

to deal in Canada, the religious element enters largely, and indeed determines their character—we are necessarily led to conclude that with those great social and politico-religious questions it does not intend to interfere. And yet neutrality upon these matters is to the honest journalist impossible—and even if possible, would be neither profitable nor honorable. There is the "Education Question" for instance—a question constantly recurring, and of vital importance, which must be met and dealt with, either for good or evil, by all on whom, whether as legislators or as journalists, devolves the task of directing and representing public opinion. This question cannot be shirked, or treated as of secondary importance—for not to Upper Canada, and its local affairs alone does it refer; but it involves questions of the gravest social and political import, comprising the whole issue betwixt "Socialism" and "Individualism," betwixt the "State" and the "Family." What ground the *Irish Canadian* intends to take on this vital question, whether we shall have to hail him as an ally in the holy cause of "Freedom of Education," or to deplore in him another tool of those who seek to impose upon us the curse of "State-Schoolism," are questions which from aught that appears in the columns or prospectus of our new contemporary, we are unable to answer; and until such time as we shall be able to answer these questions with certainty, we cannot consistently as Catholic journalists profess to take any, the slightest interest in his success.

The uncertainty as to the object and principles of the *Irish Canadian*, in which its silence upon these points leaves us, is by no means dissipated but rather intensified, by the terms of its prospectus, wherein it informs us that its "speciality is not religious, but national," and that its object is to demand for those "whom it professes to serve a fair and equal share of the privileges which should be accorded to all—and nothing more." What may be the hidden meaning of the above mystic words, it would be a waste of time to attempt to discover; but the apparent significance, which lies on their surface, and most readily suggests itself to the ordinary intelligence is this. That the "speciality" of our new contemporary is to advocate the distribution of government patronage upon ethnological considerations; and that in its opinion, its expected friends and patrons bare hitherto been excluded from their fair share of the public plunder, on account of their distinctive national origin. These are matters in which a journal whose "speciality" is Catholic cannot be expected to take any interest; and the only opinion upon the matter to which the latter can commit itself is this—That the place-beggar, and the contract-hunter are the greatest disgrace and the greatest curse with which a community can be afflicted; and that the interests of the Church can never be promoted, or her children respected, until such time as the latter shall have learnt that there are objects more worthy of an honest man's ambition, than a Government situation, or a seat at a Municipal Council Board. From access to these no man in the country is in any manner or degree disqualified because of his national origin: though it is true that, in Upper Canada, the Catholic, no matter of what race, is too often subjected to an unfair and rigorous social and political proscription because of his creed. In this manner Irishmen have often been unjustly dealt with; not because they were Irish, however, but simply because they were Papists.—For the Protestant Irishman, for the Irish Orangeman, the road to public favor is not only always open, but is strewn with flowers.

Lastly the *Irish Canadian* professes as its object, and as its highest ambition, the design of "elevating the national character." A most laudable design truly, one in which we trust he may succeed, but in which success is impossible by the agencies upon which alone he relies.—The "Irish national character" can be elevated in Canada, only by the same agencies as those by which it has been elevated in Ireland—that is to say, by the supernatural graces communicated through the Catholic Church. It is by and through their fidelity to that Church in the old land, that the "national character" of the Irish race has attained to the lofty elevation which at present it rightly enjoys; and it is only by and through a similar fidelity on the part of the Irish in Canada, in the new land of their adoption, that that character can be maintained in its elevation, or preserved from fall. The priest, not the journalist, not the politician, is the one indisputable agent in the great work of elevating, and of maintaining in its position, the Irish "national character;" and it is only by approving themselves in America good and zealous Papists, and exactly in proportion as they do so approve themselves, that Irishmen on this Continent can merit or win the respect of their fellow-citizens, and uphold the glorious name bequeathed to them by their illustrious sires. The poor uneducated Irish peasant, who loves his Church, faithfully obeys her precepts, punctually discharges all the duties which she requires of her children, and who frequently and fervently participates in her Sacraments, and through these becomes the recipient of heaven's choicest graces, and the living temple of the Holy Ghost, labors better and more effectually to elevate the Irish "national character" than does he, who richly endowed with all the gifts of nature and of

fortune, with all the talents of Erin's greatest bards, orators and statesmen, is ashamed, or indifferent to the precepts, of the religion which is Erin's brightest jewel.

Fortunately in this country there are, and can be no "national interests" or national considerations of any kind, which should prescribe, either to Irishmen or to Scotchmen, one course of policy in preference to another. In their national capacity, merely, Irishmen in Canada have, and can have no interests, rights, or duties distinguishable from those of any other section of our community. It is therefore as ridiculous to talk of an "Irish question" or of an "Irish interest" in this Canada of ours, where our lot is actually cast, as it would be to talk of a "Scotch question" or of a "Welsh interest" as distinct from the interests of other races.

On the other hand it is equally true, that there are, and ever must be, so long as Protestantism exists, many political questions upon which Catholics and Protestants, irrespective of all ethnological considerations, may be expected to take different sides; and thus it is that there are, and still must be, "Catholic questions"—and "Catholic interests" as opposed to "Protestant questions" and "Protestant interests;" and that the political action of the publicist will still be to a considerable extent, determined or modified by his peculiar religious opinions. Ethnologically the Irish Catholic and the Irish Orangeman may be one; but it is impossible for them, without dereliction of principle on one side or the other—to be one on the great politico-religious questions which are, and will long be agitated in this country, as well as in the Old World.

This saying will doubtless offend our modern Liberals, who profess, simpletons that they are, that there is and should be no connection betwixt religion and politics; but the honest Catholic, who has learnt and digested his Catechism, and who therefore knows that there is a most close and inseparable connection betwixt the religious and political orders, and that his duty is in all his acts to seek first and above all things the honor and glory of God, and the good of His Church, will, if he complain of our language at all, complain of our dwelling so earnestly upon such self evident truisms.

"The *Times* has informed the public that the working classes of Lancashire have very nearly a sum of four millions of money (20,000,000 dollars) in the Savings Banks and that the withdrawals from those banks since the commencement of the "distress" have not amounted to 6 per cent on the entire investment."

Who are the impostors now?—A few weeks ago we were accused of endeavouring to discourage Catholics from subscribing to the relief fund for the Lancashire operatives. We did not notice the silly accusation at the time, partly because we did not deem it worthy of so much attention, and partly because we felt sure that the "march of events" would soon afford us an incontrovertible answer. But it was not the *London Times*, that we expected to be the first to come to our assistance. The mighty Thunderer is so thoroughly English, that we expected that he would show some little squeamishness in so soon eating his own words; and that like the child taking a nauseous draught, he would show the usual amount of wry faces on the occasion. And yet, so it is. The *Times* itself at length tells us that this English Famine is a farce. Of course we shall in due time have a philippic against this mighty Thunderer from the *Globe* office. Its Editor blamed an English Catholic, six weeks ago for only *hinting* at such a thing; can it now allow the Thunderer to go uncouraged for *proving* it.

When the Irish Prelates and Pastors warned the British Government that famine was inevitable in the West of Ireland, if not averted by timely aid, they were accused by the English Press of "inventing this famine for political purposes." "There was no distress whatever—nor any likelihood thereof—it was only an invention of the Priests to embarrass the Government." But who are the impostors now? Millions on millions of money have poured into Lancashire from the four corners of the earth. Tales of direful suffering have been told to excite compassion for the "starving millions"—To the uttermost bounds of England's vast colonies has this wailing cry penetrated; but somehow or other the poor-rates in the "most distressed district" could never be made to run up, and the money account of these "famishing operatives" at the Savings Banks would not diminish in anything like a decent proportion to the distress. These facts were ugly, and alone sufficient to condemn the cause of "Lancashire distress"—but they were incontrovertible and at length the Thunderer (to "give the devil his due") has summoned sufficient moral courage to make acknowledgment. At the time we wrote the article, that drew down the wrath of the "papaphobic" editor we happened to be in possession of facts from private sources, that led us to anticipate the acknowledgment of the *Times*. Born and cradled within sound of the busy shuttles of Lancashire—tracing back our lineage through a line of ancestors who have held uninterrupted possession of broad domains in the very heart of that county ever since the time of England's Second Richard—receiving our blood from men who have fought and fallen for the House of Lancaster—and through men who lost their lands and lives battling against the usurper Cromwell, and in defence of England's legitimate sovereigns, we may be supposed to have taken some slight interest in this "Lancashire distress," and to have at our disposal at least equal means of testing its truth with the *Globe's* Canadian

editor. But not to pass beyond the realms of that public information alike at the disposal of all, we would recommend to the notice of the *Globe* office the following extract from the *Lancaster Guardian* of the 15th Nov. Complaining that certain local papers had exaggerated the distress in Caldervale, it adduces the following facts, certainly somewhat damaging to Caldervale distress. "So far from this being the case, we believe the Caldervale hands have been employed four or five days a week during the cotton crisis. We have also seen the wages list, and found from it that 47 families employed in the mill are earning an average wage of £2 5s. per fortnight, and 13 families an average of 18s. 3d. The families last referred to have their earnings supplemented by parochial assistance. Many of the members of these families have been employed in the hay and corn harvest, and their means have also been increased by a number of lodgers engaged at the new church and water-works." Had such been the condition of the sufferers in the West of Ireland, the Bishops and Priests would indeed have been impostors.

S.C.R.D.S.

"A correspondent of the *Herald* points out the importance of making the projected House of Industry an Incorporated Institution. The suggestion will no doubt be acted upon by the Committee"—*Montreal Witness*, 10th inst.

We cite the above from our contemporary, who entertains such profound horror of Catholic bodies corporate, not with the view of contesting the right of the Protestant Directors of the projected House of Industry to an Act of Incorporation, but to show how readily the *Witness* can change its tactics, and its principles. Let it be announced that a body or society under Catholic management for charitable purposes, is about to become an applicant to the Legislature for an Act of Incorporation, and the indignation of the *Witness* knows no bounds; there is no end to its vituperations of an all-grasping Romish Hierarchy, and its savage denunciations of the serenity of the Canadian Parliament. The announcement however of a similar application on the part of a Protestant society, awakens in him no such transports of holy anger, and calls forth no such paroxysms of righteous indignation. It is accepted as the most natural and innocent thing in the world, to which it is not to be conceived that any one should offer the slightest objection.

Let us again suppose that Protestants succeed in their projected charitable scheme; that the House of Industry become as suggested, an "Incorporated Institution," and that it be richly endowed by the voluntary contributions of the Protestant public. We should under these circumstances have a literal transcript or copy of our incorporated Catholic charitable societies; and we should like to know how, under such circumstances, the *Witness* would look upon a proposal emanating from the Catholic press, to confiscate, or apply to State purposes the funds of the incorporated Protestant House of Industry—how in short he would relish the application to the private property of his co-religionists, of those principles which he unceasingly insists should be applied to the private property of our Catholic institutions. "What is sauce for the goose," says the proverb "is sauce for the gander;" and our contemporary should be careful, therefore, not to lay down rules, which if impartially carried out would be as destructive of the rights of property in the case of Protestants, as in that of Papists.

We are happy to learn that the Catholics of Cornwall, instigated by their zealous Pastor, are about to take up a subscription for the use of the orphan children of the unfortunate and murdered Aylwards, whose sad history has been given in the columns of this paper. All honor to the generous hearts and warm Catholic sympathies of the men of Cornwall.

They have set us a good example. We cannot recall the dead to life, but we can, if we are so minded, give effectual aid to the living, and orphaned little ones. To do this should be our care; and it is with this end in view that we have called the attention of our readers to the subject. The Aylwards, it seems, had a farm which, clear of all encumbrances, and comprising about 50 acres of good land, should be worth some four or five hundred dollars. This property too should be either kept, or sold for the benefit of their children; and it would be well if those who interest themselves in behalf of the latter were to inquire into the actual state of that property, and take measures to prevent its being dissipated or made away with by unfair means. For this purpose a public and rigid scrutiny should immediately be instituted for the purpose of discovering in whose hands it is now vested, and what use is made of the proceeds. The parents have been murdered, and for this reason we should be more careful lest their orphans be robbed.

"DAILY PRAYERS"—A Manual of Catholic Devotion. D. & J. Sadler, New York and Montreal.

This is a very excellent arrangement of Catholic devotions, approved of by His Grace the Archbishop of New York, and which will no doubt be a favorite with the English-speaking portion of the Catholic community. It contains the Collects, Epistles, and Gospels for all the Sundays, and chief festivals of the Ecclesiastical year.

"BLACKWOOD"—for December.—The appearance of the American reprint of this periodical has been delayed by a sad accident to the printing establishment of the publishers. It is as usual rich in good things, and if the last number of the *Chronicles of Carlingford* is a little prosy, too much spun out in fact, it contains some very amusing and well described scenes in Salem Chapel. Of the other articles the most spicy is one on the great "French Puzzle," which treats of the several accounts of the Battle of Waterloo, lately given to the world by the French romancers. M.M. Thiers and Victor Hugo. An interesting biographical notice of Wilson, to whom the *Magazine* is chiefly indebted for its high and well deserved reputation, concludes the number.

THE CANADIAN ILLUSTRATED NEWS.—The first and second numbers of this new periodical are before us, and are certainly well calculated to inspire us with respect both for the enterprise of the good city of Hamilton where it is published, and for the proficiency of our Canadian artists. Heartily do we wish our friend a long and most prosperous career; and sincerely do we hope that his efforts to furnish the public with a truly well executed periodical, after the fashion of the "*Illustrated*" papers of older, and wealthier communities, may be duly appreciated by the people of Canada.

Mr. John McGill has kindly consented to act as Agent for the "TRUE WITNESS in St. John Chrysostom and Norton Creek.

ST. PATRICK'S CATHOLIC AND LITERARY INSTITUTE, QUEBEC.

The Tenth Annual General Meeting of this Body took place in the Hall of the Institute on Tuesday, the 13th day of January, when the following Report was submitted on behalf of the retiring Council:—

REPORT.  
The term of office of your Council having expired, it becomes their duty to place before you a statement of the affairs of the Institute during their administration.

LECTURES  
During the past year seven lectures were delivered under the auspices of the Institute in the Music Hall, by the following gentlemen, viz:—  
The Rev. Dr. Cahill, six; the Hon. T. D. McEggar, M. P., one. A number of gentlemen have been invited to lecture during the present season, several of whom have kindly accepted the invitations of the Council.

LIBRARY AND READING ROOM.  
The following newspapers are regularly received and to be found on the tables of the Reading Room, viz:—  
European—The Dublin Nation, Illustrated London News, Tablet, Wilmer & Smith's European Times. The United Service Gazette.  
American—New York Tablet and Boston Pilot.  
Canadian—Quebec Daily News, Morning Chronicle, Vindicator, Gazette, and Courrier du Canada; Montreal True Witness and Transcript; Toronto Canadian Freeman and Leader, and the Canada-Gazette.

Your Council take this opportunity to thank the proprietors of the following journals, who have sent their papers free, viz:—  
Daily News, Morning Chronicle, Courrier du Canada, True Witness, Canadian Freeman, and New York Tablet. And they also return thanks to D. Carey, Esq., for the files of Wilmer & Smith's European Times, the United Service Gazette, Toronto Leader and Montreal Transcript.

ST. PATRICK'S DAY, 1863.  
The birth-day of our Patron Saint was last year commemorated by a musical soiree, in the Music Hall, under the patronage of the Institute. Your Council have every reason to congratulate the Institute on the success which has attended this agreeable and useful manner of celebrating our national anniversary.

Accompanying the Report is the Treasurer's statement of the Receipts and Expenses.  
Your Council in resigning the trust reposed in them, express the hope that during the ensuing year, lectures will be held in the Institute on popular subjects calculated to spread practical and useful knowledge, and to increase the number of members and subscribers.

In consequence of the non-attendance of members in the Reading Room during the day, to reduce the expenditure the Council recommend, that the Reading Room should not be opened before six p.m., and in order to extend still further, the sphere of usefulness of the Institute, and to render its advantages more available, they also recommend that the subscription of members be reduced to two dollars per annum.

Your Council beg to appeal especially to the younger members of the community to aid, by becoming members of the Institute, their successors in realizing the laudable objects for which this association was originated.

The whole respectfully submitted.  
G. ALLBY, President.  
EDWARD POLKY, Rec. Sec.

THE TREASURER IN ACCOUNT WITH THE ST. PATRICK'S CATHOLIC AND LITERARY INSTITUTE.

Dr.	To Balance from last year	\$136 23
	" Members and subscribers subscriptions	110 00
	" Sale of Newspapers	15 45
	" St. Patrick's Soiree, (proceeds of)	511 75
	" Lectures	827 00
		\$1,600 43
	By Paid Guardian's Salary	\$140 00
	" Rent of Institute	100 00
	" Subscription to Newspapers	31 96
	" Advertising and Printing	154 39
	" St. Patrick's Soiree	226 00
	" Lectures	391 00
	" Rent of Music Hall	280 00
	" Door Keepers	16 00
	" Postage	9 50
	" Fuel and Gas	73 00
	" Sundries	21 00
	" Balance on hand	66 92
		\$1,600 43

JOHN O'LEARY,  
Treasurer.  
Quebec, 13th Jan. 1863.

THE CONCERT IN ALEXANDRIA.—On the 21st inst. a very successful Concert came off in the village of Alexandria, County of Glengarry, in aid of the Roman Catholic Church in that place. Mr. Muir of this city, who kindly volunteered his services, made so favorable an impression on the audience that they would not let him off with fewer than seven or eight songs. Miss Julia McDonald played the piano accompaniments to Mr. Muir's songs, and a number of selections, in the style of a thoroughly accomplished performer. Mrs. Dr. Leclair sang several pieces, accompanying herself on the piano-forte with grace and delicacy. Miss McKay sang and played several pieces, receiving the approbation of the audience in the form of great applause.  
The village choir, composed of Miss Chisholm, Miss McPhie, Miss McDonald, and Mr. A. A. McPhie, sang several concerted pieces with success.  
The audience was large, entirely filling the school hall of the village, which can contain between three or four hundred persons.—The stairs, windows, and every available spot was occupied on this occasion by the unusually large audience. The county, for miles around, sent its inhabitants by the sleigh load. The pecuniary results were highly satisfactory.—*Montreal Transcript*.

THE PROVINCIAL SECRETARYSHIP.—We believe that Mr. Bureau has accepted the provincial Secretaryship after it had been successfully declined by Messrs. A. A. Dorion and Loranget.—*Montreal Herald*.

BRITISH DESERTERS EXECUTED.—The *London Proletary* says:—"About two months since, two privates of the 63rd regiment named Hackett and Flinn, deserted from their station, and made their way to Detroit, where they enlisted into the Federal army, anticipating speedy promotion, and greater freedom. We now learn that their career as Yankee soldiers, has been cut prematurely short, and that about a week since they both met an ignominious—not a soldier's—death, by being 'hanged by the neck until dead,' &c., for some breach of discipline. This, we trust, will be a warning to any who may hereafter contemplate changing the red coat for the blue, to ponder well before they leave the British service for that where they are treated more like dogs than human beings. Not one of those who have yet deserted from Canada, but wish they were back again, and serving once more under the British flag."

The *St. Catherine's Journal* says that two of the inhabitants of Port Daulhousie have lately enjoyed a jaunt through the streets of the village astride of a rail. One man named Stanton was made to 'ride on the rail' because he had an inordinate love of whisky. The other victim was a man named Brooks alias 'Derry Walls,' who is stated to be 'a poor worthless drunkard, and very harsh and abusive to his family, failing to provide them with the necessities of life, and beating his wife occasionally most brutally.'

SHAME ON HIM.—At a time when Gen. Butler, now universally known as Haynes Butler, is receiving the execrations of men of every class of opinions, he has found in this country a defender and admirer in the *Montreal Witness*. In an article of over a column the Editor of that paper recounts the deeds of the infamous fellow, and winds up by telling us that 'this great man is soon to be sent to the South in charge of a command, and with some important mission.' We believe the *Witness* is the only paper in Canada which would dare defend and belaud the late Military Governor of New Orleans; and the fact that he does so should bring down upon him the cry of shame from every man who esteems decency above ruffianism. The *Witness* is a religious paper, the last page of which is usually occupied by invitations to fly to the arms of the meek and lowly Jesus. The article on the inside belauding the most infamous character that the present struggle has developed, is a strange commentary upon the religious professions of the writer. God help religion when it has such men as its representative characters.—*Peterboro Review*.

THE ALLEGED MURDER AT DUMFRIESVILLE.—At Dumfriesville, recently, a woman named Barron was attacked with severe spasms and died in the course of a few hours. Opinions were expressed by many that the woman had been foully dealt with, and the Governor of the District was requested to summon a jury to investigate the case, but the jury returned a verdict of 'died by the visitation of God.' Some of the deceased's friends, not satisfied with the verdict, determined upon taking the stomach and contents to town, for the purpose of analyzing, and intrusted them to Dr. Larue, who, after a most careful examination, has discovered unmistakable traces of arsenic. Dr. Larue also found three grains of arsenic in their perfect state. The husband of the deceased is the person accused of the murder, and he is now in custody, awaiting the action of the Court.

FROZEN TO DEATH.—About seven o'clock yesterday morning, while Constable Kemp was going his rounds, he found a young woman who has long lived a life of shame and crime, named Maria Mulaney, lying in the snow on Gerrard street. She was much frozen about the legs and arms. Kemp had her conveyed to the City Hall Police Station without delay. As the woman was fast sinking medical aid was immediately sent for, but the poor unfortunate breathed her last a few minutes after she was brought to the station. Coroner Duggan held an inquest on the body, and the jury, after hearing the evidence, returned a verdict of 'death from exposure.'—*Globe*.

SAN FRANCISCO IN DUST.—The wolves have howled in the once great cities of Thebes, Palestine, etc. San Francisco city coming up like magic, nay, in course of a few years, would be as still as the desert hushed in death; but, for a home-ness, sore throat &c., try a few of Bryan's Pulmonic Wafers, 25 cent a box.

Sold in Montreal by J. M. Henry & Sons; Lyman's Clare & Co., Carter, Kerry & Co., S. J. Lyman & Co. Lamplough & Campbell, and at the Medical Hall, and all Medicine Dealers.

MONTREAL WHOLESALE MARKETS.  
Montreal, January 27th, 1863.

Flour—Pollards, \$2 25 to \$2 50; Middlings, \$3 65 to \$2 80; Fine, \$3 75 to \$4 10; Superfine, \$4 47 1/2 to \$4 52 1/2; Fancy, \$4 65 to \$4 72 1/2; Extra, \$4 95 to \$5 05; Superior Extra, \$5 15 to \$5 30; Bag Flour \$2 35 to \$2 42 1/2. Market very dull.  
Oatmeal per brl of 200 lbs, about \$4 50.  
Wheat—Canada Spring, 91c to 94c ex-cars; U C White Winter, nominal, \$1 02 to \$1 03.  
Peas per 60 lbs, 70c to 72c. Nominal.  
Ashes per 112 lbs—Pots, \$6 50 to \$6 60; Inferiors, the same; Pearls, \$6 40 to \$6 50. Nominal.  
Butter, per lb, sales are almost exclusively of a retail character; inferior, 10c to 10 1/2c; medium, 11c to 12c; fine, 12c to 14c; choice, 14c to 17c.  
Lard per lb, 7c to 8c.  
Tallow per lb, 8c to 8 1/2c; good demand.  
Hams per lb, retail transactions only; smoked 6c to 8c; canvassed, 8c to 10c.  
Pork per brl, Mess \$10 to \$10 50; Thin Mess, \$8 50 to \$9; Prime Mess, \$7 to \$7 50; Prime, \$7 to \$7 50. Dressed Hogs per 100 lbs, sales are made at \$3 25 to \$4, according to quality.  
Seeds—Clover, 8c per lb; Timothy, \$3 to \$3 37 1/2 per 45 lbs.—*Montreal Witness*.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held in the Society's New Hall, BONAVENTURE BUILDING, on MONDAY EVENING next, 2nd Feb.  
A full attendance is requested.  
(By Order.)  
P. O'NEARA, Rec. Sec.  
Montreal, January 30, 1863.

A CARD.  
THE RELIGIOUS OF THE SACRED HEART take pleasure in announcing to the Public, that on the FIRST of MAY next, they purpose taking possession of the House of Mr. A. La Rocque, situated on La-guachetiere Street, directly opposite Gore Street.—The Classes will be Resumed on MONDAY, the 4th of MAY.  
Montreal, Jan. 16, 1863.

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Diaries and Postage Stamps, for sale at DALTON'S News Depot, Corner of Craig and St. Lawrence Streets, Montreal.  
Jan. 17, 1862.