

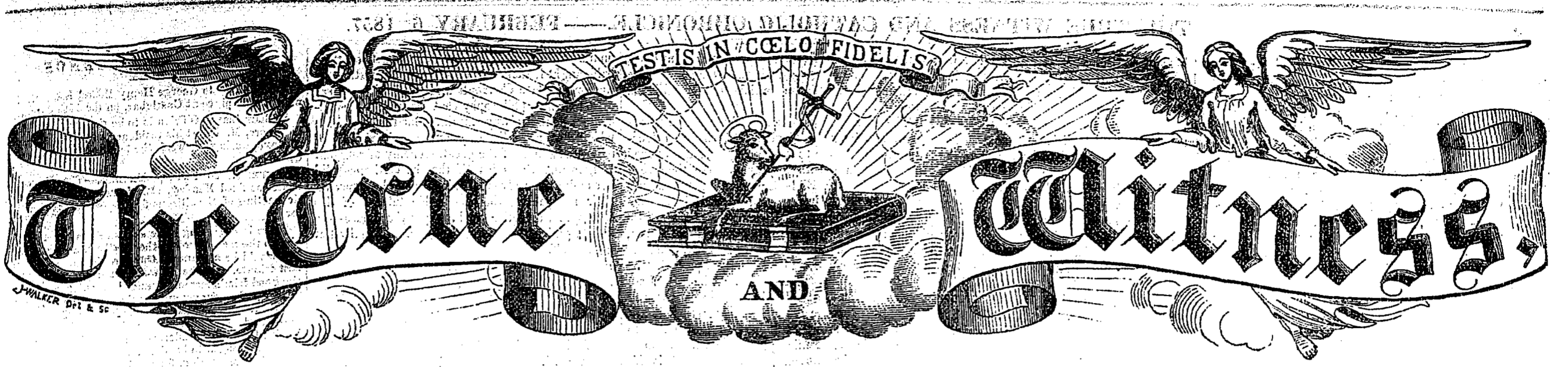
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CATHOLIC CHRONICLE.

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REV. DR. CAHILL, ON THE POLITICAL, SOCIAL, AND RELIGIOUS RESULTS OF THE PAST YEAR.

The Paris Conferences have already introduced a new idea into the State-policy of Europe; and a policy too which surpasses in promptitude and efficiency all former similar State machinery, as much as steam and the telegraph have outstripped all the mechanical contrivances of former times.

One remarkable fact has grown out of these contentions, namely, the pitiable part which England has taken since the first symptom of the quarrel; she has retraced all her former steps towards Austria, seeks her lost friendship, endeavors to conceal her conduct in the Hungarian Revolution, has abandoned the Neapolitan Revolutionists, commends the wisdom of Ferdinand!

into contempt her national character, reduce her to the position of a dependent, second-rate power, and lay the foundation, at no distant period, of a fatal disaster, whenever America on one hand, or Russia on the other, shall have cause to assault her foreign possessions.

An additional valuable fact has also, within the last year, resulted from the European knowledge, and now unceasing publicity of the proselyting schemes of England. The agents of their societies are everywhere scouted as fiends in human form: as revolutionists in politics, and infidels in religion.

If the British Senate continue to sustain this enormity, called, in mockery, "religion," and if the British people, at the end of three hundred years of experiment, find that in place of having a pulpit, a clergy, a creed, and a moral, religious community, they, on the contrary, have retrograded in virtue, have fallen away from any fixed belief, and have become deluged with every species of brutal vice and licentious crime: if they are convinced that the thing called a Church is dumb, and deaf, and powerless, and dead; and if they continue, notwithstanding, to pay this wicked counterfeit of the Gospel the annual sum of eight and a half million pound sterling, it follows that the British Senate and people can worship an admitted lie, canonize a known injustice, transmit to their children's children a Magna Charta of infidelity, being still further saddled with the insane or stupid yearly incumbrance of eight millions and a half of British money.

Dec. 31, 1856. REV. DR. CAHILL, ON THE FOREIGN ENGLISH EMBASSIES. GOOD NEWS FOR IRELAND.

London, with its suburbs, contains a population not far short of three millions of souls: and that portion which may be called the old and new city of London may be fairly set down at the census of two millions of human beings.

dred and sixty millions of souls. In this vast town public libraries are established almost in every parish, galleries filled with works of the fine arts are built at enormous expense for public inspection and for the improvement of the public taste. Printing of every description is executed in London to fabulous perfection; the Times newspaper alone, between subscribers, and readers in hotels, taverns, &c., is calculated to pass through the hands of three millions of persons every day.

The Bishops who preach the doctrines of this Bible have seats in the House of Lords, in episcopal rotation; the rectors who descend on it from their pulpits are the sons, relatives, or friends of the English nobility; and the curates who recommend this Holy Volume, which cures the deaf and the dumb, have noble patrons who, at some period of their old age, will provide for them and their families.

Besides this machinery at home, they begged through the British Empire for subscriptions for the conversion of the Jews in Constantinople; for the Pagans in Bagdad, for Indians under the Rocky Mountains in America, and for the Papists of Austria, Naples, and Italy, Spain and Portugal in Europe; always calling on the audience, in an especial manner, to give their help towards defraying the expenses of the salvation of the Catholics of Carrigaholt, Kells, and Conemara, in Ireland; and more particularly, for the benighted people of Meath street and the Coombe, in Dublin.

Having thus, as it were deluged the people of London and England with some few of the items of the enormous capital laid out on their literary and spiritual improvement; having in a hurried report, glanced at the leading heads of the expenditure of learning and morality and Christianity, "placed to their account," let us now inquire what profits have the capitalists in Parliament, in the Universities, and in the Church, derived from their education, their labours, their

money, and their celestial inspirations. If there ever was a people learned, refined, moral, religious, and Christian, the English ought to be that nation; and if any city on earth should rise in pre-eminent public virtue and social works, London ought to be that city.

Firstly, from Government reports within the last ten years, it appears, "that one-half of the working classes cannot read."

Secondly, Lord John Russell, at a late meeting at a mechanics' institute stated, "that one-third of the population was sunk in social barbarism."

And, fourthly, from statistical reports, only the one-third of the population attended any kind of worship on Sundays. In the city of London, fifty persons are the average audience in each church on Sundays.

murderer, he sees comparatively small guilt in the act, and therefore he is easily detected. He is never at church; amongst his wicked companions murder and poisoning is almost an every day act: he is not shocked with blood: he never hears a sermon: he is off his guard: he is caught in an hour after the act. He will carry the reeking knife in his possession; walk home through crowded streets: keeps his bloody clothes on his person and the plunder in his pocket. Murder is a practice amongst his class: he is obturate in heart, infidel in idea: one glance from the Detective and he is known and arrested.

It would be too hard, perhaps, to charge the entire sun of this National crime to the Law-Church; but decidedly the genius of the Anglican Church, and the official character, and that neglect of its ministry, must ever bring about the melancholy results already stated. Heaven could have never intended to reform mankind, and to purify human nature by the mutilated dead letter of a dumb book: and as its first principle is the rule of every man's private judgment, it will be soon discovered that the one essential law must, by the common standard of the human character, soon change to all the varieties of each man's opinion, ending, perhaps, in total indifference or in obdurate infidelity.

earth, and the undoubted successor of the apostles. The very sight of that Bishop makes the poor man shudder: the laws in the sacred volume from which he sometimes hears or reads, are at such variance with the Bishop's luxury, state, pomp, and palace, that the poor man looks on his office as a legal hypocrisy, an ordained deceit, a libel on God, a job, a lie, and he never will even look at the churches except in anger, and half-muttered curses.

Again, the English aristocracy travelling on the continent of Europe, and seeing Catholic Kings and Queens, and nobility: learning on their tour Catholic doctrine, and observing Catholic morality and Christian piety, they return to England with their notions changed, their prejudices softened, their hearts transformed. When to this altered state of mind, they add the divisions of their own church, the constant shifting of doctrine, the numberless conversions of fellows of college, of members of Parliament, of persons of the first rank of nobility: and when they note the absence of a central authority to decide doctrine, all these items of observation, like converging rays of light, meet in one point of lucid conviction, and have within the last few years given to the Catholic church some of the brightest ornaments of the Protestant church and state.

This last point leads to that subject, which as shall appear in the sequel, will be good and glorious news for Ireland.

This moral condition of England, added to the revolutionary hypocrisy of the Bible Societies abroad, is now the universal topic in all the Catholic European Cabinets. The universal expulsion of these Biblical agents from the Continent has received the willing ratification of not less than six courts; and hence a long-wished-for result has been obtained which will put a final termination to an organised scheme of calumny and dissension such as has never been known heretofore at any period of human society. The late war has developed the crying defects in our naval and military policy: the sailor and the soldier were perfect in courage and in endurance, while the officers, the commissariat, the transport were all deficient; these are at this moment assuming a new form of better arrangement for our future organization.



rate the hearts of the landlords of Ireland, induce them to give good leases and not bad Bibles to their tenants; and make them understand that the Queen will have better subjects in a race of conscientious Catholics, than in a perfidious population of perjured hypocrites. In a letter received from Paris, within the last week by the writer of this article, the news referred to has been communicated: and as the Irish public are already acquainted with the accuracy of his former foreign correspondence, they can judge within some few months whether the present statement will be corroborated by future evidence.

The fear of having the religion of Ireland changed by the money of Bible Societies could have never been anticipated by any man conversant with the history of the Irish people: it was not the religious question which ever caused any uneasiness: no, it was its political results and concomitants. It was the social persecution of the people in the attempt to force their conscience: it was the combination of Protestant householders not to employ Catholic servants: it was the conspiracy between some landlords to exterminate and expel the Catholic tenantry. It was the persecution of the poorhouse, the insolence of the Poor Law Commissioners, the exclusion from office of Catholic worth, and rank, and talent: these were the questions, and not points of doctrine, which rendered the Bible mania in Ireland more terrific than the sword of Mahomet, more devastating, in point of fact, than the fury of Attila. Whatever be the motives of the present Government in the command referred to Ireland will accept this decision with thanks, and she hopes it will be the commencement of a new era of universal, social peace. But we must never lay aside the arms by which we have made England feel the power of the public opinion of modern Europe. It is the constant publication of our wrongs and the loud cry for help against our oppressors which have covered our enemies with shame, and which have eventuated in the present happy news for Ireland. No doubt, the bigots will, during the next Session of Parliament, make a rally against Maynooth: Exeter Hall cannot be silenced in a day: the Shaftesburys, the Spooners, the Drummonds, the Earldays, the Whitesides, cannot be changed into sound sheep in an hour. But the tide has already stood at the high-water-mark: it must soon begin to ebb: the moon under whose influence all the abovenamed bigots live has passed the Irish meridian: and their barques, which at morn have danced on the wave, will soon be seen in spite of their oars, at ere on the dry shore alone. I designedly forbear quoting the well-known poetry in reference to the last idea expressed in this article, because the music of the lines would not, or could not, harmonise with the discordant characters under consideration.

D. W. C.

Jan. 8, 1857.

PROTESTANT PROGRESS.

(From the Limerick Reporter.)

Taking the Times as the gauge and index of the public mind of England, we can perceive that with all the vain glory for which John Bull has ever been proverbially distinguished, the feeling is one of humiliation rather than of pride, of dissatisfaction and of discontent rather than of congratulation and hope—of apprehension and dismay, rather than of encouragement. We are candidly told that the year that has fled did not stand out in bold relief from the years that went before, for any peculiarity of incident other than for the "domestic stains, in the shape of huge defalcations, systematic embezzlements, colossal insolvencies and frightful crimes." We are further told that "banks have burst like bubbles leaving nothing"—that "men, not of the lowest sort, have been poisoning wives, brothers, friends, acquaintances, on all sides." The terrible fact is proclaimed, that "we had many sanguinary and hideous murders;" and that "confidence has been sadly shaken by the knowledge that the prison doors have been opened, and that a population of thieves and ruffians have been let loose, desperate of honest work, flushed with criminal triumph, and ingenious in new forms of plunder and outrage." The Times goes on to say that there have been, in England, "a more than usual number of fearful suicides, and we may add of ordinary disasters." London—the seat and centre of the world's wealth, of the arts and sciences, of the Church Establishment, with its millions and millions of annual revenue—with its multifarious missionary of every imaginable persuasion—with its vast police force—its army—its resources—with its philosophy, its experimentalism, its wonderful press, including the giant of the Fourth Estate—the Times—from which we have quoted, London, we say, with all these extraordinary institutions, and means of moral advancement, is allowed to be the most unsafe portion of the Queen's dominions, for any honest man or woman after night fall. Caffaria, the Bights of Benin, Sierra Leone, the noisome and abhorred spots on the surface of the globe, wrenched by conquest to the Crown, and over which the British flag floats, are to be preferred to the "Great Metropolis" by men who value property and life? And all this in the midst of luxury unexampled, of science without a parallel, of inventions that put precedent to the blush, and of a torrent of Bibles, cant and humbug, which threatens to submerge Exeter Hall and then who frequent its precincts, beneath its disastrous profusion!

What will Parliament do? What can it do to grapple with the evil? We shall not, though we might speculate on the causes of this abnormal state of things in the heart of the most important, of the most powerful, of the richest—of the first City in the world. It is a plain indication at all events, of "the handwriting on the wall" which foreshadows the fate of a proud and puffed-up Empire that has ever enacted the tyrant's part with an unrelenting heartlessness, wherever it could dominate with impunity. In many of its phases the time is not unlike the England of Elizabeth's reign. There were then as now great triumphs by land and by sea—great internal improvements

great literary and scientific men—Raleigh discovered—Spencer and Shakespeare wrote; but never before then was there so alarming an amount of crime—so much suffering on the part of the poor, bereft of the abundance they possessed in the Church, and in its monasteries, whose lands had been partitioned out among the adventurers and followers, of the Reformation in the height of its fury and bloodshed. It was then the law was armed against the Priest as well as against the man who begged for bread, after that bread had been plundered, and then for the first time in her history, England enacted a poor-law, to save, if possible, the frame work of society from utter destruction! In addition to the charges brought against England by the Times it may be remarked, that infidelity also overruns the land. A very remarkable incident, and one that is fully illustrative of the extreme immorality, infamy, and wickedness, that exist in England at the present moment, occurred the other day at Maidstone, during the trial of a German named Redaneiz, for the murder of a girl, Maria Back, whom, it was alleged, he had stabbed to death while walking with her near Folkestone. Thomas Girling, a carpenter and joiner, was called as a witness, and made his appearance in the witness box. This man said, that before he was sworn, he wished to remark that he considered the administration of an oath was merely a civil ceremony; and in reply to a question from the presiding judge, Mr. Baron Bramwell, he stated that he did not believe in a state of future rewards and punishments. He was not bold enough to make this horrible avowal until after the learned judge had assured him that he would not criminate himself by answering the question, which brought out the shameful declaration of his anti-Christian infidelity. Mr. Baron Bramwell then told Girling that he should not be sworn, and ordered him to leave the box. Is it not fearful, in this age of England's greatness and material strength—that one of her tradesmen—aye, even one, but this one is one only out of thousands—should be found to make the hideous declaration that there is no eternity whatever, in fact, denying the immortality of the soul? But whilst England is augmenting in wealth and extending her railways—pushing forward in every direction with Herculean energy—she is decreasing in faith and glorying in an infamy disgusting to man and outrageous to Heaven. Some of her bankers have been plundering innocent depositors; while those same bankers were regular attendants at church, with upturned eye heavenwards—and demure expression of countenance, shrouding deceit.

Let the reader peruse an article given in another column from the Times, which discusses with extraordinary power, vigor and eloquence, the present commercially moral aspect of England. So far as the mere commercial view of the matter goes, the Times is brilliant and true, but it fails to tell the English public, as it ought to do, where the true and only safeguard is to be found against those awful acts perpetrated in Britain, and which startle the rest of the civilised world from its propriety. The Times is the great organ of Anglicanism, and though it sees in child murders by the knife, by poison, by strangulation: though it records every day in its own columns the failure of the State Establishment which, according to the opinions of its founders, was to have enlightened and evangelised the world, it has not yet "screwed its courage to the sticking point," and told its myriad readers that, four hundred years ago, England was not tainted as it is now with those horrible and nameless deeds. But we should recollect! These were the "dark" times. With all their imaginary "darkness," however, it would be better for England, deformed as she is with crime, she had them back again, and that her laboring classes knew the primitive faith and the glorious charity of the age when children were not murdered by their parents for burial fees—when husbands were not in the habit of coming home beastly drunk, and, with deadly blows, sinking the hob-nails of heavy boots into their wives' skulls! It would be much better for people to go to Heaven with faith, than to hell with the speed of telegraphs and railways. What, however, will the Parliament do?

Reverting to the case of Girling, we take it that the refusal of Mr. Baron Bramwell to admit the evidence of an avowed infidel in an English court of justice, now raises the question whether such a class of men shall, in future, be heard as witnesses. Will the other judges sanction the ruling of Mr. Baron Bramwell? We shall see. Meantime, the moral and political aspect of England is fearful to contemplate; and it is impossible to conjecture what Parliament can do. The Times recommends the revival of sanguinary edicts as a panacea! Have all the science—all the inventions of the present age—come to this?

AN EVANGELICAL SOIREE.

(From the Tablet.)

An important meeting of the "Irish Church Missions" Society was held in Rat-lane, Luke-street, on Tuesday, 6th January. The "Irish Church Mission Society," which centres in London and radiates into the back slums of Dublin, is, it seems, a society for the propagation of lies, through the instrumentality of noodles. The ample hall in Rat-lane, in which the president took the tub with all his usual dignity, was profusely decorated on this occasion with what appeared to be green serpents contorted into a variety of convolutions. It seems that these symbols have a twofold meaning—the "green" indicating the proselytes or dupes, and the "serpents" the crafty founders of the "Irish Church Missions." The walls were profusely emblazoned with the honored names of these founders—such as "Whately," "Dallas," "Smyley," and "Saurin." The "Irish Church Missions" is guilty of ingratitude. We regretted to see an omission which reflects no credit on the "Irish Church Missions." The once-honored name of Sir John Paul, who contributed munificently to this movement, was entirely omitted in a hall where that name would have been so appropriate! So much for Souper gratitude! We wonder how they could rejoice as they did while he was suffering.

But so it was. His name was never mentioned, and we vainly perused the walls for the slightest trace of the initials of the Biblical swindler.

The Reverend president—who, though an ardent stickler for the English Church, has a deep-rooted repugnance to English grammar—opened the proceedings with a prayer. He then read from a heretical Bible a portion of St. Paul's Epistle to the Hebrews, and warned his hearers—a most appropriate warning—against "false teachers who are endeavoring to lead us astray, and destroy our faith." He took great pains to instruct the people, and it is really a pity that he is not himself better instructed. The president, however, is not to be despised. He is not well taught, but then he is exceedingly well fed. It was very judicious on the part of the society to place, during the famine years, such a Parson at the head of the movement, who showed in his very person the effects of the Protestant heresy. It was very judicious, and claims praise, not censure. The appearance of this gentleman is a controversial sermon in itself. It seems to say, "renounce Popery, and be fat as I am!" and accordingly, when potatoes were at famine prices, his school, a few years ago, could proudly boast of 120 starvelings, whose convulsions he triumphantly reached through the medium of their stomachs. His pupils have profited by the silent admonition. It appeared perfectly evident from a question or two which during the proceedings he asked the archbishops of his school, who were ranged on his left, that the capacity of their appetites surpasses the cultivation of their intellect. He contrived to show that though they may swallow strabout with voracity, they do not comprehend his teaching with clearness. But, then, it is very possible that he does not understand it himself. The stupidity of his boys called forth the censure of a critic, who exclaimed from the midst of the meeting, in a harsh voice—

"They're doing it bad to-night, Mr. McCarthy; they're only lame pupils."

"Can't you be a crutch to them?" exclaimed the president with great good temper and a vile brogue.

"Oh! you trained them, but you did not train me."

Subsequently to this interruption, the Rev. President of the Rat-lane Soupers proceeded to discuss, with a flippancy which must shock every rightly-constituted mind, the sacred Mystery of the immaculate Conception. He quoted Dr. Milner's "End of Controversy" with great fluency, and labored to disprove the infallibility of the Church by the logical process of taking it for granted that Dr. Milner is infallible.

During this harangue the stupidity of the Parson was most appositely encountered by the ignorance of a shoemaker, who, standing up in the midst of the audience, pelted the president with half-witted arguments. Sure, such a pair! If these two men could be rolled into one—if the Parson had the shoemaker's wit, or the shoemaker the Parson's learning (such as it is)—a clever individual might come into existence. But the shoemaker managed (though it was a difficult feat) to show himself more ignorant than the Parson, while the missionary (at his wit's end) floundered out illogical replies to the sallies of Crispin. The shoemaker without learning was followed by a nailer without lungs, who stood up merely to be knocked down, and to enable Mr. McCarthy to triumph and crow in his tub over this signal defeat of a nailer's theology.

The controversy might be summed up in a couple of words. Mr. McCarthy finds great fault with the theology of Irish Catholics, but Irish Catholics find fault with the moral practices of Protestant Parsons. First, the Irish Parsons fleece—indeed flay—the Irish, and then they hypocritically preach to them about the "good will to man and glad tidings of salvation." The brazen effrontery of these theologues surpasses all understanding, and it is only by contemplating the learned theologian of Rat-lane that one can even believe it. The garotters of London might improve by a visit to Ireland. They, like the Parsons, fleece the unoffending, but then they do not insult them with pious twaddle after taking their cash. They leave this to the Ecclesiastical rapacity of Ireland. If the garotters added the rapacity which robs the poor to the brazen hypocrisy which preaches to them immediately after robbing them, public opinion would no longer be divided as to their punishment; the unanimous voice of the community would condemn the garotters to be hanged—that is to say, if the garotters of London were like the Parsons of Ireland. But they really are not. They certainly plunder the public, but they never insult the horn victims of their roguery with the melancholy drivellings of their fanaticism. The garotters may be villains, but, at least, they are not Pharisees.

To conclude: the most alarming thing about the Reverend theologian of Rat-lane is not his logic, but his corpulence! If the editor of the Evening Mail, who advocates the necessity of the Established Church in Ireland, and denounces agitation against it as a crime, would select a single specimen from the herd, and try to feed that one as the Irish feed thousands, certain we are he would lose in the process all zeal for the Established Church. He would learn how painful it is to fill the capacious maw and cover the brawny back of one of the menagerie; and he would sympathise with those who accomplish that costly task. Let him take home only one specimen and feed him as we feed thousands, and the capacity of the animal's stomach and the proportions of his limbs will convince the Mail-man of the hardship of victualling the vast Episcopalian army of Ireland, and that, as Mungo says, "without no money." Let him try for a week, or even for a day, a moral or physical experiment of this kind, and his present opinions will experience a serious revolution.

Such thoughts as these crowded on our mind as we contemplated the president. Catholics should not argue with these men of weak minds and strong digestions, who do not regard religion in a theological, but in a sumptuary light. They do not want truth, but tithes-ent charge, and to argue with them is absurd. Catholics like Mr. Gosling—a most appropriate name—serve the same purpose in Mr. McCarthy's conventicle that puffers serve in an auction; they enhance the

undue value that ignorant Soupers set on their half-taught leader. To discuss such questions as the Immaculate Conception requires a knowledge of scholastic philosophy that nailers and shoemakers cannot always attain. But the opposition which does not edify may amuse. A pious fool may prove himself the greatest enemy of religion. If ignorant Catholics (if they be Catholics) did not make themselves laughing-stocks by exposing their incapacity, the insufferable dulness of this theological driveller would empty the house—no human patience could endure Mr. McCarthy left to himself.

WHAT ARE "ANGLICAN" BISHOPS FOR?

(From the Weekly Register.)

We last week published a correspondence between "W. K. Sarum" and some forty or more clergymen of the Archdeaconry of Dorset, on the case of Mr. Denison. The forty were aggrieved at his Lordship's two chaplains "attaching their names to a certain public protest against the recent decision of his Grace the Archbishop of Canterbury, in the case of Archdeacon Denison." Not unreasonably supposing that Chaplains had the secret sanction of their superior, their writing to their "Bishop" amounts to a remonstrance upon the subject. So he understood their meaning, and replies—"I must meet your request with the mere expression of my regret that you have allowed yourselves to make it."—These gentlemen seem to have laid themselves open to this sort of snubbing, by the indirect way in which they applied for the opinion of their Bishop, with which we have nothing to do; but they called forth the following curious description of episcopal duties, not very lucidly or grammatically expressed, but which, after one or two readings, will become sufficiently intelligible to our readers:—

"While I desire to repress all such undue license as sets aside in any way the authority of the Church of England as my teacher, I am not jealous of your enjoying that liberty which your Church allows you."

"But perhaps you do not by your address intend thus to encroach upon the relations in which my chaplains stand to me, but only use such a form of request as a means of obtaining from me an expression of my judgment on the conduct and issue of the trial which lately took place at Bath."

"If this be so, I can only say that I shall be quite ready in this and in every case in which any of my brethren are in perplexity and doubt to give them my private advice, and thus help them to quiet their doubts and anxieties; but that, as at present advised, I believe I shall be acting more strictly in accordance with ecclesiastical principles, and so more for the good of my diocese, if I keep the resolution I formed some time since, and still remain silent, and refrain at this moment from making any public declaration about the judgment lately passed in the case of Archdeacon Denison."

This is sufficiently significant. Fairly interpreted, it says—"With regard to this judgment in Mr. Denison's case (which, be it remembered, turns upon the question whether there is more than a figurative Presence of our Lord's Body and Blood, in the Holy Eucharist), your Church allows you the liberty of taking whichever side you choose, and I will not infringe on that liberty by giving my episcopal opinion on one side or the other. If any of you are in personal perplexity upon this or any other subject, I will give you the best private advice I can, and thus help to quiet your consciences; but as to any public or episcopal expression of my judgment, I have resolved to keep entire silence. The question is most vital; one which affects the meaning, import, and efficacy of the most solemn rites of the Church, which you have constantly to administer. But you must expect from me no public decision or support either on "this side or that."

Such is the representation of episcopal duty given by one who, amongst all the Anglican Bishops, may be supposed to place that duty the highest. Surely, then, in these times, it becomes Lord Palmerston's duty to ask what in having Bishops at all with these enormous revenues? Episcopal ordination, even if real and regular, confers no gift of causerie or power of dealing skilfully with cases of conscience. True, every Catholic believes his Bishop to be endowed with the "spirit of counsel" but that is for the government of the Church, which Dr. Hamilton altogether repudiates, and not for the guidance of souls in private. It is quite a new discovery that a Bishop *quoad* Bishop has any special gift of that sort. On the contrary, the history of the Catholic Church sufficiently shows that there have been those who have never risen higher than the priesthood, whose abilities in that respect have never been surpassed. What, then, on Dr. Hamilton's theory, can be the use of having so many highly paid Bishops? Perhaps it will be said that there are still a few Anglicans who retain some antiquated notions about the superiority of episcopal ordination and confirmation; and if we remember right, this was represented in Parliament no long time ago, as forming the principal part of episcopal duty—that is, beyond the more engrossing duty of managing the episcopal estates. But, granting that this constitutes a claim for continuing the "English succession," that might clearly be done at a much cheaper rate. For several years Mr. Marshall inspected all the Catholic schools in Great Britain which took Government grants. The two Archbishops then, if active men, with roving commissions, might easily accomplish all the ordinations and confirmations in the kingdom, and be well paid for their work too, with large space allowed for holidays. And if, in addition to this, the Prime Minister for the time being would take in hand the immediate government of the Church, from which Dr. Hamilton so readily relieves himself, we venture to predict that, to say nothing of the diminution of the income-tax, to be effected by the saving of twenty-five episcopal incomes, there would be more peace in the land, and fewer appeals to the "court of last resort" in matters of doctrine—the Queen in council.

The attention of a beautiful little girl being called to a rose-bush, on whose topmost stem the eldest rose was fading, but below and around which three beautiful crimson buds were just unfolding their charms, she artlessly exclaimed: "See, Willie, these little buds have just awakened to kiss their mother—before she dies."

IRISH INTELLIGENCE.

The Banquet to George Henry Moore, Esq., M. P., was to take place at Castlebar, on the 15th January. William Smyth O'Brien is to be the guest of Geo. H. Moore, M. P., at his residence, Moore Hall, county Mayo, during the week the banquet takes place at Castlebar.

MONUMENT TO FATHER MATHEW.—The Mayor of Cork has fixed Monday, 13th January, for the public meeting of the citizens for the above national object.

There is beginning to be some talk of a testimonial to the memory of Father Mathew, and the subject would be a grand statue for Logan. But the best tribute, says the Nation, that could be paid to the good friar's memory would be a quiet steady effort over the country among those who have remained faithful to the pledge to revive the Temperance movement. We have not another apostle to preach it with the same wonderful propagandist power, but something ought to be done, and especially among the rising generation, for we fear the country is fast relapsing into habits of drunkenness. We are glad to hear of the pledge being given in several districts.—The question is one we would wish to see taken up by the Young Men's Societies.

THE SOCIETY OF OUR-BLESSED LADY OF CHARITY.—This society which has for its object the rescuing of the children of the Catholic poor from the hands of proselytisers, and to afford relief to the aged and destitute, has been in active operation for the past four months in the parish of St. Andrew. Its members consist of thirty-three operatives, who devote all the time they can spare from their daily avocations to educating the poor-children of the parish; soliciting contributions, and in visiting the aged and infirm.—On first opening their school in Townsend street, there were no less than three hundred Catholic children in the proselytising school in the same street, but now, through the instrumentality of the society, that number is reduced to twenty. Thursday being New Year's Day eighty-nine of the children attending the school of the society were supplied with a substantial dinner of beef, plum-pudding, vegetables, &c. Nothing could be more orderly and correct than the conduct of the children during dinner, and several Clergymen of the parish who were present took the greatest interest in these little ones, who, we understand, were all at one time daily attendants at the proselytising schools. After dinner the children were conducted to the oratory attached to the schools, when the Rev. Mr. Cuffe gave out the Rosary, in which the members of the society and the children joined. After prayers the Rev. gentleman delivered an appropriate exhortation, at the conclusion of which the interesting proceedings terminated.—*Tablet*.

The movement against the war ninpence is now fairly in operation at this side of the Channel. The most important of the provincial demonstrations came off on Wednesday in the city of Cork, in which occasion a large and influential body of citizens met in the Court-house for the purpose of protesting against the continuance of the tax in its present shape. The Mayor presided, and the resolutions were proposed and supported by Mr. Pagan, M. P., Mr. J. F. Maguire, M. P., Colonel Bemis, &c.—The utmost unanimity prevailed. Meetings have also been held at Belfast and other places this week.—*Nation*.

DISTRESS IN INISKEEN.—The following is an extract from a letter addressed by the Most Rev. Dr. MacNally to the Rev. Mr. Heggan, in reference to the poor of Iniskeen, enclosing £5.—"It has, indeed, been most afflicting to me to hear of the destitution to which so many of the poor people of the parish of Iniskeen have been reduced by the desolating effects of the terrible thunder and hailstorms which passed over that district in the month of August last, and by which, from the destruction of their growing crops, so many persons have been deprived of the means of subsistence. In addition to what I have heard from you on the subject, a gentleman from Dundalk, who was here a day or two ago, and who, having passed through that district immediately before and immediately after the storm, was an eye-witness of its ravages, gave me a vivid description of the desolation which it produced. The sufferings and privations of these poor people and their families, thus deprived of the means of support, must, during this dreary winter, be exceedingly great; and unless charitable and benevolent persons send them assistance, their prospects for the future must be most gloomy, as they will be utterly unable to provide seed and other requisites for putting in the crops in the ensuing spring. Their claims to public support are greatly enhanced by the noble stand which they recently made against the insane attempts resorted to to pervert their children and rob them of their children."

CO. MAYO.—TENANT RIGHT MEETING IN KILMOY.—On Thursday, first January, a large and influential meeting was held at the new Church of Kilmoye to further the cause of the tenant farmers. The indefatigable and patriotic Parish Priest, Archdeacon Coghlan, took the Chair amid enthusiastic applause. In the course of an able speech he pointed out the strong necessity that existed in his own parish for some security for the tenant's industry. Almost within his view, and in the parish of Kilmoleague, there were 30,000 acres of reclaimable land—land more easily reclaimed than the American woods—a desert that the people, if permitted, would turn into a teeming paradise. If the landlords studied their own interests, they could double their rentals, and, at the same time, create a flourishing and happy tenantry. It was usual to say that Ireland wanted English capital to develop her resources; but all such talk was idle—there was untold capital in the people's labor (hear, hear). He (Archdeacon Coghlan) begged to introduce his friend, Mr. Reilly who gave him such active aid in collecting funds for their church, and who would place his views on the vital subject of Tenant Right before them (hear, hear). Mr. Reilly, who, on coming forward, was received with loud cheers, made a long and eloquent speech, into which he introduced some humorous and telling anecdotes. Doctor O'Connor, P.P., Lough-glynn, said they were not there that day to assist in giving a tone to the country and to cheer their honest and independent representatives by showing that they were alive to the importance of the question—that it was their particular duty to press forward in their places in parliament. Nothing so heartened an honest and enlightened man, such as their representative, George H. Moore, so much as apathy on the part of those he was struggling for (cheers). The large meeting before him proved how deeply interested the people of Mayo were in the question of Tenant Right, the settling of which would decide whether the people were to live in the land of their birth serfs or freemen (cheers). There were inducements in the neighborhood of interest and amusement that day to draw the people away from the meeting, but superior to all temptation, they testified, by their presence in such numbers, that those who counted upon the temporary prosperity of the farmer in causing them to forget their duties to their country, know not their staunch fidelity nor patriotic perseverance (hear and cheer). After some further remarks the vast assembly separated, giving hearty cheers for G. H. Moore.

An influential meeting has been held in Dublin to adopt means to procure funds to be applied to the purchase of an annuity of at least £100 a year for the benefit of Mrs. Little, the mother of the murdered gentleman, for her life, with remainder to her daughter in the event of surviving her mother.

The remains of the late Mrs. Kilgariff, who had been missing from Tuam for some time, were discovered on Monday morning in the river, between the bridge and iron grating in the Bishop's demesne.—*Galway Vindicator*.



REPRESENTATION OF CLARE.—It is stated in one of the morning papers that Mr. Cornelius O'Brien means to retire from the representation of the county of Clare, and that the present Attorney-General, the member for Ennis, will be called upon to stand as a candidate.

A memorial has been forwarded to the Lord-Lieutenant praying his Excellency to appoint Archdeacon Kyle to the bishopric of Cork vacant by the death of Dr. Wilson. The Archdeacon is the son of Bishop Kyle, Dr. Wilson's predecessor in the see; and formerly Provost of Trinity College, Dublin. A Catholic local journal thus sketches the son's qualifications for the episcopal bench:—"A scholar in attainments and cultivation; and a gentleman in manner, Archdeacon Kyle is likewise remarkable for his kindness and charity to the poor, and his liberality to those of another faith and church. There is no one of those of an educational or industrial local movement, or to promote a knowledge or art, and a character; or to promote an enjoyment, which has not a taste for intellectual culture, and the aid and co-operation of the archdeacon; and in all undertakings of the kind he is about the best working member, active, business-like, and practical. But still he might be all that we could imagine a Protestant clergyman, a gentleman, scholar, and an active and benevolent citizen ought to be; but did he lack one merit we should be the last to express an anxiety for his elevation to a position of high authority and great influence. If we believe that, instead of being a fair, tolerant, and liberally-disposed man, he was a bigot, one who, when invested with authority and power, would either himself inflame or suffer others to inflame those evil passions which it is good for our country should be kept down with a resolute hand, we should deplore his success. But the conduct of Archdeacon Kyle has been irreproachable in this most vital respect. If he be a bigot, all we can say is that he has been most successful in disguising the fact from the world, for we have never heard or known of any one making such a charge against him; quite the contrary. The archdeacon knows, as well as any man in the community, how much of real good may be done by the aid of people of different modes of thinking in politics and religion—how many useful objects can be accomplished by the union of men tolerant to each other's views—how much the progress of industry, as well as of all those movements tending to adorn and elevate a people, depends upon a co-operation which, while earnest and generous, is in no way servile or falsely complying."

MR. O'NEILL DAUNT ON THE IRISH ESTABLISHMENT.—"You say that, great as are the revenues of the Irish Establishment, it is a thorough fallacy to suppose that it is pecuniarily a burden upon the Roman Catholic population. To this I reply, in the first place, that the diversion of Church property from the Catholic to the Protestant Church in the sixteenth century, threw upon the Irish Catholics that day of their own pockets, the Catholic Church, which had previously been supported by the State. Thus the present Irish (or more accurately speaking, anti-Irish) Establishment, is a pecuniary load on the Catholics to the full extent of their contributions to their own Church and clergy. I answer, in the second place, that the whole body of Irish Catholics had and have that species of right to the Church property of the kingdom, which any community has to a trust estate instituted for its benefit by competent granters. Of this they are defrauded by the present system. We propose that restitution shall be made to them in such a mode as the altered circumstances of the times render possible and expedient. It surely does not follow, that because it is neither desirable nor possible to make that restitution in the shape of a direct re-endowment of the Catholic Church, therefore no restitution to the people of Ireland should be made at all. You express an opinion that the occupying Catholic tenant are not substantially, burthened with the rent-charge, because the landlord now obtains it as rent, with which it is incorporated. Every one, I believe, admits that, prior to the enactment of the present law, the Catholic occupier was directly burthened. What has the present law done? Just this—it has substituted the landlord for the title-proctor, as collector for the person from the tenant. The landlord cannot pay it to the person unless he first extracts it, no matter by what name, from the tenant. There is a change of name, a change of the collector, and a shifting of the legal liability. Substantially, the grievance is the same as ever, although undoubtedly it is modified in a few of its most revolting details."

A SECTARIAN INSTITUTION.—The sectarian committee of the Ulster Deaf and Dumb Institution made the absurd mistake of inviting the Marquis of Londonderry to preside at their last annual meeting; a sad mistake for the committee are bigots, and the noble lord is a man of enlightenment and liberality. On the books of this institution—founded for the education of the Deaf and Dumb—is a rule that all who enter inside its doors must be thenceforth brought up in Protestantism. This sectarian rule, the noble Marquis condemned in terms unmistakable; and he was the more warranted in doing so, because the institution was established on non-sectarian principles, and because this bigoted rule has driven from it some of its best and most honorable supporters. But, we dare say, his lordship will never again be asked back to assume the same position.—*Ulsterman*.

LORD CARLISLE AND THE CORK CONSERVATIVES.—The advice tendered by the Cork Protestant Association with respect to the selection of a successor to the late Dr. Wilson has elicited the following Viceregal reply:—

"Viceregal-lodge, Jan. 8.  
"Sir,—I am directed by the Lord-Lieutenant to acknowledge the receipt of your letter of yesterday, and the memorial which you have transmitted to him. His Excellency is fully aware of the solemn responsibility which devolves upon him upon the occasion of the lamented vacancy in the diocese of Cork.—I am, Sir, your very obedient servant,  
"FRD. HOWLAND.  
"Mr. R. B. Tooker, the Mardyke, Cork."

HOW IRELAND WAS DEALT WITH 200 YEARS AGO.—It may not be generally known that the revenues arising from the taxation of Ireland were regularly let out, and framed by Englishmen as late as the reign of King Charles II. We have lately seen a parliamentary report, or blue book, printed in Dublin at his Majesty's Printing House, and bearing the date of 1676, which is styled on the title-page an "Indenture containing a grant of all his Majesty's revenue of Ireland (new and extraordinary aids by future acts of Parliament only excepted) to Sir James Shaen, and others, for seven years, to commence the 25th day of December, 1676, yielding and paying to his Majesty the sum of twenty thousand pounds sterling the last day of every calendar month." At this rate the whole amount of Irish revenue to the King's Exchequer was £240,000 a year—a large sum enough to be levied on our unfortunate island for the support of Charles's wars, and his mistresses and their bastard families.—*Tablet*.

The Northern Whig, the leading commercial authority in the north, publishes a lengthened retrospect of the year 1856, in the course of which there is the following flourishing account of the state of the Belfast banks:—"Amid all the disquietude created by the Sadler's frauds, during the year, against joint-stock banks, our own neighborhood has stood forth unshaken in its confidence, the prudent and judicious management of our local banks having secured the confidence of the public. The extravagant rate of money has gathered in a rich harvest for all their shareholders, the division of profits, in one instance, being equal to 20 per cent. per annum. Although this fact speaks convincingly of prudent management, it also indicates too surely that there is not sufficient banking accommodation to meet the requirements of this large town."

On New Year's morning a fine young woman, named Catherine Mahony, a daughter of a small farmer residing at Peasfield, near Ballysimon, within two miles of this city, went to a mill pond to draw a kettle of water, when, unfortunately, she lost her balance and fell into the pond, and there being no assistance at hand was drowned. The body was found in about an hour after when her friends went in search of her. The police measured the depth of the water, and found it to be only three feet. An inquest was held, and a verdict of accidental death returned.—*Limerick Chronicle*.

On Saturday Thomas O'Meara, coroner, held an inquest on the body of Thomas Fogarty, of Kyle, near this town. It would seem that he took a sudden weakness at his own house on the 28th inst., fell into the fire, and was severely burned, from the effects of which he died on the 30th ult. None of his friends were convenient at the time of this lamentable occurrence.—*Newspaper Guardian*.

ACTION FOR SLANDER BY A DUBLIN MAGISTRATE AGAINST AN IRISH PEER.—A Dublin police magistrate has, it is stated, commenced proceedings in an action for slander against an Irish peer, under somewhat peculiar circumstances. It appears that the nobleman in question was plaintiff in some petty case of complaint against a tradesman, and, being dissatisfied with the adjudication of the magistrate, addressed a strong remonstrance or memorial on the subject to the Lords Justices during the absence of the Lord Lieutenant, attributing corrupt motives to the magistrate, to whom this statement was transmitted by Mr. Horsman, the Chief Secretary, for the purpose of obtaining an explanation. What reply the magistrate may have deemed it right to forward to the Lords Justices does not appear, but it is understood that he has placed the matter as between himself and the peer in the hands of his solicitor.—*Daily News Cor.*

PAUPER DEPORTATION.—Another instance of the injustice and cruelty of the administration of the English and Scotch poor-law has come under our observation this week. We are informed that an officer arrived in Derry from Edinburgh, bringing with him two men, three women, and two children, portions of five families. One of the women, with her two children, left this city twenty-three years ago, and resided that time in Glasgow, with the exception of a few months in Edinburgh, from which place she was deported to Derry; the others belonged to Fermanagh, Armagh, &c. One proceeding homewards; the remainder were admitted by the relieving officer, Mr. Kloppl, to the union workhouse, and become a burden on the already over-taxed rate-payers of this city and locality.—*Derry Sentinel*.

The *Guardian* newspaper, published at Wexford, has been amalgamated with the *Wexford People*. The latter paper, in announcing the fact, says, "It has long been a matter of just complaint that the popular party in the county of Wexford were distracted by the claims upon them of two local newspapers, advocating the same principles—that the press, which should have had a compact and numerous body of supporters, was split into sections, and that a rivalry was carried on injurious alike to the parties immediately concerned, and to the cause of which both were the exponents and defenders. This complaint is now at an end."

A family near Clifden, Galway, partook of some cured mackerel that had not been salted until they were putrid and unfit for human food. Of five who ate them, four, viz., the father and mother and two children died in consequence, and another member of the family is still very ill from the effects. The jury returned a verdict of "Died by the visitation of God, after eating some mackerel not sufficiently cured."

WHAT HONEST IRISHMEN ARE, AND WHAT THEY DO.—Wherever honest Irishmen live, we behold in them their chivalrous virtues, men of solid sense, patriots of the highest caste, soldiers of the sternest mould, who, to-morrow, if necessary, with lions, hearts, would welcome and execute wars, storms, and battle thunders, and in the full pride of Ierna's prestine chivalry, eagerly mount the gory whirlwind, and ride them above the vanquished foe, through vales of fire above the devil and his imps into the ensanguined harbor of victory and glory.—*Beggs' Military Resources*.

THE BROADSTONS TRAGEDY.—Now that the chase after the assassin seems to have been wholly abandoned, notwithstanding the semi-authorized announcement that the police could at this moment lay hands upon the guilty person, the *Evening Mail* suggests that the time has come for an investigation into the conduct of the authorities, and puts a few questions by way of setting it a-going:—"What do the police mean by intimating, through the columns of *Sawyers' Newsletter*, in no equivocal terms, that they would have acted upon strong suspicions which they entertain were it not that the person suspected was protected by influential friends? That intimation plainly points to a small circle of respectable men, as including within it the murderer and accessories after the fact. Is it possible that it can be suffered to remain unanswered? We would further desire to know, in full, what have the police learnt as to the state of the accounts of the railway company in so far as the murdered man was concerned, either personally or by official connexion with other officers or servants? Is it certainly known how much or whether any money was taken from Mr. Little's office on the night of the murder? Were the notes which the murderer did not take marked in any manner that rendered him fearful lest they should be the means of suspicion being directed towards him? Was that a true statement which was made in the *Press* newspaper to the effect that a design had been formed to drain certain tanks, and that a bag of silver was found dripping wet very shortly afterwards concealed upon the premises of the company in the immediate neighborhood of those tanks? If that statement were true, by whom was the design alluded to formed, and to whom was it known? We humbly submit that all these questions and some others ought to be solved for the public information, not by anonymous articles in the newspapers, nor even by formal police reports, but by such open investigation as they manifestly suggest to every candid mind to be necessary for the protection of innocent men, and the quieting of the public mind. The subject cannot be suffered to drop now."

GREAT BRITAIN.  
ORDINATION OF A PRIEST.—On Thursday last, January 15th, the Right Rev. Bishop Murdoch, V.A.W.S., held an ordination at St. Mungo's Church, in which the Rev. Robert Belaney, M.A., Cambridge, and late Protestant Rector of Aylesbury, Sussex, was raised to the holy order of Priesthood. Since his conversion to the Catholic Faith, Mr. Belaney has studied theology at Rome, and found for some time a retreat in the holy seclusion of the Carmes, Paris. Subsequently, the reverend gentleman was a resident amongst the Rev. Fathers of the Institute of Charity at Rugby, who, we understand, parted with him not without extreme regret, in order that he might fulfil his vocation to exercise the sacred ministry in the country of his birth—Scotland. During the last few months, Mr. Belaney has been an inmate of the College of St. Mary, Blair, Aberdeen.—*Northern Times*.

Lord Napier has been appointed British Minister at Washington.

Mr. Brotherton, M.P., whilst riding in an omnibus from his residence at Pendleton to Manchester, on Wednesday, was seized with apoplexy and died immediately.

Mr. Martin Sutcliffe, the owner of the £3,000 found by Elizabeth Bray in Little Horton lane on Thursday night last, rewarded the honest girl with the magnificent sum of ten shillings.—*Leeds Mercury*.

FATAL OCCURRENCE AT EDINBURGH.—On New Year's morning a lad named Waterston, of respectable circumstances, and employed as a shopman, was apprehended for stabbing four Irish laborers, one of whom, being wounded in the heart, immediately expired.

LONDON.—By the statement of the English papers, it appears that London is, without contradiction, the most unsafe place within the confines of civilisation in which any honest man could venture his life or property. It is, in fact, a den of thieves, who walk about in day-light, ticketed and known to the police, but not deterred by their presence from pursuing their most nefarious designs, whether of covert larceny and fraud, or of outrageous violence. A simple countryman cannot go into a public-house for refreshment without incurring the risk of being instantly beset and hustled by a set of sharpers, who either cheat him of his money or snatch it by force out of his hand, and make away with it, the owner of the house and his servants invariably conniving at the villainy. It is dangerous to walk after night-fall in any of the squares or less frequented thoroughfares, lest a brawny ruffian suddenly grasped you by the throat, and having in an instant deprived you of the power of crying out or of resistance, rifle your pockets, and leave you half dead upon the pavement. If you saunter in any of the parks there is a snake in the grass. Beware of passing near a tree or a thicket. Do not stop for a moment to rest on one of the benches, nor look at the waterfowl on the ponds. They are one and all decoy-ducks, in the interest of prowling assassins, who are everywhere watching to place themselves beside you, and after a word or two of filthy slang, extort your last penny by threats which carry terror to the most stainless conscience. If you ride in an omnibus convey all your moveable property into one pocket, and set a resolute fist to stand sentry over that, charging it to be vigilant alike against the rude jostlings of your male companions, and the rustling contact of the softer sex. So long ago as when the democratic Waitman was lord mayor, we recollect his consoling address to a Norfolk grazier who had been victimised: "Have you lived so long in this world without learning to look upon every man you do not know in London streets as a thief and a robber?" The town has not mended its morality in the quarter of a century which has elapsed since then; but, on the contrary, vice is more expert, and ruffianism, under the indulgent protection of the laws and of those who administer them, tenfold more audacious and reckless. Centralisation, which draws all the wealth of the kingdom there, sucks along with it, as to a huge whirlpool, the scum and refuse of society. It is the needy rascal's general home, and the order is becoming so numerous and so strong, under recent administrative reforms, that a few years more of the same system, unrestrained by vigorous measures both legislative and executive, would render it utterly unfit for the habitation of any other class of men.—*Evening Mail*.

THE INCREASE OF CAPITAL OFFENCES.—It is hardly possible as yet to arrive at any accurate conclusions with regard to that increase of crime which almost daily experience shows to have taken place within the last few months. 1856 will, we fear, be found to have a melancholy pre-eminence in reference to offences of personal violence. Apart from the official returns, for which we must wait, we find that in the single item of murder, excluding all injuries inflicted short of fatal results, the cases in various parts of the country so prominent as to have obtained special notice in London journals, are at least sixty in number. A list before us gives 18 adult males, 14 females, and 26 children; but this must be far from the sad reality.

Somersetshire juries are proverbial for wisdom. Recently a man was tried for burglary; he had been caught in the fact and a conviction was naturally expected. The prisoner's counsel protested that he believed the man to be innocent, and notwithstanding the judge's clear summing up, the jury returned a verdict of acquittal. The foreman was afterwards asked the reason for the verdict. "Well," said he, "we be most on us P—men, and though the Lunnon judge said he thought the prisoner was guilty, our Recorder (who was the prisoner's counsel) said he wasn't; and we likes to stick up for our Recorder!"—*Gloucester Journal*.

THE WINCHESTER EXECUTION.—The *Union*, a new Protestant journal, has the following remarks on this case:—"A case of most unjustifiable proselytism has recently occurred at Winchester. The circumstance of three Italians in the city of Winchester, waiting for execution, seems to have been turned to account by putting all possible obstacles in the way of the access of a Priest of their own persuasion, whilst their cells were thrown open to the Chaplain and an Italian Protestant gentleman with a view of unsettling such traces as might yet remain of the faith of their childhood. What form of religion is implied in the term an 'Italian Protestant gentleman,' we do not know; but his efforts were so far successful that one of the three made his confession of faith in the shape of a sufficiently parrot-like and Protestant piece of clap-trap. Of the other two one had not been confirmed; and, on his desiring to receive that Sacrament, Dr. Grant, the Bishop of Southwark, went down and administered it."

In reading Mayhew's new work, "The Great World of London," I find on page 402, the following passage, which may perhaps be worth transferring to the Note-Book. It runs thus:—"Small handbills are industriously circulated among the fanatic frequenters of Exeter Hall, informing one how, in Papal countries, the ratio of criminals to the population is enormously beyond that of Protestant kingdoms. From such documents, however, the returns of Belgium are usually omitted, for these would prove that there is really no truth in the theory sought to be established; since it is shown, by the tables printed by Mr. M'ulloch in his 'Geographical Dictionary,' that whereas the ratio of criminals to the gross population of the country is in Papal Belgium 1.9, and in Romanist France 2.3, to every 10,000 individuals, it is in Protestant England as many as 12.5 to the same definite number of people, and in Sweden as high as 87.7; so that it is plain that mere differences of religious creeds cannot possibly explain the different criminal tendencies among different races of people." On pages 403 and 404, very interesting tables are to be found, showing the comparative criminal cases in this country with those in France and Belgium, and further those of England, Ireland, and Scotland, and several other local statistics of England, &c. &c.—*Corr. of Weekly Regi. ter*.

"HE DIED FOR GLORY"—AND A GRATEFUL COUNTRY.—BORNE LIKE A DOG.—Charles Jackson, of the 33rd, or "Duke's Own," was one out of scarcely a score of those, who, going out to the Crimea at the beginning of the war, lived to receive the clasp and medal, which decorated the sailor's breast, as on "sick" furlough he left Aldershot on the 2nd inst., by the Great Western Railway. He was insensible when the train arrived at Swindon station; he was taken from the carriage and died. An inquest was held on the 3rd, and the jury returned a verdict "found dead," which would have been believed without a coroner. On the 6th he was taken to the churchyard in a *ding cart*; a clergyman who chanced to be at the refreshment-rooms read the service over the shroudless body, and without being taken into the church, this opposite of the "Duke's Own" was huddled to his last resting-place.—*Wills Standard*.

GENEROUS REWARD OF MERIT.—During the past week, handbills have been posted in and about Braintree, announcing the presentation of a 'moke' (donkey) to Henry Organ, by the landlord of the Bird-in-hand Inn, as a reward for the faithful performance of a promise not to swear, or use profane language, for the term of six months. The novel gift was accordingly, on the 24th ult., placed in a cart drawn by six other 'noddies,' and a procession was formed, headed by a pair of horses, and a vehicle decorated with evergreens and colors, and containing a brass band and the hero Organ, and, after parading the principal streets of the town, returned to the Bird-in-hand, where, before separating, they were entertained with an abundant supply of good cheer.—*Chelmsford Chronicle*.

A LIVING SKELETON.—On Sunday, December 14th, there arrived at Rugby Station by a train from Liverpool a human being, in sailor's clothes, so thoroughly reduced in substance as to leave room for doubt whether or not he belonged to the human species, and apparently in a dying state. Perceiving his deplorable condition, the officials had him removed from the train, and called in medical aid. He was afterwards taken to the Graziar's Arms Inn, where, by great care and kindness, he so far rallied as to allow of his removal to the station on the following day, where he excited the commiseration of every beholder. From his statement, it appeared that some fourteen months ago he entered as a sailor on board a ship bound for China, and that soon afterwards he and four others mutinied; in consequence of which he was put in irons by the captain's order, and placed in the hold of the vessel, where he had subsisted for the last nine months upon no other food than one pound of biscuit and a pint of water daily. His emaciation was so thorough and extraordinary that, from the date of his going aboard, he had been reduced in weight from 14 stones 4 lbs. to about 4 stones. We are not sufficiently aware of the extent of his crime to enable us to form an opinion as to whether the punishment was warrantable.—*Leicester Mercury*.

The papers, with regard to the bombardment of Canton, have been published, and, in our opinion, confirm the fears which we last week expressed, that a great crisis has been committed. The Chinese authorities were formally in the wrong, and the destruction of the forts and of any war junks in the river may have been necessary, possibly even the seizure of native ships. But when the irregular arrest of some Chinese subjects, charged with smuggling and piracy, and whose guilt does not seem to be denied, but who were in a vessel which, though really and bona fide Chinese, was protected by a colonial register, is avenged by the bombardment of a city densely thronged by fifteen hundred thousand men, women, and children, who can say that the fault was all on one side? Thus, we fear, may already have begun another Chinese war. But even when war was raging, cities far less densely thronged than Canton with non-combatants were respected. The question—"Why spare Odessa?" was answered in the name of humanity and mercy not of justice and the law of nations. Will not posterity say that humanity speaks to England with a voice to which she cannot turn a deaf ear, when it is humanity towards the straggle—towards those with whom prudence requires us to be enemies (as the ancient philosopher advised) "like them who would soon be friends," because of their own power to avenge themselves, or because, as members of the European family of nations, they are bound up with the strong, if not actually strong themselves. We may soon find ourselves at war at one time with China and Persia, formally right in both cases, but we fear the Chinese war will be in substance unjust, and the Persian unnecessary and impolitic. Our relations with these Eastern nations but too forcibly remind us of the grave and decorous manner in which the Romans held the barbarous tribes of Illyria, Gaul, and Africa responsible for every breach of the law of nations, as laid down by the Latin and Etruscan religion, and proceeded to avenge the breach of it by wholesale extermination of men, and enslaving of women and children. More religious times would have held a crusade against both China and Japan; not justifiable only, but a duty. Both have put themselves out of relations with Christendom by the wicked and detestable persecution of the Christian Faith. England, however, takes no such ground, and could hardly have taken it while she continued to send the Priests of the same religion to the scaffold as freely as either. Still we fear that the assigned cause is as remote from the real cause of the present quarrel as that would have been.—*Weekly Register*.

THE UNION PUBLISHES THE FOLLOWING DOCUMENT FROM THE PEN OF MR. DENISON:—  
Position of the Church of England, as construed by Courts of Law, at the close of the Year of our Lord 1856.  
I. That a benefice, with cure of souls, may legally be held by a priest who denies the doctrine of Holy Baptism.  
Sentence of Court of final Appeal, March, 1850.  
II. That a benefice, with cure of souls, may not legally be held by a priest who affirms the doctrine of Holy Communion.  
(a.) Finding of Cleveland Commission! the Commissioners refusing to hear the defendant, in person, or by counsel, upon the question before the Court.  
January, 1855.  
(b.) Sentence of Diocesan Court at Bath—presided over by the Archbishop of Canterbury, acting, "pro hac vice," as Bishop of Bath and Wells—the Court refusing to allow the defendant to show from Holy Scripture and from antiquity that his interpretation of the Articles "of the Sacraments" is the true.  
October, 1856.  
(c.) Appeal from Sentence of Diocesan Court at Bath refused by Court of Appeal of the Province.  
December, 1856.  
III. That the cross may not legally be set up in the churches; and that, where so set up, it ought to be removed.  
(a.) Sentence of Consistory Court of Diocese of London.  
December, 1855.  
(b.) Sentence of Court of Appeal of the Province.  
December, 1856.  
GEORGE ANTHONY DENISON, Clerk, M.A.,  
Vicar of East Brent, and Archdeacon of Taunton.  
East Brent, Christmas Day, 1856.

The *Guardian* copies the above without comment, but quotes it from the *Record*. The *English Churchman* is excessively wrath with Archdeacon Denison for thus showing the true position of the Church. The *English Churchman* says, "Had Archdeacon Denison been on the eve of joining the Roman schism, and had he wished to celebrate his departure by giving his spiritual mother one of the most deadly blows which he could aim at her he could hardly have done worse than this. And such statements excite and foster discontent among a certain class of Church people; and promote secessions to the Roman Schism." The *English Churchman* says that it is hardly to be hoped that Mr. Denison will refrain voluntarily from "letting off these ecclesiastical squibs and crackers," but think he ought to be required to desist.

UNITED STATES.  
Sixty-eight deaths from scarlet fever were reported in New York last week, being an increase of 18 over the deaths from the same disease the previous week.  
Col. Brooks, the assaulter at Washington of the Hon. Senator Sumner, is no more. Addition to habits of intemperance appears to have been the proximate cause of his death, and his indulgence in those habits was no doubt attributable in part to the conviction that came to be impressed on his mind, of the depth of degradation to which he had sunk himself by his conduct on the memorable occasion that gave him notoriety.  
That education can be, and would be, better, more effectively, and more economically managed by voluntary associations, religious or charitable, than by the political wire-pullers of the State School system, we have steadily maintained. We, who belong to the old Democratic school of politics, deny accordingly that the State has any business to meddle at all with schools and with education. But if there are appropriated to educational purposes funds of which the State alone has control, then we concede that the best method of employing these funds will be that of distributing them, pro capita dispendium, to all voluntary societies or other organisations undertaking the work of education. This is the Amer-

ican end, and we are sure, at the end of the dispute, that the people will take education, as well as a good many other things, out of the hands of government,—and attend to it themselves, in voluntary associations.—*N. Y. Freeman*.

The *Tribune*, making itself the echo of the Committee of the Board of Education, exclaims:—"Nothing in the future will cost this city so much as ignorance." And yet the community is scarcely done ringing with the loud plea of "moral insanity" in behalf of crime for the commission of which no ignorance could be pleaded. And the police and Post-Office officials are at the ends of their wits to defeat precocious skill of juvenile forgers and thieves—who lack nothing of all that kind of knowledge which our Public Schools offer—knowledge of reading, writing, cyphering, &c.—but no teaching of the positive doctrines of any religion. Judge Russell may go on with his wise sentencing, and another Know-Nothing Governor may follow with his foolish or wicked pardonings,—but the one cure for our social evils lies only in the propagation and influence of true religious principles. This is the only knowledge that is going to save the city from the rule of vice.—*New York Freeman's Journal*.

THE RUMOR OF NEGROES TO VOTE.—The Northern Abolitionists as well as Northern Doughfaces show by actions stronger than words what are their real sentiments touching the fitness of the black to be placed on a footing of political equality with the white man. When do the philanthropists of the Garrison, Lucy Stone, and Mrs. Stowe school ever intermingle with the free negroes of the North, no matter how wealthy they may become? When do the pale face hypocrites ever admit them to their tables or to any social intercourse whatever? In this State where every white male citizen has a vote, a colored man must be possessed of real estate to the value of \$250 to entitle him to the suffrage. When the abolitionists and free soilers have had a majority in the Legislature why did they not repeal the invidious distinction? Do they not refute their own arguments against the South? We perceive that a sham movement is now being made to abolish this property qualification, and that Senator Cuyler has laid on the table an amendment of the Constitution to that effect, said amendment to be referred to the Legislature to be chosen at the next general election of Senators, and, pursuant to the first section of article 13th of the Constitution, to be published for three months previous to such election. It is all of course for Bunker, Cuyler and Co., who will know that it cannot be done. But it will be a good Morgan till after the election.

YANKEE MORALITY—DIVORCES IN SALEM, MASSACHUSETTS.—The following divorces have been granted at the late session of the Supreme Court in Salem:—Wm. Small from Irene M. Small, for adultery; Benjamin Fuller from Ellen M. Fuller, for adultery; Abby L. Cadwell from Lewis H. Cadwell, for adultery; Jesse C. Ferrin from Mary Ferrin, for desertion; Susan M. Davis from B. H. Davis, for adultery; Daniel Ryan from Elizabeth Ryan, for adultery. There is not a city in New England which makes greater pretensions to "moral tone" than this same city of Salem. A theatre was started there some twenty-five years ago, but public opinion frowned it down. Circuses cannot easily get licenses there. Amusements of almost any character, are looked upon as very questionable indulgences. Churches are outwardly supported, and an apparent interest taken in the labors of the clergy, yet lawless young men congregate the street corners and utter fearful oaths and obscene language nightly, and to crown it all, a single session of her courts roll up a heap of infamy like the above. Five cases of adultery from the class of society supposed to be as free, at least, from immorality as any other—the middle class.—Abolitionism flourishes in this city of Salem, to a great extent; this place and Boston may be said to be the hot bed of it. If such developments as the above and the late school girl affair at Boston, appear on the surface for the world to gaze upon how much corruption must these Abolition holes have hidden, which the world can't see? New England is fast exposing her real character, one way and another. Is it a wonder that the South questions the sincerity of the Abolitionists of New England, and brands them hypocrites, in the face of such startling pictures of degraded society, as those above alluded to, present? It will not be long ere this "progressive people," whose words the world have heard so much of, will stand in their bloods defamatory, a spectacle of shame.—*N. Y. Day Book*.

BRAVEY OF AN IRISH SERVANT GIRL.—Some of the New York morning papers are in the habit of abusing and ridiculing Irish servant girls. They seldom give them credit for anything good. We (*New York Citizen*) copy the following from the *Herald*, observing, that though Catherine is not mentioned as Irish, the fact is undoubtedly so:—"Extraordinary Heroism on the Part of a Domestic." The particulars of an encounter between a domestic, in the employment of Mr. B. A. Brooky, of No. 21 London Terrace, New York, and a couple of burglars, as it occurred on Saturday evening, were related to us in the following style:—"About eight o'clock, on the evening in question, Catherine—for such is the domestic's name—heard a slight noise in the parlor of her employer. Thinking that there might be some thieves in the house, she proceeded up stairs from the basement below and lighted the gas in the front parlor, when, to her surprise and astonishment, two men bolted out of the room, and made their escape down the hall door steps with a basket of property in their possession. Catherine did not faint on the spot, as some girls would have been apt to do, but quickly pursued the rascals, calling out 'Stop thief!' So quick was the girl in her movements that she succeeded in overtaking the burglar who had the basket in his possession, and with an extraordinary degree of courage, she grappled with him for the recovery of the stolen goods. A desperate fight occurred between the burglar and the woman, resulting in the complete triumph of the latter and the total discomfiture of the former. In the struggle that took place Catherine tore off the over and undercoats of her antagonist, wrested the basket from his arms, and compelled him to seek flight in his shirt sleeves. Hastily gathering up the garments of the burglar and the booty that he was compelled to restore to the owner, Catherine retraced her steps, and entering her employer's house, she fell fainting in the hall. All the fortitude and courage she had mustered in the encounter with the burglar flew back her, and she was again a woman. Fancy the surprise of the inmates of the house on seeing the heroic woman lying prostrate, with a basket of plate in one hand and two coats in the other. They did not for a moment think what a risk she had just encountered, and valiantly she had come off in a hand to hand fight with a desperate burglar."

DECLINE IN INFANT BAPTISM.—The *Biblical Repository and Princeton Review*, for January, has an article on "The neglect of Infant Baptism," which shows that "within fifty years the number of children baptized has diminished from one to every five communicants, to one to every twenty; or in other words, that only one-fourth as many are baptized now in proportion to the total communicants as at the beginning of the half century." The *Presbyterian*, in commenting on the subject, says:—"We confess ourselves astounded at this exhibit, and yet we cannot controvert the statement. The reviewer gives the figures, drawn from the official statistics of the Church. The Episcopians make a better report, having baptized about twice as many in proportion as our branch of the Presbyterian Church. But the New-School Presbyterians and the Congregationalists are much more deficient than we are." In 1847, the Old-school reports showed fifty-two baptisms for each thousand communicants, whilst the New-school showed only nineteen for each thousand, and the Congregationalists only sixteen! These statistics indicate a state of things which call for immediate attention and reform."



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

The True Witness.

MONTREAL, FRIDAY, FEB. 6, 1857.

NEWS OF THE WEEK.

THE latest advices from Europe confirm the previous announcement of a prompt and satisfactory solution of the "Neufchatel Question." The news from China would seem to indicate that the real aggressors in the late disturbances at Canton were the British. The vessel from which the sailors were seized by the Chinese authorities, had no legal right to hoist a British flag, or to claim British privileges at the time of the seizure; as her "British Registry" had expired, and had not been renewed. A strong feeling is growing up in England against the conduct of the British authorities at Canton; who are suspected, and not without reason, of having provoked the rupture for the sake of extorting from the Chinese, additional commercial advantages. At the meeting of Parliament, the whole business will be no doubt thoroughly investigated.

We would remind our readers of the Meeting for Sunday evening next, which will be held in the Bishop's Church at 6.30 p.m., with the view of organising a system for the rebuilding of the Cathedral of this Diocese. This is an undertaking in which all Catholics should take a lively interest.

BAZAAR OF ST. JOSEPH.—A Bazaar, in aid of the St. Joseph Asylum, will be held on the evenings of Monday, Tuesday, Wednesday, and Thursday of next week. We trust that upon this occasion the good Sisters by whom the Asylum is conducted, will be suitably encouraged by the Catholics of Montreal.

We should be sorry to believe the Toronto Mirror capable of willfully misrepresenting an opponent; but we cannot but think that, in his notice of the last number of Brownson's Review, our cotemporary has done the Doctor less than justice. The article in the Mirror to which we allude, is headed "Brownson on the Irish Character," and contains the following remarks:—

"This sombre month of January, with its keen frosts and huge snow drifts, bring no relief for the Celt. He must pass under the yoke of the Boston Philosopher's genius. He must furnish him once more with a living argument on which to rest a panegyric of his Americanized faith. He must form one knot of a penitential cord, and do duty in the castigation of every puny scribbler, from Erasmus Brooks, to the author of 'E. H. Derby to his Son.' Is an example required by which to show the civilizing power of Catholicity? The Catholic Irish is chosen, as that of a people 'the least favorable to the Catholic that can be selected.' Italy, France, Spain, Belgium or Austria, might have been selected by the Reviewer to sustain his position. But these are nations having a natural bent for civilization. The least favorable—the one best calculated to develop the refining power of the Church—the most barbarous member of the sodality of nations—the least likely to prove creditable to the great elevator of human aspiration—the Irish nation is chosen to show the enlightened heretics of dordoland how a vicious stock can be purified by the teachings of the cross! Really we are much obliged to the New Englander for his defence of the Church against the formidable attacks of 'E. H. Derby to his Son.' But as we cannot conceive it possible that this pamphlet is calculated to do serious damage amongst his people, we think he has committed a ten-fold and a crying injustice in seeking to debase our national character, to make it contemptible before those fifteen millions, whom we vain would have view it in a far different light."

We have carefully read the article alluded to in the above extract; and we must confess, that we have been unable to detect therein the slightest design on the part of the Reviewer to speak slightingly of the Irish national character. On the contrary, we can find nothing therein but a very flattering, and well merited compliment to the natural excellencies of the Irish Celt, and his fidelity to the Catholic faith under the most trying, and therefore, the most unfavorable circumstances. That our readers however may have an opportunity of judging for themselves, we will transcribe, for the benefit of those who do not receive the Review, that portion of the Reviewer's article on "E. H. Derby's Letters to his Son," which has provoked the strictures of the Toronto Mirror.

Mr. Derby, who is a Protestant, urges the old Protestant argument against Catholicity, that it is unfavorable to civilisation; that its profession "has been attended by debasement and degradation."

To this the Reviewer replies by a simple denial of Mr. Derby's statement; and cites Ireland as an illustration, not only that Catholicity does not degrade or debase the people who profess it; but that, even under the most unfavorable external circumstances, it preserves them from that degradation and debasement which would otherwise seem to be their inevitable lot. The case of the Irish is chosen as an illustration of this—"as that of a people the least favorable to the Catholic that can be selected"—not because—as the Mirror says—the Irish are naturally "the most barbarous of the sodality of nations"—but because, for three hundred years the Irish Catholic Celt has been exposed to the brutalising tyranny and persecution of Protestant England; because, for three centuries, the systematic efforts of the British Government of Ireland have been directed to the debasement and degradation of the Irish people; and because, in spite of these, the most unfavorable circumstances—because, in spite of long years of persecution without a parallel in history—the Irish people have, by their heroic constancy under trial, and by their noble fidelity to the faith, pre-

served—as the Reviewer says—"one of the finest national characters in the world"—and have "given to the humblest shealing a dignity and moral grandeur and beauty which not one of England's proudest palaces can surpass."—p. 41.

This is the Reviewer's line of argument with Mr. Derby; and herein we may find a ready answer to the objection urged by the Mirror, to the effect that—"Italy, France, Spain, Belgium, or Austria, might have been selected by the Reviewer to sustain his position." They might indeed have been selected; but the selection would not have been judicious for this reason—that, in Italy, France, Spain, Belgium, and Austria, Catholics have never been exposed to the same adverse, to the same degrading and brutalising circumstances, as have been the lot of the Catholics of Ireland for three hundred years—that, if in the first named countries the people are still favorable specimens of the civilising effects of Catholicity, it might be attributed by Mr. Derby to material causes, to the favorable influences of their respective Governments; whilst in Ireland, "the high moral character, the deep sense of religion, the stern virtues, the noble sentiments which"—as Dr. Brownson truly observes—"mark the majority of the Catholic Irish" have been retained "in spite of the efforts made for three hundred years to brutalize them, and to crush the life out of them."—p. 41. Would any other people, if so tried, have come so nobly out of the trial? Would the Irish have been enabled to preserve "the finest national character in the world" but for their fidelity to Catholic truth, and the Grace of God, the reward of that fidelity?

These then are the reasons—and most excellent reasons they are—why the Reviewer did not select, in illustration of his thesis, countries of which the respective Governments were professedly favorable to Catholics; but referred his opponent to Ireland—to cruelly persecuted Ireland—as an extreme test of the power of Catholicity to preserve its faithful professors from "debasement and degradation," even under the most unfavorable circumstances. No people have been so severely tried as have been the Irish Catholics; there is no Protestant people—Celt, or Teuton—but what would have been either exterminated, or utterly debased, under one-half of the cruel treatment to which for long ages the Irish Catholics have been exposed; and therefore no people can be so appropriately cited as an example of the ennobling influences of Catholicity as the persecuted Irish Catholics. This is the drift of the Reviewer's argument, as will be apparent from the following extracts:—

"Mr. Derby asserts that the Catholic system has been attended by debasement and degradation, and that the Reformation has been attended with different results. Is this the fact? We will take a case the most favorable to the Protestant, and the least favorable to the Catholic, that can be selected. We will take Protestant England, and Catholic Ireland."—p. 38.

The Reviewer then proceeds to show why, and in what sense, Protestant England offers a case the "most favorable" to the Protestant:—

"England is the country of all others in which Protestantism has had the fairest scope for its development, and where it has been best able during three hundred years to prove its capabilities."—p. 39.

He then in like manner explains why, and in what sense, he cites Catholic Ireland as a case the "least favorable to the Catholic that can be selected." Because—

"Catholic Ireland is the country of all others where Catholicity has labored under the greatest worldly disadvantages"—[not because the Irish are naturally "a vicious stock" but because—"Catholic Ireland has been governed as a conquered country, and governed too by Protestants. The Government for three hundred years has been Protestant, and till within the last quarter of a century has done all in its power to trammel the Catholic religion, and to debase and degrade the Catholic population. It deprived Catholics of all political power; it robbed them of all their churches, schools, and seminaries, outlawed their religion, hunted down their clergy as wild beasts, and prohibited by heavy penalties all education by Catholics, even the teaching of letters to his child by a Catholic father. It seized all the revenues of the Church, confiscated the estates of Catholic proprietors, even prohibited Catholics from acquiring landed property, or of owning a horse of more than five pounds value. In a word, the Protestant Government aided by a Protestant faction in Ireland, far worse than the Government itself"—(the worst enemies of Catholic Ireland have always been Protestant Irishmen and Irish Orangemen)—"has during three hundred years done all in its power to impoverish, to debase, and brutalise the Catholic population."—p. 39.

This should suffice, in all conscience, to exonerate the Reviewer from the charge of intentionally disparaging the aptitude of the Irish national character for the reception of Catholic civilisation; and is, we trust, a sufficient answer to the strictures of the Toronto Mirror, who, we fear, has either read the article upon which he comments, very carelessly; or has allowed himself to be carried away by the warmth of his nationality, to unjustifiable lengths against the Reviewer. We would therefore appeal to the calm judgment of our respected cotemporary; begging of him to re-peruse the article at which he has taken offence; and if he still adheres to his first opinion, to publish it in its integrity—these portions of it at least which allude to Catholic Ireland—in order that his readers may have an opportunity of judging for themselves how far, in this instance, the "Boston Philosopher" has been unjust towards the Irish Catholic. We have no doubts of the result of a careful study of the article in question.

THE "ANNIVERSARY MEETINGS."

We see no reason why our Protestant fellow-citizens should be grudged by Catholics, their annual exhibitions of impotent malice. It amuses them, and most certainly, it does not hurt us.—On the contrary, as showing how powerless are all their efforts to corrupt the truth, and how weak their arguments against the Church, we should feel almost thankful to the reverend exhibitors for the pains they take to prove themselves humbugs.

The best fun is generally afforded by the Annual Meeting of the French Canadian Missionary Society; and upon the occasion of its "turn out," the Meeting-house is always thronged. But, upon the whole, there is a great similarity betwixt all these Anniversaries. The speakers, the dresses, and, what in the theatrical world is known as, the "properties," are the

same. The same tub is taken by the same persons; and is surrounded on every evening by the same company of demure looking Merry-Andrews. A report, in short, of any one of these evangelic-farces, will stand for a report of all. For this reason then, we will confine ourselves to a few remarks upon the Anniversary of the F. C. M. Society, as the most successful, and certainly the most pretentious, of the different societies which have taken in hand the conversion of the Papists of Canada.

From the Report, as read at the Annual Meeting of this Society, held on Thursday of last week, we gather the following facts:—

At its school at Pointe aux Trembles, there were, in May last, "about eighty" young swaddlers. During the course of the summer and autumn, the number dwindled away to about forty; but with the coming on of the cold weather, it has increased "to seventy-five"—varying inversely as the temperature. This little fact throws much light upon the motives which induce poor French Canadian parents to send their children to a Protestant school.

At Montreal, the Society has a church and congregation, ministered unto by the Rev. Messrs. Wolf and Tanner. This church "numbers thirty members," while the attendance at service is sometimes upwards of fifty. A Mr. Van Buren, a City agent for the Society, "complains of finding the people generally inaccessible."

The finances of the Society are not in a very flourishing condition. Its income for the year has been £2,947 12s 6d, of which £547 17s 1d were received from Great Britain. Its expenditure has been £3,220 9s 9d—leaving a deficiency of £272 17s 8d for the past year; which, added to the deficiency of the year preceding, makes a total debt of £610 4s 11d. "To sum up," concludes the Report, "the Society employs thirty missionaries of both sexes, who have all witnessed faithfully for the Gospel among the French Canadians." The above analysis of the Society's Report suffices to show how powerless have been all its efforts hitherto to corrupt the faith and the morals of our Catholic French Canadian population.

Of its arguments, its logic, and its rhetoric, we have an amusing display in the reports published by the City papers of the proceedings. A Rev. Mr. Jeffers admitted that the "French Canadians are our countrymen, as good by nature as we;" and, by the Grace of God, a good deal better than "we"—if by that monosyllable Mr. Jeffers means the mass of the Anglo-Saxon and Protestant population of Canada, or of North America. Indeed it would be an insult to the F. Canadians to compare them with their Protestant neighbors; though to contrast them with the latter is both lawful and useful. We would recommend Mr. Jeffers, for instance, to contrast the criminal statistics of Lower Canada, with those of the Upper Province, or of Massachusetts.

A Rev. Mr. Clark "protested against" the Catholic system, because it required a promise of celibacy from those whom it admitted to the ranks of its Ministers; and because "Christ said 'Search the Scriptures.'" He was followed by a learned gentleman who appends D.D. to his name, and calls himself the Rev. Mr. Taylor.—"This gentleman earnestly appealed to the French Canadians "to come and make their companion the Bible which Jesus Christ gave to his Apostles, and which they gave to others;" an appeal which we will cheerfully comply with so soon as this learned D.D. shall have informed us what bible, or book, it was that "Christ gave to his Apostles." Then the Rev. Dr. Fraser had his innings. He lamented—that hitherto, he and his friends had done so little in the direction of conciliating "our French Canadian friends and neighbors by the manifestation of a sincere interest in all that concerns their progress;" and of offering "them that word of truth which has made us happy and free"—and that "we had not been able to give to the French Canadians, not merely the principles of individual Christianity, but the principles of collective Christianity."

Mr. Fraser, who seems to be ignorant of the simple truth, that one can not give what one has not, expressed a warm desire to give us poor Papists, "a better church constitution, and a general church life;" as it was because this had been neglected, that converts from Popery "were so apt to go to some sad extreme, to join some fanatical sect"—that in fact, the Popish brands snatched by evangelical hands from the burnings, were so apt to turn out crooked sticks. At the same time, as the speaker admitted that "Protestant organisation" was as yet "defective," we should advise him first to perfect his own "defective" Protestant organisation, before attempting to deprive Catholics of that which they have. Has Mr. Fraser then never read the Scripture? "Thou hypocrite! cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye."

We need not bore our readers further with such trash. How the children sang a hymn—how the Rev. Mr. Mould insisted upon "earnestness in prayer"—how another gentleman insisted upon coming down with the cash—how the Rev. Mr. Fenwick "did not intend to make a speech" but made one—and how the Rev. Mr. Inglis was "greeted most warmly"—are not all these things written in the columns of the Montreal Witness?

The above is a brief but faithful sketch of what takes place at these evangelic entertainments. Hatred of Catholicity is the one bond of union amongst them; cant, and anile twaddle, the staple of their proceedings. If we notice them at all, it is not because of their importance, or because anything said or done thereat requires a serious reply from the Catholic journalist; but simply because it is useful to show from their own admissions, how futile are their labors to overthrow the Church which our Lord has built upon Cephas—the Rock.

The Ball of No. 4 Company of Volunteer Rifles (Captain Devlin), came off on Tuesday evening last at the City Concert Hall. We need scarcely say that it was a brilliant affair.—The refreshments were excellent; and the arrangements gave general satisfaction. Want of space prevents us noticing it at greater length.

REV. J. M. BRUYERE'S SECOND REJOINER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.

Without possessing much of the sterling worth of the female sex, Dr. Ryerson is not altogether free from the failings occasionally attributed to the scullie portion of the daughters of Eve. His Reverence is loquacious, profuse of epithets, sometimes abusive, not unfrequently scurrilous, and incessantly stuning your ears with charges as hundred times refuted. Woman like, the Chief Superintendent is bent upon having the last word. Much as I would wish to gratify the odd notions of my worthy antagonist, I cannot as yet let him have his own way. His last communication to the public, in The Leader of the 16th inst., contains so much that is false, foreign to the subject, unfair, with the usual amount of sophistical Ryersonism pervading the whole, that I feel reluctantly compelled to give his reverence another lecture on candor and honesty. Dr. Ryerson was the first to raise the war whoop, by addressing to the Municipalities his injudicious circular, which has been well characterised by a contemporary, as a "document fraught with the most consummate presumption, and reflecting directly upon the capacity and intelligence of all the Municipalities of this section of the country."

Regardless of the fact that the moneys accruing from the secularised Clergy Reserves, were to become the common stock; alike the property of Protestants and Catholics, Dr. Ryerson attempts to dictate to our intelligent Municipalities in Upper Canada, how they should expend the large sums of money placed under their control. Actuated by feelings of a liberal and christian policy, the municipal corporations think it but just and right, to distribute them among the whole community, without any reference to party, creed or nationality. The Chief Superintendent of Education, in a spirit of narrow-mindedness and hostility to the 1,150,000 Catholics scattered over this Province, seeks to disfranchise them from their share in the Clergy Reserves, by calling upon the Municipalities to apply these resources not to general purposes, as originally intended by the Legislators who passed the Act of the Secularization, but to his Schools and Libraries, to the purchase of books, maps, globes, charts, and other school apparatus from which Catholics can derive no more benefit than the Hottentots of Southern Africa. I may be permitted to repeat, that Catholics have conscientious objections to the Common School system, and to the Public Libraries, composed almost exclusively of Protestant books. Of the validity of our "conscientious objections," of course, no secular tribunal, not even the Chief Superintendent of Education, can take cognizance, without thereby violating the rights of conscience.

Should the proceeds arising from the secularised Reserves, in compliance with Dr. Ryerson's suggestions, be turned exclusively to the account of these drying institutions, Catholics would be deprived of their share of the fund in question. In the name of the whole Catholic body in this Province, and on the part of 1,150,000 human beings, I have raised my feeble voice against the crying injustice perpetrated by the Chief Superintendent of Education. Is it just, I repeat again, is it fair, to apply exclusively to the use of one portion of our community, what was destined for general purposes? Is it fair, is it just, on the part of Dr. Ryerson to urge upon the different Municipalities, the property of expending the common stock arising from the sale of the secularised Clergy Reserves, in enriching Protestant Schools, to the exclusion of Catholic Separate Schools, in getting up Protestant Libraries, composed almost exclusively of books teeming with insulting diatribes against the Catholic community? Such is the question at issue between Dr. Ryerson and myself. Such is the position from which he started in his famous circular to the heads of City, Town, Township and village Municipalities in Upper Canada, on the appropriation of the Clergy Reserve Fund. To this position I hold him fast.

My cunning antagonist, having discovered but too late, that he had taken a wrong step, flies off with the rapidity of lightning, from the subject in question. Instead of vindicating by fair argument, like an honest man, his suggestion to the Municipalities, he finds it more convenient for himself to touch upon every thing, except the question at issue. In his second reply to my rejoinder, the Chief Superintendent of Education speaks in the accents of injured innocence, "of gross personalities which accord so entirely with the taste and feelings of The Leader, as to be regarded by him as a pattern of controversial style." Of course the good Doctor who, so frequently takes great delight in flinging the opprobrious epithets of an infusion of a new foreign element in the face of Catholic Bishops and Priests, and French, German, Irish, and Scotch Catholics of foreign birth, must be absolved of the obnoxious imputation. If we are to give credit to the persecuted Chief Superintendent, even the treatment of common decency, if not gentlemanly courtesy, is withheld from him. Of course the sensitive Doctor need not be so particular about common decency, when he ventures to charge Catholic Bishops and Priests with treating the immortal mind of Roman Catholics just as the American slaveholder does the mortal bodies of his slaves. Instead of sticking to his thesis, my witty opponent finds it more to his taste, to indulge in a few of the ordinary common-place declamations of the meeting house, about "clerical absolutism, under which humanity withers and society retrogrades." In one part of the learned document, we have the usual deceptive cry about "the resurrection of the human mind, from the lethargy and enslavement in which it had been buried during the Dark Ages." Were this the place, I might easily show his weak-minded Reverence that the "Dark Ages" have no existence, except in the dark cranium of the Chief Superintendent of Education and others of his stamp.—For the second, third, and fifth time, my persevering antagonist will try his hand at Bishop De Charbonnel, whom he politely calls an importation from a foreign clime, "manufacturing conscientious convictions of which Catholics knew nothing until the infusion of the new foreign element into this country." In the absence of His Lordship, who is now in Europe, I beg leave to thank Dr. Ryerson for his lectures on good manners. I may be permitted also, en passant, to remark that this frequent repetition of a language worthy of the fish market, betrays a great scarcity of words and of thoughts, and a low tone of education. Spain and Italy will feel, in their turn, the unsparring lash of the Chief Superintendent. Unfortunate Spain, poor benighted Italy, will the light of Ryersonism ever shine upon your mountains and valleys, and dispel the cloud of ignorance hovering over you? It is true, Rome the capital of Italy, with a population of 159,678 souls has only three hundred and eighty-one Free Schools, with about five hundred teachers, and fourteen thousand children attending them; a University, with an average attendance of six hundred and sixty students, besides other Institutions of learning, Seminaries, and Academies for the teaching of the higher branches. It is true, the Papal States, with a population of two and a half millions, contain seven Universities, whilst Prussia, with a population of fourteen millions, has but seven.—But what is all this, let me ask, compared with the blaze of light continually issuing from Dr. Ryerson's Model Schools, in which 1,570 children out of a Protestant population of 29,550 receive an education at a yearly cost of four pounds, ten shillings, and four pence per head? The average attendance in our Catholic Separate Schools, out of a Catholic population of 12,210, last year, was 1286. The total receipts for the support of these schools, during the same year, including City taxes and Legislative grants, amounted to £545. I leave it to the public to judge whether the cause of education would not be more effectually promoted, and public economy better consulted, if each denomination was allowed to have its own Separate Schools. The above is the daily attendance and cost of our matchless Common Schools in Toronto. Even The Leader, who has had

the extreme kindness to open its columns for the insertion of the Doctor's effusions, will occasionally get a rap from the ferule of my frolic opponent, for violating editorial propriety, by joining in Mr. Bruyere's attacks. In reference to this strange demeanor of the Chief Superintendent, I hope I shall not be too well the peevish character of the old Dame sitting at the corner of the domestic hearth, fretting, wrangling, and scolding all those who come in her way, and differ from her views. Why my sensitive antagonist should thus give way to his temper, I am at a loss to understand. I repeat it again; all these mazes and wanderings have nothing to do with the question at issue. Had Dr. Ryerson confined himself within the debated point, his long communication, extending to twenty three foolscap pages, might easily have been reduced to a few lines more characteristic of a sensible man.

If I appeal to an impartial public, I am sure they will sustain me when I assert that I am not bound by any rule of controversy, to follow my slippery antagonist through all his intricacies and meanderings. What is to be done with the Clergy Reserves Fund? Shall they be applied to general purposes, for the benefit of all—or shall they be turned to the private use of one portion of our community? Such is the question which the Chief Superintendent attempted to solve in his famous circular addressed to the Municipalities of Upper Canada, by deciding that they should go all, or at least, in part, to his State Schools and Public Libraries. In vain will the Doctor plead that Catholics may avail themselves of the common boon, by going to his Schools, and drinking at the spring of intellectual knowledge flowing from his Public Libraries. For reasons already assigned, and which will be, if necessary, further submitted to his kind consideration, Catholics can have, and will have, nothing to do with his State Schools and Public Libraries. Unwilling, however, to ruffle the sensitiveness of the good Doctor, I consent to humor him, for a little while, by entering at once, upon the examination of the various charges contained in his last reply to my rejoinder.

The Rev. gentleman begins by uttering a loud shout of triumph at the victory won over his opponent, who, if we are to believe Dr. Ryerson, has not a word to say in support of some two or three grave charges, and alleged grievances. This premature exultation of the good Doctor, will remind many of one of the feathered tribe who sings her song of jubilation before she has laid her egg.

Ist. I asserted in my communication to the conductors of the Press in Canada, that Catholic Separate Schools were precluded from any share in the distribution of the Clergy Reserves Funds. I repeat: the charge and challenge my opponent to show how Catholics could be permitted to partake of the common stock, in presence of the legislation on the subject. I repeat again: the law is in our way.—The Clergy Reserves Secularization Bill which passes over the funds accruing from their sale, to the different Municipalities, is accompanied by a restrictive clause that they shall be applied exclusively to those purposes for which municipal funds are applicable. But, Municipalities, by a former Act of Parliament, are expressly forbidden from employing any portion of funds placed at their disposal, to the use of Separate Schools. Does it not, therefore, follow, as I complained in my first communication, that Catholics are most unjustly cut off from any share in the distribution of the above named resources. What matters it, whether the restrictive clause be contained in the Secularization Bill, as I unintentionally stated, or in a former legislative enactment? Is not the result the same? viz., making the Reserves applicable to Common Protestant Schools only, and precluding Catholic Separate Schools from any share of the same? Therefore, the Municipalities, which are at liberty to apply either the whole or at least, a part, of the Clergy Reserves funds, to Common Schools, cannot devote a farthing to the use of Catholic Separate Schools. Therefore, again, Doctor Ryerson committed a most palpable injustice when he suggested to the Municipalities the application of these funds, exclusively to the use of his fellow Protestants. If I disdained in my rejoinder to notice his Reverence's reply to the grievance, it was not because I admitted its groundlessness, as he says, but because his pitiful sophistry was undeserving of an answer.

2.—I complained, in my first communication, that whilst Common or Protestant Schools, should Dr. Ryerson's suggestion to the Municipalities be acted upon, would be abundantly furnished with maps, charts, globes, &c., &c. Catholic Separate Schools would be deprived of the same advantages. To this, what does Dr. Ryerson say? In his first reply, he simply says that "Separate Schools in Upper Canada, have precisely the same facilities for providing themselves with maps, charts, globes, &c., &c., as the Common Schools." In his second reply, taking advantage of my silence on his fresh quibble and scripple, he repeats that there is the same provision for supplying Separate, as well as Public Schools, with maps and apparatus, and that many Separate Schools had been provided with them by him. Son of Wesley, speak the truth once in your life! Separate Schools have the same facilities for providing themselves with maps, globes, &c., &c., as Common Schools, that is to say, both Catholics and Protestants can purchase school apparatus at the educational department; both Catholics and Protestants have the privilege of leaving their money in the hands of Dr. Ryerson, and getting in return school apparatus. So far, both are placed on a footing of perfect equality. This I grant with the greatest pleasure, and may this concession rejoice the heart of my worthy friend of the Education Office. But, should the suggestions of the Doctor be taken into consideration by the Municipalities, what would be the difference between Catholics and Protestants? There it is, dear Doctor: while Protestants would be able to purchase globes, maps, charts, &c., &c., with the moneys accruing from the Clergy Reserves Fund, Catholics would have to procure the same with moneys taken from their own pockets. The disfranchised class composed of Catholics, would have to draw upon their own individual resources, whilst the more favored class, consisting of Protestants, would have the trouble simply of using the Clergy Reserves Funds: a trifling difference indeed, not worth noticing by Doctor Ryerson. So much for the silence with which I tacitly confess the utter groundlessness of my charge.

3. The next very serious charge is made about the straw; clouds of dust are kicked up, so as to darken the heavens and blind the readers. What are, after all, these scandalous charges to come to? Some few books, not half a dozen, were mentioned by me through an unintentional mistake, as having been excluded from, or inserted in, Dr. Ryerson's Catalogue. On the strength of this pretended false statement, the Chief Superintendent was wroth, and in the height of his virtuous indignation exclaims; "I have to observe that neither the public nor myself are concerned with Mr. Bruyere's intentions, but with his statements."—Good Doctor, keep cool, neither the public nor myself are to be duped by your ridiculous fuss about nothing. To judge of the preposterous importance attached by Dr. Ryerson to the unintentional exclusion or inclusion of some few books, I may be permitted to repeat that out of over 4,000 works mentioned in the Catalogue, not perhaps twenty works come from the pen of sound Catholic authors.

4. With a noble pertinacity, the Chief Superintendent clings to his Index Expurgatorius. Very right, indeed, does he know about the Index Expurgatorius. Had the good Doctor been in the least conversant with the Roman practice in reference to bad books, he would have known, that the Church does not and cannot put in the Index every bad book. Some are condemned in globo, that is to say, without mention of the names; others, on the contrary, are condemned nominatim, with the express mention of the title. All bad books, in general, containing infidel, heretical, or immoral doctrines, are condemned by the



Church, either nominating or in globo. To assert, therefore, that because Hume's and Gibbon's histories are not in the Index Expurgatorius, they ought not to be objected to by me, betrays an ignorance, which was not to be expected from one who has obtained the prestigious title of Doctor. Had he opened his eyes to the light of common sense, he would have understood that the Church is unable to place on the Index, even the hundredth thousandth part of evil books which are daily issuing forth from an infidel press. As well might Dr. Ryerson say, that the obscene and filthy pamphlets which are hourly handed about on railroads cars, and steamboats, should all be placed on the Index. By the same rule it would follow that the Globe must be a very correct vehicle of truth, and contains nothing but what is proper, and fit to be read by a decent female, since this wretched sheet is not in the Index Expurgatorius. I avail myself of this opportunity to inform his reverence that he is mistaken in regard to Hume and Gibbon. One of them is in the Index. That both are in his catalogue, I presume, the Doctor can have no doubt now. Shame on the corruptor of youth, who places in their hands the poison of infidelity and skepticism!

5. In order to enable the public to judge of the character of Rev. Dr. Ryerson's Libraries, I will add that bad as the catalogue is which contains not over twenty Catholic works, these Public Libraries, got up under the superintendence of a Methodist Minister, particularly those out in the country, are still worse. Since the beginning of this controversy, friends of mine in the country, have called at some of these Public Libraries, asking for Catholic books mentioned in the catalogue. Those books were not there. Whether they were not on the shelves of the Libraries, which is more probable, the fact is, they could not be had. As a general rule, there are none but Protestant works in the Libraries of Dr. Ryerson.

In connection with the above statement, I beg leave to add the following remarks. Of the scheme of Public Libraries got up by the Chief Superintendent of Education, we may say what is daily repeated about Common Schools. They do not suit our community; they are not adapted to its instincts and wants. We are living in a community composed of a thousand shades and shapes. Books to the liking and taste of Protestants will not be relished by Catholics, and vice versa, Catholics will not, as a general rule, look into Protestant shelves for mental food. They know from experience that in these productions of Protestant writers, what they hold most sacred is misrepresented and ridiculed. Nor will Protestants, as a general rule, go to Catholic Libraries when they seek for reading matter. Dr. Ryerson should know that Catholics have no more faith in Protestant Libraries, made up of Protestant books, under Protestant agency, than Protestants have in our own Libraries. I repeat again, in the divided state of Christendom, particularly in Upper Canada, Common Libraries for both Protestants and Catholics are an impossibility. There is, therefore, but one alternative. Let every denomination get up their own Libraries, and purchase books adapted to their own choice and taste. Catholics will never ask, for their own private use a cent out of the funds destined for general purposes. They would consider it the greatest injustice to divert to their own exclusive use what the unanimous voice of the nation has declared to be the common stock, the property alike of Protestants and Catholics. Let me ask of the Chief Superintendent of Education to condescend to take from a Catholic Priest lessons of justice and equity. Let him listen to the voice of an obscure member of the Church of Rome, reminding him of the golden rule once imprinted on his mind by the finger of his Creator, but which has been obliterated by religious prejudices and hatred of his fellow Christians. "Do unto others as you would wish to be done by." Such is our rule, such are the principles which should guide and direct every Christian, whose mind is not poisoned by Ryersonian doctrine. I will add, the scheme of Public Libraries, like that of Common Schools, having been weighed in the scale, has been found wanting. The tree has borne its fruit; they have proved most bitter to the taste. I am informed on good authority, that lately in several localities, Protestants, in a spirit of conciliation towards Catholics, their fellow Christians, have already sold out their Public Libraries, judging wisely that these Ryersonian contrivances do not meet the present wants and taste of our community. This has a great source of discord been taken from their midst. It is to be hoped that before long all Upper Canada, animated by similar feelings, will come to the same conclusion, and scatter to the wind the great humbug of Dr. Ryerson, viz: his Public Libraries, and substitute in their place Private Libraries, better adapted to the liking of each denomination.

6. I come to the fourth charge preferred against me by the Chief Superintendent of Education. I am accused by him of having stated "that in the Common School system, Christianity was not recognized—that the schools were Godless and infidel, and that he (Dr. Ryerson) was employing every means in his power to injure and destroy the Roman Catholic Church." Before I answer the charge, I beg to state that the infidel character of Dr. Ryerson's schools, is not the only objection we have to them. We object to them likewise, on the ground that the books used in his Model Schools are not fit to be placed in the hand of a Catholic child, nor of anybody else. Indeed, there is not a single text-book, even on natural sciences, arts, civil polity, political economy, or any branch of natural history and human industry, there is not a single Protestant production of taste, literature and imagination, but contains more or less that is offensive to Catholics. In proof of what I advance, I will make a few extracts from some of the text books taught in Dr. Ryerson's schools. White's Universal History, one, I believe, of his standard works in the Grammar Schools, stands prominent among objectionable text books. Almost every page of his modern history, especially when it relates to Catholic nations or the Catholic Church, exhibits instances of bigotry and scandalous perversion of truth. For instance, under the head "The Church," the student in history will read, "Many circumstances seem to have contributed to the great ecclesiastical revolution which distinguished this century. The introduction of image worship had been strenuously resisted." The above, besides being a falsehood, is a direct insult offered to Catholics as rational beings. Again, in a chapter headed "Luther," "The immediate cause of the Reformation was the gross abuse of indulgences. In 1517, a sale of indulgences was proclaimed as the most effectual means of replenishing his (Leo XII.) treasury. By these, absolution was given for future sins, as well as for past; and they were converted into licenses for violating the most sacred obligations." On the subject of the Council of Trent, the following, among other passages, occurs. "Among the articles decreed by this Council to be implicitly believed, are:—The efficacy of the clergy, confession and absolution, the worship of images and relics; the intercession of saints, the adoration and immaculate Conception of the Virgin Mary." Be hold, reader, how history is taught in Dr. Ryerson's schools. In a book styled "Lectures on Botany," in Lecture 39, under the title "Superstitions with regard to the blossoming of plants," the reader will meet with the following passage: "In the Romish Church, many superstitions exist with regard to certain plants which happen to blossom about the time of some saint's days. In Italy and other countries in the South of Europe, where these superstitions first originated, the dead nettle being in blossom about the time of St. Vincent's day, a martyr who suffered for Christianity under the Emperor Diocletian, in the year 304, the flower is consecrated to him, The Winter Hellebore is usually in blossom about the time of the Conversion of St. Paul, supposed to be in commemoration of that event." Again, "The Crown Imperial blossoms in England about the 8th of March, the day of St. Edward,

King of the West-Saxons; nature thus as was imagined, honoring the day with a royal flower. It was during the middle ages, when the minds of men were influenced by the blindest superstition; that they thus imagined every operation of nature to be emblematical of some thing connected with their religious faith." I omit several other passages, reflecting particularly upon superstitious monks and nuns who were, says the lecturer, the authors of these conceits. Thus when Catholic children will expect to read a lecture on Botany and Flowers, they will be treated to a lecture on superstitious monks and nuns. The text book which contains these extracts is fresh from Dr. Ryerson's libraries. I open another standard work lately from the shelves of the Normal School, it is called: "Recreations in Science and Natural Philosophy." Now, who would expect bigotry and prejudices in Natural Philosophy? Such is, however, the case. In a section of the work, headed "Amusing Problems," the following is found:—"A certain convent consisted of nine cells, one of which, in the middle, was occupied by a blind Abbess, and the rest by her nuns. The good Abbess to assure herself that the nuns did not violate their vows, visited all the cells, and finding three nuns in each, which made nine in every row, retired to rest. Four nuns, however, went out, and the Abbess returning at midnight to count them, still found nine in each row, and therefore retired as before. The four nuns then came back, each with a gallant, and the Abbess, on paying them another visit, having again counted nine persons in each row, entertained no suspicion of what had taken place. But four more men were introduced, and the Abbess again counting nine persons in each row, retired in the full persuasion that no one had either gone out or come in. How was all this possible?" I leave the solution of the above problem to Dr. Ryerson and his pupils. If there is any impropriety in publishing such scandalous trash, let the blame be fastened on the brow of those who thus attempt to pervert the mind and corrupt the hearts of unsuspecting youth. Such are the Christian principles and feelings, in the highest and largest sense, which according to Dr. Ryerson, pervade the text books used in his schools.

I return now to the charge preferred against me by the Chief Superintendent of Education, viz: my stating that in the Common School System Christianity was not recognized, that the schools were Godless and infidel, and that Dr. Ryerson was employing every means to injure and destroy the Roman Catholic Church. In answer to the above, I will say that I plead guilty to every one of these charges. With the presumed permission of His Reverence I repeat again what I have already stated on a former occasion, on the same subject. The Common School System, built with Catholic as well as Protestant money, are houses of education from which Religion is banished, where the elements of Christianity cannot be inculcated to the rising youth, where the child of Christian parents must be taught practically that all religious systems are equally pleasing, or rather equally indifferent, in the sight of God, he a believer in the immutable decrees of eternal reprobation, or a follower of the impostor Joe Smith. Our Common School System is but an importation from Yankee Land, where it has already brought forth its bitter fruits, Deism, irreligion, infidelity, Know-Nothingism. Now, what do our Republican neighbors think of their once boasted Common School System? In looking over various statistics and reports of Prison inspectors on the other side of the line, we are struck at the unanimous opinion we meet with, that godless education, that is, mental training, apart from moral and religious instruction, and an increase of crime are co-existing facts. In New York City, where Common School education, next to Massachusetts, has obtained its greatest perfection, Justice Conolly, who last year sat upon the Maine Criminal Bench, reported that for the nine months preceding October 1st, he had himself disposed of nine thousand three hundred and forty two cases, or an average of forty cases daily, excepting Sundays. The Prison inspectors of New Jersey made last January, 1856, the following Report to the State Legislature: "We regret to have to say that we are of opinion that the violation of law by the commission of crime is largely on the increase in our State, and as a natural consequence our penitentiary is full to overflowing." It must be remembered that no State in the Union has made greater efforts for the diffusion of Common School education than New Jersey.

In a meeting held last year in the city of New York, and composed of Professors of colleges, Professor Greenleaf said he knew of thirteen young men who came from one school, and every one of them had rushed headlong into destruction. The same speaker said that one of the teachers had made to him the following declaration: "I think I must change my system of teaching; I think I ought to give a little more moral instruction, for already two of my scholars have been hung for murder." Education has been made a matter of State policy in Prussia, and every child is, by the compulsion of the Government, sent to school, and yet we are told that crime is increasing there at a frightful rate. The criminal returns of Great Britain and Ireland, for the last twenty years, demonstrate that the educated criminals are to the uneducated as two to one. In Scotland the educated criminals are about four times the uneducated. Nay, what is still more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of educated ones is yearly increasing. I gather the above facts from a little pamphlet published by a Protestant Clergyman, styled, "Does the Common School system of the United States prevent Crime?" I regret that the length of this letter prevents me from laying before the public more than the following extract:—"While the intellect is so sharpened and informed, (in the Common Schools) the moral powers are suffered to stumber and dwarf. The multitudes who have left school, so ready in figures, so skilful with the pen, so well instructed in the anatomy of their own bodies and the mechanism of a steam engine, go forth into the world ignorant even of the ten commandments and the Lord's Prayer, with an unformed and slumbering conscience, with impure and enlarged, but unguided desires."

It will not do, as Dr. Ryerson does, to assert that on the State or State Schoolism devolves the duty of forming the child's mind, reserving to the parent and pastor the supreme control as to its religious instruction. In answer to this frivolous but specious objection, my authority goes on saying, "If we could but be assured that the multitudes of the young were receiving a moral training, any where outside of the school room, at home, or at Church, it would somewhat extenuate the enormity which is now perpetrated. But the lamentable fact is, that five-sixths of the homes of the land are irreligious, five-sixths of the parents of America do not even attend any place of public worship, and are therefore, of course unqualified to give a moral and religious instruction to their offspring." "Ought not," adds the same authority, "this charming lust, who are so unprovided for, both at home, and at church, in their daily school instruction be made to receive some adequate moral and religious training? But the popular Common School system provides only for the communication of secular knowledge. Now is it to be believed that such a system tends to the glory of God, to the security of human life and property, or to the prevention of crime in general?" From the above fearful facts and many others which I am compelled to omit, the Protestant writer of the pamphlet above named concludes by saying, "Yet let us not be misunderstood. We have not affirmed that education causes crime. We merely affirm that the two are co-existing facts; and that the system of Common School education is attended with an increase of crime, because it is the education of only one side of human nature, and that not the controlling side. Man's moral and religious nature constitutes this other and better, but undeveloped half." Such is the ground on which we also object to the Common School System. Dr. Ryerson's Schools are identical with the godless Schools,

on the other side of the line, where they have produced the most lamentable results. The Chief Superintendent himself has confessed that they were formed on the plan of the celebrated Massachusetts Schools. Let us see what title they have to our gratitude in Toronto; what they have accomplished; their present condition and future prospect. What are our Common Schools doing in this city? I beg to lay before the public the following extract from a Protestant Correspondent of the Catholic Citizen in a series of letters addressed by him to the Hon. John A. Macdonald. The last letter shows that the number of children of school age, in the city, (Toronto) is 8,884. And by Mr. Barber's Report for 1855, the average attendance in all the city free schools, was 1,570. The fact is officially recorded that in a population of 8,884 children of school age, only 1,570 is the average daily attendance. Let us turn to the cost of supporting schools for the daily instruction of 1,570 children. The whole cost for the year 1855, including teachers' salaries, maps, and apparatus, rent and repairs of school-houses, school-books, stationery, fuel and other expenses, including also the interest at 6 per cent., is put down at 27,093 12s. 10d. The cost, then, says the correspondent, of a daily attendance of 1,570 children in the Free Common Schools of Toronto is, £4 10s. 4d. per head, for the year 1855. Thus, for the education of Dr. Ryerson's pupils (who seldom fail to insult a priest, when they have an opportunity) the city of Toronto has to pay "four pounds ten shillings and four pence" per head. I have said enough, I trust, to convince every sensible man that the whole machinery of the Chief Superintendent of Education, Common Schools and Public Libraries, are a humbug or grand imposture.

1. If with this enormous amount of money expended in supporting what I will not hesitate to call a gigantic imposture, profitable only to those immediately engaged in its management, some desirable result could be obtained, our citizens might, perhaps, submit in silence to this obnoxious burden. But, let me ask, what are the fruits of our boasted school machinery? Has education, after the Ryerson fashion, prevented crime? The statistics recently published show that in a city numbering, according to the last census, 42,000 souls, the number of arrests made by the police during the past year, amount to 5,250, against 3,295 in 1855. His Honor Judge Harty, in his late charge to the Grand Jury at the opening of the Toronto City Assizes, was struck at the alarming number of juvenile offenders, and remarked, "We may naturally ask how such a crop of young criminals can arise in this land, boasting as it does widely extended system of Free Schools, supported by magnificent assessments on the whole property of the country. I fear the educational statistics of this city can too readily afford an answer." Again let me ask, does not this unpleasant and unwholesome state of society, convince every sensible man, that here, as in the neighbouring Republic, modern education, divorced from religion, and an increase of crime, are co-existing facts?

In presence of the above alarming facts, it becomes the duty of every man, every christian and citizen, to examine where the evil lies. The able editor of the Toronto Times, has on this subject the following sensible remarks:—"If the present school system has been tried and found wanting, let us not waste time, that is most precious, in trying it again. Let us not be frightened by the cry of sectarianism from doing our duty to the rising generation. That something should be done for them without delay, cannot be doubted by any one who knows anything of the youth of this most moral and well educated city." Next follows a gloomy picture drawn by this earnest and honest citizen, of the alarming condition of the youth in the city of Toronto. That something should be done for the rising generation is no longer doubted; that the present school system cannot, will not rescue it from the frightful abyss it is rushing into, cannot be questioned, except by those whose pecuniary interest is closely connected with the grand imposture. What then should be done for that interesting portion of our community? What should all true christians do for the noble cause of education? If I may be permitted to express my humble opinion, I will attempt to give a solution to this perplexing problem. Let us return to the course pointed out by venerable antiquity, and the experience of all ages. Let us listen to the voice of wisdom and patriotism. Washington's dying injunction was, "Never allow education to be divorced from religion." The separation of religion from secular instruction, says the author of the pamphlet already cited, is altogether a novel proceeding. "This divorcement of religion from education was unknown to our fathers."

Since both reason and experience teach that religion and secular education ought always to go hand in hand, the question arises, how shall this be accomplished? We are living in a community divided into various and large religious bodies. Catholics, members of the Church of England, Methodists, Presbyterians, Baptists, Christians of every name. When children of those numerous christian denominations are assembled together to receive instruction, shall a Catholic priest present himself to teach his catechism? Shall a minister of the Church of England undertake the task? Shall a Methodist preacher offer his services? Or shall a Presbyterian Minister be preferred? All these various religious denominations have their conscientious convictions which cannot be trilled with: they have their creed which must be respected. What shall we do? Let us all adopt the scheme which I have proposed for Public Libraries. Let every religious denomination have its own school. Let religious instruction along with secular knowledge be daily given to the anxious youth. Let the Government extend to all denominations its parental patronage, and bestow on all an allowance proportionate to the daily attendance. Then, and then only shall peace and harmony reign again in our community; then only shall we have a moral youth, a promising generation. I hope Dr. Ryerson will now understand why I object to his Common School System.

In spite of the most convincing evidence, Dr. Ryerson seems to be determined never to retract a wrong step once taken, or retract an untruth however palpable. I presume, His Reverence acts up to the doctrine ascribed by him to The Leader, but put in practice by himself. "A lie once told should be stuck to." Without a blush, I fear, he repeats again that Bishops Power and Macdonnell did not entertain the same views on the subject of the Separate versus the Common Schools. I laid before him a letter from the Honorable John Elmsley of Toronto, in which that gentleman stated most distinctly that his Lordship Bishop Power did "him the honor to confide in his charge a large share in the working of the Catholic Separate Schools, and that he was an energetic advocate and supporter of Catholic Separate Schools, and most resolutely opposed to mixed." To this what does Dr. Ryerson answer? Not one word. Of course it is easier to attest than to prove, more convenient to abuse than to refute a man. I am mistaken: excuse me, reader. Behold Dr. Ryerson's answer. "After his decease, Bishop Power was outlived by me, (Dr. Ryerson) in a public and published address." A conclusive logic this, very much so.

8. The Chief Superintendent of Education has asserted in his first communication that the Roman Catholic children who have been taught in the mixed schools, are as good Roman Catholics, as those who had been or are taught in the Separate Schools. Against his assertion I protested most emphatically, and informed him at once, that we could easily afford to give them up to him, since they are, as a general rule, as Catholic and as Protestant as himself. Whereupon, taking me up to my word, the good Doctor exclaims in an ecstasy of joy: "I will cheerfully accept the charge, and treat this large class of my fellow-citizens with the same consideration and solicitude that I have always shown for their welfare as well as for their rights." I repeat again to Dr. Ryerson: he is welcome to them, he may hug them to his bosom till doomsday. But I cannot allow the following bold assertion connected with the same subject to pass unnoticed. "Now," says His Reverence, "as the

Separate Schools are only recent and few and far between in Upper Canada, it follows that nineteen twentieths, if not ninety hundredths, of the Roman Catholics who have received any education in Upper Canada, have received it in the mixed schools." Allow me to say, dear Doctor, with all due respect to your character, his satanic majesty would blush at such palpable falsehood. If the Separate Schools in their present form are only recent, they have always existed de facto, whenever a Catholic settlement warranted the establishment of one. The Separate Schools in those days were only few and far between in Upper Canada, because Catholics themselves were few and far between. Does not Dr. Ryerson himself know that in the very days of Bishop Macdonnell whom he represents as being in favor of Common School Education, this saintly Prelate went all the way to England purposely to get Catholic Teachers, and brought over four of them, and placed them where there was sufficient population to require their services? Does he not know that St. Raphael, in Glangarry, Alexandria also in Glangarry, St. Andrew in the County of Stormont, and Perth in the County of Lanark, had Catholic teachers, Catholic Separate Schools de facto, long before the present Separate School Act was thought of. Is he not aware that a Catholic College for the higher branches of education, was established at St. Raphaels, by the same venerable bishop, Dr. Macdonnell, so favorable to common education, if we are to give credit to the Chief Superintendent of Common Schools in Upper Canada? Nineteen hundredths of the Roman Catholics, says Ryerson, who have received any education in Upper Canada, have received it in the mixed schools. An angel would shed tears at such a shameful perversion of truth, and utter absence of candor. Let me, in turn, ask Dr. Ryerson, how long it is since the present Common School System has existed. How could Catholics be educated in schools which had no existence at the time? There were indeed, in those early days, Public Schools to which the youth of the vicinity resorted; but infidel Ryerson schools they were not. When will the light of common sense shine upon the Doctor's obtuse mind and give him to understand that I am speaking of his own common school system, his own godless and infidel schools, where Christianity is practically ignored; in a word, his State Schools, but a few years since imported into our midst from Yankee land, the land of Know-Nothingism? I hope, if the Doctor is not too far advanced in years, he will set himself to work and study the history of his own native land, and dwell particularly on dates and facts connected with education. I feel great delicacy, myself an infusion of a new foreign element, in being obliged to teach Canadian History to the great native of Canada, Dr. Ryerson, Chief Superintendent of Education.

9. With the theory of Dr. Ryerson, viz: that to the State and not to the parent the child belongs, I have nothing to do; nor, I believe, any sensible man in Canada. The question having long been settled by the greatest geniuses, the most profound philosophers and statesmen of Europe, particularly of France it will become a village doctor, but yesterday a shouting Methodist preacher, to set up his theory in opposition to the wisdom and learning of the rest of the world. I will merely remind him again that we are living in a christian country not among the pagan Spartans from whom he has borrowed his senseless scheme fit only for the inhabitants of the moon. We poor benighted Catholics have been taught that on our parents devolves the duty of educating, as well as feeding, and clothing the child. The State will have sufficiently done its part, by enabling the parent to procure for his child such an education as he deems proper.

Before I conclude this already too long letter, I beg to submit to the public whether the course pursued by Dr. Ryerson towards Bishop De Charbonnell, now absent from this country, and myself personally, is calculated to give him much credit. I have raised my voice in the name of the whole Catholic body to protest against the injustice perpetrated by the Chief Superintendent of Education in demanding the application of the Clergy Reserve Funds, solely for the use of his own Schools and Libraries, from which a large portion of this community can derive no advantage at all. Instead of answering me in a fair and impartial discussion, or what would have been more prudent for him, instead of remaining silent, he chooses to brand me with the opprobrious appellation time repeated, of an infusion of a new foreign element. Had Dr. Ryerson kept silence, we would have proceeded with our own Separate Schools, hampered as they are with odious restrictions and illiberal provisions. When I remonstrate against his reverence, at the time that he is attempting to destroy them by giving to his Schools an overwhelming superiority over our own Separate Schools, I am met with a long discussion on the right of the State to educate the child followed with the usual amount of ribaldry about conscientious convictions manufactured to order. When I give my reasons why we cannot allow our children to go to Dr. Ryerson's Schools, I am treated to a lecture on the "lethargy and enslavement of the human mind during the Dark Ages." When I prove to him that almost every book in his libraries contains doctrines or facts hostile to Catholics who consequently cannot derive any benefit from them, the Chief Superintendent of Education accuses me of aiming at, controlling or destroying every man and every institution in the land. When I expatiate in the name of 1,500,000 Catholics on the injustice of having his rapacious hand on the Clergy Reserve Fund, and thus depriving them of their just share of the common property, I am abruptly told by His Reverence; hush! you are a foreigner. I appeal to a just and impartial public, are Catholics bound to suffer themselves to be robbed by Dr. Ryerson, without the power of uttering a word of complaint, or expressing their grievance? Is it just; is it fair to place into the hands of a Methodist preacher the immense resources wrested from the Church of England by an act of the Provincial Parliament? Will the French Canadians, also a new foreign element in this country, thank Dr. Ryerson for the opprobrious epithets so recklessly flung in their face? Will they sympathize with him when he pours his verbal ridicule upon their Chief Pastors and Priests? What will the Government say when they see their Official and servant, extend the right hand of friendship to the Organ of the Clergy Grievs, the perpetual reviler of the present Administration? On the other hand, what estimate must the Clergy Grievs form of the Chief Superintendent, a man to day a Tory, to-morrow a Reformer, but ever ready to sell himself to whomsoever is willing to pay him well?

In conclusion I will say: were I as sensitive as my antagonist, I might complain of the unfair treatment I meet with at the hands of a certain portion of the press, which comments upon my letters without publishing them; or publishes Dr. Ryerson's personal diatribes, without allowing the public to see the other side of the question.

Hoping that the public will bear with me, and judge between the perpetual assailant of Catholics and myself, I submit the above rejoinder to their sense of justice and fair-play subscribing myself, Their most obedient servant, J. M. BAUVRE.

of the Chief of Police, and from which all mention of religious credence has been advisedly excluded, he hazards the impudent and lying statement, that "to them (the R. Catholics) is attributable a very large proportion of the disorder and crime which disgrace our city." If the Report had made any mention of the creed of the persons arrested, or if there were any means of ascertaining the fact, the assertion might carry some weight with it. But so far from this being the case, I may state, on the authority of Mr. Sherwood himself, that no offender is ever asked what Church he goes to, or what religion he professes to believe. And in order that such a malicious libel on the most law-preserving order of our citizens may not go unrebuked, Mr. Sherwood, who is himself a High Church Protestant, has authorized me to remark, that of the 4,897 arrests for the past year, as far as he has been able to judge, the Catholic body have not borne more than a fair proportion. I feel confident that the lover of truth, of whatever denomination, will accept this testimony of the Chief of Police, as conclusive when compared with that of the irresponsible penny-a-liner referred to.

"Asterisk"—for by that name I must call him, since he has refused to affix a more definite signature to his productions—has made a false representation, when he says that the great mass of those criminals he designates Protestants, "never were in any communion with any Protestant church." They are just as zealous upholders of "broad Protestant principles" as himself; and have just as much right to be considered Protestants as their fellows in crime have to be considered Catholics; perhaps more so, since the latter will very seldom bear the test of the Council of Trent: while the former labor under no similar disadvantage. But it is in his figures that "Asterisk" displays the full extent of his ignorance of the matter he has undertaken to treat.

He puts down, from want of information, the number of persons committed, as 4,897; while, as may be found on reference to the Statistical Report which I have now before me, this is merely the number summoned, or brought up, before the Police Magistrate! There were but 805 persons "committed" to jail during the past year: 727 of whom come under the list of "Remanded, or Postponed" leaving 3,365—considerably more than the quota he has generously appropriated to the Irish column—who were dismissed with a reprimand, a slight fine, or who were acquitted of the charges brought against them. The criminal statistics proper, therefore, of the City of Toronto, show 805, and not 4,897, persons punished by imprisonment in the common jail; yet this injudicious and careless scribbler places the list of offenders from the "lower orders of the Irish Roman Catholics," at 3,000!

The assertion that the vast bulk of the lower orders of the Irish in Toronto are "Roman Catholics" is false. The assertion that 3,000 out of the 3,525 natives of Ireland are "Roman Catholics," is equally false. The assertion that "Roman Catholic criminals" are twice as many in proportion to the population, as Protestant ones, is also false. There is not a particle of truth in either of these assertions. They are made at random, and without the least regard to their correctness. As no religious statistics are kept by the Chief of Police, they could not be otherwise.

If any man wishes to prove the fallacy of the first assertion, he has only to visit the buildings, the cart and cab stands, and the taverns of this city. In the former of these he will see the Irish Protestant element predominate, in the shape of laborers, bricklayers, carpenters, and masons, who, wherever they are Irishmen, are in a majority of instances, Irish Orangemen, or Irish Presbyterians. And as to the taverns, five-sixths of which are kept by Protestants, about one-half of them are the regular meeting-rooms of Orange Lodges. The man who could make such an assertion as this has surely forgotten the Orange-rowdy population of St. John's Ward, St. Patrick's Ward, and the Irish Orange rioters who broke up the polling in St. David's Ward on a recent occasion—as also the whiskey battalions of St. James' Ward, who, every Municipal Election, in common with the Irish Orangemen of the other Wards, prevent every peaceable and respectable man from taking part in the election. The fact is, one-half the fighting and rioting of Toronto is done by the Orangemen, who have received of late a strong admixture of the Scotch element, but do not seem to grow a whit more orderly for that. The Irish Protestant population of Toronto are much more numerous than the Irish Catholics; and if "Asterisk" wishes to get at the religious credence of the city offenders through the medium of their nationality, he must take this as a criterion by which to compile his table. Pursuing this, which is the only possible basis consistent with common sense, we have 1,535 Irish Catholic arrests, and the balance, 2,000 Irish Protestants. Building further upon this superstructure, and pursuing "Asterisk's" own principle of appropriating England, and Scotland, and Canada, to Protestantism, (in which in this point he is not far wrong), we have—(not committed to the Toronto Jail during 1856)—but arrested—

Nominal Catholics, ..... 1535  
Protestants—i.e., individuals "appropriating" against Catholicism, ..... 2300  
And this proportion, considering that Catholics are about one-third the population of Toronto, and that they are in numerous instances recent settlers, is not surely "a very large contribution to the disorder and crime of our city." This, however, does not cover the real matter in dispute, concerning the criminality of the Irish Catholics. The statistics are merely arrests or accusations—the convictions are the test of immorality. Of these, notwithstanding the Protestant Courts and Police force, and the almost universal exclusion of Catholics from juries, the Protestant creed has the vast majority. During the past year, we have had nine trials for murder, at only one of which the accused was a Catholic, and he was acquitted: the rest were Protestants. Amongst the arrests for horse stealing, there is not a single Irish Catholic name, and with but slight modification, the same may be said of robbery, larceny, and thieving of every description—the only cases in which the Irish Catholic names rise to a fair quota, being those of threatening or assault. In all those offences which are recognised by the laws of the land, and by the common sense of mankind, as detestable and felonious crimes, the criminals are Protestants, with a few remarkable exceptions, produced by unfortunate family broils, and an occasional railroad riot.

"Asterisk's" fling at the Irish nationality, is utterly contemptible. The Irish population of Toronto outnumber the English and Scotch about 5 to 1. Nay more, they are right one-third of the whole people.—Yet the Irish offenders are 25 per cent. of the Irish population; while the English offenders are 33— the Scotch being somewhere about 20.

So much for a statistician, who would make every Irish Orange criminal a Catholic, and who would make every man who happened to get into the Station-house over night, a rascal of the deepest dye. P.

ST. PATRICK'S SOCIETY'S  
COURSE OF LECTURES.  
MR. EDWARD MURPHY  
WILL DELIVER the Fourth LECTURE of the Course in ST. PATRICK'S HALL, on  
MONDAY, THE 16th INSTANT.  
SUBJECT:  
"THE MICROSCOPE & ITS REVELATIONS"  
This Lecture will be illustrated by an extensive Collection of curious and interesting objects from Natural History, by means of a powerful LUCERNA Microscope; and will be closed with an exhibition of DISSOLVING VIEWS.

Toronto, January 27th 1857.  
MISREPRESENTATIONS OF THE MONTREAL WITNESS TORONTO CORRESPONDENT.  
To the Editor of the True Witness.  
Toronto, Jan. 30, 1857.  
Sir—Though feeling a considerable degree of delicacy, arising from self-respect, and noticing anything from the pen of an authority so questionable as a correspondent of the Montreal Witness, I cannot nevertheless, let a tissue of his misrepresentations contained in the last number, pass without an emphatic contradiction. I really never met a penny-a-liner who exhibits such a talent for constructing a gigantic fabric of injurious deductions upon such a slight basis of fact. Without the slightest evidence, other than what is contained in a superficial report



FOREIGN INTELLIGENCE.

FRANCE.

THE FUNERAL OF THE ARCHBISHOP OF PARIS.—Paris, Jan. 10.—The obsequies of the Archbishop of Paris were celebrated this morning, Jan. 10th, in the presence of an immense crowd of people, who evidently wished to testify their respect for the venerable prelate who has been so suddenly taken from among them. The morning was gloomy and intensely cold, and the ground still covered with the hail and melted snow which had fallen during the night; yet the bitterness and gloom of the weather did not prevent the approaches to the Archbishopal Palace and the Cathedral of Notre Dame from being thronged with a multitude.

The Ministers, a numerous deputation of the Senate, with Marshal Pelissier at their head; deputations of the Council of State, of the Legislative Corps, of the Municipal Council of Paris, of the magistracy, the clergy of all the parishes of the diocese, the ecclesiastical colleges, and the other religious institutions were present. In the choir of the church were seated the Nuncio, the Bishops of Nancy, Beauvais, Amiens, Orleans, Chartres, Guadalupe, Evreux, Toronto (Canada), Adras, Prussa in partibus, and Dardania in partibus. The Bishop of Blois, suffragan of the Archdiocese of Paris, was prevented by illness from attending. Among the higher lay functionaries were Marshal Magnan and General McMahon, the superior members of the magistracy, and the members of the Institute. It has been stated that the heart of the late prelate, which had been embalmed separately, was to be deposited in the church of the Carmes. It is now positively said that, at the request of the cure of St. Etienne-du-Mont, it will be placed in the latter church, after the ceremony of its purification.

The papers give the following particulars of the assassin:—In 1840, Verger, who was then 16 years of age, was placed in the Ecclesiastical seminary of St. Nicholas at Gentilly. As the period of his stay at the Seminary was drawing to a close some pieces of money were stolen; he was accused and convicted of the robbery, and had in consequence to leave the seminary.

“The venerable Abbe Legrand, Cure of St. Germain l’Auxerrois, was kind enough then to receive him, although knowing the fault which he had committed, but the repentance the young man manifested appeared so sincere that the priest pardoned him, and carried his indulgence so far as to attach him to the church of St. Germain l’Auxerrois. As a priest of that parish he was called upon to officiate as cross-bearer in the celebration of divine service at the chapel of the Tuileries. This post filled his mind, it appears, with hopes of speedy promotion; but, as his expectations were not realised, he fancied the Abbe Legrand was the cause of his disappointment, and, to be avenged, he addressed odious denunciations against him to the Procureur Imperial. That conduct caused him to be dismissed from the parish of St. Germain l’Auxerrois and the diocese of Paris. After some months’ suspension the Archbishop, who did not wish to be too rigorous, and who hoped that Verger had returned to better sentiments, sent him to the Bishop of Meaux, who gave him the cure of St. Servin. The cross-bearer of the Tuileries considered himself humiliated by being sent to a village, and, thinking that his superiors had closed against him the path to dignities, he spoke against them most violently; and, not content with this, he attacked certain dogmas of the Church, and in his pulpit he held forth particularly against that of the Immaculate Conception. Interdicted for this preaching, and also for the publication of a pamphlet in which he attacked his superiors and the officers of justice with exceeding violence, his irritation became excessive. He determined on vengeance, and several times threats were uttered by him; but among the persons threatened the Archbishop was never named. He recently made a journey into Belgium, and he was there, on account of his antecedents, subjected to a secret surveillance on the part of the police; but nothing blameable was observed in his conduct. About 10 days before the crime, he returned from Belgium, and, coming to Paris, he took up his residence (not in the rue Racine, as first stated, but) at his brother’s residence, Rue d’Anjou Dauphine.—During his stay there he never said anything which could cause his brother to suspect his horrible project.”

It is believed that the preliminary proceedings are so far advanced that the assassin will be put on his trial about the 20th or 25th of the present month (Jan.) As the prisoner confesses his crime, the trial probably will not last long. The defence made by his advocate will, no doubt, be that the crime was the act of a madman. The principal motive now alleged by the criminal himself was to avenge the oppression of the inferior classes of the clergy by the great dignitaries of the Church. Having been more than once reproved by his superiors, and particularly the Cure of St. Germain de l’Auxerrois, he first meant, he says, to have killed the last named, but on reflection he preferred a still higher victim. He wished as a member of the ecclesiastical democracy to give a terrible warning to the aristocracy of the Church. No trace of madness, in the ordinary acceptance of the word, has, I believe, been detected, further than the excitement of mind which accompanies the commission of such an act.

The only instance in the French Church of an almost identical act occurred in the 6th century. Pretextal, Bishop of Rouen, whose name is found in the Roman Martyrology, and whose feast is celebrated on the 24th of February, was assassinated in 588, in his church, by his own Vicar-General. The Vicar-General was high in favor with Fredegunde, the wife of Chilperic I., and it was at her instigation that he committed the crime. The murder of Thomas A’Becket was the work of laymen, and the massacre of the priests in the Chapel of the Carmes in the French revolution was the act of a ferocious mob; but the slaying of a prelate almost at the foot of the altar, by the hand of a priest, and while engaged in divine service, is almost without precedent.—Co. Times.

L’Ami de la Religion quotes from a letter of Mgr. the Bishop of Enos, Vicar Apostolic of Central Oceania, the intelligence of the martyrdom of the Rev. Father Chanel, the Pro-Vicar Apostolic of Central Oceania. The Rev. Father was laboring in the conversion of the natives of Wall’s Island, and indeed had succeeded in many cases in bringing over the natives, among others the King’s own son, which it would appear roused the royal fury, and it is freely attributed to his orders that the Rev. Father has earned a martyr’s crown. Some time previous to his death a fellow missionary mentioned to him that the intention of killing him was known. His answer was—“You know what we read, in the life of one of the Saints. If, he was asked, any one came to announce to you that within an hour you would die, what would you do? I would continue to do as I am now doing, replied the Saint. Well, then, observed Father Chanel, let us imitate the Saint. The Rev. Father Chanel was of the Diocese of Belley, and was at one time Superior of the little Seminary of that Diocese. It would appear that the chief of the village, which Father Chanel inhabited, was not aware of the evil intentions of the King towards the good Father, and that when he learned the sad fate of his friend and missionary he mourned his death, and did all in his power to give him an honorable sepulture.

A census of the population of France has just been officially published. The total population is returned at 36,039,364 persons.

ITALY. NAPLES.—The King of Naples has pardoned all political offenders. A serious commercial crisis exists. The Neapolitan war steamer Charles III. has blown up, or been blown up. Forty men were killed.

Baron Bentivenga, the leader of the recent insurrection in Sicily, was shot on the 20th of December, near Pal-rmo. He died with courage, after having made his will. He leaves his property to his mother and his brothers. Before the execution he sipped a cup of coffee, and requested that his eyes might not be bandaged.—This was refused. He declared that he was the only leader of the insurrection, and he hoped the Government would show clemency to his companions.—Cor. Times.

The Piedmontese papers are put upon the quiz by the success of the Catholic party in the canton of Fribourg, in Switzerland: it shows, they say, how small and insignificant is the faction which for these many years has been ruling in that canton, and exercising every kind of oppression on Catholics. Four years ago the Conservative party had a meeting, and stated their numbers at above 16,000 voters, on which occasion all the Liberal press proclaimed loudly that they could not muster 1,500. It appears by the recent elections, that of the 23,000 voters in the canton, 16,400 are on the Catholic side, while their persecutors could only muster the number of 6,200. The Armonia, of Turin, cites it as an example, as it doubtless is, of the manner in which a small body of agitators will terrify and rule a whole population of quiet citizens. It is just the same in Piedmont itself, where the great mass of the people are good Catholics, but they allow themselves to be governed by a handful of incendiaries, because they either know not how, or cannot bring themselves, to be stirring in political questions. It is the old state of things, which was observed so long ago by Lord Clarendon, as accounting for the success of the innovating party in England, during the long Parliament. “The mischief of the thing was,” observes his Lordship, “that those who hated the Bishops, hated them worse than the Devil, but that those who loved them did not love them so much as they did their dinners.”—Correspondent of Weekly Register.

It does not seem that the influence of the “liberal” Catholics who are at the head of affairs in Piedmont, has done much to promote public morality. We see from the Civita Cattolica, that the number of prisons is not at all in proportion to the increased number of delinquents; hence a project has been made to enlarge them, the execution of which, says the Opinione (a radical sheet of Turin) would cost more than ten million francs. The Opinione, however, thinks it better to avoid this expense, by converting the convents from which the religious have lately been expelled, into jails. After all, there is something to reform even in Piedmont.—Pittsburg Catholic.

GERMANY. STRANGE, IF TRUE.—The Hamburg News contains a letter dated Berlin, of the 10th ult., which gives us the following rather improbable piece of intelligence:—“Some of the minutes of the General Conference of the Lutheran communities, which took place in May last, have just been published. It appears from these that the ‘conference’ was of opinion that anular confession should be re-established, and that the Clergymen should be invested with the power of hearing the confessions of their flocks, and of pronouncing excommunication.”

CHINA. Tuesday’s Gazette contains the despatches giving the full account of the bombardment of Canton, and other proceedings of Admiral Seymour. In a lengthened despatch, the Admiral gives a very lucid and connected account of his proceedings. From these it appears that the Chinese offered little resistance to any direct attack upon their forts, but made several clandestine attempts to set fire to the ships. Strict orders were given to the seamen and marines not to molest the persons or property of the inhabitants, and the Admiral bears testimony to their forbearance and good conduct. At midnight on the 3rd of November “an explosion took place in a small boat inserted under the platform of the clubhouse, where the seamen and marines are lodged. It was evidently intended to blow up and set fire to the building. Fortunately, it did no damage beyond slightly burning one of the sentries. All the Chinese boats which had heretofore been allowed to remain unmolested round the factory sea wall were now driven away.” On the 8th a bold attempt was made to destroy our ships with firecrafts.—“Four were sent down with the tide; one was anchored close ahead of the Barracotta, and, but for the promptitude with which her cable was slipped, might have been productive of disastrous consequences.—One raft burnt at her anchor, the others drifted clear to leeward. To prevent a similar occurrence, I caused a line of junks to be drawn across the river, both above and below the squadron. One of the junks in the upper boom was burnt by a stinkpot thrown on board on the morning of the 13th, and two fire boats exploded alongside the Niger at 9 a.m. on the 13th. This led to all boats, with which the river is throng-

ed, being ordered beyond the lines of junks. The Admiral having expressed his approbation of the conduct of officers and men, and thanks to the United States naval officers for their assistance in keeping order during the crisis, concludes his despatch, dated Nov. 14, with these remarks:—“The command of the river being now in our hands, I have no other operation in immediate contemplation beyond the security and maintenance of our position; and it will remain with Her Majesty’s Government to determine whether the present opportunity shall be made available to enforce to their full extent the treaty stipulations, which the Canton Government has hitherto been allowed to evade with impunity. . . . I have endeavored, as briefly as my high importance will permit, to lay before their lordships every particular connected with my proceedings.—The original cause of dispute, though comparatively trifling, has now, from the injurious policy pursued by the Imperial High Commissioner, assumed so very grave an aspect, as to threaten the existence of amicable relations as regards Canton. Though I shall continue to take steps, in conjunction with her Majesty’s Plenipotentiary, in the hope of being able to bring matters to a satisfactory termination, I shall be most anxious to receive the instructions of her Majesty’s Government on this important question.”

The Admiral encloses documents, pointing out that although the twelve men taken from the lorcha were eventually sent back, it was not in the public manner in which they had been carried away, and all appearance of an apology was pointedly avoided.—The deputy sent by the High Commissioner the Admiral refused to treat with, as he was a man of much inferior rank to his own.

Consul Parkes states that when demanding the return of the men taken from the lorcha, a display of force was made, and he was threatened with violence if he took them away. The High Commissioner declares the men were pirates, and sends depositions of special acts of piracy in which some of them had been engaged. Dr. Bowring, the English Superintendent, writes previous to the bombardment:—“It appears, on examination, that the Arrow had no right to hoist the British flag; the license to do so expired on the 27th of September, from which period she has not been entitled to protection. You will send back the register to be delivered to the Colonial office. But the Chinese had no knowledge of the expiry of the license; nor do they profess that they had any other grounds for interference than the supposition that the owner is not a British subject; that, however, is a question for this Government, who granted the register; and it is clear that the Chinese have violated the 9th article of the Supplementary Treaty, which requires that all Chinese mal-faisants in British ships shall be claimed through British authorities.”

The despatches altogether occupy nearly twelve closely-printed columns of the Times. Since I am on the subject of martyrdom, I will mention a circumstance which has just come to my knowledge in respect to Japan, and which I have learnt on the best authority. Every one knows how Christianity flourished there formerly, and with what cruelty it was attempted to extirpate it. The five volumes in which Bartoli, the Jesuit, relates the history of this persecution, now more than two centuries ago, show a zeal and fervency on the part of the Christian population, which has never been surpassed. It is a most interesting circumstance that the Russians, who visited Japan in the year before last, ascertained that all this cruelty had not entirely extirpated Christianity, and that these scenes of blood are still going on. The Russian Admiral was assured of this fact by a native who had been an eye-witness of the martyrdom of eight Christians, about the year 1835. They suffered all together, after having endured various tortures, which they bore with the greatest constancy. The person who gave this account had himself been taken up and examined, in consequence of his having been several times in company with an old woman, who had been one of the chief agents in maintaining the constancy of the rest. Several places are mentioned where native Christians are supposed to exist, but they were obliged to observe the greatest secrecy; and in confirmation of this statement the Russians themselves saw in every town or village which they entered, a Government placard, announcing that “if any one joined the sect of the Christians, tortures and death awaited them.” It is to be regretted that the armament which Lord Palmerston’s philanthropy disposed him to send to Naples, was not rather destined for Guipon.—Correspondent of Weekly Register.

ENVOI OF LETTERS OF THE HOLY ROMAN AND UNIVERSAL INQUISITION AGAINST THE ABUSES OF MAGNETISM.—July 30th, 1856.—At the great meeting of the Holy Roman and Universal Inquisition, held in the Convent of S. M. Supra Mercvram, their Eminences the Cardinals Inquisitors-General against heretical pravity over the whole Christian world, after having ripely examined those things which, from all parts, were reported to them by men worthy of credit, concerning the experiments of magnetism, decreed that these Presents Synodical Letters should be uttered to all Bishops towards restraining the abuses of magnetism. For it has been found that a certain new kind of superstition has been introduced from the phenomena of magnetism to which many of the moderns apply, not for the sake of developing physical science, as would be proper, but for the sake of deceiving and seducing men in the idea that secret, remote, and future things can be discovered by the art, or imposition of magnetism, especially by the aid of weak women, who depend solely on the magnetiser’s nod. Some answers in particular cases have already been given concerning this matter by the Holy See, by which those experiments are reprobated as illicit, which are made to obtain an end either non-natural or immoral, or by use of unlawful means. Thus, in similar cases, it was decreed, April 21st, 1841, that the use of magnetism, as exposed, is not lawful. Thus the Holy Congregation decided on prohibiting certain books obstinately disseminating these errors. But, since, besides particular cases it was necessary to decide generally on the use of magnetism, it was resolved, by way of rule, on the 28th July, 1847, that all error, all soothsaying, all express or implied invocation of the fiend being excluded, the use of magnetism, viz., the simple act of employing physical means otherwise lawful, is not morally forbidden, provided it do not tend to an illicit or in any way bad end. But the application of purely physical principles and means to really supernatural things and effects, is a wholly unlawful and heretical deception. Although by this general decree the lawfulness or unlawfulness of the use or abuse of magnetism is sufficiently explained; yet the malice of men has so far increased, that neglecting the lawful desire of knowledge, and rather pursuing things curious, to the great injury of their souls and loss of civil society, they boast that they have got some principle of prophesying or divining. Hence these weak women, delivered over by not always modest gesticulations to the delusions of somnambulism and clairvoyance, as they call it, prate that they behold things invisible, and with rash daring presume to discourse on religion itself, to evoke the souls of the dead, to receive their answers, to discover things unknown and far distant, and to practice other superstitions of the kind, with the certain result of gaining by their divinations great profit for themselves and their masters.

In all these things, whatever art or illusion they use, when physical means are employed for non-natural purposes, there is a wholly unlawful and heretical deceit, and a scandal against good morals. Therefore, in order to restrain efficaciously this great evil, most ruinous both to religion and to civil society, the Pastoral solicitude, vigilance, and zeal of all Bishops ought, as much as possible, to be roused. Wherefore, as far as by the aid of Divine grace the Ordinaries in each place are able, now by the warnings of paternal charity, now by severe reproof, now by the use of legal remedies, according as they

may deem it expedient in the Lord, with due attention to the circumstances of places, times, and persons, let them apply every endeavor to repress and root up these abuses of magnetism; that the Lord’s flock may be defended from the enemy, the deposit of faith may be kept safe, and the Faithful be preserved from the corruption of their morals.

Given at Rome in the Chancery of the Holy Office at the Vatican, August 4th, 1856.

V. CARD. MACCHI.

THE ATLANTIC TELEGRAPH.—A very strong feeling prevails in London against the exclusive manner in which the Atlantic Telegraph Company has been got up, and the exclusive machinery with which it is clogged. Another Company is being organized, with the intention of going direct to the shores of the United States, instead of passing through English Colonial possessions. This will place England and America on an equal footing, in a political point of view, and it is hoped that both the Government and people of the United States will give the new Company their best support.

ATROCIOUS CRUELTY PRACTISED IN THE COMMON SCHOOLS OF NEW YORK.—A report of the Committee of the Board of Common School Trustees at New York brings to light a most astounding instance of cruelty practised by the female teacher of a Common School in one of the Wards of the City, and said to be generally practised throughout several of the Schools. The Committee stated that it had been proved that the Teacher whose gross brutality was the object of reclamation, had ordered a talkative child to put its tongue on the hot stove, and when remonstrated with on her cruelty, she had advanced the lame excuse that the stove was not very hot. It was sufficiently so to blister the unruly and offending member of the poor child; and possibly was sufficiently hot on other occasions to blister and burn those little unfortunates who were subjected to the process of having their mouths closed by being subjected to this frightful punishment and torture. But it seems no remonstrance was made, or penalty inflicted, on the monster who committed this gross cruelty. The Committee record the fact that children were frequently so punished for talking in school, and do not seem to have been very much horrified at it. The means taken to accomplish the end was undoubtedly an effectual one; and, perhaps, the admiration of the fact shown had something to do with their apparent indifference, or perhaps they are so accustomed to the contemplation of acts of gross cruelty in various other forms that it did not strike their senses as forcibly as it would the inhabitants of another country, where the lash, the bow-knife, and negro roasting are less known. The Americans are in the habit of individualising nationalities, and judging of a whole people by the traits exhibited by two or three of its number—if we were to do so in this case we should have in America the grossest types of cruelty and degradation ever presented in this world. The horror entertained for the knot of the Russian executioner, or the dungeons of Ferdinand or Bomba, would be insignificant compared with that which the hot stove of the New York School masters and School mistresses would inspire.—Toronto Colonist.

A MAN OF REFINED HABITS.—Wm. Munroe, a tall man very thinly clad in seedy black, and wearing, contrary to all rule, on the very tip of a rubiginous and snub nose a pair of bandaged rheumatic spectacles, was introduced to the justice by sub-constable 26, as a person who set the laws of sobriety at defiance, and those made for the good ordering of the city and the quiet of its people, at night, by falling in the gutter—leaning occasionally against a lamp post or the railings of an area, and roaring out now and then, some snatches of a song, the burden of which was composed in a language that must have been in use prior to that great event recorded in sacred history, namely, the confusion of the original tongue, on the plain of Shinar. To this charge Mr. Munroe pleaded that he was a teacher of the “dead language” and had been on the preceding evening grinding a young gentleman who was preparing for college, in the purest idiom of that heroic, poetical and sublime tongue—that after business his pay with a few intellectual friends had a ridotto to pay as it were a tribute to the muses who were confessedly Grecians, and it should be admitted, with regret, that Bacchus—the jolly scoundrel—was not forgotten, and perhaps he went a little too deep in his imbibations (?) on the occasion, and was therefore not quite as correct in his movements as a dancing master would require, but then as to the singing it was no more than a ritornello which he was humming to himself as he stood gazing up at the pale chaste goddess Luna taking her course through the blue ether and star-spangled vault of Heaven, and as to an odd fall or so, he doubted not he had met with some such accident as his wardrobe required some extra applications of the brush that morning previous to his appearance before their honors. Under those peculiar circumstances he hoped that the Justices would not take a severe cognizance of the fault which was one of the most rare occurrences so far as he was individually concerned, for he would assure the Justices on his honor that he was a man of refined taste, and was not in the habit of making a “baste” of himself.

The Constable swore that Mr. Munroe was most decidedly drunk, and as to what gentleman termed humming, it was more like the grumblings of a bear than it resembled any kind of noise made by a human being. It was both loud and discordant. Mr. Munroe pitied the ignorance of the Constable, who seemed to be unaware of the fact that the sweetest harmony was produced by discord. The magistrates regretted that they were compelled to impose a penalty on a man of Mr. Munroe’s erudition, musical taste, and personal appearance, but it would be a small one as he had never been previously before the bench. He should pay one penny and costs. The fine was paid and Mr. Munroe left the court.

SPIRITUALISM.—In the village of Ludlow, in Western Massachusetts, a singular manifestation of the peculiar influence of the Spiritualistic doctrines now so extensively diffused in the community, was made public last week. A widower in Springfield professed to have received a communication from his departed wife, informing him that her spirit had taken possession of the body of a married woman residing at Ludlow, towards whom, in consequence, he was fully entitled to claim the ostia and authority of a husband. It does not appear from the narrative, as we find it in the papers, what became, or was supposed to become, of the proper and original spirit of the Ludlow woman. We are left uninformed as to whether that evacuated the premises at the approach of the usurping spirit from Springfield, or whether the two souls continue to occupy the tenement in common.

However that may be, the husband of the Ludlow woman, who is himself a zealous Spiritualist, on being told of the extraordinary spiritual transformation that had befallen his wife, promptly surrendered her into the conjugal possession of the Springfield widower, by whom she was received as his own wife, clothed with another woman’s body. A sister of the transformed wife—the Ludlow wife, we mean—appears to have been implicated in this strange affair, which at length aroused the attention and the wrath of the neighbors, who broke up the spiritual “circle,” by tarring and feathering the Springfield man, riding him out of town on a rail, and giving warning to the woman to depart forthwith. There is reason to believe that transactions of this nature, not, of course, precisely similar in detail, but similar in character, are becoming alarmingly frequent among the disciples of Spiritualism. Probably not one-tenth of those that occur are made public, be-

cause every inducement exists to cover them, if possible, with the closest veil of secrecy. But enough is known to make it certain that they have already caused a frightful amount of revolting criminality and domestic misery. The evil, too, seems to be upon the increase. The tendency to loose and innovating notions on the subject of marriage is manifestly becoming wide-spread among the followers of the new faith, and, unless some measures are taken to check this tendency, the result will be a perversion of opinion and a demoralization of manners, involving the gravest consequences to society.

The spiritual manifestations of the present day, whatever may be their real character, (and on that point we do not wish to express an opinion, are not without their parallels in the past. In almost all ages and among all nations, men have received, or have professed to receive, communications from the spiritual world. The possibility, the reality, of such communications was never doubted, until in the last century the infidel philosophy of France became diffused through the educated classes of Christendom, engendering a materialistic scepticism, against which the spiritualism of our day is only a reaction, and a return to old modes of thought. As is apt to be the case with reactions, it has gone to excess, and whenever in the past the tendency to Spiritualism has been carried to excess, the inevitable accompaniment has been an attack, upon the vital and central principle of society—the marriage relation. It was so in the fanatical out-breaks of Spiritualism in the middle ages. It was so with the Anabaptists in the sixteenth century, and with the Illuminati in the eighteenth. In our own day it is so with the followers of Hofaker in Germany, and with the Mormons, whose peculiar doctrines of the sexes are all based on professed communications from the Spiritual world. This peculiar propensity of Spiritualism, together with its aptness to cause insanity, are evils of themselves sufficient to induce all thoughtful and prudent person to beware of inconsiderately engaging themselves in experiments with its doubtful and dangerous phenomena.—Boston Atlas.

WIDOWS.—Do you think more antique becoming on a widow? said a young widow to Mrs. Partington, as she exhibited a mourning dress elaborately trimmed, and a bonnet of the latest mode. The old lady scanned her attentively through her glasses before she answered—“More antique,” she said at length, and her finger raised up like a note of exclamation, “I should think less antique would be more becoming in a widow. Widows more antique must be then spoken of by Paul to Timothy, who will marry. Well, well, let ’em though; where a woman has once married with a congealing and warm heart, looking straight at the rigid profile of the corporal on the wall—and one that beats responsible for her own, she will never want to enter the maritime state again. There was a tremulous tear in his eye, like a dew drop on a morning glory, the finger fell to her side, and she turned to look out of the window after Ike, who was sailing a single boat in a rain water tub, with a garden toad as a passenger. The young widow withdrew to read what Paul had said, evidently disgusted with the dame’s misapprehension of the question, though there was a lesson to her in the blunder.

A seeming modesty is a surer evidence of vanity than a moderate degree of assurance. A goat that planted itself upon the horn of a bull, very civilly begged the bull’s pardon; but rather than incommode you, says he, I’ll remove.

SIX OF THE TIMES.—A gentleman of highly respectable exterior in a first-class railway carriage, the train having arrived at the terminus, and the guard demanding the passengers’ tickets, by a slight mistake, arising from inadvertence, produces his ticket-of-leave.—Punch.

The income-tax officials are the politest men in the world; they over-rate everybody.

DUTCH PROVERBS.—Stealing never makes a man rich, alms never makes a man poor, and prayer never hinders a man’s business.

We invite our readers to the perusal of Dr. Ayer’s advertisements which appear in the columns of our paper. They deserve attention as treating of what interests us all, and from a source which all have long respected. The Doctor is well known as one of the leading Chemists of this country, who devotes his great acquirements to the discovery and manufacture of remedies for popular use. The unparalleled success which has followed his labors is too well known in this community to need any elucidation from our pen.—Washington Co. Observer.

DR. MLANE’S CELEBRATED LIVER PILLS IN TEXAS.

TRAVIS CO., TEXAS, JUNE 12, 1854. MESSRS. FLEMING BROS., Pittsburg, Pa. Gentleman.—This is to certify that my mother had been subject to periodical attacks of sick headache for a great many years; all the usual remedies failing to give relief, one of your pamphlets accidentally falling into her hands, she at once determined to try DR. MLANE’S CELEBRATED LIVER PILLS, prepared by you, and immediately procured a box, from the use of which she received great benefit, and so long as she continued to use them was entirely relieved.

We have now been in Travis Co., Texas, for the last four years, and not being able to procure these valuable pills, her attacks of sick headache have again returned—for some time back has been gradually getting worse—and has determined me to send to you for a few boxes of Dr. MLANE’S Celebrated Liver Pills. I herewith enclose you one dollar, for which you will please send me Pills per return mail. Address Austin, Texas.

I think you would do well to establish an agency in Austin; the Pills are well known here, and would meet with ready sale. MEREDETH W. HENRY.

Purchasers will be careful to ask for DR. MLANE’S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. of PITTSBURGH, PA. There are other Pills purporting to be Liver Pills, now before the public. Dr. MLANE’S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

W A T S O N ’ S TEN DOLLAR FAMILY SEWING MACHINE, FOR SALE, AT THE MONTRAL TOOL STORE, No 275 St. PAUL STREET, Sign of the “Hammer.” Ample printed directions for using them. ALEX. BRYSON. Feb. 5, 1857.

B A Z A A R . THE BAZAAR of the SISTERS of the HOLY NAMES of JESUS and MARY, at LONGUEUIL, will be held in one of their BOARDING SCHOOL DEPARTMENTS, on the 9th, 10th, 11th, and 12th of the month of FEBRUARY next. Longueuil, Jan. 19th, 1857.

TEACHER WANTED. For the school at Canbywaga, a Catholic teacher with good testimonials, is required. The salary offered is \$50. per annum with house, garden and perhaps some other little advantages. Address to the Rev. P. ANTONY, Missionary, Canbywaga. Jan. 22nd, 1857



ENGLISH EDUCATION.

A. KEEGAN, ASSISTANT TEACHER in the MONTREAL MODEL SCHOOL, has opened an EVENING SCHOOL at No. 27 CHENEVILLE STREET...

WILLIAM DORAN, Esq., Montreal Model School, (From 4 to 5 P.M.; or, in the Class Room, 27 Cheneville Street, from 7 to 9 P.M.)

TWO TEACHERS WANTED, IN St. COLUMBAN, County of Two Mountains, qualified for ELEMENTARY SCHOOLS only.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel...

DRS. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH...

TEETH EXTRACTED FOR 1s. 3d. EACH Office at 201 Notre Dame Street, nearly opposite to S. J. Lyman & Co's Drug Store.

INFORMATION WANTED, Of the whereabouts of THOMAS, LUKE, and JOHN, sons of JOHN and CATHARINE CONNELIA, who came to Montreal, Lower Canada, from Ireland...

WANTED A SITUATION as TEACHER by one who is versed in both the French and English language; and who can produce the highest testimonials as to character during the twenty years that he has been engaged as a Teacher.

TEACHERS WANTED. WANTED, THREE TEACHERS immediately, for the PARISH of ST. BRIGIDE, in the COUNTY of IBERVILLE, duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary Schools.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD,

OCULIST AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

JUST PUBLISHED, IN BOTH LANGUAGES, THE LOWER CANADA LAW CALENDAR FOR 1857. AND TABLES OF FEES payable in Law Proceedings in the different Courts in the same, by JOHN HONEY, Deputy Prothonotary of the Superior Court in this District...

P. J. FOGARTY, ACCOUNTANT,

COMMISSIONER AND GENERAL AGENT, 28 St. Nicholas, Corner of St. Sacrament Street, MONTREAL. A GENERAL ASSORTMENT OF GROCERIES, WINES, LIQUORS, &c., CONSTANTLY ON HAND.

A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL," A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL.

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CATHOLIC TEACHER WANTED. THE Trustees of the Catholic Separate School of Prescott, being about to open their School on the First of January, are desirous to engage the services of a First Class, male Teacher, to whom a Salary of One Hundred Pounds per annum will be given.

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

CHURCH ARTICLES.

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