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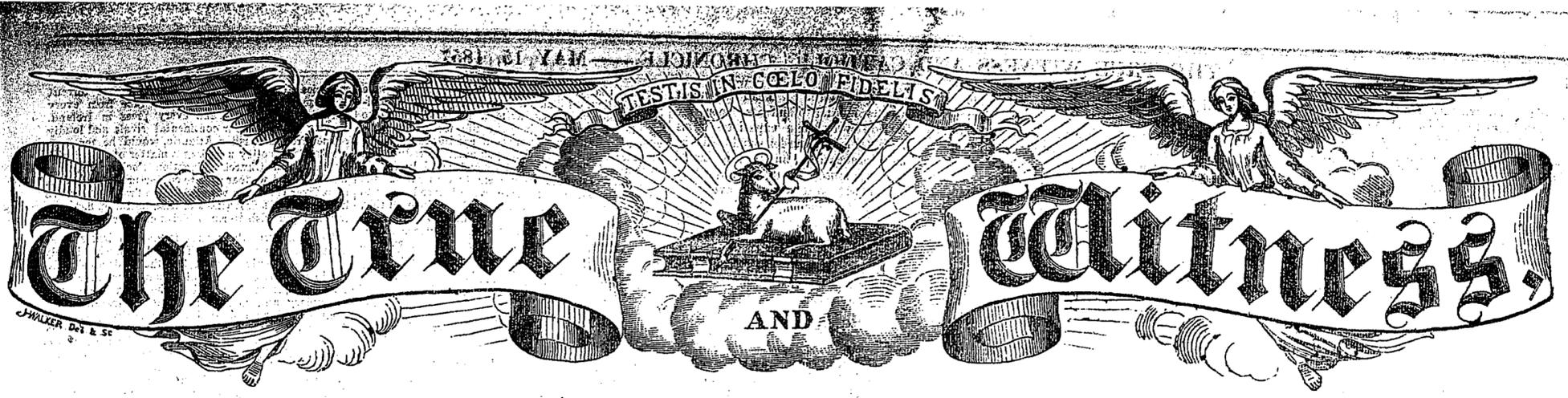
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, MAY 15, 1857.

No. 40.

CARDINAL ARCHBISHOP OF WESTMINSTER'S FOURTH AND CONCLUDING LECTURE

ON CRIME AND EDUCATION.

This discourse brought to a close this interesting and important series.

To say that it surpassed His Eminence's ordinary standard, would be—unless he himself were the person achieving that triumph—a bold figure of speech; but so it seemed to us, and we could not but feel, most forcibly, how brilliant is the lustre shed upon the Church in this country by the surpassing powers of his master-mind.

Great as he is in everything, his greatness is as unreservedly placed at the disposal of all; and there can be few, we imagine, who do not joyfully avail themselves of every opportunity of knowing the speculations, the reflections, and the conclusions of so profound and cultivated an intelligence.

If we dwell, here, upon his marvellous powers it is because we are painfully conscious of the utter impossibility of conveying to our readers any adequate notion of the flow of ideas, beauty of language, and impressiveness of delivery, which the speaker brought to bear upon his subject.

As His Eminence announced at the termination of the last sermon, his text was from Ecclesiastes, and whereas he had before chosen to expatiate upon the fear of the Lord as the beginning of wisdom, he now desired to exhibit how the fear of the Lord was to be the beginning of Love.

If, therefore, said he, this fear of the Lord is at once the beginning of these two sciences—of Divine wisdom and Divine love—we may justly conclude that the two form in fact but one single volume: that the study of wisdom properly so called, according to human acceptance, imparts to us in its widest range the knowledge of the love of God for us, and of that we should bear to Him.

In fact, if we look at science as the world describes it, but with the eye of faith, in all its particulars of color, form, order in which it invites us to study it, what do we find but this element of love which originates, regulates, sustains and gives life to all things.

What are the laws which govern the spheres but those springing from that love which we learn even in secular science to call a harmony; which even in ancient astronomy is compared to a harp whose measured strings produce a successive and unbroken flow of eloquent though silent music. What is more akin to love, than harmony?—harmony of intelligence, harmony of order, harmony of action, all combining to form one mighty and magnificent plan.

We gaze upon the heavenly bodies, launched into space, they seem to be, as it were, swinging loosely in its boundless realms, and yet we know they are maintained in their several orbits, inevitably fulfilling their appointed path, and are in reality swayed to and fro by what we term the powers of attraction and repulsion, as if each brought from more distant spheres, and sought to communicate to each neighbor that approached it, the mighty tale of the Almighty power and incomprehensible love which overrules them all.

The Heavens declare the glory of God, and the orbs of the firmament sing of His love, crying out, one to another, as they roll on in majestic and undisturbed serenity. And who cannot see that this wisdom so serene, and yet so soft, so inflexible, and yet so mild, must be guided by the hand of love, as well as of strength.

But, leaving the starry heavens, and descending to the sphere which we inhabit, do we not find the same spirit of order, and that the earth, our fruitful mother, teems with fecundity on every side, producing with equal perfection the most insignificant blade of grass, the homeliest fruit tree and the proudest cedar of Libanus? Even as an infant depending on its mother for the sustenance she supplies to it, and with which it imbibes the affection and attachment which makes it cling to her, as by a natural instinct; so it is with all beings on the earth; the herdsman tending his cattle, the shepherd leading his flock, experience in a greater or less degree, a mutual recognition. Even in the domestic animals which we feed and caress is love developed towards us, and towards one another, down to the lowest order of creation; and we know what it is in ourselves. What, then, is Love? That close and endearing cement which binds together elements in the lesser circle of the family; parent and child, husband and wife, brother and sister: beyond this, extending to the ties of duty, citizenship, and nationality; shaping all the different masses into states of social concord, and going on to other great unions which form kingdoms and empires.

The principle which gives it birth begins in heaven, descends to earth, and rises again to man, an unseen current of unity flowing through it; but it wants one more link to complete the circle; it must rise again from the intellect and the heart of man, to Him in whom all is centred, and make us feel how entirely the whole of nature

centres in religion and through our own understanding and reason must return and find its principle in God.

Such principles I wish to place before you this evening. I have spoken to you of *Crime*, and I have spoken of *Education*. On the latter subject I dwelt more particularly, to show that, however deeply it may be studied, and however widely its operations may be diffused, it is nothing worth without this principle, which constitutes the whole science of God. It must begin in fear; it must convey the knowledge and assurance of the power, might, and grandeur stamped upon His works, but it must lead to the love of God by a contemplation of His beneficence to man in creation. On this, all we do for training the habit of the youthful mind must be first and principally based.

You will, I am sure, my dear brethren, give me credit for not intending to suppose that the mere abstract principle of the duty of loving God is the most prevalent in the system of education I would recommend; that the youthful mind should be constantly turned to this as a dry and abstract idea; but what I want to show is that there are several great difficulties in the present system of education which can only be remedied by instilling the principle of love; and it will form the only basis of true, sound, and, I will add, practical education. It is, then, the consequences of this high and noble sentiment, this holiest and purest feeling, that I have principally to deal with and trace to its source; and the principle most important to infuse into education, one which can scarce be too strongly inculcated, but on which we seem to be gradually turning our backs, is *contentment*. This forms a beginning whence to start, an object which we must endeavor to keep constantly before us. You will remember, from the first I have said, all education is to be considered prospective. True education consists in putting the child, the youth, in that state in which he is afterwards to be; in accustoming him to trace, under the guidance of a skillful eye and an experienced hand, though with faltering and infantine steps, in the same path in which he is to continue to walk during the rest of his life.

Contentment signifies being at peace with all that externally surrounds us—being satisfied with all in the midst of which we move.

Discontentment signifies being in jar and dissonance with the situation, events, and circumstances in which we happen actually to be.

A discontented person is one who does not live happily in his present state; who is always impatient and restless, unquiet and unsettled, always fixing his mind upon some standard in his imagination by which he measures everything, constantly fancying he would be better elsewhere, and that he would attain this desired goal at some future time. The present is to him unsatisfactory, since he is always looking for a change which will, perhaps, never come—always longing after something that is not.

It is clear that a feeling like this is one of irritation. He is become the centre of his own thoughts, and cares not for the pleasure or pain of others, but only for himself.

My brethren, I would ask you if any system of education based on the principle that would produce this—for there can be no question but that acting from motives of self-interest must result in discontent—I would ask you, I say, if such a system can be sound. If not, then, the question is, is there no reason to believe we are educating on a principle which leads to this evil?

I do not ask you, now, whether or not we are over-educating our children; I do not enter now into the consideration of scientific or moral instruction, or how far it may be necessary to initiate children in the mysteries of logic, profound grammar, and many other sciences and points of study which I need not enumerate: this is not the question. But I do ask you, does the basis of the education you are supplying consist in giving children that training and instruction necessary for the state in which they are? or, if not, are you not preparing them for a higher position than they hold? Is not the popular idea that education should raise them from the state in which they are to a higher? will raise the child, intended for a workman, to a foreman, from a foreman to a manager, from a manager to a partner, from a partner to a rich master and commander of men?

Do we not find that the education which raises the poor above their natural state is not such as really to qualify them for a position above that, but only to make them feel a capacity for something different, to the subversion of all things?

Thus, the child must draw, the child must sing, he must be able to travel, theoretically, over the globe, and know the longitude and latitude of every little island in the ocean—he must know the name and position of every star; but still he is a mere pauper, with no immediate prospect from his present circumstances of any amelioration in his position, which shall rescue him from toiling and labouring by the sweat of his brow to

gain his daily bread. I ask you what constitutes the organization of society? It is as rigidly circumscribed by fixed laws as any other part of the system instituted by God, and governed by his providence.

There never was any social community sanctioned by the world in which there was not distinction of ranks. One unfortunately lower than the rest, and then each rising above the other until we reach that higher than all. I speak not of the moral, but of the social scale. This gradation follows a law as certain as that which regulates the system of hydrostatics, and flows on from generation to generation, from age to age.—Changes may take place, but distinctions of classes will always exist. That which is light, and buoyant, and sparkling, and full of life and spirit, and on the surface to-day will be that which sinks gradually, perhaps slowly at first, but it sinks and sinks till it comes to stagnate in the very dregs. We may stir it up with all our might and mingle it into one indistinguishable mass;—but the law of gravitation will prevail in the moral state, and in a short while we shall see it as bright, and smooth, and joyous on its surface, and as dead, and turbid, and stagnant in the bed in which it flows as at first.

There have been attempts to overturn this order. Revolutions, like mountain torrents, have not only agitated their waters, but have broken from their banks, charging themselves with all that is impure in the country, surrounding for a time everything with the agitation of boiling whirlpools, dangerous eddies, sweeping waterfalls and foaming cataracts dashing themselves over rocks; but, look forward, this has never lasted a single generation. Notwithstanding the boast that all are now equal, that the distinctions of high and low have disappeared, we shall find that time will bring back all things to the same level which existed for ages before.

The bold, the enterprising, the persevering, perhaps the wicked, will rise; while the dull, the unenergetic, the tame, will fall and disappear, and society will continue to present the same form it has always held. The various elements which compose it will continue to contend there; learned and ignorant, wise and fools, active and idle, will divide and diversify it as before; and no amount of change you can make in the position of the mass of the people will eventually to any extent destroy this inequality of conditions. If it should, the consequence must be confusion. It is difficult to say whether any effort we could make would diminish the number of the most poor or the most laborious; of those, in short, who have to bear the burden in this world.

Where there are rich classes they will require servants—persons to do menial duties, to toil almost as the beasts of the field; a due proportion, therefore, of the population must be reserved for these occupations, as advantageous, after all, to themselves as they are to those who require them. If, therefore, we teach the poor to direct their thoughts to rising above their appointed work, it can only be (and if we are honest we ought to tell them so) at the expenses of the class which God has placed in the position from which they must drive them. This is a law we cannot controvert and cannot overturn.

Now, this being the case, my brethren, let me ask—Is it a right principle of education to prepare those we bring up for a state they have no chance of attaining? Is it not founding on a basis which ought rather to be deprecated? Is it not inoculating them in youth with dissatisfaction at the position they are occupying, and must hereafter be content to occupy? It is true a great number do rise, and of these many have even attained the highest position. This has always been so, and in our own time especially, more than ever. But what is the result? You will go into the city; you will find men in a large way of business who began life in a poor school, and by laudable industry, activity, and economy have attained to the highest pitch of fortune. Again, the manufacturer, the owners of landed property, have fought their way bravely and laboriously from the ranks of the poor. Honor be to them; they deserve all praise; as long as they have been faithful, honest, incorruptible, there is hardly a higher or more honorable position in this world.

But is this one man, who sees himself master of a large factory, continuing and even increasing his prosperity, to be an example which all are to expect to follow? He has in his employ 500 or perhaps 1000 hands; who are they? His school-fellows, perhaps, or the children of his fellow paupers. Out of the 500 in that school, he alone has advanced in worldly prosperity. Is it fair to direct the education of 500 children that one, or it might be two, or even ten children, may attain an elevated position? Surely it is as false to educate on this principle as to teach things contrary to the established laws of nature.

What, then, I contend for is, that education must take the ordinary rule of life as its basis; that is, it must anticipate that children will remain in the condition in which they are placed, unless God should please otherwise. They must

be instructed in that kind of knowledge which is good and useful for their condition; but it is perfect folly to reckon upon a state which will never be attained by above one out of a thousand.

I know what some will say: "Do you, then, wish to repress the honest ambition of the poor, and condemn them to remain poor and abject all their lives?"

Brethren, I do not like these combinations of terms; I am very suspicious of such expressions, and when I hear people talk of the "honest ambition" of the poor, I cannot but think it is akin to the "honorable pride" and the "genteel vices" of the rich; I say, get rid of the substantives; let us be content with the adjectives. What has honor to do with pride? Let him be honorable in pecuniary transactions, honorable in his dealings with other men, and in his intercourse with the whole world, and his honor will not be lowered by not being combined with pride; let him be tender towards all, compassionate, affable, gentle—for this, after all, is the true meaning of the word. When I see a man thus eminent, I look upon him as more truly noble than he can ever be by the most remote possibility of any connexion with vice. So will the poor, and and their "honest ambition." Let them be honest without the ambition, let them show respect to their superiors, kindness to their companions, condescension to their inferiors when they rise; let them be honest in their dealings with the world, and with God, aye honest with God; giving to Him His due as to man, and they will rise infinitely higher than by honesty, fledged with the wings of ambition.

Honesty is a virtue, ambition a vice. What can they have in common? Repress ambition, but promote honesty to the fullest extent the term will admit.

I will ask, how is contentment, as a fundamental principle of education, to be communicated? The answer is plain, it is a purely Christian feeling.

In the heathen world there existed no class corresponding to the honest, hard working, poor of our own times.

There was no gradation between the slave whose only motive to labour was the lash, and the nobles who possessed all, and well knew how to employ the indigent class and kept it under either by the sword, as in Rome, or in subjection by the passing of mere edicts, and even in the old Testament it is clear there was a check purposely to prevent classes from passing from one into the other. They were maintained in tribes, families, by allotments of inheritance. If they gained any advantage over one another by superior skill or otherwise, and so became rich, yet when the year of Jubilee came, the property was redistributed and restored to its original owner, and thus equality was kept up. There could be no priest or servant of a priest except of the family of Aaron or the tribe of Levi. The tribes settled over Jordan, were of necessity a pastoral race, and it was their duty to keep watch against the invasion of marauders. Those on the sea coast enjoyed the commerce of Tyre; those in Judea were to be the warriors, the learned men, the chiefs of the nation; thus it was impossible for any one to change his position or aspire to one greatly higher; but while in the new law, scope is given to assiduity, unlimited development is allowed to industry, while men may change their position, provided they are guided by honorable and noble feelings; part of the principle is that we be satisfied with what may befall us even in this world.

St. Paul lays down the principle of contentment as one of Christian importance, which has existed nowhere else, and is easy to trace to its source. Our Blessed Redeemer, when He preached the Gospel, did what no other sage had ever done before Him: He praised poverty, gave it hopes never entertained before, and elevated it to a position, not only higher than wealth but higher than wisdom—He made the condition of the poor no longer despicable, but, on the contrary, honourable. He even sanctified it and made it a source of happiness. The poor man may be content, the sick may be happy; he may smile in the midst of his sorrow and affliction, for he knows he is more beloved of God, and feeling (which leads us to the principle) that whatever may be his state it is bestowed on him and made his place by One infinitely wise and good; he knows that had such been His purpose He might have made him a king or a great one of the earth—that there was no blunder, no accident, but that his position was the choice of unfathomable love. God rules all things, and poor and suffering as he may be, God has decreed all that befalls him; and though permitted to emancipate himself and ascend above his position, for God has not forbidden this, yet he can remain where he is with perfect content.

He is taught that thus he is more like God, more like His Blessed Mother, to whom Herself poverty was allotted.

It has besides been instilled, again and again, into his mind that life is short, that it is not the

life he is truly to live, that a few brief years will make him all straight. God has his own laws, and however incomprehensible to us they are perfectly consistent and harmonious. While one possesses a magnificent palace, another dwells in a hut—one inhabits a luxurious apartment, another is lodged in the ward of a poorhouse—one is fed at a sumptuous table, another is pining with hunger: the difference is only between the two bodies—between the soul of the richest nobleman and that of the last of paupers there is no difference in the eye of God.

Yet even these bodies are organised with equal care and precision; relatively to external things they are different; but in the sight of God between the body and the soul of the one and of the other there is no distinction, and when laid in the grave there is something more besides the two festering bodies—there are two immortal souls to stand before the throne of God—two souls not to be judged by the purple and fine linen of the one and the rags of the other, but by the use the rich man has made of his wealth, and the patience with which the poor man has sustained the lot of poverty which God has made his.

All this is instilled in our schools, where children are taught to love as well as fear—that worldly prosperity and adversity are sent in perfectly equal kindness—and that in both is to be traced ought but goodness and mercy in exuberant co-operation—ought but the eye, and hand, and purpose of a loving God; and if the child whose lot may be poverty; or the young man pursued by disappointment, or the strong man crushed by the world, yet raises his thoughts to God, he is happy here, and he will be happy hereafter in the kingdom of His love.

We should train them in the love of God as dispenser of all, without flattering their too early opening pride with the idea that they can be something better here: think you they will toil less diligently when you have taught them that awaits them an eternal reward for their submission and patience? We have taught them the motive: pure love will produce the result.

Another consequence of the love of God is what I will call respect. It is closely allied to what I have already described, that it cannot fail to strike us all, that from some cause or other a principal which was once strong has now become weak—I mean respect to others, and especially the respect of the lower for the higher classes of society. It has been noticed, not only in England but in many foreign countries, and perhaps more particularly as regards the natural reverence due from children to their father and mother, which is sensibly diminished. At an earlier age we may observe an impatience of control, a feeling of independence, an assertion of rights which neither nature nor society have given: an intolerance of reproof, a wrestling against the yoke, a rebelling against authority, a desire to be in possession of all the rights of men.

The disrespect to parents is manifested in the manner in which they are spoken of, in the way in which children are popularly represented, in the scenes we are often obliged to witness, in our annals of crime, exhibiting so many youthful delinquents; the father and mother not unfrequently compelled to bring them to justice themselves, and weeping that they have no influence to check the vices of their children. And how, indeed, should they, when so little deference is accorded by the young to the opinions of persons who, from their age and experience, might be expected to command attention? Instead of this, what do we hear? Blunt contradictions, positive assertions, a knowledge of science assumed, opinions laid down on every subject—on politics, on religion—yes, unfortunately, on religion.

And how do they speak of it? With sarcasms, with doubts; indeed, they boast rather of not believing too much. And these qualities declare themselves too often at an age when it was formerly supposed that docility was the very flower of youth—that gentle and amiable submission to parental teaching was its highest ornament—when instruction was gradually and unresistingly sucked in under the mild influence of home—not overwhelmed by the heavy shower which inundates the soil, but watered by the dew of a whole day falling in soft and gentle drops.

We cannot deny that want of reverence is the vice of the age, and that this evil is rising higher and higher.

There is too little deference paid to those God has appointed to teach. It is the feeling of the divine character of social teaching that raises it above all that the knowledge and wisdom of human science can give; and the indwelling of the Holy Spirit in him who holds that high and responsible office gives to him a sacred authority. The indwelling of grace imparts a direct guidance in what belongs to the priestly office, which calls for veneration and deep love.

Now, brethren, I must permit myself to make one remark: it cannot be doubted that our sys-

The True Witness.

MONTREAL, FRIDAY, MAY 15, 1857.

TO OUR CITY SUBSCRIBERS.

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

THE LADIES OF LORETTO, AND THE GENTLEMEN OF THE LEGISLATIVE ASSEMBLY OF CANADA.

OUR Provincial Legislators have just furnished us with another admirable specimen of their liberality, and disposition to act honestly towards Catholics. As the subject is one in which our interests as citizens are deeply involved, and as it is important that, when next called upon to exercise their political rights, the Catholic electors of Canada should know in what manner the confidence reposed by them in their representatives has been justified by the conduct of the latter, we intend laying before our readers a brief account of the debate on Thursday of last week, upon the question of incorporating the "Sisters of Our Lady of Loretto" of the Diocese of Toronto.

The Sisters of this Order compose a body of charitable ladies, whose sole object is to impart gratuitous education to the poor, and orphan members of their Church. In order to enable them to accomplish this charitable—and, to society, this eminently useful—work, they came before the Legislature, with the request, that, in so far as they were concerned, the law might be so modified as to enable them to hold such property as the liberality of the faithful might bestow upon them; but not a penny did they ask from the public funds, or assistance of any kind from the State. Their demand simply resolves itself into this—that they might be allowed, without molestation from the State, to hold private property given to them by charitable individuals; which of course includes the demand, that the Legislature recognise the right of the individual to do what he will with his own—so long as he does not exercise that right to the detriment of his neighbor. For to deny the right of holding property given, is to deny the right of the giver to give.

On Thursday of last week, it was accordingly moved that the House resolve itself into Committee on the Bill to Incorporate the said "Sisters of Loretto"; which motion was the signal for a general outburst of calumny, insult, and mendacious attacks upon the Catholic Church, to which it would be difficult to find a parallel outside of the walls of Exeter Hall, or the meeting-house wherein do congregate the members of a "Canadian Missionary," or "Apostate Priests' Protection Society." Indeed, during the entire debate, the hall of our Provincial Legislature presented far more the appearance of a rabid No-Popery Meeting, than of an assemblage of statesmen, Christians, and gentlemen. It was as if old "Praise God Barbones," and his ribald crew, had been suddenly raised from the dead, and convened as a Canadian Parliament.

The honor of opening the ball belongs to Mr. McKenzie, a person of not very enviable or reputable antecedents; and who, in the course of his remarks, had the impudence to assign as his reason for opposing the Bill under discussion, that:—

"The Catholic Church was essentially intolerant, and that an extension of its powers was dangerous to the liberties of the public."

Hereupon, Mr. McKenzie must pardon us if we plainly tell him a piece of our mind, with respect to his ungentlemanly language, in which it is not easy to say whether his ignorance of history, or his disregard of truth and common courtesy, is the more conspicuous. We tell him then, plainly and frankly, that if he and his colleagues forget what is due to truth, and the feelings of their Catholic fellow-citizens, he, and they, need not be surprised if we fail to pay them that respect, to which their position—(not their personal merits)—entitles them; and which, as Catholics, our religion teaches us to yield to all in authority.—We would remind him, and them, that they have grossly mistaken their position and ours, in presuming thus to insult and calumniate us and our Church; that if they are members of the Provincial Parliament, they are our servants, and not our masters; that the high wages which we pay them for their services do not entitle them to be insolent; that they are sent to Parliament to represent, and not to misrepresent us—to watch over the interests of all, and not to malign or outrage the feelings of any; and that by dealing in offensive vituperation of what one half of their fellow-citizens do most love and venerate upon earth, they bring, not only themselves—but the important body to which they belong, into justly merited odium and contempt. We would also take this opportunity of reminding him and them, that of all "Junkenism," the "Junkenism" of him who avails himself of his official position to offer insults to which he would not dare give utterance as a private individual, is, to every honorable mind, the most disgusting.

One word in conclusion as to the real motives which led to the rejection of the simple request of the "Sisters of Loretto." These motives were of course not assigned during the debate; for, for the credit of the intellectual progress of the XIX. century, we would not believe that the veriest old woman in the conventicle is weak enough or silly enough, to attach any importance to Mr. Brown's miserable twaddle about "mortmain," and the evils of celibacy. The real cause of the hostility to the Sisters' Institution was, that it was looked upon as a formidable rival to the proselytising "common schools" of the Upper Province; as likely to withdraw destitute Catholic children from these demoralising establishments, those hot-beds of vice and infidelity; and, in short, as an infraction of the fundamental principle of "State-Schoolism"—which is, that the State, and not the Church, or the individual, should have the supreme control of the education of the poor. Viewing it in this light, the action of the Legislature towards a Catholic Institution, the result of whose labors, if successful, would be the overthrow of the darling and deep-laid schemes of the State for the gradual extinction of Popery by means of "common schools," is

"Set a beggar on horseback," however—as the old saw says—and "he will ride to the"—the great father of all Protestantism; and so, though we may be pained, and for the honor of our Canada, ashamed, at the language of too many of our legislators, we can scarce feel surprised at it. Nevertheless, as Catholics, we feel ourselves called upon to exercise our rights as freemen to denounce it, and the scarce disguised appeals to violence against "Romish institutions," made by some of the other speakers upon the occasion.

A Mr. Sidney Smith, for instance, had the impertinence to tell us that "ecclesiastical corporations were not wanted in Upper Canada"—a fact of which the Catholics of that section of the Province are the sole competent judges; and warming with the subject, the same speaker continued:—

"And if they are forced upon the people of Upper Canada by means of Lower Canada votes, he would tell gentlemen from Lower Canada, that some day a stop will be put to those institutions in a manner which will not be pleasant to those gentlemen."

Now, what would be the feelings of Protestants in Upper Canada if—the Parliament being held in Quebec—a Lower Canadian Catholic member were to hold such language with regard to the ecclesiastical, educational, or charitable institutions of Protestants in the Lower Province? What if he were to proclaim that these institutions were not wanted; and that if they were forced upon us down here, "a stop would be put to them, in a manner which would not be pleasant to Protestants." Such language would be indignantly, but justly denounced by the entire Protestant, and we will add—by the entire Catholic press of the Province—as insulting in the highest degree, as an unwarrantable attempt to dictate to Protestants how they should manage their own private affairs; and, worse than all, as a direct appeal to a fanatical rabble to repeat in Canada the Protestant outrages which have left an indelible blot upon the name of Boston and Bunker's Hill. Mr. Smith may disclaim any such intentions; but every one who can appreciate the force of words, will know what credit to attach to such a disclaimer.

Mr. G. Brown was perhaps a trifle less abusive, but certainly more stupid and prosy than is customary with that evangelical individual. He habbled about "mortmain," and talked an insufferable deal of nonsense about "locking up land," and "vows of celibacy," which "many members hold to be a wrong to the State." Mr. Brown's speech was in short merely a miserable rechauffe of some of the most stupid passages of Gavazzi's worst lectures against Popery; seasoned with a little of his own peculiar fustian, but upon the whole as rapid as a second hand "chaw" of tobacco. The patience of the audience during the infliction of the nauseous compound was most exemplary.

With such stuff, however, was the House regaled during we know not how many mortal hours. Had it been a question of incorporating some swindling "Rail-Road" or Banking Company, or of conferring new and extraordinary powers upon a handful of unprincipled speculators, the job would have been done at once, and without a division. But alas! it was none of these things that the House was asked to do; and so the modest request of the "Sisters of Loretto" to be allowed to hold property given to them for the purpose of educating poor and destitute children of their own persuasion, was rejected by a majority of 40 to 35. We publish the list of the division, as given by the *Montreal Herald*, in the hopes, that it will be closely studied by our Catholic readers; and that at the next election they will carefully abstain from giving their support to any candidate—no matter what his other claims—who, being in the present Parliament, voted against—or who without having a valid excuse for his absence, did not vote in favor of—the "Sisters of Loretto." It is only by exercising this strict surveillance over our representatives, that we can ever expect them to do their duty.

One word in conclusion as to the real motives which led to the rejection of the simple request of the "Sisters of Loretto." These motives were of course not assigned during the debate; for, for the credit of the intellectual progress of the XIX. century, we would not believe that the veriest old woman in the conventicle is weak enough or silly enough, to attach any importance to Mr. Brown's miserable twaddle about "mortmain," and the evils of celibacy. The real cause of the hostility to the Sisters' Institution was, that it was looked upon as a formidable rival to the proselytising "common schools" of the Upper Province; as likely to withdraw destitute Catholic children from these demoralising establishments, those hot-beds of vice and infidelity; and, in short, as an infraction of the fundamental principle of "State-Schoolism"—which is, that the State, and not the Church, or the individual, should have the supreme control of the education of the poor. Viewing it in this light, the action of the Legislature towards a Catholic Institution, the result of whose labors, if successful, would be the overthrow of the darling and deep-laid schemes of the State for the gradual extinction of Popery by means of "common schools," is

plain; and as easily intelligible as was the hint given by Mr. Smith about "putting a stop to Popish institutions in a manner not pleasant." Not only, if "State-Schoolism" be sound in theory, should attendance upon "common schools" be made obligatory upon all, but all other schools or places of education whatsoever—all colleges, and asylums for the poor and destitute—should be prohibited and abolished; as utterly repugnant to, and destructive of the principle upon which alone compulsory taxation for "common school" purposes can be logically defended. To admit the right of a religious society, like that of the Sisters of St. Joseph, supported entirely by voluntary offerings, and not subject to the control of the State, to open schools and to receive pupils, would be tantamount to admitting the whole principle contended for by the friends of "Freedom of Education." It was of this then, and not of mortmain, of "lands locked up," or the "evils of celibacy," that the gentlemen of our Provincial Parliament were afraid when they recorded their votes against the "Ladies of Loretto." Such Institutions, as savoring of "Freedom of Education," "are not wanted in Upper Canada," as Mr. Smith says.

We subjoin the names of the members who voted for, and against Mr. Hartman's amendment to prohibit the Sisters from holding real property. By looking over the list of the minority, it will be seen that a good many *soi-disant* Catholics abstained from voting. We trust that their constituents will call them to a strict account for their—to say the least—strange conduct:—

YEAS—Messrs. Bell, Biggar, Brodeur, Cameron, Cayley, Christie, Cook, Daly, Chas. Daoust, Darche, J. B. E. Dorion, A. A. Dorion, Ferguson, Ferris, Flint, Foley, Fraser, Freeman, Gamble, Gould, Hartman, Holton, Jackson, Lumsden, McDonald, Mathewson, Mattice, A. Morrison, Munro, Papiu, Powell, Robinson, Sanborn, Solicitor General Smith, S. Smith, Somerville, Spence, Terrill, Turcotte, and Wright,—40.

NAYS—Messrs. Baby, Bowes, Bureau, Attorney General Cartier, Cassault, Canchon, Chaffers, Chapais, Clarke, Desaulniers, Dionne, Dufresne, Evanturel, T. Fortier, O. C. Fortier, Fournier, Guereux, Huot, Labelle, Lemieux, Loranger, R. McDonald, McCann, Marchildon, Masson, Mongenais, Pouliot, Prevost, Price, Rankin, Rhodes, Solicitor General Ross, Simard, and Thibaudeau,—35.

OUR NEW CATHEDRAL.—Below we give an extract from a letter, lately received by His Lordship the Bishop of Montreal, from His Grace the Archbishop of Halifax, N.S., upon the project of the former of erecting a Cathedral, worthy of this wealthy Diocese; and which shall attest to future generations the piety and liberality of their Catholic forefathers. His Grace also, as will be seen, testifies his sympathy with his brethren and spiritual children in Canada, by a generous donation to the work in hand; an act of charity which we are sure the Catholics of the Diocese of Montreal will not fail to appreciate. Thus encouraged on all sides, it would be a sin for us to be niggardly in our contributions; or to doubt for one moment of the complete success of the great enterprise which our beloved Bishop has commenced, which has the prayers of the faithful for its completion, and which God himself, for the honor of Whose name it has been undertaken, will assuredly bless His Grace writes:—

"I cannot tell you with what unfeigned pleasure I heard of your magnificent idea respecting the new Cathedral. It will be a glorious souvenir of the Eternal City in the New World, and an imperishable monument of the faith and devotion of a city that is ennobled by its august title, and its association with the endearing name of the Immaculate Mother of God.

"It will be a hallowed sanctuary, to which not only your faithful Canadians, but Catholics from every part of America, will repair, in future times, to admire the beauties of Catholic art, and the triumphs of Catholic piety; whilst each and all, it will serve as a connecting link to bind them more closely in holy communion with the indestructible Chair of Peter, and the vivifying spiritual authority of his successors.

"In such a work, my Lord, and with such a people, you must succeed. The benediction of Heaven, and the prayers of all good men on earth, will assist you.

"As I, too, desire to participate, however humbly, in a work that must be dear to the heart of every Catholic Prelate, I pray your acceptance of the small sum enclosed; and beg you will consider this mite as a very inadequate proof of the extent of my wishes for the success of your holy undertaking."

TO OUR SUBSCRIBERS.

We gladly avail ourselves of this opportunity to tender our sincere thanks to the Rev. Mr. Maloy of Ottawa City, and the Messrs. P. Devine, and J. Dwyer, for the very kind assistance furnished by them to our friend Mr. Monagan, now travelling through Upper Canada, as General Agent for the TRUE WITNESS. We regret that we cannot express, as we would wish, our sense of the obligation the above named gentlemen of Ottawa have conferred upon us. Our thanks are also tendered to those of our subscribers who have taken advantage of Mr. Monagan's visit to settle their accounts with this office. Acknowledgments shall appear in our next.

We wish that we could add that our "Delinquent Subscribers"—of whom Ottawa furnishes us with but too many—had upon the same occasion manifested a disposition to act honestly towards us, by discharging some portion, at least, of their indebtedness to this office. Some, who

have been taking our paper for years, without paying one copper, seem to think themselves harshly dealt with, and grumble, when called upon for a settlement of their long-outstanding accounts. Now, as with all our patience and forbearance, we hardly can stand being swindled out of our money; we take this occasion of publicly requesting the undermentioned Ottawa Delinquents—to whose names we attach the sums by their owing to us, but which they refuse to pay—to remit the amounts which they are charged respectively, in order to avoid putting us to the trouble of taking other means to enforce attention to our just claims:—

Messrs. J. McDonnell, . . . 3 2 6
E. Cunningham, . . . £2 2 6
David Burgeois, . . . 2 16 3

We would also beg leave respectfully to inform the St. Patrick's Society of Ottawa, that, henceforward, a free copy of the TRUE WITNESS shall be duly forwarded to them, so long as they are pleased to accept it; and that this would have been done long ago, had we ever heard from them to the effect that they were desirous of placing our paper on the table of their reading-room.

Mr. Monagan purposes visiting Kingston and Prescott immediately; where we trust that he may be favorably received, and meet with fewer dishonest "Delinquents" than in the City of Ottawa.

From the following letter from His Lordship the Bishop of Toronto, to the Rev. M. Bruyere, which has been publicly read in all churches, and chapels within the Diocese, will be seen the high opinion that is entertained of M. Bruyere's exertions in the holy cause of "Freedom of Education," not only by his immediate ecclesiastical superior, but by the common father of the faithful—the Sovereign Pontiff himself. Such a splendid acknowledgment of his services, must be highly gratifying to the Rev. M. Bruyere, and will, no doubt, prove a rich source of blessings to the Catholics of the Diocese of Toronto, so long deprived of their Chief Pastor; and for whose safe and speedy return to Canada we all devoutly pray:—

LETTER OF HIS LORDSHIP THE BISHOP OF TORONTO TO THE VERY REVEREND J. M. BRUYERE.

VERY REV. DEAR SIR—In consideration of all your services, particularly in the cause of Catholic education; or rather to speak a more Apostolic language, in order that you may more effectually serve the Church—be pleased to accept by the presents, the titles of Vicar-General of the Diocese of Toronto, and of Administrator of the same in case of death, with all the faculties which, for the due performance of those two-fold duties, and by the authority of the Holy See, we can and do confer upon you.

This letter will be read, after its reception, in all the churches and stations of the Diocese of Toronto, Given, near Rome, under our hand and seal on Easter Monday, 13th of April, 1857.

ARMANDUS FR. M.A.,
Bishop of Toronto.

We have to announce the death of His Lordship, the Right Rev. Bishop Gaulin, of Kingston, who expired on the 8th instant, at St. Philomena, Seigneurie of Chateauguy, in the seventieth year of his age. May his soul, through the mercy of God, repose in peace.

Mgr. Gaulin was born in Quebec in 1787; and having at an early age manifested great natural talents, and most excellent dispositions, was induced by the representations of Mgr. Pleassis to enter the ecclesiastical state. In consequence, he changed the direction of his studies, and, in due time, was admitted to Holy Orders, and raised to the Priesthood in the month of October 1811. Immediately afterwards, he was appointed *Vicaire* to the late Mgr. Alexander McDonnell—who was subsequently raised to the dignity of Bishop of Kingston, being the first Prelate of that Diocese. For many years the Rev. M. Gaulin labored in his vocation, with great honor to himself, and much profit to the Church, sometimes in one parish, and sometimes in another; but always distinguishing himself by his zeal and indefatigable energy.

In 1841, upon the death of Mgr. McDonnell, the Rev. M. Gaulin was named to the Diocese of Kingston, then comprising a far more extended field of labor than it does at present; and which, at his earnest request, was diminished by the erection of Toronto into a separate Episcopal See. In the year 1843, Mgr. Phelan was given to him as a Co-Adjutor, and was consecrated at Montreal in the month of August 1845.

In those days the Catholics of Kingston were in a very different situation from what they are at present. The Diocese was in want of every thing. Churches had to be built, schools had to be established, and hospitals founded. Nothing daunted, Mgr. Gaulin set about the work in earnest; and in a short time had the satisfaction of seeing springing up in all directions, those noble institutions which everywhere mark the progress of our holy religion. His health however began to give way under the incessant toil imposed upon him; and the care of the Diocese of Kingston was entrusted to the hands of his venerable Co-Adjutor. In 1848, Mgr. Gaulin was still well enough to assist at the consecration of Mgr. Guiges of Bytown; but in the year following a paralytic stroke compelled him to desist from the exercise of his episcopal functions. From that time, to the commencement of the present year, he lived in retirement at Kingston. About the beginning of 1857, he took up his residence in the parish of St. Philomena, for whose *Cure*, the Rev. M. Poulin, he felt a warm esteem; and in whose arms he breathed his last, on Friday of last week.

The body of the deceased Prelate was brought into town on Saturday, and placed in the chapel attached to the Episcopal Palace. On Monday, it was escorted by the Bishop of Montreal and his clergy, accompanied by a large concourse of our citizens, to the Railroad station, where it was placed upon the cars for conveyance to Kingston; in order that the mortal remains of the deceased may repose beneath the shade of the splendid Cathedral of his own Episcopal City, whilst awaiting that great day when the grave shall give up its dead, and the just shall come forth to life everlasting.

TWO LECTURES DELIVERED BY L. S. IVES, LL.D.—Dr. Ives, whose conversion to the Catholic faith must still be fresh in the memories of our readers, has done well in yielding to the solicitations of the Society of St. Vincent de Paul in New York, by publishing his lectures, lately delivered before that Society: and in which, in a masterly manner, he contrasts the effects of "Church and State Charities;" and ably discusses the question, whether it be preferable for the interest of society and of the individual, that the great work of charity should be entrusted to the secular Government, or the Church?

Since the great apostasy of the XVI century, this question has been warmly debated; but now in the middle of XIX century, and with the experience of near three hundred years, we should arrive at a determinate conclusion thereupon.—For nigh three hundred years, in every Protestant State, the secular arm has had absolute control over the spiritual. Convents and monasteries have been razed to the ground, their inmates dispersed, and their property confiscated to the use of the State—which in assuming the administration thereof, assumed likewise the charge of providing for the wants, moral and physical, of those for whose especial relief the said confiscated property had been originally intended.—How the State, or secular government, has performed this great work, the utterly degraded condition of the poor in every country in Europe—England especially—can tell. The Devil himself never devised anything more cruel than a Protestant Poor Law; which, whilst it treats the pauper more harshly than the criminal Law does the felon, puts a premium upon crime, and debases both physically and morally all classes of the community. From history, and from the pauper and criminal statistics of the different countries of Europe, Dr. Ives proves indisputably that, as an independent agent in the great work of charity, the State is, not only always impotent for good, but is always and everywhere actively injurious.

And whilst this holds true of those cases wherein the State undertakes to relieve only the physical or bodily wants of its citizens, it is still more evident when the State presumes to interfere with their intellectual and spiritual ailments. If the State is unfit to manage the "Soup Kitchen" or to administer victuals to the belly, far less is it qualified to control the school, or to take charge of the education of its youth. This is the point, which Dr. Ives, in his lectures before us, endeavors principally to establish; and from the discussion of the question—To whom should the work of charity in general be entrusted?—he proceeds to discuss the particular question—"Whether God or the State shall direct man's thoughts, and exercise dominion over his conscience and will?"—p. 10.

That "secular education," or to use the common cant of the day "unsectarian education," inevitably leads to infidelity and immorality, the lecturer proves by the testimony of Protestant travellers in these Protestant countries of Europe where State-Schoolism is most firmly established. He cites for instances Mr. Laing as to the moral and religious condition of Protestant Prussia:—

"If it is to be thought necessary to support the reasoning by facts, the present demoralized and irreligious state of Protestant Prussia will furnish an abundant and melancholy supply. Mr. Laing the famous Presbyterian traveller and writer, shall be my authority. But before introducing his words, I would, by way of preface, remind you of the following facts.

"It is now about forty years since the government of Prussia attempted, by her national system, to produce uniformity of religion among the Protestant sects, the two principal of which were the Lutherans and Calvinists. The special measure by which she attempted this, was the appointment of a new and common form of worship, from which all sectarian views were professedly excluded. The essential benefits of this effort were expected to result from its influence upon the rising generation in the national schools.

The old generation has passed away, and we are now brought to a period in which we may test the value of the system—many judge of the tree by its fruits. Let us listen to what the Scotch Presbyterian, Mr. Laing, says about these. And (1) he speaks of the *tree*—speaks of the principle of accommodation, by which what are subt out, and men are made to run side by side in a middle course. He says that the philosophers who have extolled the State system of Prussian education in letters and words, seem to have made a fatal misapplication of weak minds that seeks a middle way between, in religion, in morals, in politics, as in mathematics, *in via media* is a nonentity. Morally and intellectually, there is no middle point between true and false, right and wrong; and practically, no attainable neutral ground between hit and miss. There is no neutral ground in religion, none in morals, and none in sound politics. When governments attempt to extend their power beyond the legitimate object for which government is established in society, and which would embrace the intellectual, moral, and religious concerns, as well as the material interests of the subject, they are obliged to adopt a middle course between the extreme power they would usurp, and the innate principle in the human mind, of resistance to power over intellectual action. This middle course, founded on no principle but the evasion of applying principle to action, has, for the last half century, been the line of policy of Prussia, in which she has signally failed."

And now for the particulars of the failure. Under this system, he says, "the mind of the great mass of the people had nothing Christian to hold by, nothing in religion venerated as dogmas, or practices of worship from former times, from respected associations with the sufferings or deeds of their forefathers. Infidelity, Deism, Straussism, and all the other forms and shapes which unbelief can assume in the speculative, dreaming German mind, had had free play. Protestantism as a Church being virtually abolished

* Six dollars a head, per diem; a precious sight more than they are worth.

other man buys tax titles, and looks about all the week to see who can be slipped out of a neglected lot.

WHAT, OR WHICH IS THE BEST, VERMIFUGE OR WORM DESTROYER?

Is a question daily and hourly asked by parents, anxious for the health of their children. All who are at all acquainted with the article, will immediately answer,

DR. McLANE'S CELEBRATED VERMIFUGE, PREPARED BY FLEMING BROS., PITTSBURGH, PA.

It has never been known to fail, and is one of the safest remedies that can be used. A friend of ours lately handed us the following statement in reference to this Vermifuge:

New York, September 25, 1852. Gentlemen—A young lady of my acquaintance had been for a long time very much troubled with worms.

I advised her to try Dr. McLane's Celebrated Vermifuge, prepared by Fleming Bros., of Pittsburgh, Pa. She accordingly purchased and took one vial, which caused her to discharge an unusual large quantity of worms.

She was immediately relieved of all the dreadful symptoms accompanying this disease, and rapidly recovered her usual health.

The young lady does not wish her name mentioned: her residence, however, is 320 Fifth street, and she refers to Mrs. Hardie, No 3 Manhattan place.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of PITTSBURGH, PA. All other Vermifuges in comparison are worthless.

J. FLYNN HAS REMOVED HIS SERVANTS' REGISTRY OFFICE, TO No. 40, ALEXANDER STREET, (NEAR ST. PATRICK'S CHURCH.)

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation.

TEAS, WINES, LIQUORS AND GROCERIES, CONSTANTLY ON HAND. THE RETAIL TRADE supplied on Reasonable Terms

P. J. FOGARTY, GENERAL COMMISSION AGENT, 21 St. Sacrament, and 28 St. Nicholas Streets, MONTREAL.

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

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

WANTED, AN APPRENTICE TO THE PRINTING BUSINESS. He must have a good English Education. Apply at this Office.

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SALES MADE FOR READY-MONEY ONLY. As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST.

UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF NEW FANCY & STAPLE DRY GOODS,

FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers.

MORISON, CAMERON & EMPEY, 288 Notre Dame Street, Montreal, September 26, 1856.

PROSPECTUS OF A NEW TRI-WEEKLY MONTREAL NEWSPAPER, DEVOTED TO News, Literature, and General Politics, TO BE CALLED "THE NEW ERA," EDITED BY THOMAS D'ARCY MCGEE.

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

It is to be called "The New Era," as an indication of the time of its birth. This magnificent Province has evidently arrived at such an era,—steam by land and sea; the sub-Atlantic Telegraph; the probable annexation to Canada of a habitable region, larger than France and Austria combined; are facts which must give their own character to the times in which they occur.

Public interests are, commonly, either of a religious or of a political nature, and we shall briefly state our views of both:— Questions strictly, or mainly, religious,—unless forced upon the Press, under political or partisan pretences,—ought, it seems to us, to be carefully avoided by the secular journalist.

For the Politics of "The New Era," we can only say, in general, that we mean to make them such as may best harmonize with the interests of United Canada. Independence of dictation is essential to the credit and usefulness of Journalism, and we shall not hesitate to approve, nor to oppose, particular measures, because of the personality of their authors, whether in or out of office.

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

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

TERMS:— Subscription—£1 per annum, payable in advance. ADVERTISING.

Six lines and under, 1st insertion, 2s 6d, and 7d for each subsequent insertion. Ten lines and under, 1st insertion, 3s 4d, and 10d for each subsequent insertion.

YEARLY RATES. One Square, not exceeding 22 lines, £6 5s., with the privilege of changing it occasionally. Professional and other Cards, not exceeding seven lines, £1 10s per annum.

No advertisement to be considered by the year, unless previously agreed upon between the parties. The privilege of Yearly Advertisers will be confined to their regular business; and all other Advertisements, such as Auction Sales, Houses to Let, Dissolution of Partnership, Legal Notices, Ships, Removal Notices, &c., will be charged extra.

REMOVAL. THE Undersigned are REMOVING to No. 6 LEMOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESTICKS, (ALL OF THE VARIOUS PATTERNS.) Splendid Parochial "Chapelles" in Morocco boxes containing each a Chalice, a Set of Cruets, and a Ciborium, all fire-gilt, with lock and key.

THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalicees, Ciborium, &c., &c. READY-MADE VESTMENTS, of various colors, always on hand.

MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c. J. C. ROBILLARD, Montreal: No. 78, Notre Dame Street; New York: No. 79, Fulton Street.

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.

A new Catholic Prayer-Book, got up expressly for the wants of the present time, and adapted to the use of the Faithful in this country, the Office-Books and Rituals Authorized for use in the United States being strictly followed.

It has been Carefully Examined by a Competent Theologian, and is Specially Approved by THE MOST REV. JOHN HUGHES, D.D., ARCHBISHOP OF NEW YORK; THE RIGHT REV. JOHN LOUGHLIN, D.D., BISHOP OF BROOKLYN.

For Sale in all variety of Binding, and at all Prices, from \$1.25 to \$10, by EDWARD DUNIGAN & BROTHER, (JAMES B. KIRKER,) 151 Fulton Street, New York.

Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. They are not recommended as Universal Cure-alls, but simply for what their name purports.

THE LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c. Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

VALUABLE BUILDING LOTS FOR SALE. THE Subscriber offers for SALE a few VALUABLE BUILDING LOTS upon Wellington Street, West of the Bridge, adjoining the Property of the Grand Trunk Railway Company, and in the vicinity of its Terminus and Works (on the Montreal side of the Track.)

RESPECTABLE BOARDING HOUSES, soon become an important part of the City. The Tail-Race of the New Water Works is to pass close by these Lots, affording great facilities for a thorough system of Drainage.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness.

DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your Cherry Pectoral.

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