the abbe. The evidence of the Princess Letitia Buonaparte (Madame Wyse), taken on interrogatories in Italy, was next read to the court. She stated that the plaintiff had offered his friendly office in her affairs, and paid numerous sums of money on her behalf, but she declared that he had been repaid by sales of her jewelry and from other sources, and that he had received one quarter of a year's allowance from her husband (Mr. Wyse) which left him actually in her debt to the amount of 250 francs. She admitted signing the acknowledgement of her debt to him of 25,000 francs, but she did not on the representation by the plaintiff that the Archbishop of Paris had requested him to discontinue his visits to her, and that he wished to have this document to show that his visits were not of an improper character.

The following is the document referred to in the evidence of the abbe:—"I, the undersigned, wife Wyse, born Princess Letitia Buonaparte, acknowledge having received from Monsieur the Abbe Roux the sum of 25,000 francs, which he lent me in my unfortunate days—namely, 8,000 francs in 1848, 12,000 francs in 1846, and 5,000 francs in 1847, desirous that this money shall bring him 25 per cent. interest, conjuring whoever among my children may become the heir to his father's fortune, in case of my death before having acquitted my debt to the Abbe Roux, not to forget that it is a sacred debt which should take precedence of all others."

"U. Wyse. Born Princess Letitia Buonaparte. Paris, September, 1847." The jury found for the plaintiff—damages £500. Mr. Keating said that as it was proved that the document was last seen in the hands of Mr. Wyse in December, 1847, he hoped his Lordship would stay execution, in order that the defendant might communicate with Mr. Wyse to see if the paper could be procured.

Mr. Huddleston said the action was commenced in December last, and there had been plenty of time to communicate with Mr. Wyse at Athens. Mr. Justice Crowder thought the application an unusual one, but his Lordship ultimately stayed execution till after the fourth day of Easter Term.

EXTRAORDINARY CASE.—For the last few days the public of Glasgow have been deeply moved by the report that a gentleman had been poisoned by his sweetheart, the daughter of a highly respectable family which moves in the better classes of society. These rumors obtained embodiment and confirmation when it became known that the young lady had actually been apprehended at the instance of the Public Prosecutor, and that she is at this moment in the prison of Glasgow on the charge of suspected poisoning. As there is no public coroner's inquest in Scotland, the real facts connected with a case of this kind are difficult to be had; but it is believed that the following recital is authentic so far as it goes.—It appears that on Monday, the 23d of March last, a young French Protestant gentleman, named M. Pierre Emile L'Angelier, who is connected with the house of Messrs W. B. Huggins, extensive foreign merchants in Glasgow, died suddenly in his lodgings in the city. From circumstances which came to their knowledge, the firm we have named, on their own responsibility, requested Dr. Storer, who had been in attendance upon the deceased before his death, and Dr. Thomson, to make a post mortem examination. This was done, but nothing palpatly extraordinary was discovered. The stomach and its contents, however were secured and retained by the medical gentlemen. The case har-

ing been reported to the sheriff's fiscals, after inquiring into the circumstances of the case, they transmitted the stomach and its contents to one of our most eminent local chymists for chymical analysis. The result of the analysis was the discovery in the stomach and viscera of a considerable quantity of irritant poison. As there was nothing to lead to the inference that M. L'Angelier had himself thus violently terminated his existence, an inquiry of a searching character was instituted. It appears that the deceased had been on a short visit to the Bridge of Allan (a fashionable watering place, about 35 miles from Glasgow), from which he returned rather unexpectedly on the night of Sunday, the 22d ult., and leaving his lodgings about 8 o'clock, he took the key with him, stating he would be somewhat later than usual. He did not return about 3 o'clock on Monday morning and was suffering great pain, in consequence of which a medical gentleman (Dr. Storer) was called in, who prescribed for him without having the most distant notion that he was suffering from the effects of acrid poison. During the night we learn that the young man was from time to time attended by his landlady, and was often convulsed with agony. He became more quiet towards the morning, and was left undisturbed; but when the doctor again called on the forenoon of Monday it was found that his patient was no more. That he was proved to have died from the effects of poison has been already stated. In the course of the investigation which followed it came out, from oral testimony as well as from the presence of a vast number of letters, that L'Angelier was on terms of close intimacy with Miss Madeleine Smith, the daughter of a highly respectable architect residing in Blythwood-square, and there is reason to believe that he left the Bridge of Allan in consequence of a letter addressed to him by the lady expressing a very strong desire to meet him. Whether or not the parties really did or did not meet on that Sunday night is not yet publicly known; but, in resorting to the extreme step of apprehending Miss Smith, the authorities do not doubt acted on the fact, which is not disputed, that on more than one occasion, the lady, who is only 21 years of age, procured arsenic during the month of March at the shops of more than one of the Glasgow West-end chymists. The possession of this poison, however, is compatible with entire innocence, for it is known that arsenic is occasionally used by young ladies as a cosmetic. The thought that a highly and virtuously bred young lady could destroy her lover is too appalling for belief; but the public voice supplies a reason in the circumstance that a gentleman in much more promising and prominent position in life than that occupied by L'Angelier had become a suitor for the young lady's hand, and that he had been accepted by her and her parents. This we set down as the rumor of the day. Meanwhile, though the young lady is in the hands of justice, there is nothing in her proceedings, so far as known, incompatible with innocence. She was judicially examined at great length on Tuesday last, before committing to prison, and comported herself throughout with perfect calmness. The prisoner is granddaughter of the late Mr. David Hamilton, the celebrated architect of Glasgow Exchange and Hamilton Palace.

WITCHCRAFT.—Even the vaunted enlightenment of the nineteenth century cannot dissipate superstitious darkness from some parts of our island. A magistrate writing to the *Times* this week, sends full particulars of an application made to him to have a "witch" proved by the old Saxon ordeal of swimming. The magistrate says, that the belief in witchcraft is very common among the country folk in his part of England. Nor is this belief confined only to the uneducated; but it is found among the classes who have received at all events a tolerable education. Protestantism thought it had done away with such "nummeries" but the belief in witchcraft is older and more tenacious than Protestantism, for it is founded on a truth. There have been and may be witches; and it is one function of the true Church to deal with such manifestations—to expose what is mere imposture, and to baffle diabolic agency wherever excited amongst Christians.

The Irish Militia are to be trained at the Curragh. In consequence of the Indian regiments being now recruited from those corps on the British establishment which are above their required strength, the number of troops now attached to the Provisional Battalion at Chatham is greater than has been the case for several years, the total strength of the battalion exceeding 4,000 men of all ranks, exclusive of officers. In order to provide barrack accommodation for this large number of troops it has been found necessary to quarter 500 men, belonging to the Indian depots, in the huts adjoining Brompton barracks, and 500 men are also stationed at the Casemate barracks with the Medical Staff corps. The depots at Chatham will give about 5,000 troops to the Indian regiments during the approaching season.—*Limerick Chronicle.*

UNITED STATES.

CRUELTY TO SOLDIERS IN THE AMERICAN ARMY.—We beg to call the attention of our new Secretary of War and also that of the Commander-in-Chief to the cruel treatment of American enlisted soldiers by some of their officers. The fact of seven-eighths of the army consisting of "foreigners," chiefly Irish and Germans—is the reason why these officers are enabled to practise their mean despotism with impunity. Native Americans would take measures in some way or other to have their tyrants punished. But foreigners are for the most part, ignorant of "the ropes," and too often very little attention is paid to their complaints. The fact, however, of their being foreigners is no ground for their being maltreated in the manner described, and we trust the military authorities will institute an inquiry into the facts, and do something effectual to put an end to the diabolical wickedness. If the men of foreign birth show their attachment to our institutions by freely enlisting in the American Army as defenders of the country, surely this loyal disposition ought to be encouraged instead of being repressed. Native Americans cannot be found in sufficient numbers to recruit the army. They will take the posts of officers; but they do not want to do the hard work. They are inflicting a fatal injury on the service when they drive the men to desertion in such large numbers. We do not by any means intend these observations to apply to all American officers; many of them are as generous and kind as they are brave; but unfortunately those of a different character are too numerous; and the welfare of the service demands a thorough investigation of the subject, and the most rigid measures in bringing the guilty parties to condign punishment. In no army in Europe would such atrocities be permitted. Shall the defenders of this republic be subjected to worse treatment under its free institutions than the soldiers of despotic governments? We hope not.—*N. Y. Citizen.*

A SELL.—A New York correspondent of the *Boston Journal* having sent to that paper a statement that a large party of Irish Catholics had attacked and demolished the walls of a Presbyterian church in this city, in the presence of an immense crowd attracted to the spot by the deed, and that no arrests were made, &c., a clergyman of Lawrence, Mass., wrote to Mayor Wood, inquiring into the matter, and received the following reply:—"Mayor's office, New York, April 11, 1857. Dear Sir—The statement made by the New York correspondent of the *Boston Journal* and published in that paper, referred to in your communication of 9th inst., is a gross and malicious fabrication; not one word of truth is contained therein. Had any attempt of the kind been made, I should have used every resource in my power to prevent such disgraceful proceedings, and to preserve the peace and protect the property of our citizens. Very respectfully, Fernando Wood, Mayor." The church referred to was the "Old Brick Church," which has been torn down (chiefly by Irish Catholics, we presume,) to be replaced by stores.

UNLOOKED FOR RESULTS OF WALKER'S FILLIBUSTERING ATTACK ON NICARAGUA.—It very generally happens in the case of every rascality that sooner or later it returns to plague the inventor, and that often in the most unexpected manner. Of this we have a striking instance in the case of the fillibustering invasion of Nicaragua. The responsibility for that scheme of robbery and plunder is not by any means to be limited to Walker, nor by his immediate agents in this country, by whose gross falsehoods and studied misrepresentation so many unfortunate men were induced to enlist in that wretched and disgraceful service. Nor does this responsibility rest solely or even mainly with the capitalists who took stock in this piratical enterprise, and, in defiance of the laws of their country, no less than of every sentiment of justice and right, furnished money, provisions, arms, ammunition, and transportation, for the invasion and conquest and plunder of a country and people with whom neither their country nor themselves had ever any quarrel, except indeed the quarrel related by Aesop between the wolf and the lamb. Nor are we inclined to lay the whole blame, or even the larger share of it, upon our Government, which, while making some false pretences of enforcing the neutrality laws, stood by and permitted, if it did not encourage, this outrage. The true and responsible culprits in the case were the American people, for, without the support and encouragement given to this enterprise by the sentiment and feeling of a large part of the public, it never would have gone on, and the government never would have permitted it to go on as it did. And as the Americans have been the instigators and getters up of this enterprise, so it is Americans who are the great losers and sufferers by it. Nor is this loss limited to those who have contributed money or personal services to the enterprise, to the Transit Companies, whether the old or the new one, or to gentlemen, who as it appears, sent invoices of muskets and howitzers to the fillibusters. A great many innocent persons have been drawn into the circle. It appears that this plundering invasion of Central America, by the interruption which it interposed to the operations of legitimate commerce, was the direct cause of the failure of Green & Co., at Paris—a failure which will probably cause great inconvenience and loss to a great number of Americans than could that of any other single European house. Not only were they bankers for almost all the American residents at Paris, but Americans travelling in all parts of the Eastern Continent were accustomed to take as the means of paying their expenses, Green & Co's circulating drafts. Many an American traveller, stopped short far off from home, and left destitute of the means of getting back, will have cause to curse the folly of our people and the feebleness of our Government in allowing bands of robbers to be enlisted and organized in our great seaport towns for objects hostile and fatal to all the regular operations of commerce. If our merchants and people are not to be kept from fitting out plundering expeditions to pick the pockets, rob the houses, and steal the lands of their neighbors, by any higher consideration, we hope that they will, at least, learn in time that honesty is the best policy.—*New York Tribune.*

SPIRITUALISM.—As a general rule, we do not say much about the vagaries of the human mind, with which the present age is afflicted—a consequence, we apprehend, of the utter inactivity of the human intellect, that, resisting all restraints, is carried not merely about, but away, by delusions that would create a laugh at their unreasonableness, if they did not excite deep pain at their melancholy effects.—Within a short time, a young gentleman, a medical student in this city, from the interior of the state, committed suicide; and, the letters which he left, and other circumstances, show him to have been the victim of what is called "Spiritualism." He not only considered himself in communication with the tenants of the spirit world, but he had high illuminations of liberty of conscience, and remarkable spirit suggestions as it regards human affections. He was led by the spirit world to set his affections on a married lady, in Ohio. Of course there could be no harm, nor sin, in his course, because the spirit told him that she was the proper companion of his soul.—It would seem that Mrs. —, either would not, or could not, understand the spirit in the same way; or, if understanding the suggestion, could not, in consequence of the vigilance of friends, comply with the spiritual monitions. And so the young gentleman took prussic acid, and went to the world of spirits.—This is only one of hundreds of cases, that have lately occurred, a proof of the terrible risk of allowing the mind to satisfy its morbid longings; and, we may add, that this fruit of free-thinking, this freedom of the will to set itself up as its own director, generally finds an expression in some impure affection; and from Henry VIII, to the last victim of spiritual liberty, something else than love of God and improvement of the mind, has been the ruling motive.—*Philad. Herald and Visitor.*

It is estimated there are 25,000 secret or open Spiritualists in Boston alone. Not more than 8,000 or 10,000 are avowed believers. They have three places of teaching upon every Sunday. The Melodeon is open twice, and is generally occupied by trance mediums or celebrated expositors of the creed. The audience there average from 400 to 1,100 persons.

TRUTH IS STRANGER THAN FICTION.—George B. Smith, a man about 23 years of age, and a native of Massachusetts, died a few days ago at the New York Hospital from epilepsy, brought about by intemperance. Coroner Gamble held an inquest upon the body, when facts were revealed which gave the case a hue of the romantic, and made the listeners to the tale involuntarily exclaim, "Truth is stranger than fiction." The history of deceased's life was found to be full of interesting and exciting events. Springing from a highly respectable family in New England, Smith was well educated and fitted for the bar. When he had attained his majority he became enamoured of a lovely young lady, and after an ardent suit his love was returned, and the young man was full of bright hopes for the future. But his dreams of bliss did not last long. The lady was coquettish, and loved to flirt with other gentlemen. Her conduct made Smith desperate. Jealousy took possession of his soul, and the "green eyed monster" prompted him to pursue a revengeful course towards the most favored rival. He challenged him to mortal combat, but the request was coldly declined. Soon afterwards the rivals met; an altercation sprung up, when Smith drew a pistol and fired at his antagonist, but happily without any serious effect. Well knowing that he had set the laws of his state at defiance, Smith fled from Massachusetts, and escaped to New York. While here, the fugitive pursued a most intemperate course of life. He drank incessantly, and finally became a confirmed inebriate. Intemperance brought on epileptic fits, and while suffering under the dreadful malady, he died neglected and unknown. Many women are responsible for driving men to this desperate course by their thoughtless, heartless conduct, not positively guilty perhaps, but the sequel to the story is far more melancholy than the story itself. Upon an examination of the body of deceased, a sickening sight met the view of the observer. The arms were tattooed in red and black ink. On his right arm was his name in full, the initials N. H., and also two hearts pierced with an arrow. On the left arm was the strange inscription "I love rum" in large Roman capitals. That the deceased died "I love rum" his melancholy death fully attested. The observer had not much difficulty in coming to a conclusion as to the cause of death. The emaciated and care worn features, together with those fearful tale words "I love rum," inscribed upon the left arm, told the fearful too truly. In the prime of youth and manhood he had been cut off and sent to an untimely grave, a victim to intemperance.

The Legislature of Missouri has been presented with a Bible. When the Governor was sworn in they had to borrow one from the penitentiary. The corps for constructing a wagon road to California has been organized at Washington.



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**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.,  
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**The True Witness.**

MONTREAL, FRIDAY, MAY 1, 1857.

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Subscribers changing their residence are respectfully requested to give notice to that effect at this office, in order that our "Carrier Boys" may know where to leave their papers.

**NEWS OF THE WEEK.**

THE elections being over, and the triumph of Lord Palmerston complete, there is a lull in the political atmosphere of Great Britain; broken only by the mutterings of the "Great Thunderer" at some of the late episcopal appointments made by the successful Premier, and at which the *Times* takes offence. As vacancy after vacancy occurs on the Bench of Bishops, the gap is still filled up from the ranks of the lowest of the Low Church party, to the horror of Tractarians, and at last to the scandal of the "leading journal" of Europe. Whereupon, in a friendly manner, the *Times* remonstrates with the Premier as carrying the joke a little too far, in appointing to four vacant Bishoprics in succession, "men not of much learning or genius, and who apparently are selected because they are members of a party, and have their names down, not only in the Book of Life, but also in the Peerage."

Not that the *Times* thinks it matters one straw to the interests of religion, who are Bishops, or whether there be any Bishops at all in the Anglican Establishment. An Anglican Bishop, at the best, is but a civil officer, and a very useless one at that; his office, so the *Times* says, "is a purely ministerial office," whilst none of them can "answer any particular purpose," or have much effect on "the church for good or evil." And though it is but little faith that the *Times* has in Bishops of any kind, he would recommend, both for the sake of the Bishops themselves, and for the peace of the Parliamentary Zion, that appointments should be given to men with something more than a mere smattering of classical learning, and representing the various elements combined in the Establishment. For as he truly observes, commenting on the intellectual deficiencies of the Low Churchmen, "it would never do for the whole Bench to be unable to construe a verse in the Greek Testament, or even to refer to the inferior clergy for the history of St. Ambrose, or St. Athanasius." The meaning of all this is, that the notorious ignorance of the evangelical party of the Church of England is fast bringing "Low-Churchism" into contempt; and exciting the sympathies of the public for the High Church party, which includes within its ranks all the intelligent and highly educated men, who have not yet gone over, either to Rome on the one hand, or infidelity on the other.

The late decision of the Privy Council in the Knightsbridge Church cases, has emboldened the Tractarians, and threatens to lead to still more ludicrous mimeries of Catholic practices, within the pale of the Establishment. Relying upon the Rubric at the commencement of the Prayer Book, which authorises the retention of such ornaments and vestments as were in use in the reign of Edward VI., already some Anglican ministers have adopted the chasuble, and other vestments worn by the Clergy of the Catholic Church. This startling innovation is condemned even by the *Morning Post*, hitherto one of the chief organs of the Tractarians; and if persisted in, will undoubtedly give rise to some more amusing pleadings before the judgment seat of the Privy Council.

In France, the civil power has been unfortunate enough, or foolish enough, to come into collision with the Church; as will be seen from the report of the proceedings in the case of His Lordship the Bishop of Moulins, which we have given on our sixth page. The Council of State has pronounced the acts of the Bishop illegal; and of course the Bishop, thus admonished will still quietly continue to perform the same illegal acts in spite of every secular tribunal in France. It is a bad sign for the stability of the newly founded Empire, that Louis Napoleon should so soon begin to adopt the policy which proved fatal to his uncle. The history of the world for near two thousand years ought to have convinced him that the Catholic Church deems it of more importance to obey God than man; and that she will never allow the State to dictate to her in those matters of faith and discipline, of which she is the sole competent, because the sole divinely appointed judge.

**MISSIONARY RECORD OF THE FRENCH CANADIAN MISSIONARY SOCIETY.**

The eighteenth annual Report of this Society—which the Committee, "with mingled feelings of thankfulness to the head of the church for the measure of success" &c., &c.; and, "of

deep sorrow at the retrospect of their own shortcomings," submit to their constituents—is now before us; and as it professes to be a record of the victories achieved by the noble army of "Soupers" in Canada, we cannot refuse to make our readers acquainted with the extent and value of their conquests over the powers of darkness and Romanism. For after all, it does not appear as if the "Soupers" had much cause for feeling thankful to their "head"; or as if Romanists had suffered much during the last campaign.

The Report opens with a Jeremiad over the obstacles and difficulties to which the evangelical missionary is exposed, in Montreal especially. The Jesuits, the nuns and the friars are it would seem, leagued together against the holy man; and "the French Canadians, even when unprejudiced, almost invariably shrink from intercourse with the missionary"—which, considering the moral character of the latter, and his anything but reputable antecedents, is by no means improbable, and is highly creditable to the good taste of the French Canadians.

"In spite" however "of these all but insuperable obstacles," the Montreal mission is not, after many years of toil, altogether "without some ascertained fruits of its labors." For, as we are subsequently informed:—

"A French Evangelical church which now reckons thirty members, with a congregation whose attendance fluctuates from thirty to upwards of fifty is an encouraging success"—p. 1.

A Mr. Van Bueren has also ferreted out an old woman, who reads the gospel on the sly, and who refuses to confess her sins to the priest, though she does not openly avow her feelings. This also is encouraging; as are also the facts—that he on one occasion saw two French Canadian shoemakers at work in a shop, to whom he read and explained a chapter of the Bible; and that he often distributes tracts on the wharves and holds religious conversations. On these latter occasions, some listen, others "poke fun" at him; but all seem ashamed of being seen on terms of intimacy with a "Swaddler." The Society boasts of no other triumphs in the city of Montreal; from whence we conclude that the day is still far distant when it shall hold its "Anniversary Meeting" in the Parish church.

Trifling as has been the success of the "Soupers" in Montreal, their luck at Quebec has been still worse. "Very little," we are told, "has been done thus far to spread the Gospel in this ancient capital of Canada;" and for which "the services of an educated French minister should be secured, could such a one be found." Meantime, for want of an "educated" French minister, the Society is constrained to avail itself of the services of an uneducated, and evidently very ignorant as well as unprincipled, man of the name of Solandt.

We shall here be reminded no doubt, that the fishermen to whom Our Lord entrusted the task of founding His Church were also uneducated men; and that they were so before the day of Pentecost we admit. But after that the Holy Ghost had descended upon them—and until they had been so supernaturally prepared for their divine mission, they were positively commanded not to depart from Jerusalem, but to "wait for the promise of the Father"—Acts i., 4—the Apostles were no longer ignorant or uneducated men. On the contrary, they were enriched with all learning and all wisdom; able to speak in all languages; masters of all sciences, and of every kind of knowledge; and possessed of every mental accomplishment which their important functions required. To speak of the Apostles as ignorant uneducated men before their Apostolic mission commenced, is consistent with the Bible narrative; but to represent them as uneducated, when they went forth from the upper chamber in Jerusalem, is to deny that "they were all filled with the Holy Ghost," the Spirit of Wisdom. All that long years of laborious study and intense mental application can confer upon the scholar, was in an instant conferred upon the Apostles by the pouring out upon them of the Spirit, spoken of by the prophet Joel; and therefore unless our modern Protestant Societies can show that the admitted natural ignorance, and want of education of their agents, has been fully compensated by the supernatural gifts of the Holy Ghost, as was the case with the Apostles, it is absurd, not to say blasphemous, for them to defend the employment of such ignorant, uneducated men, by the example of Our Lord, in selecting ignorant and unlettered fishermen as His agents for promulgating His Gospel. In any other profession, we might tolerate ignorant and uneducated men: but an ignorant, or imperfectly educated teacher of Christianity, is a curse to society, and an insult to religion. And this is one valid reason why good men of all denominations should discountenance, as far as in them lies, the profanation of holy things by a parcel of ignorant, uneducated hounds, such as for the most part are the missionaries and Bible-readers employed by evangelical societies for "spreading the Gospel." But to come back to our mittens.

There are not, so it would appear, enough of "Swaddlers" in Quebec to encourage the organizing of a church; but M. Solandt holds meetings in the private houses of some French Canadians, amongst whom he sometime sees encour-

aging signs of his labors—as for instance, one of his converts when on a bed of sickness, stoutly withstood "the efforts of a priest who urged him to confession." This no doubt, to M. Solandt and his employers on earth, is an encouraging sign; as it also is to their common master down below; but why does he mention only one? seeing that amongst the back slums, the brothels, and all places where hardened and impenitent sinners do mostly resort, there are always to be found hundreds who, like this promising convert, stoutly withstand the efforts made by the priest to induce them to confess. In every large city the diligent searcher will always be rewarded for his pains by finding hundreds and thousands of abandoned wretches, who never confess, who never approach the Sacraments, and on whose ears the exhortations of the Romish priest fall in vain.—It is, to say the least, a remarkable coincidence that that, which in our criminal population is truly looked upon as a symptom of almost hopeless depravity, is, by the Protestant missionary, accepted as an encouraging sign.

We need not weary our readers with an enumeration of all the encouraging signs which have manifested themselves to the delighted eyes of the "Swaddlers" in the rural parishes. Any one who has read one description of the process by which the Romanist is brought to a knowledge of the truth as it is in M. Solandt or D. Amavon, has read all. As a specimen of the logic by which this change is effected, we quote the following, being part of M. Solandt's interesting experiences:—

"I asked them"—the Romanists—"if they would let me point out to them the chief grounds of difference between Protestants and Roman Catholics as to the hope of salvation, and with their leave I stated:—1st Romanists look to Baptism for the remission of original sin; Protestants to the Blood of Christ; 2d Romanists look to their Priests for the remission of sins on earth; Protestants to the Blood of Christ; Romanists expect from Purgatory the expiation of sin after death; Protestants from the Blood of Christ. Protestants rest all their hope of salvation upon the atoning blood of Christ alone, and consider it blasphemous to add or substitute anything for man's salvation,"—p. 5.

Now M. Solandt either knows what are the doctrines of Romanists, or he does not. If he does not, it is, to say the least, an amusing piece of presumption upon his part for him to pretend to enlighten others upon the chief grounds of difference between Protestants and Roman Catholics. If he does, he must know that Catholics, or Romanists, look to the Blood of Christ, and to His most precious Blood alone, for the remission of all sin, whether original or actual; and rest all their hopes of salvation upon that atoning blood alone. In the sacraments, the Romanist believes that the merits of that Blood, shed for all in general, are applied to him in particular; but no Roman Catholic child with whom M. Solandt ever came in contact, ever dreamt that in Baptism, or in the Sacrament of Penance, remission of sin was obtained except through the Blood of Christ therein applied. The difference then, if honestly stated, betwixt the Romanists, and those Protestants who still cling to such fragments of the old Catholic faith as are contained in the doctrine of the "Vicarious Atonement," consists solely in this:—that the former believes that the Sacraments—at least in desire—are necessary, as the divinely appointed means, or channel for conveying to the individual believer the merits of Christ's Blood; whilst the latter, even if he accepts the said Sacraments as "an outward and visible sign of an inward and spiritual grace," denies that they are "ordained by Christ Himself as a means whereby we receive the same."—*Catechism of Church of England.*

The finances of the Society are at as low an ebb as its logic and love of truth. Its income, from all sources for the year has been £2,947 12s 1d; its expenditure, £3,220 9s 9d; or £272 17s 8d above the receipts; which added to the deficiency of the preceding year, makes a total deficit of £610 4s 11d. We always thought that a certain "old gentleman" was a better paymaster than, from the above statement, it appears he is. Anyhow, he is behaving very slabbly to his friends in Canada.

Of the educational institutions supported by the Society, we find a brief report at page 2. In May last, a general examination of the Institutes took place. There were then in all about eighty pupils. "During the summer"—and this apparently trifling admission is important as indicating the influences which induce parents to allow their children to attend these schools—"during the summer"—when employment was easily obtained, wages high, and food cheap—the number of pupils "was reduced to half." But during the long winter months, when food and lodging were again in request, it rapidly rose again; and in the month of March—the date of the Report—the number of inmates was 74; "of whom 42 are in the boys', and 33 in the girls' school." From this it is evident that the tactics of the Irish "Soupers" during the famine years have been carefully studied and diligently improved by our F. C. M. Society. This is in fact admitted in the Report; for we are told that the "Boys' Institute occasionally serves as a temporary asylum for persons who leave Romanism under trying circumstances"—that is, for the sake of clothes for the back, and victuals for the belly. "Thus three friars from different convents have resided

in the house a part of the year; and renounced Romanism, two of whom we may hope are converted to Christ."

We can find nothing else worthy of notice, unless it be the case of an old man, with whom a "Swaddler" of the name of Tourgis "had a pleasant conversation" about the Word of God. This old gentleman has, we are sorry to say, been sorely exercised by reading in the New Testament, "in the Book of Revelations, of the vision of the white horse, whose rider wore a crown; he was much astonished, saying that he did not believe God rode on horseback." In this dilemma, he consulted the priest, who told him that the contents of the book "were above his comprehension." However, upon reflecting that, when carrying the "Host" to the sick, the priest rode on horseback, "the scruples of the inquirer were completely satisfied"—p. 9. And assuredly if our readers are not, the fault is theirs, and not that of the *colporteurs* of the F. C. M. Society.

**EMIGRATION.**—The reports which from time to time, during the last three or four years have reached the ears of the Irish at home, respecting the condition of their brethren in the United States, are, it would seem, beginning to produce their natural results; and the consequence is, as we learn from the Irish provincial papers, that the stream of Irish emigration which has hitherto been for the most part directed to New York, and the cities of the United States, is about to be diverted towards our own Canada. In a late number of the *Ballinasloe Star*, for instance, we read:—

"It is generally stated amongst the emigrants that their destination is Canada. They say that the accounts now received from their friends in that Province are of the most attractive character. The great want in Canada hitherto has been good roads. Now, railways have opened up the chief agricultural districts, and minor arteries of conveyance are being actively formed. They say there is no country like Canada for the Irish farmer, or farm laborer."

And if these intending emigrants are of the right sort—that is sober, industrious, and capable of work—they will assuredly not be disappointed. In material advantages, either in climate or in soil, we do not pretend that Canada has anything to recommend it which may not be found in the United States; but morally and socially the Irish Catholic has many reasons to prefer the former as the future home for himself and family. Here thank God, the fell spirit of "Nativism" is, as yet, altogether unknown; no anti-Irish party, no anti-Irish interest exists in Canada; no man, whether Englishman or Scotchman, Irishman or Frenchman—is thought the less of, or is subject to any disabilities, social or political, because of his national origin; whilst every post of honor or emolument is as open to the immigrant, as it is to the native of the soil. National prejudices or antipathies have as yet no being in Canada; nor is there any prospect that they will ever be evoked, unless, which is improbable, one portion of our mixed community should itself call them into life by foolishly arraying itself in opposition to the other portions; and by pretending to have national interests, distinct from those of the other races which now dwell together in peace in British North America.

As Papists—it is true—and because of their religion, but not because of their nationality, the Catholic immigrants, may perhaps in some parts of Canada find themselves exposed to annoyances and prejudices of the same kind, but never of the same intensity, as those to which their coreligionists in the United States are everywhere subject. But fortunately in Canada, the Protestant element is not so strong as it is on the other side of the lines, where indeed it may be said to be omnipotent; and where the Puritan prejudices of the majority inflict upon the Catholic minority, a social persecution more cruel even than that inflicted upon them by the old penal laws. These have, for the most part, been erased from the Statute Book; but the spirit which dictated them still lives in the bosoms of the descendants of the men who enacted them. Whenever therefore Protestantism has the power to persecute and to proscribe, Catholics will, as a matter of course, be proscribed and persecuted. Here, thank God, it has not, as it has in the United States, the power to develop its natural tendencies; and the consequence is that the Catholic immigrant in Canada has but little to dread from that persecuting spirit which is rampant in the neighbouring republic.

The purity of the moral atmosphere of Canada—as compared with that of the United States—offers another strong inducement to the intending emigrant to shape his course for the first named country. It is fearful to reflect upon the moral contamination to which the pure sons and daughters of Catholic Ireland are subjected when for the first time brought into immediate contact with a thoroughly Protestant society; and great no doubt as are occasionally, the physical sufferings of the newly arrived immigrant, they are altogether forgotten when we consider the dangers by which his soul is menaced, from his exposure to the corrupting influences of the cities of America; in which unfortunately it too often happens that he drags on a miserable and degraded existence, useless to himself, and a pest to society. To these dangers, but in a far less degree

is the immigrant, always and everywhere exposed; but nowhere perhaps less so than in Canada—thanks to our zealous Catholic clergy, and the high moral tone which the preponderating influence of Catholicity in Lower Canada imparts even to the non-Catholic portion of the community.

The fact that Canada is, to a considerable extent, a Catholic country; and that the United States are almost entirely Protestant should, independent of every other consideration, be sufficient to cause the intending Irish Catholic emigrant to prefer the former. Granted even—for the sake of argument—that the United States from their greater extent, and milder climate, have some material or physical advantages over Canada, what are these, would we ask, in comparison with the moral and religious advantages of the latter? What in short does it profit a man, if he gain the whole world, and lose his own soul? These are the questions which the intending emigrant should ask himself; these the considerations by which he should be guided in his choice of a future home for himself and children.

**REVISION OF THE "WORD OF GOD."**—The cry for a new and revised version of the "Word of God," is becoming general amongst all the Protestant sects; the misfortune for them is, that no two sects can agree as to the nature and extent of the alterations to be made. And as the object of each is to bring the "Word of God" into harmony with its particular standards, it is perceived that the abandonment of the old King James's "Word of God," will be the signal for setting up as many different and contradictory versions of that "Word," as there are already existing Protestant sects—whose name is Legion.

In the meantime, there is one monstrous inconsistency on the part of those who profess to circulate the pure "Word of God" without "note or comment" which is attracting general attention; though, as usual, our separated brethren cannot agree amongst themselves how it is to be dealt with. We allude to the "Headings" which are prefixed to every chapter of the present "Authorised Version," and which are, in fact, a gloss, or comment upon the text which follows. Of course, even the most stupid Protestant must see, though he may not confess it, that so long as these "Headings" are allowed to remain, his boast that he takes his religion from the "pure Word of God," without "note or comment"—is a palpable lie; but, at the same time, he knows that without them, the greater part of the Bible would be—not only utterly unintelligible to the great majority of readers—but, in many cases, positively revolting to their religious feelings.

Take, for instance, the "Canticle of Canticles." Who—if it were not for the "Headings" of the different chapters—could for one moment suspect, from the text alone, that the subject therein treated of was the "Love of Christ for His Church?"—who but for those comments prefixed, could doubt that it was a very warm and beautiful epithalamium—as unconnected with religion as are the songs of Tibullus, or Pomy Moore? And so with most of the prophetic books of Scripture. Who, but for the "Headings," and the oral traditions of the Church, could of himself perceive the fulfilment of the Old Testament prophecies respecting the Messiah, in the writings of the New Testament evangelists? Even the famous fifty-third of Isaiah—plain as it may seem to the Christian reader, aided by the comments of the "Heading," the marginal references, and the traditions which he has learned from childhood—would be utterly unintelligible, if read without any of these helps; and with the knowledge that, with a very slight grammatical alteration, the whole passage may be, and is by the Jews, applied to the sufferings of the collective Israel in its dispersion amongst the Gentiles?—It is indeed not too much to say, that—but for the comments contained in the several "Headings," the "marginal references" to supposed parallel passages, which are but comments in another form—and the clue which the traditional teachings of an infallible Church can alone supply—the greater part of the prophetic books of the Old Testament, would be, to nine hundred and ninety-nine, out of every thousand Protestant readers, nothing but a collection of incoherent rhapsodies; far more akin to the frantic ravings of the Sibyl, than to the inspired breathings of the Holy Ghost. This is so strongly felt, that, amongst the favorers of the "Word of God Revision-Movement," there is a strong party for retaining the old "Chapter Headings," as essential to the due understanding of the text which follows.

On the other hand, the more consistent Protestants contend, and with perfect truth, and unanswerable logic—that the "Headings" prefixed to the several chapters of the Bible, and explanatory of the contents, are as objectionable as would be notes or comments suffixed to the sacred text—that they are both equally human additions to, and human glosses upon, the "Word of God," to which nothing should by man be added; and which, if the boast of Protestantism be true, needs no such glosses; seeing that, in the language of the convenicle, it is so plain and simple, that the wayfaring man, though a fool, shall



not err therein. And therefore they contend; that the fundamental principle of Protestantism requires that the new Bible be published without any gloss or comment, either in the form of "Headings" prefixed, or notes suffixed, to the text. For so, and so only, can Protestantism be relieved from the reproach of professing one thing, and practising another.

Between these two parties—those who would retain the present "Headings," and those who would get rid of them entirely—there stands a third party; which would indeed retain the "Headings," but so altered and emasculated, as to be no longer offensive to the feelings, either of orthodox or heterodox, of Trinitarian or Unitarian, of Christian or of Jew; and purged of everything which would even seem to insinuate the identity of the Jesus of the New Testament, with the Messiah promised in the Old. Upon the same principle that the "Broad Churchmen" in England sought to accommodate the disputes between High and Low Churchmen on the great candle and candlestick controversy—by recommending that candles should be tolerated on the communion table, provided they were not lighted—does this *via media* party act with regard to the "Revision of the Word of God Controversy." It recommends the retention of the "Headings;" but proposes that they be so modified, as to convey no definite idea to the reader, and to allow him to approach the sacred text with a mind perfectly unbiased.

For instance, in the "Headings" to the different chapters of the "Canticle of Canticles," the defenders of this system would substitute, for "Church's love unto Christ," such phrases as these—"The bride commendeth her beloved—the graces of the bride and her beloved—the splendor of the beloved." In the same way they would eliminate all objectionable matter from the prophetic books; and according to their version, we should have, instead of the present explanatory "Headings," the following—which we place side by side with one another:

KING JAMES'S WORD OF GOD. REVISED WORD OF GOD. Isaiah chap. 2. "The future prosperity of coming of Christ's Kingdom." "The future prosperity of Zion." Chap. 4. "Christ's Kingdom shall be a sanctuary." "The future prosperity of Zion."

These examples will suffice to show the nature and object of the proposed emendations; of which the design is to get rid of as much as possible of the name of Christ. Upon the whole, we are of opinion that the proposal to do away with all comments, entirely, from the Protestant Bible, would be as little injurious to Christianity, whilst certainly it would be far more in harmony with sound Protestant principles. How the controversy may terminate is to Catholics of little importance: except in so far as it tends to display the inconsistency of Protestantism, and the wisdom of that Church, who out of her respect and love for the precious written "Word of God," as contained in the Bible, takes care to place it in the hands of her children accompanied with those explanations without which it would be unintelligible to most, and dangerous to all. This the Catholic Church can do consistently; for she claims to have the right, and therefore the power to interpret Scripture. But with Protestants the case is different. No Protestant sect, any more than any individual Protestant, can claim a divine commission to explain, or interpret Scripture, or to throw light upon its dark places. And therefore is it that Protestant commentaries on the sacred text are always ridiculous; and especially so, when, as in the case of the "Headings" to the chapters, and "marginal references" they are incorporated with, and form part of their standard version. For the question still arises—who authorised the compilers of this version to prefix these "Headings," and to attach these "marginal references?" On what authority, or with what right, for instance, does the Protestant, who rejects tradition, pretend to pass upon us the first chapter of the "Canticle of Canticles," as a declaration of the mutual love of Christ and His Church? We pause for a reply; but fear that we shall have to pause for a long time.

FRENCH PROTESTANTISM.—The *New York Church Journal*—a Protestant paper—complains that:—

"French Protestantism is in a bad way. One of the pastors, M. Martin-Paschoud, has avowed what amounts to simple Deism. There seems to be no profession of faith any more, nor any discipline, by which he can be reached."

French Protestantism is by no means singular in this respect. "Simple Deism" is, at the present day, the creed of the overwhelming majority of intelligent Protestants, not only in France, but in Germany, Great Britain, and the U. States. They do not indeed reject Christianity; but they profess to see therein only a republication of the "Natural Law." Their religion therefore is—to use the cant phrase of the day—"natural," as distinguished from supernatural, religion; and natural religion is "simple Deism."

This should not surprise even the most orthodox Protestants; for the tendency of Protestantism is, and ever has been, to eliminate the "supernatural" from religion, and to get rid of all mysteries. One man may indeed think that he has gone far enough in this direction, when he has rejected the doctrine of the "Real Presence," and protested against the supernatural efficacy of the Sacraments. Another, more logical, and more consistent, applies the same process of eli-

mination of the supernatural; to the doctrines of the Trinity—of the Divinity of Christ—of the Vicarious Atonement—of Original Sin—and the Inspiration of the Bible. And assuredly in Protestantism "there is no profession of faith, nor any discipline, by which such a man can be reached." He has his "private judgment;" and the most orthodox adherent to the old formulas has no more.

Amongst French Protestants, however, the transition from Catholicity to "Simple Deism" is more rapid than amongst the English, because the French mind is more logical, than is that of the latter; and thus the Frenchman who rejects the worship of Popery, very quickly arrives at the worship of pure reason. The French Protestant will almost invariably be a Protestant after the fashion of Voltaire; and when he rejects the Council of Trent, it will be in the *Encyclopaedia*, and not in the "Westminster Confession of Faith;" that he will find the articles of his new creed. A Frenchman, in short, whether Catholic or Protestant, firmly believes that two and two make four; and entertains, in consequence, a profound contempt for the Englishman's "*via media*."

"SLOGGINS" TURNED METHODIST.—God forbid that we should seem even to reproach any man with his former vices, or upbraid him for offences of which he has repented. But we contend that even the "Reformed Drunkard" and sanctified "Loafer" has no right to obtrude his reformation upon us, or to call the attention of the world to the work of the Grace of God in his heart. True repentance is invariably humble; and a veritable reformation is as certainly characterised by a modest and retiring demeanor. The drunkard who is really reclaimed, will give God thanks, but will not seek to blazon the fact abroad through the columns of the public press; neither will he parade before the world the details of former depravity, or of his present sanctification. When, then, we meet with such unseemly boastings as are contained in the subjoined letter from a "Converted Infidel and Reformed Drunkard," we are strongly inclined to doubt the sincerity of the writer's conversion, and the fact of his reformation. We remember Dickens' admirable sketch of "Sloggins and his Bull Dog"—and what a pest the said couple were to all decent members of society; who never having indulged in the vices of a "Sloggins," saw no reason why the latter should assume a moral superiority over them because of his pretended abandonment of his bestial habits. The Sloggins family are, in short, an intolerable nuisance.

We have all fallen in with and been bored by, some of these gentry. Everybody has in the course of his life met with a first cousin, or other near relative, of Dickens' hero; but from the following letter, which we copy from the *Christian Guardian* of Toronto, it would seem that the real original Sloggins is a Methodist—a correspondent of the *Christian Guardian*—and "was made a new creature in Jesus Christ" in the month of August last. As to the fate of the "Bull Dog"—whether he also was converted (into sausages) what time his master was "made a new creature" of—or whether he still pursues his old vicious habits contracted when in attendance upon the unconverted Sloggins—we are left in a state of uncertainty. But of Sloggins himself we read the following cheering account:—

Mr. Editor.—On this day twelve months ago I left St. Catherine's a ragged loafer for Toronto City, in the hopes that a change of residence would be of benefit to me in helping me to escape the awful habit of intemperance which held me fast. I was imprisoned in Toronto Lock-up, and sentenced by Mr. Crooks, very justly, to Toronto Jail, as a street vagrant, shortly after my arrival in your city; and your excellent Book-Steward, Brother Sanderson, like a good Samaritan that he was, took me from Jail to his happy home, and clothed and cared for, but could not cure me! I was beyond man's aid! In six weeks afterwards I was a ragged wretch in the streets again, through sin against God, and intemperance excessive; and again by my friends cared for. On the 7th day of June I tasted whiskey for the last time, and in August I was made a new creature in Christ Jesus. Glory be to God the Father, Son and Holy Ghost. I am daily growing in grace, and desire the prayers of all the Church of Christ that I may be upheld. I feel grateful to the Great Physician for the perfect cure, and the love to God and all men with which my soul is now filled. I ask the prayers of our own Church especially, and hope clergymen of the Wesleyan Church will attend to my oft-repeated request. I shall as certainly be in the gutter and jail again as I was before, and worst of all in Hell, if God's grace is withdrawn, and I am again left to myself. God help me for Christ's sake.

In God's name, Mr. Editor, trifle no more with my requests, as you value your own soul and mine. You have already trifled with me, but I ask you now to publish this cure and give God the glory of my cure, and Christ the thanks of my heart and soul. Praise the Lord for what I feel!

Yours in Christ,  
JAMES A. DAVIDSON.

St. Catherine's, April 3rd, 1857.  
That Sloggins—alias, Davidson—is "daily growing in grace," is excellent news if true; but he will pardon us for insinuating our strong suspicion that, if the fact were as he tells us, he would hardly inform the world of it through the columns of the press; and that his whole communication savors more of strong spiritual pride—not to say blasphemy—than of that Holy Spirit which delights to dwell with the humble and contrite heart.

We feel that we almost owe an apology to our Catholic readers for inserting the above strange admixture of maudlin cant, and ribald blasphemy; but we have been tempted to do so by way of showing them what manner of stuff it is that passes for Godliness in the Methodist conventicle.

NOVEL EXPOSITIONS OF SCRIPTURE.—The Rev. Dr. Tyng, a Protestant minister of New York, favors the world with some valuable commentaries upon Our Lord's words to His Disciples—"I send you forth as lambs among wolves." It would seem that the reverend gentleman has an especial dislike to confectionary; for, as we read in the *Church Journal* of New York, amongst the "wolves" spoken of by Our Lord, he particularly "classed candy shops that are open on Sundays tempting little boys to spend there the pennies they have received for the Missionary box." It is to be feared that we have a great many "wolves" in Montreal.

Another Protestant, a Mr. Witherspoon, of New Brighton, has made the astounding discovery that to attend a meeting-house wherein a stained glass window has been placed, decorated with the emblems of the Dove, the Lamb and Cross—is to be guilty of the sin of "worshipping in a temple of idols." Hereupon, he abstains from meeting; and, as we learn from our New York Protestant cotemporary, expresses his disgust at the idolatry of his former associates—because they would not "somer use the image of the cross, or the head of Christ from the painted windows, than common broken bottles, for the purpose of stopping up a rat-hole." In fine, the line of argument wherewith this zealous gentleman strives to convict his fellow-Protestants of "idolatry," is precisely the same as that followed by Bucer, Calvin, John Knox, and all iconoclasts, ancient or modern, who have sought to tax the Catholic Church with the same crime.

In its strictures upon the trial, just concluded at Toronto, of Mr. Brown of the *Globe* for a libel upon Dr. Workman of the Toronto Lunatic Asylum, the *Montreal Argus* of the 28th ult., observes that:—

"According to our views of the moral responsibility of an editor, the *Globe* was bound to satisfy his own mind, before publication of these sentiments, of their veracity in every, the remotest particular."

The *Argus* may be quite right in his views, as to the moral responsibility of an editor; but we would ask him—what, if his rule was universally acted upon, would become of the evangelical press?—what would be its fate if its conductors, ere publishing some of their "Marian-Monk" legends, invariably felt themselves "bound to satisfy their own minds, before publication of these statements, of their veracity in every, the remotest particular?" Why! the trade of these evangelical calumniators of their Romish brethren would be at an end; and for want of their accustomed portion of falsehood and obscenity their readers would altogether abandon them. The law, as laid down by the *Argus* is excellent; but its observance is incompatible with the existence of such papers as the *Globe*, the *Montreal Witness*, and others, whose business it is to cater for the vitiated appetite of the great Protestant public.

PROVINCIAL PARLIAMENT.—The proceedings have been of little general interest. Mr. G. Brown brought forward on the evening of the 27th ult., his motion for "Representation by Population;" or in other words for disfranchising Lower Canada—which is the real object at which he, and his "Clear Grit" friends, aim.

M. Cauchon, in consequence of a misunderstanding with some of his colleagues on a question growing out of the "Grand Trunk" business, resigned his office of Commissioner of Crown Lands on Wednesday last. An "explanation" was given in the Legislative Assembly the same evening; and in the opinion of the *Montreal Herald*, a dissolution, and general election are imminent.

TO OUR FRIENDS IN UPPER CANADA.—We bespeak for Mr. W. F. Monagan a favorable reception from our subscribers in the Upper Province. Mr. Monagan is about to start on a canvassing and collecting tour; and is authorized to receive, and give receipts for, all monies due to this office. Large sums are due to us, the want of which often exposes us to great inconvenience; and we do trust that our subscribers who are in arrears will at once hasten to discharge their obligations, by paying over to Mr. Monagan the full amount of their subscriptions due.

TO CORRESPONDENTS.—A "Subscriber," writing from Prescott, under date April 27th, but who has unfortunately forgotten to sign his name to his communication, complains of not having received the *TRUE WITNESS* of the 24th ult.; and requests us to send the number on receipt of his letter. We will comply with his request the moment he favors us with his name.

On our second page will be found a most important Pastoral from His Grace the Archbishop of Tuam: wherein that illustrious Prelate, and true-hearted Irishman, points out to his co-religionists and fellow-countrymen the line of action which the interests of their Church and country require them to follow in the choice of their representatives. Some portions of this letter we have ventured to mark in Italics—as peculiarly applicable to our actual position in Canada; where unfortunately the worst blows inflicted upon us, have been dealt by *Liberal Catholics* in whom we have foolishly placed confidence. So true is the old proverb "God defend me from my friends; I can defend myself against my enemies."

On Monday night last, Mr. O'Brien's premises, rear of Richmond Square, were clandestinely entered by some person unknown, who, after breaking the lock of the barn door, succeeded in stealing a few poultry, consisting of 6 hens and 3 turkeys. This is not the first attempt that has been lately made in this neighborhood to commit a similar offence. Persons living in the vicinity would do well to keep a sharp look out for such depredators hereafter.

Mr. T. S. Hunt, Provincial Chemist, is now in Quebec, for the purpose of delivering a course of lectures on Chemistry in Laval University.

The inauguration of the Laval Normal School will take place on Tuesday, the 12th May next, in the Old Chateau St. Louis, now fitted up as the Normal School. We have to thank the Hon. P. J. O. Chauveau, Superintendent of Education, for an invitation to be present at the ceremony.

REMITTANCES RECEIVED.

- St. Julianne, Rev. Mr. Campeau, £1 0s 10d; Toronto, F. O'Dea, 18s 9d; Dalhousie Mills, W. Chisholm, 10s; Thurso, M. Dougher, 5s; New Glasgow, P. Shovin, 10s; St. Hyacinthe, Mr. B. Gurmair, 12s 6d; Lachine, J. Norton, £2 6s 10d; Ottawa City, J. O'Meara, 12s 6d; Hamilton, J. McCann, £1 5s; Belleville, P. P. Lynch, 12s 6d. Per T. McCabe, Peterboro—P. Hammon, 5s; J. Cavanagh, 5s; J. Kelly, 5s; J. Hurley, 5s; T. Carbine, 5s; J. Henry, 10s; P. Burns, 5s; M. McNeill, 5s; J. Logan, 10s; J. Shaw, 5s; J. Dunne, 5s; J. Hally, 5s; M. Scully, 5s; J. Clancy, 5s; T. Martin, 5s; P. O'Donnell, 5s; D. Keler, 7s; B. Cushing, 10s. Per J. Farrelly, Lindsay—Self, 7s 6d; T. McGrath, 10s; T. Keenan, 12s 6d; N. Eldon, J. McEneaney, 10s. Per Rev. Mr. Giroir, Arichat, N. S.—Self, 12s 6d; Rev. J. V. McDonnell, 12s 6d. Per Rev. Mr. McNulty, Port Credit—D. McDonald, 10s; Summersville, J. Enalkner, 10s. Per Seminary, Montreal—Ottawa Glass Works, Rev. Mr. Duffresne, £1 7s 6d. Per Rev. J. A. Bourret, St. Anne de la Pocatiere—Self, 5s; D. Maloue, 7s 6d; St. Roches des Autnes, A. Dionne, 12s 6d. Per J. Ford, Prescott—Rev. Mr. Roache, 10s; Mrs. E. Conway, 5s. Per Rev. Mr. Belanger, St. Simon—Rev. G. S. Marcant, 10s. Per M. McKenny, Cobourg—Almwick, J. Craig, 10s. Per J. Roberts, Amherstburg—M. Toney, 12s 6d. Per M. O'Leary, Quebec—J. Ellis, 15s; P. Gallagher, 7s 6d; O. Byrne, 10s; A. Leonard, 8s 4d; St. Catherine de Fossambault, P. Maher, 12s 6d. Per T. M. Washburn, Thelow, Ganies Mills, T. O'Brien, 12s 6d. Per Rev. Mr. Dollard, Kingston—Capt. J. Fitzgibbon, 12s 6d; Rev. H. Byrnes, 12s 6d. Per J. Nugent, Sandusky, Ohio—S. Dempsey, 12s 6d. Per J. Hackett, Chumby—Self, 12s 6d; Brockville, P. Murray, 15s.

HEAD QUARTERS.

TORONTO, April 23, 1857.

Militia General Order.

MILITARY DISTRICT NUMBER NINE, LOWER CANADA. Volunteer Field Battery of Montreal: The name of the Second Lieutenant, appointed to this Battery by the General Order of the 2nd instant, is "Almow," and not "Almaw." First Volunteer Troop of Militia Cavalry of Montreal: To be Cornet—William W. Ogilvie, Gentleman, vice Adams, who resigns. Second Troop of Volunteer Militia Cavalry of Montreal: To be Lieutenant—Cornet Henry McGill Desrivieres, vice Lamotte, who is transferred to the Secondary Cavalry of Montreal, with the rank of Captain. Third Volunteer Militia Rifle Company of Montreal: To be Captain—Lieutenant S. H. May, vice Bertram who reverts to the Montreal Fire Battalion. Fifth Volunteer Militia Rifle Company of Montreal: To be Captain—John McKean, Gentleman, vice Donnelly, resigned. By Command of His Excellency the Governor General and Commander in Chief. DILLONSBURG, Colonel, Adjt. Gen. Militia.

EMIGRATION FROM NORWAY TO CANADA AND THE UNITED STATES.—Information has reached this country (England) that upwards of 10,000 Norwegians will proceed from Norway to Quebec during the present summer. Several of these will remain in Canada, but the larger portion will pass on to the North Western States of America. Sir Gussack Honey has left England for Christiania to make arrangements for the transit of these persons from Quebec to their destination, and also to disseminate information with reference to Canada on behalf of the government.—*Pilot*.

MURDER.—A murder of a most aggravated character was committed in the Parish of St. Louis de Gonzague, County of Beauharnois, on the 14th instant, on the person of an aged and much respected Scotch farmer named John Simpson, who, on that day, was induced by one Eusebe Parent to accompany him into the woods, where the deed was perpetrated. Parent breaking Simpson's skull with an axe. The Coroner proceeded, on Tuesday last, to St. Louis to hold an inquest, the jurors on which rendered a verdict of wilful murder against the above named Eusebe Parent, who had prior to the inquest disappeared. We trust the Executive will use such measures as will lead to the arrest of Parent.—*Herald 24th ult.*

The Quebec Mercury is of opinion that the selection of any other place than Quebec for the permanent seat of Government, "will stultify the policy of previous administrations, render more difficult the union of the British Provinces, promote a policy of separation instead of vital and vigorous union, and in the act of so disposing of this question take the first step of the series which will conduct these unhappy dominions to convulsion, invasion, and final absorption by our gigantic neighbor."

DEATH OF DR. BLANCHET.—We regret to have to announce the death of Dr. Blanchet, the late member for this city, in the Provincial Parliament. The deceased gentleman was afflicted with sickness for several years past, and at the time of his election in 1854, was looked upon as a man with one leg in the grave and the other out of it. During lifetime he held a high position in the profession, and had an extensive practice. He was generally esteemed for his many amiable qualities, and his death will be a sore loss to the poor, to whom he was always a good and kind friend.—*Quebec Chronicle, Thursday.*

FATAL ACCIDENT.—Patrick Condon, of St. Catherine de Fossambault, was accidentally killed, on Thursday last by the falling of a tree, as he was clearing land.—*Quebec Chronicle, 27th.*

A MYSTERY.—MAN MISSING.—Some excitement has been caused in Sherbrooke from the sudden disappearance of James Cassidy, a carpenter, living in the Upper Town, who was last seen on the Saw Mill Bridge, about 11 o'clock, on Monday night. It appears that he and Geo. McKenty, a short time previously, left a house in the neighborhood, where they had been drinking. About 11 o'clock a man in the Saw Mill heard a whistle on the bridge. On going out soon after he saw Geo. McKenty on the bridge, nearly opposite the mill, leaning against the railing. On being asked what he was there for, he said that he was in search of Cassidy, who had given him the slip. The account McKenty gives is that he and Cassidy had been drinking and singing during the evening—that they were pretty tight, but not so drunk but they could walk, and knew what they were about; that while going over the bridge, walking in the middle of it, when a little more than half way over, Cassidy suddenly disappeared, and he had not seen him since. Cassidy's hat was found the next morning, near the middle of the bridge. The affair is very mysterious. The railing on the bridge would seem to preclude the possibility that Cassidy fell from the bridge accidentally, and there does not appear to have been any motive for the use of foul

play. The man who saw McKenty on the bridge thought at first that he was drunk, but on speaking to him concluded he was mistaken. The case has been thoroughly investigated by Mr. Woodward, a magistrate, but nothing satisfactory has been discovered.—*Sherbrooke Gazette.*

The Kingston News of Monday morning states that on Saturday an emigrant train passed through that city, consisting of seventeen cars, containing upwards of five hundred passengers, bound for the Western States.

ST. MICHAEL'S COLLEGE.—Our beloved Bishop in his journeyings has not been unmindful of his Theologians of St. Basil, of their secular any more than of their spiritual wants. He has recently sent from Paris a magnificent set of philosophical apparatus. It comprises many most valuable instruments for explaining the most difficult theories in natural philosophy. They are excellent both for their aptitude and for the skill which the artificers have expended in their construction. We do not think that any of our Colleges are possessed of a more complete and valuable philosophical apparatus.—*Toronto Mirror.*

We (*Toronto Globe*) believe there is no longer any doubt that Sir Edmund Head intends visiting England soon after Parliament rises.

THE CASE OF WORKMAN vs. BROWN.—This important prosecution, by the Superintendent of the Provincial Lunatic Asylum against the proprietor of the *Toronto Globe* newspaper, terminated on Thursday night. On Friday morning, the Jury, being unable to agree on a verdict, were dismissed by the Court.

It appears by what the *Leader* says that an epidemic, of a typhoid form, has made its appearance in Toronto, arising from the cesspools of the esplanade structure.

On Sunday last a riot took place in the British Methodist colored church, Chatham. The colored Trustees differed in their views of the preaching, and from angry words they came to blows. The names of the parties are not given. While the disturbance continued, the minister "prayed God to give the belligerents common sense and piety of it."—*Toronto Colonist 23rd ult.*

We are sorry to say that the report relative to the arrest of the notorious murderer Townsend, is incorrect. The Cayuga Sentinel of the 23rd inst. says, "An officer was sent from Cayuga, he saw the supposed Townsend but he was not the man who committed so many depredations in Cayuga."—*Toronto Colonist.*

Denis Sullivan, who had been sentenced to be hanged at the Hamilton Assizes, has had his sentence commuted by the Governor General. No reason has been yet assigned for the interference of the Executive in the matter.—*Toronto Colonist.*

The wiles of the prisoners in the St. Thomas jail made their escape on Wednesday last week. One of the number broke open a door with the hammer with which he was working; and there being then nothing to impede their search after liberty, the rest of the prisoners followed his example. They ran so well that in a few minutes not a trace of them could be discovered.

The Hamilton Banner relates the circumstances of a young girl dressed in boy's clothes, who called at that office a few days ago, asking for employment as a printer. She is described as very attractive. She writes a beautiful hand, and her composition is said to be very correct. She says she has a happy home and loving parents and friends, but refuses to give any information about them. From all the circumstances, the Banner is of opinion that she is an accomplished and well bred lady—perhaps of gentle blood. She says her name is "Minnie" but she will give no other clue by which her identity can be traced. She is evidently of unsound mind. We allude to the matter in hopes that her friends may find her and have her properly taken care of.

WALKING OFF A PRECIPICE.—We learn from the Buffalo Commercial, that a man named Clubbick, residing at Niagara City, walked off the bank of the river at the Suspension Bridge, on the Canada side, last Saturday night. He had been engaged in moving a building on the Canada side, and was on his way homeward, somewhat intoxicated, when mistaking a light for that on the Bridge, he walked off the precipice, and fell a distance of one hundred and fifty feet, striking the rocks below, and breaking almost every bone in his body. The Coroner from Stamford held an inquest on the body, and rendered a verdict in accordance with the facts.

During last week a very revolting circumstance was brought to light at Bogart Town, in the Township of Whitechurch. The bodies of two infants were found in a creek, near that village, with their throats cut. It was ascertained that a hired girl in the neighborhood had, a short time previously, given birth to twins. Upon being questioned, she admitted the fact, and said they were still-born. The jury then offered to bring in a verdict of misdemeanor against her for concealing the birth; but the Coroner refused to receive it, until he ascertained from the Attorney-General whether it were legal. It was some time before the affirmative reply reached him. Meantime the girl being placed under no restraint, thought it prudent to abscond. When the jury re-assembled they procured the assistance of medical men to aid them in the investigation, and from the evidence of those gentlemen, it was ascertained that one of the children at least, had been born alive, and that the throat of the one, and probably of the other also, had been cut while the blood was in circulation. Thus, the inference is, that the girl alluded to is the mother of the children, and that she murdered them immediately after they were born. Her name is not given.—*Toronto Colonist.*

APPEARANCES OF THE CROPS.—A gentleman well acquainted with agricultural matters, and who has just travelled through the greater part of the County, informs us, that the growing Wheat looks very promising. He visited Dumfries, Waterloo, Wilnot and Woolwich, and not only was he unable to discover any traces of the effects of the frost and the late unfavourable weather, but he seldom ever saw the Wheat give greater promise of an abundant harvest. This information will be gratifying to our agricultural friends, whose toil and industry during the Spring and Summer, deserves to be richly rewarded.—*Dumfries Reformer.*

PRAYERS.  
Lord! Thou art merciful, as well as just;  
Incline Thine ear to me, a child of dust!  
Not what I would, O Lord! I offer Thee,  
Alas! but what I can.  
Father Almighty, Who hast made me man,  
And bade me look to Heaven, for Thou art there;  
Accept my sacrifice and humble prayer.  
Four things which are not in Thy treasury,  
I lay before Thee, Lord, with this petition:  
My nothingness; my wants;  
My sins; and my contrition!  
Mt. St. Mary's, U.S., April 10, 1851.

Died.  
In this city, on the 16th ult., at the age of 10 years, Marie Augustine Angelina, last daughter of J. B. Meilleur, Esq. M. D.

REMOVAL.  
THE undersigned are REMOVING to No. 6 LE-MOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May.  
FITZPATRICK & MOORE.  
April 30, 1857.



FOREIGN INTELLIGENCE.

FRANCE.

The *Times*' Paris correspondent writes:—The various rumors which have been circulated for the last few days about an attempt on the Emperor's person are, I am assured, totally unfounded. The only thing that is certain is the fact of several arrests having taken place in Paris and other departments, connected with the Secret Society.

A report to the French Emperor from the French Minister recommends the re-enactment of penalties (abolished after the Revolution of 1830) for the unwarranted assumption of titles. It is at first sight remarkable, that in France—a country more ruled than any other by ridicule and *bon mots*—such a legal provision should be found necessary, while an Englishman who thought fit to style himself a Duke or an Earl would simply be treated as a fool.

An act of severity, unworthy as impolitic, took place on the occasion of the funeral of Madame de Larochejacquelein a month or two ago. That funeral was attended by an immense concourse of people from Orleans, where she died, from the country which was the theatre of her former sufferings and her devotion to a family not very remarkable for gratitude to its adherents; and the remains of the venerable lady were followed to the grave by hundreds who never sympathized in the cause for which she underwent so many dangers and made so many sacrifices, and to whom the white cockade is but a tradition. They paid the tribute of their respect to one so worthy of it, and merely honored heroic courage and unchanged loyalty, without thinking of the cause for which they were exhibited. Among those who attended the funeral of Madame de Larochejacquelein were some functions or agents of the Government, whose devotion to it, we may presume, is sincere, as they receive its pay and wear its uniform. They had no notion that a mark of respect paid to one who, long before her death, had the rare advantage of becoming a historical personage, and whom all parties have long united in admiring, was an offence, or that such an act would be regarded as a demonstration in favor of Henry V. They were, it seems, mistaken.—Their conduct was viewed with displeasure by their superiors, and visited with punishment. Some, I believe, were dismissed from their employment, and others removed to a distant post—such removal, when it is not from promotion, being considered as equivalent to censure. The case was so hard that the Marquis de Larochejacquelein, the son of the deceased lady, took the matter up. The Marquis, who considers himself to have been badly treated by the persons in whose cause his family made so many sacrifices, and who was for so many years the political adversary of the Orleans regime, has, as you are doubtless aware, long since adhered to the Imperial Government, and accepted the functions of Senator. The Marquis, whom a severe attack of illness prevented from being present at the funeral of his mother, felt deeply the conduct of the authorities in punishing those whose only offence was to show her respect. He remonstrated, as he ought, and, I believe, tendered his resignation as Senator; he was not obliged, however, to go this length; his remonstrances were attended to, and the offending parties were restored to their places.—*Cor. Times.*

A letter from Genoa, of the 3rd April, states that discord has reached the highest pitch between the two branches of the house of Bourbon, and all attempts to accomplish a fusion have completely failed, particularly since the unfortunate letter written by the Count de Chambord to the widow of M. de Salvandy. Some members of the family are at present at Sesto-Ponente, for the purpose of concerting with the Duchess of Orleans and the Count de Paris the course to be pursued in the event of certain contingencies more or less remote.

The French Council of State has declared the Bishop of Moulins guilty of abuse of his Episcopal authority. The sentence, as published in the *Moniteur* of Tuesday, is as follows:—  
"There is abuse—  
"1. In the conditions imposed by the Bishop of Moulins on several of the cures of his diocese.  
"2. In the interdiction of all recourse to the secular power under pain of excommunication, *ipso facto*, and without previous intimation, pronounced against all those who invoke the protection of the civil power on matters in which it has authority.  
"3. In the constitution of the Chapter of the Cathedral Church of Moulins, made in contravention of the law of the 18th Germinal, an 10, and of the Royal Ordinance of the 29th October, 1823.  
"All which acts, declared abusive, are and remain suppressed."

Those who like ourselves are well-wishers to the Imperial Government, cannot see this step without great regret. If the Emperor attempts to destroy the liberty of the Church, he will dash himself to pieces, like the first Napoleon, upon that Rock upon which whoever falls shall be broken, and on whomsoever it falls it will grind him to powder. We hope better things, however, and believe that this decree will remain mere empty breath. The Emperor no doubt was placed in a position of some difficulty. The laws by which the first Napoleon and the Bourbons vainly strove to make the Church their slave, have never been formally abolished, and, absolute as his power is, he could perhaps hardly venture openly to set them at naught. That the acts of the Bishop have been contrary to those laws, no one wishes to deny. The French Church has never recognised or obeyed them; and as the formal report laid before the Council of State in this very case distinctly declares, more than half the Bishops of France, to say the least have violated them as openly as the Bishop of Moulins. It is probable, therefore, that the matter will end with this empty protest, leaving with the Church the substantial victory. Here is the distinction between the French Church and the English Establishment, to which Anglicans are fond of comparing it. In France, as well as in England, there are laws inconsistent, although by no means in the same degree, with ecclesiastical liberty. But in France no Bishop,

however favorable to the Court, professes to obey those laws and to consider them binding; and they are in fact openly violated, while the State is obliged to content itself with empty protests. In England, every "Bishop" gives implicit obedience to every State decree, and even solemnly vows at the so-called consecration that he will do so. The Church Courts admit an Act of Parliament to be supreme and paramount to all other authorities, and the idle protests are issued, not by the State, but a few individual Clergymen and laity who dislike its decrees and judgments. The sentence against the Bishop of Moulins is idle breath: the judgment in the Gorham case admitted as law as much by Bishops and Ecclesiastical Courts as by Ministers and Parliaments.—*Weekly Register.*

The *Volkfreund*, which is publishing a series of articles entitled "Church and State in France," declares that the affair of the Bishop of Moulins "is the prelude to the great battle which is about to be fought for the emancipation of the Church from the fetters of the organic articles."

A clerical correspondent writes as follows:—"On the 8th of March, in a village near Cherbourg, just across the Channel, six Frenchmen were seen going on a Sunday morning, at Mass time, to their work, with their tools on their shoulders, in contempt of the law of God, which commands us to keep the Sabbath holy, and to the great scandal of the good people who happened to meet them on their way to church; when all of a sudden the six unfortunate men fell on the road and expired instantly and simultaneously. The next day, the bodies of these six transgressors were buried together in one and the same grave, amidst the consternation of the inhabitants of the surrounding towns and villages, who could not help seeing the hand of God in this melancholy event. This dreadful visitation of God has created a deep sensation far and wide, and struck terror into the heart of many a Sabbath-breaker."—*Weekly Register.*

SPRIT RAPPING AT THE COURT.—An American, named Hume, has been practising spirit-rapping with immense eclat at the court of Napoleon III. These unlawful practices have, of course, been denounced by the clergy, and the necromancer has departed. The Paris correspondent of the *Brussels Independence* writes:—"I can state upon authority that the sudden departure of Mr. Hume, the spirit-rapper, was in obedience to an order from the Emperor. The Empress was so much affected that her august consort dreaded the continuance of the diabolical scenes. The ladies of honor were not less excited than their sovereign. They could speak of nothing but the redoubtable conjuror. The Emperor made a wise revolution in the household, and the poor devil, who, though playing the part of a personage worth £40,000 a year, was really penniless, has left for the country of the rappers. A few days ago the Emperor met the learned physician, M. Begerel, and remarked, 'I want to consult you upon what I saw that trickster do; and his Majesty then told how Mr. Hume had made a table turn round without touching it, and caused it to be struck by an unseen hand. The Emperor received from the physician the very natural reply, 'Sire, I can say nothing upon facts which I have not witnessed.'"

AUSTRIA.

The murrain has appeared in Austria, about 100 miles from Vienna.

It is reported at Vienna that the Austrian ambassador at St. Petersburg has received a long leave of absence. This is said to be intended as a mark of displeasure at the attitude of the Russian minister at Turin.

The breach between Austria and Sardinia remains unclosed, but there seems little danger of its widening into an actual quarrel. Austria is only following the precedent set by England and France in their treatment of the King of Naples, and has probably just as little notion of coming to actual blows as we or our allies have. During the last year much has been said and written against the abuse of "crinolines;" but the inhabitants of this city have just had a proof that it may sometimes be of real service to the wearer. A young English girl, who was employed as governess in the family of an employe, was so dissatisfied with her lot that she resolved to put an end to her life by jumping from the ramparts into the dry moat. An officer who saw the poor girl put her suicidal design into execution states that "she looked like a balloon in the air." The height of the wall of the city at the spot where the attempt at *felo de se* was made may be about 45 feet, but the girl was so little hurt by her fall "that she walked away as if nothing had happened."—*Vienna Correspondent of the Times.*

SWITZERLAND.

The Neuchatel difficulty is still unsettled, the conferences dragging on in a wearisome and unsatisfactory manner. However, the Emperor of the French is pledged to have it settled on terms satisfactory to Switzerland, and it is not doubted that he will ultimately redeem his word.

SPAIN.

A letter from Madrid of the 2nd April has the following:—"It is said that the Russian Government is employing all its influence to bring about a reconciliation between the members of the Royal family of Spain, and to cause the most influential Carlists to acknowledge the Queen's Government, so as to enable them to return to Spain and to obtain high places; but the Narvaez Cabinet has nothing to do with these projects. Reforms in the tariffs are spoken of, but it appears that the Government will not undertake any without the co-operation of the Cortes."

ITALY.

It is stated that Louis Napoleon, the Head Pacificator of Europe, is taking up the Neapolitan question, with the view of bringing it to a speedy settlement.

CHINA.

The latest news from China is far from confirming the report set afloat last week, doubtless for electioneering purposes, that the Emperor had determined to make peace on terms of submission. On the contrary, he has, it appears, thanked Yeh for his obstinate resistance, and

exhorted him to extirpate the outer barbarians with all convenient speed. If the quarrel lasts till the troops now being sent out to the East arrive on the scene of action, it will probably by that time have swelled to the importance of a regular war. The termination of the Persian war will place a considerable force at disposal for operations in China, and should the Chinese continue obstinate, some serious blow will probably be struck without delay.

The *Journal de St. Petersburg* publishes the following interesting details of the military organization of the Chinese:—

"The military forces of China are estimated at more than 800,000 men. In their army rank is hereditary. A soldier can retire from the service only when his son is in a position to replace him; if he has no son of his own, he is at liberty to adopt one. It is allowable to enter the service at an early age as fifteen. Gunpowder has been in use among the Chinese from time immemorial; nevertheless, the Chinese artillery is far from being as perfect as that of Europe. The balls originally used by the Chinese artillerymen were made of clay, dried and hardened. In times of peace the soldiers are dispersed over the whole empire, and, in addition to their pay, they are at liberty to cultivate the portions of land that are allotted to them. They are generally employed by the state in public works, or making roads, and in repairing the banks of rivers. Their arms consist of sabres, swords, pikes, muskets, bows and arrows. The Russian traveller Timbowski, who visited a large portion of the Chinese empire, states that the soldiers are clothed the same as the other inhabitants, with the exception of the tunic, which they wear over all, and which is always of the same color as that of the flag under which they serve—that is to say, yellow, red, or blue, with or without border. In times of war they receive helmets of iron, cuirasses that are quilted and wadded, and shields of bamboo wickerwork. From the very commencement of a campaign the Chinese endeavor to get possession of the hostile commanders, either by force or by stratagem. On-Tse, the author of a treatise translated by Amirol, recommends that the drums and the cymbals should be confided to the most valiant warriors that can be found.—'For the drums and the cymbals,' says he, 'have to speak to the ears, the flags and the standards to the eyes, recompense and punishments to the hearts.'"

AUSTRALIA.

Everything tends to show that the colony is beginning to assume the character of a great agricultural country. One fact, however, which has been established by the remarkable diversity in the season is, that in this colony the farmer must not look to the produce of his farm merely as a means of subsistence. To be successful, the agriculturist must be sufficiently independent to be capable of occasionally hoarding the produce of one year for the market of the next. If he does not act thus, it is quiet evident that he will not be true to himself. Indeed, the interests of the country, not less than the interests of the individual, demand the exercise of some management of this sort. If the farmer sell his wheat one year for 4s a bushel, and the next year, when the price is 20s, has none to sell, it is evident that agriculture would soon come to a stand still.

Another fact which is now clearly demonstrated is, that New South Wales must eventually become an exporter of grain. If, with our defective internal communication, the competition of the gold fields, and various other drawbacks, we can already produce a superabundance of breadstuffs, what may we not do when we have railways intersecting every agricultural district in the colony, and when our population is doubled? When that period arrives, the colony, aided by such seasons as the present, will become a vast granary, as remarkable for her golden grain as she already is, for her golden fleece.—*Sydney paper.*

WINE-GROWING IN AUSTRALIA.—The homoeopathic principle "*Similia similibus curantur*" receives a fresh illustration from the fact, which now seems tolerably authenticated, that to get a nation to drink plenty of wine is the surest way to cure that nation of drunkenness. Wine indeed, besides, besides making glad the heart of man, sometimes gives him the gout in the extremities, while it must be confessed that wine over night and sodawater in the morning occasionally stand towards one another in the relation of cause and effect. But though individuals do, nations never get drunk upon wine. Wordsworth, the poet described Tam O'Shanter as a "desperate and Scotch drunkard;" making, as a critic remarked, the word Scotch a climax to the word desperate in matters of drinking. Now Scotland, besides being the hardest drinking, is one of the best educated countries in Christendom. Scotchmen moreover are constitutionally prudent, yet Scotland is always drunk because it has no wine—because you cannot gather grapes from thistles. Ireland probably—if its means were commensurate with its inclination—would drink as hard as Scotland. As it is, the people of the Emerald Isle are over fond of their native "dew" because they have no wine. In England John Bull enlarges his body and contracts his mind with floods of "heavy wet," because grapes cannot be persuaded to naturalize themselves among the fogs so as to grow larger than currants or sweeter than vinegar. America is at once a hard and a various drinker. The inventive energies of a new world have found a wide scope among slings, and juleps, and cocktails, and nogs, and the thousand-and-one artful compounds upon which Columbia continuously inebriates herself. But when the stars upon his spangled banner begin to twinkle and multiply before the eyes of the young republican, give him plenty of wine and their number and outline become clear to him again directly. So at least affirms a Cincinnati authority that we quoted yesterday, and according to which it appears that wine and temperance are there coming into fashion together. To enlarge upon the sobriety of the French and German residents in wine-producing countries would be trite, but altogether it appears well established that wine is the best cure for drunkenness, and that vineyard associations beat teetotal societies hollow in promoting national temperance. Apart, then, from the question of development of resources, the encouragement of a new branch of industry, and the creation of a fresh export, the well-wishers to Australia will join us in the desire we have so often expressed to see the cultivation of the vine extended here. The present time appears a favourable one for re-urging this subject upon public attention. The testimony of the connoisseurs who were appointed judges of the wine sent to the Paris Exhibition has convinced thousands of persons who were quite incredulous as to the evidence of their own taste, that much of the produce of Australian vineyards is quite equal to that of the finest vineyards of Europe. The consequence has been that in New South Wales a demand for home-grown wine has sprung up which has surprised the growers almost as much as those who have hitherto regarded vine-culture as a kind of agricultural quixotism. Good vineyards have become valuable properties—the reputation of making good wine has become a remunerative possession, and the difficulty no longer is to find customers for the wine, but wine for the customers. For many years to come we believe that this state of things must continue, and that those who turn their attention to wine-growing will meet with a corresponding reward. The quantity that Australia at present produces is ridiculously small compared with the capacity of Australian consumption, putting out of consideration the certainty of a large export trade to be established hereafter. The *(London) Times*, speaking of Australian wines some time ago, said that, though we produced excellent samples, we seemed to confine ourselves to making samples, and never ventured upon making wine in bulk. To a great extent this seems to be still the case. It is true that in New South Wales there are some vineyards yielding 15,000 or

20,000 gallons a year each, several yielding 10,000, and a very considerable number, supplying from 500 to 5,000; yet it appears that the demand has exhausted the accumulation of previous years, and even presses upon the coming vintage. In fact, the habitual use of Australian wine is only checked by the fact that Australia will have drunk up all the wine she has made before she will have got fairly into the habit of drinking it at all. The demand, moreover, presses upon the supply to such an extent that Australian wine is still much too expensive to be of any considerable national benefit. We hope to see the time when pence will go almost as far as shillings do now in the purchase of Australian wine, and when growers on a large scale, producing their 400 or 500 gallons to the acre, will still find the cultivation highly profitable. In the meantime, however, those who are most active and prompt in planting vines will, of course, reap the richest harvest. It is a mistake to suppose that wine-making presents any extreme difficulties, or that only a few kinds of soil and situation are suitable to the culture of the vine. Some particular soils and situations may, indeed, be so favourable as to give a fantastic celebrity and value to the wine therein produced, but we believe that in the most various soils and over the greater part of these colonies the vine would so thrive as to yield a wholesome and merchantable wine that would be profitable to the grower and beneficial to the country. In almost all directions the owners of land would do well to take advantage of the growing taste for native wines; to begin making vineyards, and to increase them year by year, as can be done, if done gradually, at an expenditure of labour and money small in comparison with the certain return.—*Melbourne Argus.*

MERRIE ENGLAND.

(From the *London Times*.)

There is a Book in which we read that there was once a rich man who was clothed in purple and fine linen, and fared sumptuously every day; and that there lay at his gate a certain beggar, full of sores, who sought the crumbs that fell from the rich man's table; and that the dogs came and licked his sores; and there follows then an awful revelation of the spiritual state of those two men and their eternal awards. The story is eminently picturesque. The rich man in his gorgeous attire at his well-spread table, with his servants bustling about here and there, is seen in the same group with the wretched mendicant lying under his porch, with the rude attendance of street curs. But is not this a painter's licence, and the story itself, perhaps, a figure of speech? Was there ever such a rich man so indifferently to the spectacle of misery at his door? But let us only expand the narrative into something a thousand times more shocking. Take each particular, and let it grow to a worse variety and a colossal magnitude. Let the rich man be a company, a city of rich men, the richest, without hyperbole, on the earth, and commanding by their wealth the wealth of all the earth. Let them surpass all the world in the elaborate costliness of all that contributes to health and material enjoyment. Give them palaces, and furniture, and equipages, and jewels, and pictures, and food for a thousand finer tastes than those of the coarse voluptuary in the parable. Let the poor man be worse than poor, degraded, all sores in and out, vitiated in soul as in body. But let him be helpful and necessary to the rich man, building his palace, procuring his rich fare, and contributing, as foulness can do, to his purple and fine linen. So let there be more than a painter's juxtaposition. Let there be an actual bond and a useful relation. Let this bond, then, be utterly disregarded; and instead of the rich man at his board and the beggar a few steps off at his gate, let the rich man and his whole fraternity lie away before sunset every day to earthy paradises far off, quite clear of diseased beggars or reeking laborers; so that their very crumbs shall not reach such miserable objects. Then let the poor be driven from the portals of the rich, even from their storehouses and their banks, and be cooped up in horrid lairs and dens. Let them lie there without even the natural separation of wild beasts, or that instinctive jealousy which makes the male protect the dam from intrusion, and guard his whelps from harm. Let the fact be such as parable could not describe, painters could not paint, and angels would not look upon. Let there be not even dogs to lick the poor man's sores, and when he dies let him hardly even be buried. Then let all his future be dark and hopeless: Let there be a vast crowd in this horrid state. Thus, every circumstance being aggravated, let the link between the two conditions be not simply a visible contrast, but a real obligation, known, but disregarded. When we have said all this, and could we add much more, we should only describe inadequately two actual classes and conditions in the city in which we dwell.

The city which we speak of is not that vast wilderness of streets and lanes that stretches out for many miles in every direction, but strictly the "City;" the very nucleus of this metropolis, the fountain-head of earth's riches, the resort of all nations. It is no such vast place, and the lairs and dens we mention are only a few stones' throw from the great mart of trade, where millions daily pass from hand to hand. Here in narrow passages, but a step or two from the public thoroughfares, the Medical Officer of Health pursues his researches, not less perilous than those of the discoverer in Central Africa or the Arctic Seas. He describes not only the common and inevitable crowding of large families into one small room, but numbers of men and women, with children among them, herding together like the uncleanest brutes or the worst of savages, in heaps of dirt and moral filthiness; "where all the offices of nature are performed in the most public and offensive manner, and where every instinct of decency and propriety is smothered." He describes men and women sleeping with their parents; grown-up brothers, sisters, cousins, and casual acquaintances, all on the same heap of rags and straw. He sees among them women in travail, new-born children, the fever-stricken, the dying, the dead—all horribly intermingled; not to mention instances of even more extreme debasement. These general statements he proves by figures. He enumerates 48 men, 73 women, and 59 children living in 34 rooms; and the distribution is even more vicious and abominable than the sum total would require. More and more instances of this kind present themselves, and as the back streets fall into decay they pass into the occupation of this outcast, reckless crowd. They are not the beggars, but the porters at our doors. To their dirt we owe our own cleanliness, and they are the scapegoats of a thousand pollutions. Yet there they fester, untended, unheeded, all but unknown. Happily, they are not quite unknown. Humanity struggles and protests. It sends out its missionaries, its officers of health. It publishes its reports. It forces on reluctant ears its sermons and its parables. It hunts out Lazarus in his alley, and follows Dives to his country seat. Thanks to Dr. Lethby and those who sent him on his errand, at all events we have the opportunity of seeing the dreadful story, not in a church window, but in the columns of the press.

Is there no moral from this contrast? Is the modern Dives guiltless because he runs away, and the modern Lazarus to be left alone because he hides in a corner his misery and his sin? Yet there is no city in the world like the City of London for its religion and its charities. There is no English city so well church-ed, so well cleried, so well bishop-ed, so well tithed, so well rated, so well charited, so well armed with all the staff of long-established piety and ostentatious benevolence. Poverty, disease, and crime in this city are the material out of which whole classes are enriched. We have Unions to relieve them, hospitals to cure them, and clergy to convert them. So well secured are the higher influences that when a parish disappears its church remains, and, if there be no flock to tithe, the very soil and bricks maintain the pastor. There is no city in the world

in which the aggregate expenditure for all public purposes—for government, for police, for charities, for schools, for churches, for clergy, for infirmaries and dispensaries—comes at all near that of the City of London. Yet the result is the existence, and even the fresh growth, in the heart of this metropolis, and within the favored borders of the "City," of these physical and moral pig-sties. In the whole world, far away from the preaching of missionaries, there is no such utter brutishness, such groveling and wallowing, as is discovered in the "Ward of Bishopsgate." Dives is indeed wise in his generation to fly 'o' nights from such a foul proximity. When Lazarus has done his day's work and betakes himself to his sty he is a very unwholesome brute. Where he, his companions, and his cubs feed and litter, the dirt ferments, and the very air is envenomed. Dr. Lethby has analyzed it, and found that it has lost its share of life-giving power, and that it is charged, not only with more than its share of sluggish elements, but also with the vapors of death, and the very principle of putrefaction. Nature, which kindly dissipates this horrid effluvia, and raises it from the lair where it is generated, diffuses it to the dwelling of the tradesman and the daily resort of the merchant. They are made fearfully aware of a present pest; they bear with alarm the advance of fever; they investigate its source, and find out a sink of crime. Such is the parable of our own city and our own times. If, as we believe, the case is worse, and the contrast more flagrant, than in the sacred page, the lesson is at least as plain and as fearful. Certainly there ought not to be such a state of things. Its existence is not only an evil—it is a crime; and the crime is shared by all who can do anything to abate it, and leave that undone.—*London Times.*

SCENE IN THE STATE LEGISLATURE.

On Friday last in the State Assembly the bill amending the revised statutes in relation to the duties of the executive department came up for a third reading.

Mr. H. Baker rose to a question of privilege. As one of the Committee of Nine who had ground out this bill, he desired to say that he had not recommended its passage. It was a fraud on its title, as it appropriated \$3,000 for furnishing the Executive Department, and fixed the salaries of the Governor and his Private Secretary. He charged unfair action on the committee, and declared the Governor's Private Secretary had influenced the committee in reporting the bill.

Mr. B. Owen vindicated the course of the committee and position of the Governor's Secretary. That gentleman had been requested by him (Owen), as Chairman of the Committee of Nine, to furnish the number and title of the bill, and he did so. The bill was considered favorably after the committee had heard ex-Governor Seymour in its favor.

A long and somewhat personal debate ensued, during which Mr. Beckwith of Washington, alluded to an article in the *Knickerbocker* denouncing Gov. King, and declared that his writer must have been a dirty political scoundrel.

After these remarks, Mr. Hastings, editor of the *Knickerbocker*, went to Mr. Beckwith's chair and told him that when he had closed his political term he (Hastings) would settle with him for the words he had spoken.

Mr. Beckwith, in the presence of the House, then struck Mr. Hastings a violent blow, which glanced off and hit Mr. Emerson, a member of the House.

The House was instantly the scene of intense excitement, which was increased considerably by a man in the gallery falling in a fit.

Mr. Beckwith, when order had been restored, appeared at the bar and apologized to the House.

A Committee of Investigation was appointed, after which the bill was recommitted.

After reading the above from the *New York Citizen*, one of the ablest of the weekly journals published in the United States, the following amusing article from *Punch* on "Translated Legislation" seems to be hardly a caricature:—

TRUSTRY.—On the motion for the second reading of the Old Hoss and Bunkum Railway Extension Bill.

Mr. Glaggs (Ga) stated that he should consider it a personal insult to himself and his colleague if the motion were put. The bill was the audacious spawn of a crawling scycophancy, which ought to be indignantly kicked to bottomless blazes.

Mr. Binckes (S. Ca) concurred in what had fallen from the honorable speaker, and wished he had the same commanding eloquence in which to embody the unutterable disgust which he felt for the framers of the bill, and for all the despicable wretches who had dared to speak in its favor.

Mr. Samuel X. Sloddy (Pa) had not thought much of the bill, but was now convinced of its goodness when two such contemptible snags as Glaggs and Binckes howled against it.

Senator Binckes here crossed the floor, and taking off his coat, and throwing it on the table, began to whip Senator Sloddy some, but was felled to the dust by a ruler in the hand of that patriot, Orkwin of Mass. He was at first stunned, but having liquored, resumed his coat and seat.

Mr. Legume (Va) hoped the debate might be procrustinated until more specific information was before them. It was unworthy of the Majestic genius of America to slogdologize!

Another Voice—Who's slogdologizing?  
Another Voice—Greased snakes! Je-rusalem!  
(Sensation.)

Mr. Hactaris (Penn)—The bill had been carefully discussed on a previous occasion, and there was no excuse for delay. He would not impute motives to its opponents, but would like to know where the Senator Glaggs obtained the dollars that paid his extravagant hotel-bill yesterday.

Mr. Glaggs—You are a mean, dastardly spy.  
Mr. Hactaris—You are a liar.

The senator from Georgia here fired four shots at the honorable speaker, without any other casualty than killing Piskang, the silent senator from Columbia, who, being asleep, was unaware of the circumstance. Mr. Hactaris loudly protested against Mr. Glaggs' shooting at him on a second reading, as being out of order, which, strictly speaking, may have been the case.

Mr. Wacklingbug (Va) thought they were discussing the bill with almost too much heat. The Railway was wanted.

Mr. Binckes would be darned if it was.  
Mr. Wacklingbug wanted it himself (laughter.) But, as it seemed to him, the only objection to the bill was, that the undertakers of the railroad were a parcel of boggary bankrupt loafers, who would never edify pile or a rail.

Mr. Branding (Ohio) was happy to be able to inform the honorable member that he was an infernal falsehood-monger, and that amongst the promoters were men of the most impassioned intellect, and who sighed for the good of their great and glorious country with the most ardent aspiration.

A Voice—He means perspiration.  
Mr. Branding knew that ribald threat, and dared its owner to stand up.  
The gigantic Luke V. Black, of Delaware, here heaved his ponderous proportions into the air, but Senator Branding seemed to discover that he had something very engrossing to whisper to his next neighbor, and managed not to see the Delaware Hercules, who finally sat down, not much the worse for having accepted the defiance.  
Mr. Spritle (Vt) said he was for business, and would clem the matter by registering his solemn oath, which he did in the face of eternal creation, that whoever tried to get that bill passed he would kick through yonder mahogany.  
Mr. Sloddy was not to be bullied by a lopsided crowsfoot, from the Green Mountains. He begged to move, with unmitigated disdain, that the Old Hoss and Bunkum Bill be read a second time.



Mr. Sprittle here drew a life-preserver, and rushed towards Mr. Sloddy, but finding the latter prepared with one of our friend Larkins' first-chop bowie knives...

Dr. J. C. AYER, the world renowned Chemist of New England, is now stopping at the Burnet house in this city.

FACTS WITHOUT COMMENT. THE PUBLIC SHOULD KNOW THEM.

Mrs. Hardy, No. 119 Suffolk street, writes us that she has been troubled with worms for some three years, and that she used one vial of Dr. McLane's Celebrated Vermifuge...

Mrs. Quigby, No. 182 Essex street, New York, under date of November 23, 1852, writes us that she had a child unwell for better than two months.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. OF PITTSBURGH, PA.

THE MONTHLY MEETING of the SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 4th instant, at EIGHT o'clock.

SALE, BY AUTHORITY OF JUSTICE.

SHALL BE SOLD, and adjudged to the highest bidder, at the Church door of the PARISH of ST. PAUL, on MONDAY, the ELEVENTH DAY of MAY NEXT, at NINE o'clock in the forenoon...

WANTED, AN APPRENTICE to the PRINTING BUSINESS. He must have a good English Education.

SERMON ON ST. PATRICK'S DAY. JUST PUBLISHED, in Pamphlet Form, a Report of the SERMON Preached by the Rev. M. O'BRIEN, in St. Patrick's Church, on the 17th of March, 1857.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemons, Orange and Citron Peel, Bottled Brandy and Wine, Lemon Syrup, Ginger do, Raspberry Vinegar, and all other articles of the Best Quality...

To Intending Purchasers of Indian Lands. PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Ronds, Creeks, Swamps, &c., have been published by the undersigned...

FOR SALE, PARK LOT No. 2, adjoining the flourishing TOWN of PERTE, the Capital of the County of Lanark, Upper Canada.

This Property, the residence of Anthony Leslie, Esquire, consists of TWENTY-FIVE ACRES of rich LAND, in the highest state of cultivation, well fenced, and planted with Ornamental Trees.

The Buildings and Fences cost £1,000. There are above 5,000 Trees, and of these 150 are great beauties, and may be well rated at Ten Dollars each.

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

MISCELLANEOUS BOOKS, Madden's Life of Robert Emmet, with notes, 5 0

Also, a very large selection of MEDICAL WORKS. D. & J. SADLER & CO., Corner Notre Dame and St. Francis Xavier Streets, Montreal, Oct. 2, 1856.

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They are not recommended as Universal Cure-alls, but simply for what their name purports.

The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

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

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

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public...

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MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c.

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TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, fully-earned in advance, is \$150. For Students not learning Greek or Latin, 125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, per annum, 20. Music, per annum, 40. Use of Charts, per annum, 40. Books, Stationery, Closets, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. KELLY, President. THE TRUE WITNESS AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY JOHN COLLINS FOR GEORGE E. CLARK, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes. TERMS: To Town Subscribers, \$3 per annum. To Country do, \$2 1/2 per annum. Payable Half-Yearly in Advance.