

of the system—the Common School system—in Upper Canada sufficiently shows its general acceptableness to the Roman Catholic laity themselves, in that section of the Province. "Why not then," asks the *Gazette*, "the Upper Canada Catholic model a rule for Lower Canada, rather than graft our sectarianism upon their Catholicity?"

Nay! good *Gazette*. Why not rather—if you will still persist in withholding from us the use of denominational, or separate schools—why not give us the "Voluntary system" at once, rather than impose the shackles of "State-Churchism," or "State-Schoolism," upon a reluctant people?—We fully admit that the privileges which we Catholics ask for ourselves would—as you say—if accorded to every other religious body, "fracture national systems of education into detached atoms," and that a "national" or "common," and a "denominational" or "separate" school system cannot exist together in one community. But as we have not the slightest respect for your "national system," and as we do not recognise any more right on the part of the State to establish one uniform, or "common" school and educational system, than it has to impose upon us one uniform, or "common" church, and religious system—your argument is inapplicable to us. First you must show that education is a legitimate function of the State: that it has the right, and that it is its duty, to take charge of the education of its subjects' children. Then, and not till then, will your argument against a denominational system of schools, because destructive of a common, or national system, have any force, against us, or our fundamental principle; which is—that the State has no right to compel any one of its subjects to pay, either for a school or church, for a system of education, or religion, to which he is conscientiously opposed. This principle is fully recognised in Lower Canada, where no Protestant is compelled to pay tithes to a Catholic priest; why then should it not be acted upon in the Upper Province, to the exemption of the Catholic from all taxation for the support of a Protestant school teacher?

THE CATHOLIC CHURCH, AND "SECRET SOCIETIES."—The wisdom of the Church in prohibiting all "Secret Societies" without exception, is sometimes called in question even by those who profess themselves her children; and a claim is set up for "Free Masonry," as if its members at all events, should be admitted to participation in the Sacraments, notwithstanding their connexion with a "Secret" association—the members of which are bound by oaths, and known to one another by secret signs and passwords. "Free Masonry" we are told, is such a respectable association, so excellent in its objects, and so useful to society in its workings, that it should be encouraged, even were all other "Secret Societies" utterly prohibited.

To this specious plea in favor of "Free Masonry" the following detail of facts, for which we are indebted to a Protestant paper—the *New York Times*—is an ample rejoinder; and must, we should think, convince every unprejudiced person, of the great prudence of the Church in condemning, without exception, all "Secret Societies;" and that she is still, as she ever has been, the best guardian of order, liberty, and civilization, which can thrive only when tended by the hand of religion. "Tampering with Justice" is the heading of the article which we subjoin:—

"A curious and rather startling disclosure was made yesterday in the Court of Sessions. A prisoner named Denney was arraigned for his second trial on charge of arson,—the jury upon his first trial, which took place in January, having failed to agree,—one juror refusing, in the face of the clearest evidence, to concur with the other eleven. His second trial was set down for the March term, but was not held—and he was yesterday again arraigned and would have been tried, but for the remarkable disclosures of one of his fellow prisoners, which were brought forward by the District Attorney, and successfully urged as a sufficient reason why the trial should be still further postponed. It seems that Denney is a Freemason; and according to his own statement, when tried in January he gave the Masonic sign to the jurors, one of whom recognised and responded to it; and this was the identical man who held out for a verdict of acquittal. It furthermore appears that while preparing for his second trial at the March term, Denney obtained from his counsel a list of the Petit Jury panel, and gave one copy to a police officer and another to the notorious Lewis Baker, both of whom were confederates, and entered actively upon the task of sounding the jurors. The result was eminently satisfactory, as they returned to Denney the names of six jurors upon whom he might confidently count as his friends. Being thus prepared for trial, Denney was very naturally indignant that he was not arraigned at the March term. Precisely the same process of preparation was gone through with for the April term, except that in addition to his counsel, the police officer and Mr. Lewis Baker, he had also the active assistance of the juror who had befriended him so effectually at the January trial. This time Denney received the list with sixteen names upon it, marked as of men who could be relied on. Under this state of facts the District Attorney moved for a further postponement of Denney's trial; and in spite of the vehement protests of his Counsel, the Recorder very properly granted the motion. The state of affairs touching the administration of Justice which is thus revealed, is not very assuring to our citizens or creditable to our Courts. That opportunities for such open, wholesale and systematic tampering with jurors should be allowed, affords striking proof of the laxity with which everything connected with our Criminal Courts is managed. It is also not a little alarming to find the old Masonic machinery again put in motion for protecting crime and defeating the ends of justice.—N. Y. Times.

CHURCH ROBBERY.—The correspondent of the *Times* furnishes us with some valuable statistics concerning the "Religious Orders" in Sardinia, which have lately been suppressed by the despotic government with which that country is cursed; and the amount of their private property, which, of course, the Government has confiscated to its own use.

It would seem that as yet, 14 houses of reli-

gious men have been thus dishonestly and tyrannically dealt with; and 11 houses of religious women.

The former occupied 66 houses, and numbered 781 persons, with a net revenue of £52,045f. Which divided amongst the said 781 religious, gives to each the enormous sum of £28 2s 6d cy per annum.

The houses of the religious women were in number 46, and were occupied by 1085 persons enjoying an annual revenue of 389,155f—equal to about £15 cy, for each person. From these simple figures it is easy to estimate at their proper value the complaints about the excessive wealth of the Catholic Church. If some of our Canadian Protestant preachers were cut down to an annual salary of £30 per head, (with perhaps an allowance of an additional £15 a year for their wives) we do not think they would find the sum excessive, or that the world in general would look upon them as men rolling in wealth. But we forget that Protestants have one law for themselves, and another for Papists,

NEW JOURNAL.—In another column will be found the prospectus of a new tri-weekly, to be issued in Montreal, and edited by D'Arcy McGee, Esq.,—a gentleman whose talents as a public journalist and popular lecturer are so well known, and appreciated both in Canada and the United States, that they need no eulogy from us.

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL.—On Monday last a despatch from the Governor-General was read, informing His Excellency that Her Majesty had been pleased to accept the task of selecting a permanent Seat of Government for Canada.

LEGISLATIVE ASSEMBLY.—The division on the second reading of the Grand Trunk Bill took place on Friday evening last. The numbers were—Yeas, 58; Noes, 47. Objections against several of the voters with the majority, as being pecuniarily interested in the Grand Trunk job, were raised by Mr. McKenzie; but were overruled by the House. Mr. McKenzie also moved in amendment to Mr. Cayley's motion—"that the Bill be committed" on Tuesday the 5th inst.—a resolution to the effect, that Parliament be dissolved, and the sense of the country taken upon such an important measure. This amendment was negatived by 99 to 32. On the evening of the 4th, Mr. Brown moved for a committee to enquire into the affairs of the Grand Trunk Railroad, which the Government consented to grant. The House subsequently resumed the debate on Mr. Brown's motion for "Representation by Population." The "previous question" was moved by M. Turcotte, when the votes were—Yeas, 24; Noes, 75.

The *Quebec Colonist* sheds a tear over the grave of the late "Commissioner of Crown Lands" and passes the following eulogy upon the "blessed defunct" as Mrs. Gamp would call him:—

"The topic of the day is the dismissal or resignation of the Commissioner of Crown Lands. The *Journal de Quebec* and the few satellites of Mr. Cauchon in this city will endeavor to make it appear that their patron resigned because the Government would not do justice, or rather as much towards obtaining justice, for the people who ask for the North Shore Railroad as Mr. Cauchon. But the truth is patent. The ministry has been suffering as a ministry from the unpopularity of Mr. Cauchon, and they wanted to get rid of him. Hence Col. Tache says that a letter which was not intended by Mr. Cauchon for a resignation, but merely a demonstration to cajole the Quebec members, is understood by the premier as equivalent to a resignation; and Mr. Cauchon is first informed of his own resignation by the information that it has been accepted by His Excellency! Poor Mr. Cauchon! He has fallen into his own trap. Messrs. Cauchon, Simard, and Stewart have been outwitted, and the cards they held have not turned up trumps after all. Mr. Cauchon desired to use his colleagues either way. If they were disposed to bring in a Bill in favor of the North Shore Railway, he wanted to have all the credit of forcing them to it; and if they refused to bring in a measure this Session, he could have shown his letter of remonstrance to Col. Tache to Extraterritorial Co., who could have testified to the soundness of Mr. Cauchon on the great question. The colleagues of Mr. Cauchon have in view the adoption of Mr. Dorion's resolution in all probability, which will be a satisfactory settlement of the Grand Trunk and North Shore difficulties and knowing as they did the faithfulness of their late colleague towards them, in endeavoring to make capital at their expense, they very properly determined to get rid of him, and of the unpopularity which attached to any body having connexion with him. Mr. Cauchon had two Bills on hand—one about the regulation of the fisheries, which contained a clause to the following effect:—

"For the purpose of encouraging and affording information with regard to the production of Salmon and other fish, the Commissioner of Crown Lands shall keep in his Department AN APPARATUS FOR THE ARTIFICIAL PROPAGATION OF FISH."

And in the margin, opposite to this clause it is printed.

"Commissioner of Crown Lands to propagate fish in his office!"

A queer kind of fish indeed was propagated there when Mr. Cauchon occupied the arm chair.

The *Montreal Witness* in like manner pays its tribute to the memory of the deceased M. Cauchon, whom it professes to regret as one who was not "an abject slave to the priests;" which being interpreted means that the defunct was a very "Liberal Catholic" indeed.

MARIA-MONK, ONCE MORE.—This amiable young lady—the great Protestant martyr of N. America—has come to life again in the columns of the *Montreal Commercial Advertiser*, under the name of Miss Mary E. B. Miller; and we may expect soon to be plentifully regaled with all kinds of horrid stories, about nuns, priests, and secret chambers. For the present our Montreal cotemporary contents himself with the following; which, as a first attempt upon the cre-

duity of the long-eared Protestant public, is not so bad:—

"ESCAPE FROM A CONVENT."—Mary E. B. Miller writes to the *Louisville Journal*, giving an account of her escape from a convent near Bardonia, Ky., where she was placed several years since by her brother, with positive instructions that he did not wish her educated in the Roman Catholic faith, leaving that discretion with herself. She says she was repeatedly confined in a room two, three, and once five days at a time, and deprived of her allowance of food, because she would not go to confession. She was not allowed to communicate with her friends by letter.

The best refutation of this foolish attempt to revive the old "Maria-Monk" excitement, is to be found in a letter written by the Protestant young ladies, inmates and pupils of the institution from whence Miss Mary E. B. Miller made her miraculous escape, and wherein she suffered her pretended hardships. This letter, which was published in the *Bardonia Ky. Gazette*, is too long for us to give it entire; but we make from it the following extracts. The writers—"having been pupils" of the convent at Nazareth, and being all Protestants, are, it must be admitted, reliable witnesses when testifying in favor of that libelled Institution; they write as follows:—

Not wishing to be prolix, we will refer only as far back as January 17th, 1856, at which time Mary E. B. Miller became a pupil at Nazareth. It was remarked at the time, by the young ladies who are prone to make such comments, that her wardrobe was scantily supplied, though we hear since she left, that has been retained here. She entered the least advanced classes, where she remained, and was ever noted for her indolence and unladylike bearing, to use the mildest expression. From the time her brother left Nazareth, the faculty of this Institution were unable to obtain the least reliable information of him or of any one else whom she claimed to be her relative, although inquiries were frequently made to that effect, as the Sisters as well as the girls were anxious to have her removed from the school. Far from her letters being intercepted as she states, it was desired they should reach their destination, in hopes that some clue to her friends might be procured.

In the regulations of Nazareth we find no rule prohibiting unrestrained correspondence between the young ladies and their relatives; on the contrary, each pupil is required to write every two weeks to some member of her family; and we unhesitatingly pronounce the following assertion of Mary E. B. Miller to be unfounded in truth:—"Her regulations are such that no letter written by me could inform my friends of my condition."

We are ignorant of the instructions left by her brother relative to what religion she should practice; but the following passage extracted from her letter, we positively affirm to be a manifest untruth:—"I have been repeatedly confined in a room two, three, and once five days at a time, deprived of my allowance of food, for no other reason than that of refusing to go to confession." During our long stay at Nazareth, we have never known an instance where the least attempt has been made by the Sisters to proselyte those entertaining religious principles at variance with their own, nor a punishment inflicted to induce them to change their religion.

As to the heinous penance spoken of by Mary E. B. Miller, namely, confinement in a room and deprivation of food, we unhesitatingly deny that any such punishment was inflicted on her or any one else. We remember on one occasion that she voluntarily absented herself from the table, for three or four days, refusing to eat, through ill temper in consequence of not being pleased with the seat assigned to her, although she had requested a change of place. At length she returned, and made a kind of apology for her misdeed, by saying that the reason she had done so, was that she had once done it with her uncle because he told her she was eating too much. The remark of the presiding Sister was, that "you have punished yourself far more than I could have done."

To our certain knowledge she was never subjected to anything more severe than that usually imposed on idlers, viz.: to prepare and recite the neglected lesson; and of course she did so in a room apart from that in which the young ladies were amusing themselves.

A Sister is generally in the room (which is the study hall or a class room) with those who are, as we say, punished; though sometimes when called away to attend to something, she does lock the door. This, all understand to be done to prevent interruption from others; so much so that we often request a Sister when we wish to be uninterrupted in a room to lock the door as we would not like to refuse opening it for our companions.

From the time she entered school all the efforts of her teachers to inspire her with the love of study, and to obtain from her such deportment as is becoming in a pupil proved abortive. Her conduct often elicited from the girls the remark, that the Sisters ought to send her from school; but they, with their wonted Christian forbearance, were unwilling to send her out into the world without proper protection, though they would gladly have been relieved of their onerous responsibility. On one occasion when chided for not preparing her Arithmetic, she vented her wrath by throwing the book at the Sister's head;—so you see the "poor unprotected girl" was not so unprotected after all, since the mighty bump of combativeness was so fully developed. Other instances might be mentioned illustrative of her pugilistic disposition; but we think even this will suffice to show that this "poor unprotected girl" was sufficiently endowed by nature for self defence.

Her inventive genius was well known while at Nazareth, and her knowledge of persons who never existed was proverbial even among the smaller girls. Hence, we are not astonished at the glaring tissue of falsehoods which she has sent forth to the world. The circumstance of her being locked up the day she left Nazareth is an entire fabrication; for she was certainly with the young ladies who took a long walk that afternoon, and was with them throughout the whole day.

We cannot but deeply regret that one who has ever been an inmate of Nazareth, should show herself so utterly devoid of truth, and even wanting in the common proprieties of life or female deportment, as she has proved herself by her nocturnal flight from Nazareth and bold avowal of it through a public newspaper, and also that she has placed herself in the power of persons, who evidently make use of her fabrications to work their own ends in a bigoted or political point of view.

We hope, Mr. McCarty, you will not consider it presumptuous in us to offer this hastily written letter for insertion in your paper. We were urged to write it by the unanimous voice of our schoolmates.—We subscribe ourselves, very respectfully yours,

THE PROTESTANT MEMBERS OF THE SENIOR CLASS.

A PROPHECY AND ITS APPLICATION.—"To the angel of the church of Laodicea write—I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I will bring thee out of my mouth."—Apoc. iii., 14, 15, 16.

The *London Times* makes (involuntarily) the following application of the above prophecy:—

"The Church of England has rather a distaste for 'loud' doctrine; her general standard is opposed to it, her basis is a balanced one, mixing opposite truths,

and qualifying what she teaches with 'judicious' protests and disclaimers. She preaches Catholicity with a protest against Rome, Protestantism with a protest against Geneva."

Had an enemy said this, it would have been put down as a monstrous libel upon the church as by "Act of Parliament Established;" coming however from a warm friend and supporter, as is the *Times*, it must be accepted as a striking application of the words of the prophet to the church at Laodicea, which, like its English sister, was neither hot nor cold; but simply lukewarm, and of an emetic character.

The following obituary notice of the late Rev. Mr. Sheridan, which we extract from one of our United States exchanges, will prove interesting to many of the friends of the deceased, who received his education in one of our Canadian Colleges:—

DEATH OF REV. MR. SHERIDAN.—Mr. Editor,—We have to regret the death of a young, talented, and saintly priest, Rev. Stephen Sheridan, formerly of the diocese of New York, who died in St. Augustine, Fla., on Sunday, the 15th of February, 32 years old. This exemplary Clergyman was born in this country from Irish parents, he received his education partly in Canada at the College of St. Hyacinth and partly in the Seminary at New York. He was promoted to the Order of Priesthood, I believe, in the year 1848. He exercised the functions of the holy ministry first at the Cathedral of New York, then in a country mission in the same diocese, until his health compelled him to resort to a milder climate. He came to this city in the month of October, 1850, with the hope to benefit his feeble health, and at the same time to perform all the priestly functions he could. Would to God that he could have improved his health in proportion with his zeal for the functions of the holy ministry! he would have lived long for the glory of God, the sanctification of souls, and the joy of the Church. But it seemed as if he had not come hither for his health; his own sanctification and the salvation of souls seemed to be his only care. His spirit of penance made him remember his body only to chastise it, and God alone could tell how severely he has treated it. The sight of the instruments of penance which he used on his sickly frame is enough to make any one shudder; even those who were the daily witnesses of his continual austerities and mortifications. His prayers were uninterrupted. As long as he could be in the Church there he was. He was almost always at the feet of our blessed Saviour, hidden in the holy Eucharist. His last visit, before going to rest, was invariably the visit of the blessed Sacrament. And whenever he was there it was impossible for him to hide his lively faith, his ardent love, nor could he conceal from every body his regret to leave that holy Sanctuary. Another of his favorite stations was the Altar of the Immaculate Conception of the Blessed Virgin. His admirable love of modesty and purity inspired him with a more than ordinary devotion to the Immaculate Conception of the Blessed Virgin; therefore everything that reminded him of this glorious title of our holy Mother was particularly dear and sacred to him, however trifling. His devotion to the Passion of our Divine Saviour; and his tender feelings of compassion for the souls of Purgatory, did not allow him to pass a day, on which he could move in the church, without making the Way of the Cross. How abundant must be the indulgences which he has drawn out of the treasure of the church for the relief of the souls of Purgatory! Imagine now, if you can, how that angelic piety stood at the altar celebrating the holy sacrifice of the Mass! Certainly he never, for the last six years, omitted celebrating Mass every day, whenever he thought that he could prudently perform this most sacred function; and surely, too, it was not his own prudence he consulted in this case, when he had any doubt. Many times human prudence would have advised him to remain in his bed, and not to expose himself to bleed or drop at the altar before the end of the holy Sacrifice; and it is not a little to be admired, that never an accident of any importance happened to him at the Altar. In many places he would bleed from the lungs, even in the Confessional, but never at the altar. He had put his trust in the Lord. The Lord was his helper. The child of divine Providence was not confounded. And when a few weeks ago, repeated hemorrhages of the lungs prostrated him forever, yet he recovered enough from them to be able to receive several times the Bread of Angels, the token of everlasting life, until the last morning of his life, when he had again the unspeakable happiness to receive it once more with his usual piety.

But, oh! dear reader, I fear I am preventing you for praying for the soul of our dear dead brother. Could I be persuaded that this notice would have such an effect, I would certainly leave it on my desk. Remember that nothing defiled will enter in the kingdom of heaven. Remember that a soul which owes even one farthing to divine justice, shall not enter into heaven until it is paid. Therefore, however just and well founded our hopes may be of our beloved brother being in the enjoyment of eternal happiness, still, alas, we are left in uncertainty. As long, then, as we are thus left, let us not forget him even out of interest for ourselves. It is what may here will do for they know that he will find in his grateful heart ample means to repay their charity. May he rest in peace.

ED. AUBRIE.

Rector of the Cath. Church.

St. Augustine, Fla., Feb., 17, 1857.

THE HUDSON'S BAY COMPANY.—It has been before stated that a committee of the English Parliament, have under consideration the subject of the future disposition of the vast landed possessions of the Hudson's Bay Company in North America. The *Herald* has advices from England, to the effect, that the Company are to be allowed to retain the Territory, on the condition that they shall give up such portions of it as from time to time, may be required for the purpose of colonization.—*Transcript.*

REWARD.—The Governor General by proclamation offers a reward of £100 for the apprehension of Eusebe Parent of the Parish of St. Martin, County Chateauguay, accused of the murder of John Simpson of St. Louis de Gonzague.

THE STEAMER INDIAN.—This fine vessel arrived in the harbor of Montreal on Tuesday about five o'clock. FIRE.—Tuesday night about nine o'clock a fire broke out in the premises occupied by Mr. Thomas Battle, as a cooperage, in St. Peter street. For a short time it blazed away with great fury, and appeared to threaten destruction to the block of building; but through the prompt attendance of the fire brigade, and the right hearty good will with which they manned the engines, the fire was got under in about half an hour. The roof of the building was destroyed. There was a good supply of water.

Boston is said to have 300,000 inhabitants. Her revenue from taxation, as above, is £600,000 a year, or £2 a head.

Montreal is believed to have 70,000 inhabitants. Her revenue from taxation, for the present civic year, is calculated at £73,000, or a little over 15s 3d per head.

THE FABRIQUE STREET ARSON CASE.—The trial of Isaac Lowrie, indicted as accessory before the fact to the felony of setting fire to his own shop in Fabrique Street, on the 14th of December last, was commenced in the Court of Queen's Bench, yesterday. The principal felony is now imputed to a person unknown, and the evidence as yet adduced is substantially that given when Abraham Solomon, who was acquitted, was tried as the principal felon. The cross examination of Meintz, the principal witness had not been concluded when the court adjourned till this morning.—*Quebec Chronicle* 5th ult.

We do not learn (says the *Leader*) that any steps have been taken to fill up the vacancy occasioned by Mr. Cauchon's retirement from the Government. In the meantime it is understood that Mr. Vankoughnet will discharge the Departmental duties which devolved upon the late Crown Lands Commissioner. The resignation in this view of the case does not assume the character of a crisis.

FATAL ACCIDENT ON THE GRAND TRUNK RAILROAD.—The *Toronto Colonist* of Friday says:—"We understand that a freight train, coming up from Montreal on Thursday, ran off the track, a short distance below Oshawa, and the fireman was scalded so badly that he could not recover; and that the engineer had his leg badly bruised. The engine ran up the side of a hill and overturned. The cause of the accident was supposed to be a loose rail. The passenger cars, both to and from Montreal, were detained about two hours, the passengers having to change cars."

A man named Francis Dorland, by means of two small iron spikes, came very near affecting his escape from the Woodstock Jail on Thursday last.—With the spikes and a bit of hoop iron which he had wrenched from his bed, the prisoner had worked from their places in the wall behind the bottom of his bed, sixteen bricks, and had thus made a "hole in the wall" large enough to creep through, the outside bricks only remaining to be removed to complete his place of exit. He would have emerged from his cell upon the roof of the kitchen, which is connected by a wall with the outer wall of the jail yard, the highest part of the roof and the two walls being all of the same height, or nearly so. From the top of the outer wall he might easily have jumped without the least injury. The suspicions of the keeper were aroused by the prisoner's attitude when he entered the cell, and an examination of the wall led to the discovery of the breach.

Birth.
In this city, on Wednesday, the 20th ult., the wife of J. M. Anderson, Esq., of a daughter.

Died.
In this city, on Monday, 3rd instant, Mr. John Driscoll, aged 37 years. Much and deservedly regretted by a large number of friends and acquaintances. May his soul rest in peace.

P R O S P E C T U S
OF A
NEW TRI-WEEKLY MONTREAL NEWSPAPER,
DEVOTED TO
News, Literature, and General Politics.
TO BE CALLED
"THE NEW ERA."
EDITED BY THOMAS D'ARCY MCGEE.

MANY friends of the gentleman who is to be the principal Editor of "The New Era" having strongly encouraged him to enter the field of Journalism, in Canada, it devolves on him briefly to explain on what objects the new Paper is to come before the public.

It is to be called "The New Era," as an indication of the time of its birth. This magnificent Province has evidently arrived at such an era—steam by land and sea; the sub-Atlantic Telegraph; the probable annexation to Canada of a habitable region, larger than France and Austria combined; are facts which must give their own character to the times in which they occur. In the onerous future, which is to see the fulfilment of the present fulfilled or marred, Journalism will play an important part; and we desire to have some share, however small, in the labors and duties it imposes.

Public interests are, commonly, either of a religious or of a political nature, and we shall briefly state our views of both:—

Questions strictly, or mainly, religious—unless forced upon the Press, under political or partisan pretences,—ought, it seems to us, to be carefully avoided by the secular Press. But, as of all Freedom's gifts to man, none is so dear as the free domain of his own conscience, we shall cordially concur with whatever party in the Province can give the best guaranty that the freedom of conscience, which now so happily characterizes Canada, shall be perpetually preserved.

For the *Politics* of "The New Era," we can only say, in general, that we mean to make them such as may best harmonize with the interests of United Canada. Independence of dictation is essential to the credit and usefulness of Journalism, and we shall not hesitate to approve, nor to oppose, particular measures, because of the personality of their authors, whether in or out of office. To be governed by a genuine liberality, and to cultivate the same feeling in the hearts of our readers, will be our chief aim in dealing with every question of the day. By this declaration we desire to be judged hereafter.

Although the salutary custom of the Canadian Press preserves the anonymity of its writers, it may not be unbecoming for us to say that our readers may expect regular, or occasional, contributions from Dr. SHELTON MACKENZIE, now of New York; Mr. EDW. WHITTY, of the London Press, author of "Political Portraits"; Mr. EDWARD HAYES, Editor of the "Irish Ballads," now in Australia; and some other friends and correspondents, whose names are not so much public property as those of the gentlemen just named.

"The New Era" will be printed upon a fine paper, and will contain 28 columns, of which at least ten columns will be reading matter. It will appear on the morning of each Monday, Wednesday, and Friday, and will be conducted solely on the Cash principle. No subscription can be taken for less than six months, and, a month's notice being given of the close of the term, no paper can be sent after the subscription expires.

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