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NO. 36.

DR. CAHILL IN LIMERICK.

(From the Limerick Reporter and Tipperary Vindicator.)
ST. PATRICK'S EVENING IN THE AUGUSTINIAN CHURCH.

Last evening (Monday, March 17) one of the most crowded congregations we have ever witnessed assembled in the Augustinian Church to hear the promised panegyric of our national saint by the Very Rev. Dr. Cahill. The church from an early hour was thronged, and at the time the distinguished preacher appeared on the altar, accompanied by several of the clergy of the city, it was impossible to obtain standing room within the precincts of the building. The galleries, as well as the sanctuary, were occupied by an immense concourse, including many Protestants, who, throughout the Lenten lectures of the Very Rev. Gentleman, have been most assiduous in their attention to his preachings. It would be impossible in the short space which we can afford to-day to give anything like a full report of the extended historical view which the Doctor gave of the social and religious condition of Ireland from the time of St. Patrick up to the present moment. After having pointed out the conversion of Ireland by St. Patrick, he rapidly glanced at the learning and sanctity of our island up to the time of Henry II.—the twelfth century. He clearly proved that Ireland upon the one hand was the seminary where a great portion of Europe studied letters—while, on the other hand, her ordained missionaries spread religion throughout the neighboring nations. He interested and entranced his audience by his manly indignation at the tyranny of the English conquest from the end of the twelfth to the middle of the sixteenth century; and he proved that while all the surrounding nations were advancing in commerce and national power, Ireland was bleeding under the foreign lash of English domination. He added, it is but justice to say that this was Catholic cruelty, and it rivalled in point of national despotism, the Protestant tyranny of later years. It was impossible not to feel like himself whilst he sketched the persecution of Elizabeth, the rebellion of Cromwell, and the usurpation of William; and, having dwelt on those three topics as an eloquent historian, he concluded by saying that no other country in the world except Ireland could maintain her liberties and her religion during the last seven hundred years of national spoliation, national persecution, and national slavery. He continued to say—They branded us with ignorance, while they made education a felony; they branded us with the charge of poverty and want of industry, while they left to each Catholic but one acre of land; and they have continually ridiculed our national disorders, while they deprived us of the benefits of civilisation, and goaded our ancestors in self-defence into acts of desperate retaliation. He pointed out the fidelity of Ireland as contrasted with Denmark, Sweden, Norway, Russia, Germany, Holland, and Switzerland. He sketched the terrors of infidelity which raged over the fairest portion of Europe; and in an apostrophe to Ireland, by which every heart was moved, he passed a eulogium on her unparalleled fidelity in the maintenance of liberty and religion, in the most disastrous struggle which has ever been recorded by the pen of the historian. He dwelt considerably on the topic of foreign infidelity; and adduced the example of France to show that, in the death of their King and in the number of their clergy, they succeeded for a while in lowering the Cross of Charlemagne and substituting the Goddess of Reason for the genius of the Gospel. And the reverend gentleman continued to say:—And the storm soon reached our own shores in terror; they could not seduce her heart or corrupt her faith, but in their vengeance they reddened the scaffold with the young blood of her sons, and they laid waste their country. The men of those days are gone—the grave worm has long since slept in their brain, and brought out their young in their cold hearts; but they are illustrious dead; they were an invincible band; they had lion hearts; they could not free the cross, but they could die in the struggle; their spirit could not be subdued, and sooner than permit innovation to taint their ancient faith, they fell fighting at the foot of the symbol of salvation. The gospel was not stained in their hands; they left it to their descendants, surrounded with the additional lustre of martyred purity. Rome was astonished at the courage of Ireland, equalling her own unrivalled intrepidity under Nero and Caligula; but her martyrs fought under the eye of the head of the Church, and met death in the single stroke of the axe of executioner, whereas the Irish died inch by inch in the lengthened torture and slow agony of political exclusion, withering poverty, and national insult. The names of these poor fellows are not graven on any national monument; there is no stone on their graves; their bones lie forgotten; but their death is honored with a nation's sympathy, and the history of their lives is carved on the hearts

of their descendants in fond national remembrance. It is not from the instructions of the living that the Irish heart receives its most exalted devotion: no, it is from the tombs of the dead; the Irish grave is more eloquent than the Irish pulpit; a spirit rises up from the old church yard which melts the soul of the living heart more than the burning fire from the orator's lip. Many a tongue of fire, many a glowing heart, many a master mind that once defended Ireland's liberty and faith, lie buried beneath the forgotten clay. Many a heroic priest, surrounded by a faithful flock, lies asleep there together: he led them in life, and he sleeps with them in death; he fed them in the faith from his own hand, and now he stands before God, a witness of their imperishable merit. Oh, if these tombs could speak, what a thrilling flood would issue from them to move the living; if the past centuries could utter their scarlet history, how would the recital nerve the present age to stand firm and maintain its place without dishonor to the past, cowardice to the present, or treachery to the future. The ecclesiastical history of other countries is contained in resolutions, conferences, synods—ours, in chains, exile, death; their glory is published in books and parchments; ours is proclaimed from the uprooted altar, the martyr's grave.—Books are a cold chronicle to tell Ireland's faith.—No! the lonely mountain, the unfrequented valley, the dark cavern—these are burning records; here the priest lay hid—here the flock was fed—these are, therefore, our family titles. Aye, and the beaten spot where the trembling parishioner placed the annual garland over the fallen pastor, these are the inspiring sources from whence the Irish heart must drink its lessons of Ireland's invincible courage and imperishable faith. No, not books—our national seminary—no, but the mouldering heart that lived, and bled, and died, for God's unfading gospel! Oh, since the first time when last I had the pleasure of addressing you in this city, what a black page does not Ireland exhibit: in these years she has lived a century of woe—since that time she has lost her sons in hundreds of thousands, and the wild wail of lamentation is still heard above the dead as they hourly perish by mysterious visitation. If the Lord of the universe were to summon a jury of the nations of the earth to try the case of Ireland's national character, all mankind would bear testimony that no country under the blue vault of his boundless empire stands so pure as Ireland before the throne of His Omnipotent Majesty; and if a statement of all her sufferings during the last ten years were drawn up by the angels of His imperial court, the records of heaven have no parallel of the afflictions of Ireland in the same period. Thousands of her able-bodied sons dying of starvation on the soil of their forefathers—the children of forty generations biting the ground in the agony of hunger—tens of thousands flying in terror from the home of their ancestors to seek with the stranger the shelter denied them on the green hills of their ancient country. Heaven! tell us what we have done to merit the triple affliction of universal famine, universal expulsion, and universal sickness? Lord of the universe, why have you commanded the rot of our food? Why have you sent the angel of death to breathe red pestilence on the blast to waste and wither your own children? Oh! who can describe our Irish mother, herself wild in raging fever, lying by the side of her dead children—dead a week—putrid dead—and the stoutest men afraid to enter that cabin to bury the dead children, or give a drop of water to the poor mother to cool her raging thirst?—who can paint the case of another Irish mother, carrying her whole family, five in number, one after the other, on her back to the grave, and Irish hearts afraid to cross her path to lend a hand to the poor broken hearted victim to dig a grave for her children, while she with her hands raised the fresh clay to consign the last of her offspring to the friendly grave? No other place would receive them, the tomb alone harbored them. And who can describe the crowded dead that lie shrouded and coffinless in several churchyards of Ireland, shovelled in putrid masses into one common pit, fallen under the fatal stroke, as the leaves are rent in October tempest?—The faithful priest sat at their head when the whole world fled from them; he breathed the fatal pestilence, and perished by their side, and every dead congregation has its dead priest lying before them in death as he addressed them when living. And, as if to cover the country with pitchy darkness—as if to heighten the terrors of this universal procession accompanying Ireland to the grave, the brightest star that shone over our horizon during all the past centuries of our national fame—the star that for half a century lighted our path through many a night of tempest and peril—that star has set, making the years that are gone black in heaven and on earth—appealing to the living and mysterious to the dead.—Religion in tears bewails his loss, and liberty wears mourning for his death. Whenever either was at-

tacked—the country he loved or the altar where he knelt—his just anger was aroused and he filled the whole world with the crushing defiance of his burning indignation. The resistless voice that made St. Stephen's tremble was heard rolling along the Rocky Mountains, encouraging universal liberty—pierced the prisons of taskmasters—giving hope to the bleeding slave, and shook the thrones of the despot and the bigot all over the world. With a loud menace his anger encircled the very globe, and the tongue, which we shall never hear again, combined the mind of Ireland in one united feeling—the strength of Ireland in one simultaneous effort. He gave dignity to our decisions, power to our will, and commanded the respect of the whole world. Alas, alas, with his life our liberty died, our world wide name has ceased, our strength has departed, and Ireland (like Sampson shorn of his hair) crawls like an infant—childish, peevish, feeble, and powerless; unserviceable to her friends, contemptible to her enemies: that voice that concentrated the scorn of the earth on the injustice of Irish wrong is hushed: the million hearts that clung to him with national fidelity are dead, and hence there is no people; there is now no leader; and the silence, loneliness, and desolation of a universal desert, a cheerless wilderness, have fallen like the black mantle of night upon Ireland's happiness, and have almost extinguished Ireland's hopes. After a few remarks in continuation of this subject, the rev. doctor observed—Of all the phases which Protestantism has assumed to crush Catholicity, the late Soup and Bacon Theology is the most preposterous weapon they have ever heretofore employed. If I may be allowed the phrase, he said, it is the sublime of the ridiculous; it goes down as far below contempt as any human action ever rose above it. Of course it has signally failed in its object, after having expended about £86,000 a year since the year 1847.—What must be thought of men calling themselves the preachers of the Gospel, who kidnap little children in the lanes—steal beggars out of cellars, and rob the garret of the famished wretch in order to recruit the fallen ranks of cruel Protestantism. What must be the theology of such a Church, when they make the first step of the perverted wretch who joins their ranks to commence with perjury. The poor, destitute, starving Catholic whom they seduce by bribery, already commits perjury to God and man the day he enters their conventicle; and with perjury upon his lips and a crushed conscience for his apostasy, he begins the sanctified life of Protestantism. During my residence in London, in the year 1852, I anxiously watched the workings of the Protestant Alliance there. They infest the lanes of St. Giles—they frequent the cellars of the starving Irish, and bribe them with clothes and food and daily work to fill their deserted churches. But the history of London proves that all their teaching ends in infidelity. Their poor dupes are aware of their treachery—conscious of their bribery—their hypocrisy is palpable—their scarlet malignity is transparent, and they grow up in hatred and horror of their clerical character at the time even when they are growing fat on their apostate pudding. But when they arrive at independence and maturity the history of London bears infallible testimony to the stark naked infidelity of this perverted class—and the historian of England may yet have to record scenes like the history of France in the last century when infidelity deluged the throne with blood, and reddened the altar with massacre.—And the English statesman may yet take warning in time to confine their malice, and the unchristian teaching of the Protestant Church of England may yet tell a story of an altered dynasty and a blood-stained capital. (Great sensation.) After some further observations the reverend gentleman concluded by saying—The Irish people and the Irish priest, like the Spartans of old, have sworn fidelity to each other, to stand or fall together, to perish or conquer on the same field, or to prefer freedom, accompanied with death in its most thrilling form, to the longest life of guided slavery. Liberty of conscience or death was the motto of our fathers, and these words are echoed at this moment from millions of responding hearts in Ireland. We have worn our chains together—the priest and the people—through many a day of trial—and hence, till the people are perfectly free, the priest in honor never can accept his personal liberty: traitor, if he would stand under the banner of the foe while his companions wore an ignominious chain; false leader, if he would desert the tried companions of his life and perils; coward, if he would desert from the camp of his faithful countrymen; and degraded fool, if he think that the chain of gold is less grievous than one of iron. The metal may shine with richer polish, but the slavery is the same; a chain of gold can bind the limbs as firmly as iron fetters—the metal, not the bondage, is changed—and as pure liberty can bear no chain, it follows that the draught of slavery must be always bitter to the free soul—even though drunk from cups of gold.

During the delivery of his splendid discourse, Dr. Cahill was listened to by a vast assemblage as if he were alone in the church, and as if the audience were afraid to breathe, and lose one syllable which fell from his lips.

THE PROSELYTISERS AND THEIR DUPES.

(From the Weekly Register.)

We mentioned in our summary of last week that all the London newspapers have carefully suppressed the report of an important trial at Limerick on Tuesday, the 8th of March; because that report would have illustrated the systematic lying by which the proselytising societies obtain the money of their dupes. The trial itself, however, is so important that we must again call attention to it. The libel was a positive, minute, and particular statement in all its details and circumstances; that, at a Station which took place at the house of William Crowe, of Cooga, in the Parish of Doon, in the middle of December, 1854, the Rev. P. Hickie, the Parish Priest, publicly proclaimed to the assembled parish the substance of the confession of a man named Jas. Moylan, and that Moylan in consequence turned Protestant, making "a declaration" (it is not said before whom) to the truth of this monstrous and impossible fiction. The story at once became a most profitable part of the stock-in-trade of Dr. Whateley's Society "for Protecting the Rights of Conscience."—So it was for a year. How much money the Society made of it we cannot say; more, we fear, than it at last cost them. Catholics are so much accustomed to such calumnies that they are slower than they ought to be in prosecuting them. A year passed before this was publicly contradicted. Most likely it never would have been contradicted at all if the Rev. Cadwalader Wolseley, the Secretary of the Society, had not read it out, with all the names and details, at a public meeting held by Dr. Whateley at Cork. When it was publicly contradicted, he took a high and insolent tone, declared that he had "abundant and unquestionable evidence" to its truth, and published two letters in succession, ridiculing in the most contemptuous manner those who came forward to contradict it, and repeating—

"The man himself is still forthcoming, and since my visit to Cork I have had the pleasure of learning by a letter from the Rev. William Fitzpatrick, of Doon, that he administered the Holy Communion in both kinds to him (Moylan) on last Christmas Day. I believe that the Rev. Fathers Hickie and Dwyer are also connected with the same parish."

This deserves especial notice. Dr. Whateley and his myrmidons cannot now treat this as an unimportant case, in which Mr. Wolseley gave incautious belief to a charge which turns out to be unfounded. They selected the case as a strong one; they held to it when contradicted; they insulted those who contradicted it; they pledged themselves to the strength of the evidence to it. Even when it at last came into court, Mr. Wolseley was not without a plea.—He was obliged to admit that the whole story was a simple and absolute invention. But his Counsel pleaded on his behalf:—"Whatever Mr. Wolseley said, it should be borne in mind, he did not say it of his own authority; he merely stated, not for himself but as the organ of the Society to which he is attached as Secretary, what he was justly entitled to say; he read from statements and documents, and he had no particular acquaintance with the plaintiff"—a valid defence this for him as an individual, and so considered by the jury when they let him off with £200 damages. The libel was not his, but that of Dr. Whateley and his Society. What he gains in character by the plea, they lose. This instance shows how little their statements can be trusted, when they suppress names, as they do in almost every instance, and when we have nothing to rely upon except their assertions. Thus we have a glimpse of another Proselytising Society. It was founded by Dr. Whateley, who holds the revenue given by Catholics of old to Catholic Archbishops of Dublin. Its professed object is not to proselytise, but to protect all, whatever be their belief, who are sufferers for their conscientious convictions. In practice, it spends its money chiefly in grants to such Protestant Clergy as are most active in Proselytism. Thus we have more clue to the manner in which this money is spent, than we have as to the much larger revenues of the "Irish Church Missions Society," of which we know neither who receives them, nor in what places the respective sums are spent. In this case we know the latter fact, though not the former. The pretence is that Catholic farmers will not employ those who have become Protestants, and that the Society is compelled to feed them, or they would starve. This statement imposes on Englishmen, who, not knowing Ireland, judge of it by what they see here. They imagine a country village in Ireland with its Catho-

lic farmers, and Catholic laborers with regular employment and good wages; their wives preparing their dinners at home, their children taking it to them in the fields, and all the daily life of a prosperous English country parish; they imagine a little band of Protestant confessors, shut out from employment, which is waiting for them if they will return to the Catholic Church, and greeted with the cries of starving children and the agony of their pale and faint mothers. No wonder their purses are opened. But the agents on the spot, who receive and spend this money, well know, as we can testify on our own observation, that the "Catholic farmers" so boldly paraded are men half-cultivating by their own labor and without capital a few rods of ground; and in their habitation, dress, and food, far below the poorest English laborer; and that every one of these boasted Protestant converts was before his professed "conversion" in a condition below that of the Catholic farmer, and had neither wages nor a meal to eat, nor the hopes of getting one, if he had continued to call himself Catholic; and that every one of them, from the day of his conversion, has been raised to a condition far above that of the Catholic farmer." This we can declare on no slight acquaintance with many of the places where grants have been expended; and we therefore say that Dr. Whately's Society spends its money, not in making good to any man what he has lost by professing themselves Protestant, but by raising all who consent to do so to a position far above what they could ever have obtained as Catholics. If we misrepresent the Society, Dr. Whately has the remedy in his own hands. Let him publish the names of any persons who have received the money; and whose position in life is not bettered but injured by the profession of Protestantism. To take one or two examples: We find that the "Rights of Conscience Society" gave to converts in the Island of Cape Clear £10 in Oct. 1851; £10 in January, 1852; £30 in 1853; (the Report of 1854 we have not succeeded in obtaining); £10 in 1855. Let them say what poor person in Cape Clear has become poorer by being a Protestant. We examined into this case some time ago, and found that the island contained about 300 souls; and only one adult native convert; a man named Cadigan, together with a few brought from other places to make up a congregation; that his wife was still a Catholic, and that he himself had several times returned to the Church; impelled by conscience, and again fallen off to the "Soups," unable to bear the pinching of hunger and want; that the whole island is the property of a Protestant family, which subscribed to the work of proselytizing; and gave nothing either to the National School or to any Catholic Charity; that there neither then was nor had been in the memory of man, any Catholic farmer; who had the means of employing labor for wages—every one so called being in extreme poverty. The only person who had the means of paying wages was the Rev. E. Spring, the Protestant clergyman. In addition to his benefice, he had a glebe farm in the island, which had been many years under lease, but which he had lately taken into his own hands; besides another, of which he had obtained possession by lease. He had also a set of comfortable cottages, in which any homeless wretch could obtain lodging and regular work, with plentiful wages, upon the sole condition of attending Mr. Spring's church and schools. Besides, the Society for "Protecting the Rights of Conscience," in its first Report published a statement of the number, though not of the amount of grants made by other Societies to the clergymen whom it assisted (a custom prudently discontinued in subsequent Reports.) From this it appears that Mr. Spring was then receiving, in addition to its grant, pecuniary aid from the "Irish Society," the "Church Education Society," the "Ladies' Auxiliary Society," from an individual lady who pays a schoolmaster, from the "Irish Reformation Society," &c. What "Sc." means, and whether it covers a subscription from Archbishop Whately, we do not know; nor, again, how much each of these societies gave. One of them, whose Report we succeeded in obtaining, acknowledged to an expenditure of £103 13s. in Cape Clear that year besides £170 13s. in "temporal relief"—the place not specified. Now, all this was among a population of 300, where the whole Catholic population was only just above starting-point, and where all the property, the Church endowments, the means of employing labor, &c. were exclusively in Protestant hands. The conclusion is evident, that the £60 given by Dr. Whately's Society in three years, under the absolute condition that none should obtain any benefit from it except those who attend the Protestant Church and send their children to the proselytizing schools, were spent, not in relieving men who were suffering by becoming Protestants, but by inducing starving people to profess it. If the inference is unjust, he has the remedy in his own hands, for he can state whom he relieved, and what those persons had lost by their calling themselves Protestants.

We regret to see, by a letter of the Bishop of Ross, which we lately published, that Cape Clear is again suffering from famine. No doubt, therefore, the present is an auspicious moment for "protecting the rights of conscience" there. Our space prevents our saying what we intended about Doon. It is less necessary, as the late trial shows us the sort of consciences which require protection there—viz: such as Moylan's, who "received the Sacrament in both kinds," Mr. Wolsley boasts, last Christmas-day, and who invented a lie for repeating which that Rev. gentleman has paid two hundred pounds.

The first duel fought in the United States was fought at Plymouth, Mass., in 1621. Swords and daggers were the weapons used; and as a punishment the parties were tied together head and feet, and in this condition publicly exposed for twenty-four hours without food or water.

PASSAGES FROM THE HISTORY OF PROTESTANT MISSIONS AT HOME AND ABROAD. (Excerpted from the Miscellaneous Writings of the late celebrated Dr. Gorres.)

It may not be altogether out of place to insert in these our columns, as opportunities offers, an occasional résumé of the doings of Protestants both in this and in other countries, in their efforts to spread Protestantism, or as they themselves are being converted to the faith. We have long been able to avail ourselves in the miscellaneous writings of the talented eminent Dr. Gorres, and from these we propose, from time to time, to make ample extracts, as we know that the name of Gorres is ample guarantee for truthfulness of delineation, and soundness of philosophy.

The pomp and parade with which the efforts of the Protestant missionaries in foreign countries are announced to the maudlin pietists of Exeter Hall, and from thence find their way, ten times magnified, into every town, village, and hamlet in our island, are really too much for some of our less sanguine and more philanthropic continental Protestant neighbors to stomach. There is an old adage, *quod nimis probat nihil probat*?—he who proves too much proves nothing—which might be well given as a caution to some of those over-zealous missionaries, who sometimes make more converts on paper than there are inhabitants in the locality they are describing. Carcasses upon carcasses of spurious bibles and canting tracts are landed at foreign ports, and with the utmost height of apostolic zeal dropped in thousands on every street and highway, pitched in at every door and window, nay, even used for export goods of all descriptions. Little wonder, then, that we should have so much of the "Spread of Christianity," it brings very forcibly to our minds a character described by the most popular writer of the day, in his beautiful novel, "David Copperfield," where a certain crazy old fellow, anxious to diffuse the knowledge of some very important fact which he had discovered, used to fly a kite with a whole bundle of little papers attached to it in such a way that they would fall loose when at a certain height, and thus come down with the important fact upon the heads of the illiterate natives.

Yet amidst all the grandiloquence with which the triumphs of Protestantism are trumpeted forth, it is impossible for a cool observer not to see the real results of the labors of Protestant missionaries. A pamphlet, published in Munster, near Regensburg, in the year 1852, and entitled, "Glaubensjahre eines im Protestantismus erzogenen Christen," has lately come into our hands; and for the satisfaction of our readers, we give here a few extracts, to show how ineffectual are the vaunted efforts of these Protestant missionaries. Our author, in speaking of the result of their labors in India, gives the following anecdote:—

"About thirty years ago, the zealous and indefatigable Heber took possession of the episcopal see of Calcutta. His visitation journeys brought him through widely-spread provinces, nearly equal in breadth to Germany, with towns containing over half a million inhabitants, where, for generations past, the most famous preachers had labored to spread the light of the gospel; yet, after a minute examination, of his (Heber's) memoirs, it appears that, after traversing such immense tracts of country, he has not the conversion of one single native to record. The Christians of whom he speaks, were partly the descendants of Europeans, and partly the wives of English soldiers, whose baptism could not have been a matter of great trouble to the missionaries, since, disowned by their co-religious relatives, they had no choice left but to follow the religion of their husband. Only at the very end of the bishop's day-book do we meet with 'anything' in the shape of a convert; in the following remark:—'This is the third or fourth Christian of whom I have heard mention whilst travelling through the mountainous provinces.' The famous English missionary, Martyn preached to a female audience at Dinapore, for three years, with truly apostolic zeal. At last, one lady demanded baptism, in order to marriage, but was refused, as not having the necessary qualifications. Another English missionary, who was in search of a servant, had an Indian recommended to him, who, besides other good qualities, was said even to be a Christian. 'What you say is quite enough,' replied the missionary, 'I cannot trust him; I can admit no neophyte Christian into my household.'

The author of the "Glaubensjahre" makes some very severe strictures on the fact that Protestant missionaries are a sort of unwieldy, ill-to-be-moved animal, by reason of the great amount of "evangelical baggage" which they carry along with them, in the shape of a wife, and often a batch of children, along with all the conveniences and luxuries which they can possibly lug after them; while the Catholic missionary appears among the heathens as poor as themselves, and ready to undergo any amount of fatigue or privation for the salvation of their souls—a self-denial which the heathens know very well how to appreciate, particularly the American Indians, who, says our author, have more than despised those missionaries who carried wives and children with them, and demanded to see only those who carried the cross and the long gown."

Another very remarkable feature in the communications of most of these missionaries is the extreme want of anything like true spiritualunction or a devotedness to the work which they have undertaken, whilst their letters teem with flaming accounts of the most ridiculous domestic trifles. The baptism of a little son or a dear little daughter of the missionary to whom a wife seems more necessary for the conversion of heathen than the grace of God—is described with a bombast to which the occasional notice of a baptised heathen offers a most brilliant contrast. The missionaries, says our author, trust too much to the good will and patience of their readers when they request them to pay for journals which contain nothing but reiterated accounts of their frivolous household affairs, of the little troubles of their darling infants, of the interesting condition of mamma, &c.; which, of course, is their world, but can hardly represent the kingdom of heaven either to the heathens abroad, or their readers at home. As an instance of such unwieldy sentimentalism, our author criticises very severely the first letter of the Bishop of Jerusalem-Gobat (Zeller), dated Jerusalem the 2d January, 1852—a letter published in one of the missionary journals immediately on arriving at its destination. It does not, he says, contain a syllable indicative of her feelings being elevated by treading on the sacred ground whereon the Redeemer once trod, or of the slightest emotion at viewing the scene of his passion. On the contrary, she describes with the utmost minuteness how and where she slept on board the ship; how she,

along with my Lord Bishop, rode on horseback, the little children on asses and mules; how she managed to quiet her poor dear baby Timothy on horseback, although she found it rather difficult; how on Christmas she had nothing to give to her dear children—a half-dozen of whom she mentions by name—but that in the gardens of Juppe the trees were hanging full of beautiful oranges and pomegranates, also that, with domestic arrangements, cooking and visiting, she hardly knows where her head is—in short, nothing but disgusting, vain family frivolities.

Our author next gives a very satirical contrast between St. Francis Xavier and a modern Protestant missionary. The former, he says, on one of his missionary journeys, composed that beautiful hymn, "O Deus amote," &c.—"O God I love thee," &c.; while the Protestant missionary, not to be behind hand, gave birth—after a considerable separation from his beloved—to the following effusion, and sang his "O Deus amote" in the following strain:—

Thy look so mild, thy heart so kind,
Thy image wholly fills my soul
Emily, yes, to see thee once again
I wish; I count the weary hours;
To see thee once again I haste my steps;
To see thee in my daily prayer.
Yes, Emily I shall see thee soon.

Such mental incubations savour of the earth earthly. Need we wonder that the labours of such sentimental missionaries should remain unrewarded.—Northern Times.

The famous Protestant missionary Rotger.

THE PRESENT STATE OF RELIGION IN GERMANY. (From the N. Y. Evening Post.)

A writer in a late number of the London Tribune gives an account of the present state of religion in Germany, in which it is represented not only that the Roman Catholic Church is rapidly gaining strength in many parts of the country, but that the Lutheran Church is becoming fractured, to a great extent, with the doctrines of her older rival. This is attributed, in a great measure, to the political events of the revolution of 1848, which forced upon the people the conviction that the different governments were unable to quell the revolutionary spirit that then distracted the country. The lovers of order and a settled state of things were invited to cast themselves for refuge into the arms of the Church; upon whom, by the unexpected turn of affairs, seemed suddenly to have devolved the mantle of the secular authority.

Many complied with the invitation, and religion immediately became as fashionable as it had hitherto been neglected. The upper and middle classes of society thought it incumbent on them to set the example, and they were zealously followed by the lower. Thousands of government officials, who had perhaps never once entered a church, were now ordered to attend regularly by the public authorities.

The peculiar meaning to be attached to the word "church" was, however, for a long time the subject of animated debate. Both the Lutheran and the Latin clergy agreed that temporal no less than spiritual salvation was to be found alone in the bosom of the Church; but which of the two claimants was to be considered as the lawful depository of this sudden accession of power, was of course the subject of lively controversy.

The Roman Catholic, however, as being the elder of the two, and more versed in these affairs of succession than her younger sister, appeared to carry with her the weight of precedent and authority, and public opinion, moreover, seemed much inclined to favor her pretensions. The consequence was, that strong regrets began to be expressed among the Lutherans that while so much authority was to be found in the Latin Church, there was so little in their own. A cry was raised that the Lutheran Church ought to be Catholicised, and in many parts of Germany active steps began to be taken in that direction. The cross on the altar, lighted candles at the celebration of the Lord's Supper, &c.—customs which have always prevailed in the ritual of the Lutheran Church; rendered the introduction of other Roman Catholic ceremonial a matter of little difficulty.

In all parts of Germany a demand was made for liturgies—where they existed, that they should be enlarged, and where they were not, that they should be introduced. A greater prominence was given to the altar, while the sermon was thrust completely into the background. The most influential periodical in Prussia sneeringly asked whether "the clergy, who are Priests," were to be degraded into becoming preachers. At a large pastoral conference in Hesse it was resolved that the majority of sermons were too long, and that they should be curtailed. To such an extent was the doctrine of "altar service" carried, that the chief ecclesiastical authority in the same duchy declared that, on the celebration of the sacrament every Sunday morning, there were no communicants present, the minister should take the sacrament alone.

"The Lutheran Church has always had 'confession,' and every Lutheran his 'confessor,' but this is not carried to the length which it is in the Roman Catholic Church. Since 1848, however, 'confession' has been more insisted upon, and is carried to different lengths in different parts of Germany. In some parts the Lutheran churches are now left open the whole day, as holy places, where the people can go and pray. The embellishment of churches, especially through pictures and painted glass windows, has been actively prosecuted. Perhaps a Lutheran is not to be met with who does not defend the representation, in pictures and images, of 'God the Father.' The marriage ceremony is now spoken of by many Lutherans as if it were a sacrament, and persons married by civil authority as living in adultery."

Leo, the great organ at this moment of the Lutheran party, does not hesitate to say, "We, Protestants, want, and our consciences demand, the acceptance of certain doctrines held by the Old Church."

The Reformed Church can do nothing to counter-balance these tendencies; for, since her union with the Lutheran Church, she has lost what little influence she formerly possessed, and the number of independent reformed Churches throughout the whole of Germany is very limited. The writer says:—

"One of the most melancholy signs of the times is the bitter spirit which the Lutheran party show to the Reformed. At a Lutheran pastoral conference lately declared, 'We condemn with our Old Church the errors of the Reformed, not less than those of the Catholics, and we refuse to have any religious connection with the Reformed.' Dr. Kloforth, the head of

the Protestant clergy in Mecklenburg, declared lately at the conference of deputies from all the established churches of Germany, that 'the Reformed Church was a false one.' In some parts, if a Lutheran takes the Lord's Supper in a United or Reformed Church, he is called upon to do penance for this sin, as it is called. Two years ago, at the baths of Kissengen, where Professor Thurok had in former years preached, the pulpit was refused him because he was of the United Church. It cannot, therefore, surprise us that Professor Kahn and such men say, 'A union with Rome, rather than a union with the Reformed Church.'

In 1852, at the meeting of the Synod in the Bremen, Lutheran Puseyism seemed to have received a blow through the declaration of the ministers there assembled, that 'preaching was the essential in Protestant Divine worship; but the following year, at the acceptance of the Confession of Augsburg by the Kirchentag as its confession of faith, the sacredness of the ministerial office, the importance of altar worship, and other subjects of German Puseyism, were heard, and, in a manner, got the upper hand.

From the foregoing it can surprise no one that certain Lutheran organs speak of a union with Rome, and this as the only means of safety in order to crush the revolutionary spirit; for, to use the words of one of them, 'the episcopal constitution would be for us not merely no hindrance, but a great blessing.'

It is stated by the writer from which we quote, as a proof that evangelical piety is making some headway in Germany, that at the present day, one out of every ten German theological students is a believer in the doctrines of the Christian religion. Forty years ago there was not one among a thousand. He also throws a light upon the sombre background of his picture, by stating that since the proclamation of the doctrine of the Immaculate Conception, which has opened the eyes of many to see what Rome is, the Lutheran Puseyites and their friends are up to the ears in their praise of ecclesiastical authority, especially as it is seen by every one that 'the Church' has effected little or nothing in her attempts to curb the revolutionary spirit during the past seven years. In 1848, there were 14,000 criminals in Prussia; now 26,000; in 1848, in Wurtemberg, 1,500 criminals, now 3,200, and so in proportion in other parts of Germany.

IRISH INTELLIGENCE.

Five young ladies, natives of Ireland, will be received into the Convent of the Good Shepherd, Hammersmith, on the second Sunday after Easter. The Cardinal Archbishop of Westminster has signified his intention to be present at the reception, and officiate on the occasion. One of the young ladies is the pious and accomplished daughter of our respected townsman, Mr. Patrick Commerford.—Dundalk Democrat.

The Cork Constitution says:—It is thought likely that there will in the course of the present week, be a vacancy for the county. Mr. Vincent Scully, it is understood, will apply for the Chilterns, and Mr. M. Carthy, that he become a candidate, to be relieved of the office of High Sheriff. This gentleman though he failed at the last election, thinks he may succeed now. The retirement of Mr. Fagan from the representation of Cork is also spoken of; and it is stated that Mr. Maguire, who now performs the duties of member for the City, will at any event, be put into Parliament for the city, at the first opportunity.

CORK HARBOUR.—The following notice of motion by Mr. Maguire appears on the parliamentary list, for "some day after the recess." That it would be of material service to the public of the United Kingdom that practical advantage should be taken of the favourable position and local resources of the Harbour of Cork, by the establishment of a complete and efficient naval station, and by the construction of a dockyard and steam factory suitable for the building and repair of vessels.

From all parts of the county we have received the most gratifying intelligence of the progress of the spring crops. The wheat crop, in particular, promises a more luxuriant yield than has been witnessed here for several seasons; and the appearance of the other crops is equally cheering. The farmers, too, exhibit a most creditable amount of care and foresight in carrying out their operations.—Kilkenny Journal.

SINGULAR DISCOVERY OF A LITTLE TREASURE.—The wife of a small farmer on the property of John Becher, Esq., of Hollybrook, several times observed their horse, when brought into their cottage to be fed (as is usual with this class of Irish farmers), to paw with his foot on a particular spot of the floor, and, prone to superstition, as the Irish peasantry all are, she got impressed with the belief that there was some reason for this occurrence; and one day casting her eye on the spot, she saw something glancing in the sun like a brass button, and went to take it up where the floor had been worn by the horse's shoe. She found on getting it out of the earth that it was some gold coin; she opened a small hole about six inches deep, in which, to her great surprise and joy, she found fifteen guineas in gold, two half guineas, and three seven-shilling pieces, in all eighteen guineas. The only way she and her husband can account for this buried treasure is that an old man lived in this cottage many years ago who was known to have some money, and to have laid some of it away where he had either forgotten it or could not recollect the exact spot. The guineas are of the reign of George III., some 70, and some 60 years old. The writer of this has seen them, and the hole from which they were taken; they are all fresh in appearance, and don't seem much worn.—The happy possessors have been made suddenly rich, for even this small sum is riches to them.—Cork Constitution.

The London Times has an article upon the Irish Emigration to the United States, from which we make some extracts:—

"A multitudinous immigration of Irishmen into Ireland is one of many facts which no man, with the least regard to his reputation would have predicted twenty years ago. Nevertheless, it is a fact. The provincial journals are daily announcing the return of numbers to the old country, all with money in their pockets. Some of them have even had the precaution to send home orders for guano and seaweed in anticipation. So far, of course, it has been with these emigrants a question between moral and physical considerations. Few men, certainly, not fathers of families, will leave their native soil, from the necessity of subsistence; or, what is equivalent, the maintenance of their rank in society. Numbers, famine, and the inextricable entanglements of landed property reduced it to a matter of self-preservation,

and there was no choice but to fly to a land if not of kindness, at least of good cheer. Hence that unkind migration in which millions went with...

THE LATE JOHN SADLEIR.—Take this unhappy John Sadleir. We fear that he only brings out, in its most exaggerated shape, a character and career so common, that in too many quarters it is scarcely treated, in its beginnings and progress, as even a matter of suspicion.

to attain an honorable official position. Being, however, associated with others who happened to fulfil the very character which this consummate hypocrite only simulated, he very soon fell into two or three blunders, or rather delinquencies, which entailed on him the necessity of quitting with discredit Lord Aberdeen's Administration.

GREAT BRITAIN.

PERVSION.—We are informed that Miss Stanly has at last been openly received into the bosom of the Romish Church. Her Romish predilections have been long known, and, considering her real sentiments, we believe that her conduct in regard to the Nurses was as fair as could have been expected.

A CURIOUS STATEMENT.—In the House of Lords Lord Campbell stated that the law of marriage in Scotland was so uncertain, and so little understood, that it was impossible for many persons to say whether they were married or not, and not one child in fifty from Carlisle all round the coast of Scotland to the German Ocean, knew whether he was legitimate or not!

AWFUL EFFECTS OF PROTESTANT PREACHING.—There are three females in the Edinburgh Lunatic Asylum who have been driven mad by the denunciations and terror held forth by some ministers.

The following specimen of Scotch bigotry needs little comment.—Among those who think that the ringing of Greenock bells on Monday last for the birth of a French prince was an excess of enthusiasm, is a Covenanter, who has thus given vent to his feelings on the subject in the Greenock Herald.

of a prince or a princess connected with our own Royal family is an occasion of national rejoicing; but what is there national in setting the church bells a-ringing and rejoicing for the birth of an Algerine king, who is to have the Pope for his god-father, assisted perhaps by Cardinal Wiseman?

UNITED STATES.

The New-York Bible Society is meditating the plan of publishing the Bible in newspaper form, for more general circulation.

A Connecticut paper says that there are twelve churches in a certain county in that State without ministry, preachers having gone into Kansas land speculation.

IMITATIVE SUICIDE.—An Englishman named McAniff, 36 years of age, and married, committed suicide last week in his boarding house, Varick Street, New York. He evidently had the deed in contemplation for some time.

BARNUM.—No one will believe in Barnum now. If he should take the wings of the morning, and the Barcan desert pierce, and if he should bring from thence an alligator five hundred feet long, nobody would go and see it, even if it were shown at half price.

At a recent murder trial in Sacramento the jury disagreed, and, on being sent back to the jury room, they put twenty-four tickets into a hat on twelve of which was written "guilty," and on the other twelve "not guilty," and "drew" for a verdict.

PROTESTANTISM.—We copy the following from the Woman's Advocate:—"It has lately come to light that the Missionaries in India receive polygamists into their churches, and defend their practice as right and proper."

VITRIOL THROWING has become a very popular amusement in New York. In that refined metropolis, persons indulge in the exquisite waggery of squirting vitriol upon the clothes of ladies when passing in crowds from concert rooms and theatres.

ORANGEISM AND KNOW-NOTHINGISM.—The affinity which exists between these politico religious isms, or sects, is much closer than the distance of time which each dates its origin, would lead the generality of persons to suspect. Orangeism had its beginning in the subjection of Ireland to the British rules, when the faithless portion of the inhabitants bartered their faith and country for British gold and patronage.

The Select Committee, appointed by the Legislature of Maryland to inquire into the expediency of nominating a "Smelling Committee" for the inspection of Convents, after the Massachusetts pattern has reported against any such interference with the liberty of the subject. The following is their Report presented on the 4th ult:—

The Select Committee to whom was referred the various petitions, asking further legislation for the protection of persons unlawfully confined in Convents and Nunneries, beg leave respectfully to report:— That they have given the subject that calm and deliberate consideration which its importance demands, and while they have been led unanimously to the conclusions they present, they will not be able to do more than state those conclusions, without furnishing all the reasons in detail, which have induced their adoption.

peace or safety of the state. And, however persons may differ as to the propriety or necessity of establishing Religious Houses, Monasteries, or Convents, in which professors of religion may seclude themselves from the world, the right of any individual, under our laws, to enter such places, and there remain of their own free will, cannot admit of a doubt.

The question to be determined is, whether, in reality, there are within the limits of this State Religious Houses in which persons are unlawfully deprived of their natural, civil or religious rights, and whether any case has been presented to this House properly supported, which justifies an examination or inspection of such places, or demands additional Legislative protection.

More complaints that there are religious institutions where such persons are said to be detained against their will, are not sufficient to justify Legislative interference, for it is possible that unlawful restraints have been exercised in private houses, and many individuals deprived of their liberty and rights, in the place recognized by the law to be their castle. Yet, no one has thought, because of such abuses, that the Legislature ought to authorize Grand Juries, or Committees to forcibly enter and inspect private houses on suspicion that these abuses did exist.

Nor was it intended that Grand Juries or Orphans' Courts should act the part of Grand Inquisitors. That function has been established in other countries by ecclesiastical and civil laws, and the result has been such as to prevent your Committee from recommending any such course in this State.

Nor is it submitted to this Committee to inquire whether any further legislation should be had as to the property of persons who may choose to enter these institutions. The single matter referred to them is the personal protection of those entering Convents, and whether there be under the existing laws, sufficient remedy for illegal restraint upon such persons.

Your Committee would therefore respectfully suggest, in the first place, that no allegation has been substantiated, nor has proof been exhibited that any person is now unlawfully confined in any religious house or Convent within the limits of the State.

There is a general charge that such a state of things does exist, and the statement is also made that unsuspecting females are decoyed into such places and there detained against their will; but it is necessary to justify the interference of this Body that the petitioners should state some particular case, and the facts in the case wherein a wrong is committed, or a right violated, so that the House could, as the general inquest of the State, act as all other Grand Inquests do upon oath or statement in regard to the particular facts.

But even admitting, for the sake of argument, that the charge be true, and that certain persons are confined against their will, still your Committee are of the opinion that the laws of the land, and those now in force in this State, furnish an effectual and complete remedy for all such cases as have been reported for their consideration.

It would indeed be an outrage were it not so, and if, in fact, it were permitted to any religious sect or persuasion to erect private houses or Convents, with intent to confine persons unlawfully within their walls, and if in a single instance properly authenticated, such an intention were carried out with impunity, it would not only be a flagrant violation of all law, but an outrage upon the feelings of any civilized community.

But your Committee need only remind the House that that great safeguard of personal liberty, the writ of Habeas Corpus, throws ample protection around even the humblest citizen of our Commonwealth; and that if any person whatever, has reason to believe that any individual is detained unlawfully, or against his will, in any Convent or Religious House upon oath of such person so believing, before any Court of this State, this writ issues, as of right, commanding the Owner, Director, or Superior of any such house or Convent, to bring before such Court the individual so retained; and neither bolts nor bars, nor any religious vows can prevent the service of, or compliance with such writ; but it is a speedy, summary and sure writ of deliverance, to any one deprived of his liberty, by any unlawful means, or under any pretext of any religious vow or consecration.

Your Committee have, therefore, arrived at the unanimous conclusion, that if, as alleged by the petitioners, persons are detained against their will, in any Religious House or Convent, it is not because the law does not afford ample protection, but because of the neglect to execute its demands; and it is the fault of those interested in the execution of the law, not the defect of proper legislation.

Believing, therefore, that no further legislation is necessary for the security of the citizens, or for the peace, good order and safety of the State, they beg leave respectfully, to submit these reasons, which have led them to this conclusion, to the further consideration of the House, and to the enlightened judgment of the people of Maryland.

LEWIS P. FIREY, ANTHONY KENNEDY, JAMES R. PARTRIDGE, WM. D. BOWLE, WM. B. CLARKE.

CHURCH PROPERTY.—Some bigots in the Legislature have introduced a bill to prevent members of the Catholic Church from dispensing their charity according to their ideas of right. They wish to lord it over the consciences of Catholics, and make "liberty a cloak for malice." The Catholics have not asked for a change, but those who are anti-Catholic wish to have one. Because there are and have been Church robbers in England and Spain therefore there are to be Church robbers in the United States! The Church in those countries, where she enjoyed her patrimony honestly acquired, took care of the poor, now a host of courtiers and noblemen enjoy the property of the Church, and the poor are left to starve on the highways or perish in poorhouses, where the children are taken from the parents and the husband is separated from the wife. Dean Swift was once applied to by a committee to devise means to build a Protestant church. Give the ground to the Catholics, said the witty Dean, they will build the church by their penny subscriptions sooner than we. When it is built, then we can take it from them, as we did all their other churches and lands, by act of Parliament.—Catholic Telegraph.

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Montreal, December 14, 1854.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 18, 1856.

NEWS OF THE WEEK.

The English mail, per *Cambrisa*, of the 29th ult., only reached town yesterday. The substance of her news we have already given elsewhere. Peace is looked upon as *un fait accompli*. Two steamers have been despatched by the British Government to cruise off the Northwest coast of Ireland in search of the long missing *Pacific*. Strong Easterly gales have prevailed between the British coast and the meridian of 15° West. If therefore the *Pacific* be still afloat, but with machinery disabled—and as from the style in which she is rigged she is unable to beat to windward without the aid of steam power—it is probable that, at the present moment, she is still drifting helpless as a log on the water, to the West of Ireland, but far to the North of the track of either the homeward or outward bound fleets. These circumstances having been presented to the Government, prompt action has been taken; and it is not impossible that the long missing steamer, and her living freight may yet be restored to the land of the living.

THE RIVAL "SCHISM SHOPS."

"Two of a trade," &c.—*Old Proverb.*

The great object of the ambition of the respectable British tradesman is attained when he is allowed to publish his business to the world in mysterious connection with a "British Lion," and to announce his profession—as—"Boot Maker" to the Royal Family, or "Leather Breches-Maker" to Our Sovereign Lady the Queen of Great Britain and Ireland. "Flunkeyism" is almost as characteristic of a large section of British, as it is of Yankee society; worldly rank being the object of the special adoration of the one; dollars and cents of the other.

Nor is this singular taste by any means peculiar to business men. Members of the liberal professions, as they are called, yield to its soft attractions; Protestant parsons, and evangelical tailors are alike subject to its influences; and to preach a sermon before a live Queen, or a real Duke, is as much the great soul absorbing object of the former, as to be allowed to devise a "Victoria Pantaloon" or an "Albert Vest," is of the latter. There is just as much "flunkeyism" in the Protestant pulpit, as there is behind the counter; and, to get his wares off his hands, the preacher will resort to the same system of puffing as does the dealer in purely secular commodities. To be sure, there is more excuse for the former, than for the latter; as, without puffing and Royal patronage, it would be difficult for him to find a market for his goods at all—so sick are the majority of the people of Great Britain of sermons, and sermonising generally.

Sometimes, however, it still happens that, by dint of puffing and advertising, even a sermon acquires as great and profitable a notoriety, as a "Parr's Life Pills," or a "Holloway's Ointment" for scabby legs. This has been the case with an article manufactured by a Rev. Mr. Caird in Scotland; and preached at the Queen and Her Royal Consort with such great effect, that these distinguished personages have been graciously pleased to order its publication for general use, as a first rate article in the Gospel line. It has accordingly become exceedingly popular in Canada, as well as on the other side of the Atlantic; and advertisements thereof, as of a "Sermon Preached Before The Queen" appear conspicuous on the windows of evangelical book stores, and glorious in the columns of secular journals. "Caird's Sermon" is pronounced to be a specific for all spiritual diseases, and "the sovereign'st thing on earth for an inward bruse."

Now Mr. Caird is a Presbyterian; and his brethren are of, course highly delighted with the success of their brother craftsman, and in raptures with this Royal approval of the sweet singer of the conventicle. Not so however with the Anglicans; who are half mad with spite and jealousy, because of the countenance given by their Head, to schism, and heretical preaching. His Royal Highness, Prince Albert—who ought to know the points of a good sermon, and who, in virtue of his office as a Field Marshal, and husband of the Head of the Anglican Church, must be supposed to be as good a judge of doctrine, as he is of hats and "short horns"—His Royal Highness has not hesitated to declare "that he has not heard such a sermon, as this from the Rev. Mr. Caird, for seven years"—and that, in fact, it is the best article in the preaching line that he has met with since he left his

beloved Germany. Now what is this, but a reflection on the talents or orthodoxy of the Anglican Establishment? Or how can it be expected that the partners in the great "Lambeth House, of Cramer, Laud, & Co." who for the last seven years have been displaying their despised wares before his eyes, and calling His Royal Highness' attention to their large, and carefully selected stock in trade, should not feel sore, and irritated to the highest degree, at the preference given by him to the goods of their Presbyterian rivals, "Knox, Calvin & Co."—who keep the other notorious schism shop on the opposite side of the way.

We feel therefore that there is much to be said in excuse of the manner in which our Toronto contemporary the *Church*—who has a large connection with the Anglican Establishment—treats the Rev. Mr. Caird's sermon, and criticises the conduct of the "Head Partner" of the ecclesiastical house for which he transacts the Canadian business. We ought to, and do, make great allowances for the painful and anomalous position in which the *Church* finds himself placed—and in which he is compelled—either to dishonor the drafts drawn upon him by his English correspondent, or to renounce the pretensions of his Firm to be the only regular and legitimate "Preaching And Soul Saving Establishment." Our cotemporary's wrath is therefore very intense, and very funny. We give some specimens:—

"We cannot disguise" says our lachrymose cotemporary—"the fact that, in our opinion at least, these circumstances"—(the Royal Patronage of Mr. Caird's Gospel)—"indicate a subtle opposition to the Church"—(it is thus he designates the Firm with which he does business)—"on the part of those in high places; and a dangerous indifference amongst the many to the divinely appointed and evangelical means of obtaining the grace necessary &c., &c., &c.—Toronto *Church*, April 4th.

The Queen and Prince Albert, by entrusting their souls to a rival "Transit and Forwarding Company" are themselves it would seem, in a "parlous" state; though of course, our cotemporary would have undertaken to deliver the goods safely and with despatch, if intrusted to his care. As it is, he solemnly remarks:—

"Her Majesty and Prince Albert—if the Bible as interpreted by the Anglican Church is to be believed"—(we confess that we see no reason why the Bible as interpreted by the Anglican Church should be believed)—"committed a serious violation of Christian unity, when, even as private Christians they attended Presbyterian Service, "which service"—(the Italics are our own) "is not the less schismatical, because it is national; especially is this evident to those who know the bitter and unchristian methods by which that schism was made national."—We suppose that our cotemporary is here alluding to the Anglican "Schism," and the "bitter and unchristian methods"—the bloody and brutal legislation of Henry, and of the issue of his adulterous intercourse with Anne Boleyn—by which that schism was consummated and—"was made national."

The *Church* is however charitable enough to make great allowances for the Queen's difficult position—as being at the same time—Head of the Anglican Church or "national schism"—and also wife of a "dissenter of very rationalistic tendencies." In one capacity he evidently hopes that her soul may be saved, if not in the other:—

"We can however understand the difficulties of Her Majesty's position—not as a Queen, there Her duty is plain, but as a wife! It is the misfortune of our Royal German Allies that they are always with Protestant dissenters; it may be even with individuals of very rationalistic tendencies." (Punch asked sometime ago "if there were any likenesses of His Royal Highness?" Surely, this from the *Church* is not meant for one.)

But though there may be salivation for Her Majesty, for Ministers there is none. Whether the principle of "Responsible Government" is admitted in the Anglican "national schism"—whether it be an article of its creed that in things spiritual the Queen can do no wrong—or whether, even if such be the case, these principles will be admitted in another place, and before that other tribunal before which we shall all have to plead, we cannot pretend to say. But at all events the Ministers and Responsible Counsellors of the Queen are, in the opinion of the *Church* "guilty of a very serious constitutional misdemeanor in advising Her to 'command' the publication of the "Caird's" sermon:

"As they thereby betrayed Her into constituting a private error into an open opposition to Her office as Temporal Head of the Church"—as by Law Established. (Lord Palmerston is a "gone coon.")

So—not to say it profanely—the affairs of our poor dear cotemporary's establishment at home seem to be considerably embarrassed. The "Head" of the firm patronises a rival house; her "gudeman," and her head—is a Protestant Dissenter, "it may be even of very rationalistic tendencies;" and betwixt them, they have been endorsing the paper of the Opposition Establishment to a most alarming extent, and without the least regard to the interests of the business over which it is their special duty to keep a strict ward. No wonder the *Church* cries out that the credit of the Establishment, at home and abroad, is fearfully shaken.

BROWNSON'S QUARTERLY REVIEW,
APRIL, 1856.—NEW YORK, SERIES NO. 2.

The following is the Table of Contents of the current number:—

- I.—Protestantism in the Sixteenth Century.
- II.—Revival of Letters and the Reformation.
- III.—The *Blakes* and *Flanigans*.
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- V.—Montalembert on England.
- VI.—The Day-Star of Freedom.
- VII.—Literary Notices, and Criticisms.

To what causes are we to attribute the rapid success of "Protestantism"—in the XVI. century?—is the question which the *Reviewer* treats with his usual ability in his first article. Because—Protestantism was not a religious, so much as a political and social movement; because—it was purely and simply destructive and not constructive; because—it is always easier to pull down than to build up; and because—Protestantism is essentially destructive, or

negative, in its character. Its Creed was, and is, "Non Credo."

"Had it been primarily and essentially a religious movement, an effort to introduce new doctrines in opposition to the dogmas of the Church, it would have started with a fixed and determinate confession of faith, with which it would stand or fall. Its strength, as the Abbe Poisson remarks with equal truth and profoundness, lay precisely in the fact that it had no doctrines, but held itself free to ally itself with any doctrines that promised it success. Such it was in the beginning, and such it is now. It has by turns taken up and cast off all conceivable heresies, and has been uniform and invariable only in its relentless hostility to Rome and the Papal constitution of the Church."

Of course, by the word "Protestantism," the writer means Protestantism, or the Denial of the Authority of the Catholic Church, in general; and not any particular phase of Protestantism—such as Anglicanism, Swedenborgianism, Mormonism, Methodism, Lutheranism, or Calvinism. In this sense—and it is the only legitimate sense of the word—"Protestantism" includes all heresies, or "Denialisms," in general; and is of course purely negative, or Protesting. Protestantism, if Christian, is so only accidentally, and in so far only as it is Non-Protesting. If Christian at all, it is so, not in virtue of what it rejects, but of what it still accidentally retains of old Catholic doctrine; wherein it differs from Popery, or is Protestant, it agrees with Heathenism. Protestants find it difficult to "realise" these self-evident propositions, and require therefore to have them repeatedly presented to them.

In the second article in our list, the origin and progress of Paganism in modern literature, and its effects upon the morals and fine arts of Europe, are traced. This is followed by a lengthy notice of Mrs. Sadlier's well known tale "The *Blakes* and *Flanigans*," in which the writer lightly skims one of the most difficult and exciting topics of the day. "The social condition of the Irish Catholic immigrant and his descendants, in the United States."

The *Reviewer* is an American; one warmly attached to his native land, and jealous of her honor—as every good American Catholic should be—may *must* be—for he who is a good Catholic will always be a good citizen, and a loyal subject. But true-hearted Americans as he is, it is impossible for the *Reviewer* to conceal the facts that, at the present moment, the moral and social atmosphere of the United States is not well adapted for the sustentation of a vigorous Catholic life; and that it has proved fatal to thousands,—tens of thousands—hundreds of thousands—(some statistics actually say, to millions)—of Catholics who have had the misfortune to breathe it. We deal with figures, not of speech, but of Arithmetic.

According to the *Reviewer*, upwards of seventy years ago, the Catholic population of the United States was about 30,000. To day it numbers perhaps, 2,500,000. A great increase no doubt; and cheering—if we do not take into account the enormous amount of the Catholic immigration to the States during the same period; but most disheartening, most melancholy indeed, when we pause and reflect upon the numbers of that immigration. The Catholic population of the United States is to-day only about Two Million, and a-half! Alas—what then have become of the rest? of the tens, of the hundreds of thousands of the descendants of the Irish and German Catholics who, since the latter end of the XVII century, have been pouring in one continuous stream into the country? Alas, some two millions and a-half, are the sole miserable remnants of this vast multitude? Who then can reflect on this without shuddering on the, we fear, still greater numbers that have been lost to God and His Church!

Far be it from us to reflect on the zeal, of the Catholics of the United States; or to insinuate that the fearful defections from the Church, which the statistics of the country too plainly reveal, are in any way attributable to the apathy of the laity, or the remissness of the Catholic Clergy. God forbid, that we should so insult, so malign, a devoted, and so hard working a body of laborers in the Lord's vineyard. Considering the smallness of their numbers, and the strength of their enemies—taking into account all the disadvantages of their position, the efforts of the handful of Catholics in the United States to build and endow Churches, Convents, Schools, and Asylums, are truly wonderful; such as often to put to shame the children of the Church in other and more highly favored lands. But alas! how fearful the fact revealed to us by statistics, that, in spite of all the labors and sacrifices of Prelates, Priests and people—in spite of the enormous Catholic immigration of nigh three quarters of a century—the Catholic population of the United States in 1856 is but about Two Millions and a half! What would it not have been, if the immigrants, and if their descendants, had remained faithful to the religion of their fathers?

"While engaged" says the *Reviewer* "in building these churches, colleges, academies, hospitals, orphan asylums &c., we could not be expected to provide equally for the education of all our children, especially the children of the very poor; and before we had erected them, had permanent congregations organised, spiritual homes for Catholic parents provided, the hierarchy established, and a supply of preachers and teachers obtained, we neither had nor could put in operation the necessary machinery for looking after and educating the mass of poor children whose parents were unable themselves, no matter from what cause or causes, to give them a proper religious training."—p. 201.

And all this time there was in active operation, an admirably devised, and never ceasing machinery, "for looking after and perverting the mass of poor Catholic children." Can we wonder then, that such a machinery, supported by the whole power of the State, should have been successful, to a degree unexampled in the history of the world, in causing the loss of souls to the Church. Since the great apostasy of the XVI. century, nothing in the way of apostasy has occurred; so sad, so fearful, as the wholesale defection of Catholics in the United States during

the last half century. And what, we might ask the *Reviewer*, has been done to remedy, or alleviate this evil? Even to-day, how many Catholic schools are there open for the poorer classes of Catholics in the great city of Boston—the capital of New England? The *Reviewer* says:—

"The children of all, reference had to their social condition, are alike exposed to the corrupting influences of a Non-Catholic Society."—p. 197.

And it is because these influences are so much stronger, and because the social condition of the great mass of the Irish immigrants, renders them so peculiarly amenable to these "corrupting influences," that—not as British subjects, but as Catholics—as accustomed to look upon one immortal soul as worth more than the United States and Great Britain put together—we deprecate the emigration of the Irish Catholic from Ireland to the former country; and would, by every honest means in our power, encourage and facilitate his emigration from the United States, to any other country on the face of the earth. It is not then because of the "Know-Nothingness"—for we look upon them as, though unintentionally, doing good service to the cause of Catholicity—not because of the persecution to which Catholics are exposed in the U. States, for Catholicity is a hardy plant and thrives best under persecution—but simply because of its unhealthy and deleterious moral atmosphere, that we would exhort all Catholics, who value their souls' health above earthly riches, and whom misfortunes compel to seek a home elsewhere than in their native country, to avoid, by all means the land, which we suppose in mockery, is sometimes called the land of the "Free and the Brave."

Of the other articles on our list, we need only say that they are in the *Reviewer's* best style; and that, though we may differ from him—as is but natural—in our estimate of the value of "Civil and Religious Liberty" in the United States, we honor in him one of the most vigorous defenders, amongst the laity, of the Catholic faith on this Continent. Were he ten times a "natyve" in the bad sense of the word—which he is not—Dr. Brownson's stubborn and uncompromising Popery should be allowed to cover any quantity of sins.

"YANKEEISM" IN TORONTO.—

We learn from the *Catholic Citizen* of Toronto that it was in contemplation to celebrate Monday the 7th instant—on which day the Festival of St. Patrick was observed in that City—by a procession to church; in which the little orphan children from the Asylum were to take part, clothed for the occasion, in new dresses furnished to them by the charitable. At this announcement the Protestant fanatics of Toronto were struck with dismay; and immediately they formed the determination to prevent the threatened procession, and thus to assert those great principles of "civil and religious liberty," for which their ancestors oft-times bled—at the cart's tail—and which were so nobly vindicated by Dutch William, at Glencoe and elsewhere. That we may not be accused of misrepresenting the design of our Protestant fellow-citizens, we will give the version thereof as we find it in the Toronto correspondence of the *Montreal Witness*:—"Inflammatory placards were posted up, calling upon Protestants to arouse themselves, declaring that the Catholics were bent on bringing upon themselves retribution for Corrigan's murder. Large bodies of Orangemen came in from the country in the morning, and there can be no doubt, that had the idolatrous procession been formed, there would have been bloodshed."—Correspondent of the *Montreal Witness*.

We recommend attention to the above; and would remind our readers that these same Orangemen who, according to the *Montreal Witness*, were determined to shed the blood of their unoffending fellow-citizens, should the latter, on a day observed by them as a National Festival, presume to walk in procession, are, at the present moment, applying to Parliament for an "An Act of Incorporation." An "Act of Incorporation" for Orangemen!!! Why not incorporate by Act of Parliament all the thieves, pick-pockets, rogues, blackguards, and cut-throats in the Province?

Well—the Catholics of Toronto being in a minority—which fully accounts for the valiant determination of the Orangemen to shed their blood—the contemplated procession of Irish orphans was abandoned; and these poor little children were deprived of their long and eagerly anticipated share in the festivities of the day. Thus were the great principles of "civil and religious liberty" asserted at Toronto; and a striking lesson given to the poor benighted creatures of Montreal—where Catholic and Protestant, French Canadian and Englishman, Irishman, and Scotchman, may keep each his 24th of June, or 23rd of April, his 17th of March, or 30th of November, not only without molestation from, but assured of the sympathies and good wishes of, his fellow citizens of a different faith and different origin.

We are happy to have it in our power to state that by all respectable Protestants these brutal proceedings of the Orange *cannaille* of Toronto are loudly condemned. The following is from the *Old Countryman* an influential Protestant journal of that city:—

ORANGE OUTRAGE.

Another of those disgraceful and unprovoked placards, a copy of which we subjoin, has been posted throughout the neighborhood, and after nightfall on Saturday night, upon the walls of this doomed city!

Will the Government of Canada and the Corporation of Toronto allow such outrages to be repeated over and over again, without some attempt to discover the incendiaries, and the printers of these bills? Is this fine Province to be sacrificed to party-feuds and religious intolerance? Is this city to labor under the foul disgrace of threatening its visitors and guests with murder and violence? If we are wrong in connecting the name of Orangemen with these shameful proceedings, let them be repudiated from authority!

MURDER!
IDOLATRY VERSUS PROTESTANTISM.

THE bloody-thirsty adherents of the lying Church of Rome, not content with having been allowed to commit an atrocious, brutal, and

BLOODY MURDER!!!

In the open face of daylight, and having been by perjury, and through the lying charge of an unjust judge, found Not Guilty, are determined to meet

RETRIBUTION!

Let the people arise in their might—vindicate the supreme majesty of the law of GOD and MAN.

"Put your trust in God my boys, and keep your Powder Dry."

Widows sighs and Orphans' tears.

GOD SAVE THE QUEEN AND FRUSTRATE THEIR KNAVISB TRICKS.

April 5, 1856.

We have said above "unprovoked," for we believe that no religious procession was ever contemplated. The usual services of St. Patrick's Day were omitted because it fell in Holy week, and it was therefore decided that high mass and a sermon, and the attendance of the children of the R. C. Schools, should take place yesterday.

And this is a Christian country! This is the place where by Act of Parliament it is said to be "desirable that all semblance of connection between Church and State should be abolished." Yes! we are fast approaching the period when the limits between right and wrong will be abolished too,—the amount of crime is awful,—intolerance is becoming too rampant,—armed Orangemen, under a perfect system of organization, hold possession of the metropolis, and even the Civic Dignitaries and Magistrates fail to meet for the second time, to express their disapprobation of Acts which have covered the city they have sworn to save and protect, with deep disgrace.—Old Countryman.

The Peterboro' Review likewise has an article in a similar strain, from which we make some extracts. The placards alluded to therein, are singular to that which we have given above:—

"The procession here referred to, it was said, was announced by the Bishop about a fortnight since, and was to be a procession of the schools, male and female, accompanied by their teachers the freres chretiens and the Nuns. The proceeding however, was soon magnified into something very serious; the rumor gathered force as it went, until at last the child's procession was magnified into a carrying of the "Host" through Protestant Toronto. Hence the other placard. The second was as follows:—

"Did the reader ever see a more infamous production. Support the 'supreme majesty of the Law' forsooth, by disturbing the public peace, and exciting the people to riot and bloodshed! A strange idea of the majesty of the Law. There was still another appeal, however, still more pointed:—

"Such are a few specimens of the literature of the Walks in Toronto. What their effects may be, it is impossible to determine. So far they have been the reverse of pleasant. This morning several of the Orange Lodges met—so the report goes—and determined to resist any procession that might be attempted. Two Lodges from the Country came into the City, and the utmost excitement prevailed throughout the whole day. Groups of men might be seen at the corners of the streets. People with anxious faces walked about, dreading what was to be the result. The Mayor was on the alert. Conceiving it impossible to preserve the peace, he wrote to the Bishop telling him that if a procession took place a riot was inevitable, and he could not be responsible for the consequences. The Bishop wisely deferred to his opinion; the intended procession was stopped, and the City was saved from a disgraceful riot. There is an intense feeling in the City, however, and it would be almost too much to expect that the matter will drop here.

"I predict though I am not in the habit of making predictions—that this particular feature of the Toronto Literature of the Wall, will have one effect. It will effectually destroy its chances for the permanent seat of Government."

QUEBEC THE PERMANENT SEAT OF GOVERNMENT.

After a long debate in the House last night, on the fixed Seat of Government, at two o'clock this morning the following divisions were taken:

For Quebec against Hamilton—69 to 47; against Toronto—71 to 31; against Kingston—67 to 54; and against Montreal—65 to 55.

The amendment that the word Quebec be substituted for Ottawa being then put, the numbers were, for Quebec—Yeas 77; Nays 43.

Mr. Powell then moved in amendment that the Seat of Government be permanently fixed in Upper Canada—Yeas 63; Nays 67.

The motion was then put that the amendment of Mr. Drummond to the original motion, by which amendment it was sought to declare that Quebec should be the Seat of Government—the numbers for the amendment were, Yeas 61; Nays 58. The question then became this—shall the original motion as amended be now put. A vote in the affirmative being decisive in favor of Quebec, Mr. Brown moved the previous question; and before it was put Mr. A. A. Dorion moved the adjournment, which being lost, Mr. Powell again moved the amendment, which the Speaker ruled to be out of order. The question, shall the main question be now put, was then carried; and then the question being raised distinctly, whether Quebec should be the Permanent Seat of Government, was carried—Yeas 62; Nays 51.—Herald, Thursday, 11th inst.

"THE JOURNAL OF EDUCATION."—We have been informed that a Journal of Education is about being established here, under the control of the Superintendent of Education, for Lower Canada. This information pleases us; but we hope to see it published in both languages, for the advantage of Catholics in Upper as well as Lower Canada. Parents will thus be put in possession of the intentions of the Education Office; and the Catholics of both races be taught the mutual advantages of co-operation.—Nothing has hitherto been done to remove the prejudices propagated by the enemies of both, in their respective ranks; and the language of the one has been a barrier strong as death between it and the other. It was impossible, under the circumstances, that they could always agree politically, or learn to know and respect each other, as it is both their interest and their duty to do.

A correspondent informs us of a severe rebuff lately met with by an evangelical minister of these "Digging"—eminent for the zeal with which he pulls away, sometimes at the "little horn," sometimes at the "big horn" of the apocalyptic beast.—DANIEL, vii., REVELATIONS xiii. The details are inadmissible; and though we think that the rebuff which the said dignitary received was well merited—that his attempt to thrust himself as Chaplain upon a "no-religion-at-all" Society was exceedingly absurd and exceedingly impertinent—we see not that the details thereof would be in any way interesting to the public.

On Thursday last, the Reverend Pastor of St. Patrick's Church gave his annual entertainment to the boys of the St. Patrick's choir, in one of the class-rooms of the Christian Schools; and we can testify, from ocular demonstration, that their little festival was "the best of the season." The creature-comforts, so dear to the hearts and so grateful to the stomachs of all youngsters were provided in the greatest abundance; and between the various stages of the feast, the boys regaled the ears of their visitors with some very good music, both vocal and instrumental. The Rev. Mr. Connolly did the honors to his young guests, assisted by some of the other clergymen of St. Patrick's Church, whose presence seemed to complete the happiness of the boys. A few of the Brothers were also present, directing the musical part of the entertainment.

An address was presented to the Rev. Mr. Connolly, and read by one of the boys, congratulating him in a very happy manner on his safe return from Europe, and expressing the satisfaction with which they saw him again among them. The Reverend gentleman replied in appropriate terms, to the great delight of the boys, who evidently thought themselves very important personages on the momentous occasion.

The Transcript of Tuesday contains the following announcement, respecting the St. Patrick's Society of this City:—

"We have been authorized to state, that those who suppose that the Montreal St. Patrick's Society will confine its charity to Irish Catholics, labor under a very false impression. The Constitution, or Bye-Laws, make no such provision; nor was it ever the intention of the Society to make any exception in its charity."

We should have hoped that such an announcement was unnecessary; but it would appear that certain anonymous slanderers, irritated, we suppose, at the essentially Catholic character of the St. Patrick's Society, have been active in propagating the report that its charities were to be, as its composition, exclusively Catholic, or Popish. This malicious rumor is, we trust, for ever set at rest.

The frequent appeals made in the True Witness, in support of the Bazaar in aid of "L'Œuvre des Bons Livres" have produced their effect. The ladies who kindly undertook the management of the Bazaar, displayed all that zeal of which they have already given so many proofs, when any good work was to be done; and the public seemed to be fully aware of its importance, by the promptitude which was manifested in contributing and purchasing the various articles at the Bazaar. The sum realised is considerably more than was expected. It is therefore proposed to make many valuable additions to the library; but before doing so it is necessary to have a catalogue taken of the number of volumes. It is therefore requested that all persons having books in their possession will return them without delay, otherwise it would only expose the Committee to a useless expenditure.—Communicated.

A meeting of the friends of the Irish immigrant was held on Tuesday last, at which it was resolved to invite the co-operation of the St. Patrick's Society of this City. The services of this truly Catholic, and admirably organized body will be invaluable to the cause of "Irish Settlements" recommended by the "Buffalo Convention."

At the last Annual General Meeting of the Montreal Protestant Industrial House of Refuge, it was resolved that this institution should be discontinued. Want of funds, and the difficulty of getting an efficient resident Superintendent, are, we believe, the reasons that have led to this determination.

"HUNTER'S OTTAWA SCENERY."—CANADA WEST.—Mr. Hunter has brought out a set of splendid Lithographed views of the noble scenery of the Ottawa; a tract of country hitherto but little known to the world, but which has particular claims on all classes of the community, from its great, almost inexhaustible, resources as an agricultural, and lumbering district. Of the manner in which Mr. Hunter has accomplished his task, we can hardly speak too highly; and we trust that he will receive from the Canadian public that encouragement which he deserves. To our Catholic Colleges and Convents, we would heartily recommend Mr. Hunter's work, knowing how zealous our Catholic institutions are to encourage the study of the fine arts amongst their pupils.

NEW AGENT.—We have to tender our thanks to Mr. James Bonfield, Egansville, C.W., for kindly consenting to act as Agent for the TRUE WITNESS.

COLONIZATION IN NIAGARA.

Pursuant to notice a meeting of the Catholics of Niagara, C.W., was held in the church immediately after prayers, on the afternoon of the 6th instant, for the purpose of forming a colonization society, according to the plans laid down by the committee of the Buffalo Convention, or organization.

Mr. James McGarry was unanimously called to the chair, and Mr. John Malone requested to act as Secretary.

Our worthy chairman briefly explained the object for which they had assembled in language very appropriate to the occasion.

The following gentlemen were elected office bearers.—Mr. Timothy Gavanagh, President; Mr. James McGarry, Treasurer; Mr. John Malone, Secretary.

Managing Committee: Messrs. John McCallum, Denis Duffy, Patrick Mayness, Daniel McQuarty, William Keaton, Michael Walsh, Edward Flanagan, Timothy Kelly, and Martin Sullivan.

Several resolutions were then passed, and many friends enrolled themselves as members of our society, a handsome sum was collected on the spot, and paid into the hands of the Treasurer. The most perfect harmony prevailed during the meeting, and no small degree of interest was evinced for the furtherance of the great object. JOHN MALONE, Secretary.

ST. PATRICK'S DAY AT KINGSTON.

To the Editor of the True Witness.

Kingston, April 8, 1856.

DEAR SIR—As you have heard so much, lately, relative to the celebration of St. Patrick's Day by Irishmen, and the friends of Irishmen, in Canada, perhaps a few hurried remarks, touching the manner in which the Celts of Kingston acquitted themselves of that most pleasing duty of honoring, with grateful hearts, the memory of him who first brought their ancestors to the knowledge of the true Faith, may not be unacceptable to your readers.

On the morning of the 3rd instant—the day fixed upon by His Lordship, Bishop Phelan, for the solemn celebration of the Feast of St. Patrick, which was transferred from the proper day (17th March) on account of its falling this year in Holy Week—the streets of our good old City were literally peopled with the warmhearted, patriotic "sons of the Emerald Isle," who hastened towards the City Buildings, in front of which the members of the St. Patrick's Society had arranged to form into procession. There they were joined by their neighbors from Wolfe Island, right opposite Kingston, who turned out very respectfully, both as to numbers and appearance, notwithstanding the short time which had elapsed since their organization—only a few weeks.

About the hour of 10 o'clock, A.M., the Grand Marshal of the Society—Bernard Fitzpatrick, Esq.—aided by the Vice-Marshal—Mr. Michael Donoghue—and under the directions of the worthy President—Mr. James O'Reilly, Barrister—organized the vast concourse present in order of marching; placing in the van the pupils of the Christian Brothers Schools, numbering over 300, with their flags, banners, and devices; next came the members of the Wolfe Island St. Patrick's Society, to whom precedence was given, through courtesy, by the members of the St. Patrick's Society of Kingston, who brought up the rear of the procession in proper order. As soon as the order to march was given, the entire procession of the sons of St. Patrick, numbering, in the aggregate, over 800 persons, independent of the vast numbers who accompanied them through the streets, set out for the Cathedral, cheered on, and inspired by the soul-stirring strains of "St. Patrick's Day in the Morning." Having arrived at the door of our splendid Cathedral, they were joyfully welcomed in, by the loud and merry peals of our unmatchd organ, playing up the National Anthem of the "Isle of Saints."

I can safely say, without the least fear of exaggeration, that fully 2,000 persons thronged the spacious edifice, and assisted, with every apparent mark of that deeply-religious feeling which so peculiarly characterizes the Irish Catholic, at the solemn High Mass, which was offered up in honor of their Patron Saint. After the chanting of the Gospel, His Lordship, the Right Rev. Dr. Phelan, ascended the pulpit, and, for nearly two hours, held his audience in breathless silence, transporting them beyond themselves, and making them almost imagine that they were already in possession of that celestial bliss which he exhorted them to aspire after, by casting aside all party strifes and dissensions, and thereby preserving "the unity of the spirit in the bond of peace." "It is thus, my children," said His Lordship, "that you will prove yourselves worthy sons of St. Patrick, whose feast, notwithstanding the unfavorable state of the weather, you have this day assembled in such respectable numbers to celebrate." After the conclusion of His Lordship's discourse—such an one as, I well believe, only an Irish Bishop could pronounce—High Mass was continued as usual, during which our organist and choir performed their respective parts with much credit to themselves, and evident satisfaction to all present. The organist, Mr. William Cunningham, jun., deserves much particular notice; for, although yet a very young man, and without much experience, the manner in which he executed several beautiful, but very difficult pieces of sacred and national music, would reflect the highest credit on one of the first musicians.

After Mass, while the vast assemblage was defiling from the interior of the Cathedral, the St. Patrick's Band, along with the two others in the body of the church, played several national airs, to the no small satisfaction of all present—your humble servant amongst the number. As soon as they had formed into procession, after leaving the Cathedral, they marched through several streets of the City, accompanied by their bands of music, until they arrived once more in front of the City Buildings; when, after addresses from their President, Mr. J. O'Reilly, Barrister, and others, they quietly dispersed to their respective homes, in obedience to the paternal injunctions of their chief Pastor; and prepared themselves to crown the labors of the day by a splendid supper, when, I suppose, the usual amount of Irish wit and patriotism was displayed.

This, Mr. Editor, is but a feeble description of the manner in which the Irish Catholics of Kingston celebrated the festival of their Apostle; yet, I think it will go far to show that "their hearts are still in the right place."—There is one other remark which I would wish to make regarding this celebration, if it would not be trespassing too much on your kind forbearance—and that is, to direct the attention of your readers to consider the truly Catholic spirit manifested by the Irishmen of Kingston from first to last. A few days before the 17th March arrived, they were most anxious, of course, to celebrate it with all the honors. But no sooner were they informed that they could not, without violating the laws of their Church, observe it during Holy Week, than they at once yielded—as was their duty—obedience to the discipline of their Church; and most cheerfully did they comply with the simple suggestion—not official command, for that, in Kingston at least, is wholly unnecessary—of His Lordship, Bishop Phelan, and thereupon postponed the celebration of St. Patrick's Feast to the day chosen by His Lordship; thereby proving as clearly as acts can prove, that they know how to practise the Gospel precept—"Obey your Prelates, and be subject to them." Nor was His Lordship slow to reward their dutiful submission to the laws of their Church; for, in his quality of a good shepherd, always providing for the spiritual welfare of his children, he wished that they should prepare themselves for the celebration of St. Patrick's Day, with the proper dispositions; and to this end he caused a Triduum, or three days' devotion, to be performed in his Cathedral in honor of St. Patrick, in order to call down, through the powerful intercession of our glorious Apostle, the choicest blessings of Heaven on his faithful and obedient children. And the result fully justified his anticipations; for, never before in Kingston was there seen a more orderly and respectable body of Irish Catholics, than you might have seen wending their way towards our magnificent Cathedral on the 3rd instant. It was, Mr. Editor, a triumph for our holy religion in this "land of the West." It was a sight capable of inspiring with the most sublime sentiments, the heart of any one having even the least drop of Celtic blood coursing in his veins. All honor, then, say I, to the noble Catholics of Kingston—may their shadow never be less!

Hoping, Mr. Editor, that you will be able to make room for these few thoughts in your next issue, I have the honor to be, Dear Sir, THE SON OF AN IRISHMAN.

To the Editor of the True Witness.

Ingersoll, C.W., April 7, 1856.

DEAR SIR—From the following communication you will gladly learn that the Catholics of Ingersoll are up and stirring, and resolved to carry into execution the plans and wise suggestions of the Buffalo Convention; being convinced that the greatest benefits to religion and to his professors will accrue from the deliberations of that philanthropic body, provided Catholics have zeal, and faithfully co-operate. Let them but act out the valuable information derived from reading the minutes of that assembly,

and the spiritual and temporal welfare of thousands; his thereby secured, notwithstanding the malignant growth and angry snarling of the New York Freeman's Journal, and other journals of the like ilk, asserting the contrary. Papers, calling themselves Catholic, but by their uncharitable and unworthy of the name—"Semina Chanaan et non Juda"—DAN. xiii.—Nativists and not Christians.

At a meeting held here on the 6th inst., and called together by the Rev. R. Keleher, with a view to establish a Branch Colonization Society, the following proceedings took place. The Rev. Pastor being called on to preside, explained the object in view by the delegates who met in Buffalo; also what the duty of each delegate was, after returning to his constituents; and informing those around him how they should act, in what their obligations consisted, that they might faithfully co-operate with their delegates, and that the objects and plans of the Convention might be crowned with success.

The following gentlemen were elected Officers and Board of Directors—gentlemen zealous and efficient, who, in patriotism and philanthropy, will not yield to any:—

- President, Mr. W. H. Lauphere.
Treasurer, James Murdoch.
Secretary, Wm. Featherston.

Local Committee—to solicit subscriptions to aid in extricating the immigrant from the misery and thralldom, in which bigotry and native hostility in the States have held him bound—the following able and willing gentlemen were elected:—Messrs. Nicolaus Dunn, P. W. O'Kelly, Laurence Whelan, John O'Neille, Wm. Ledwith, Denis Fogarty, P. M'Nally, F. M'Sloy, Martin Shiners, of Woodstock;—these were privileged to add to their number; four members to constitute a quorum.

A resolution was then proposed by P. D. Healy, Esq., seconded by Joseph Lauphere, Esq.:

"That the proceedings of this meeting be published in the TRUE WITNESS, Toronto Catholic Citizen, and Toronto Mirror."

Resolutions were also passed, expressive of thanks to the Canadian Catholic press for its noble advocacy of this cause; of confidence in the Very Rev. J. J. Kirwan, President; and of many thanks to the Rev. R. Keleher, Pastor, for his efforts to convene this meeting.

K.

To the Editor of the True Witness.

Cobourg, C.W., April 4th, 1856.

SIR—In the Boston Pilot of the 29th ult., an editorial appears under the heading—"The extension of the United States." While I attribute no evil intentions to the writer, I cannot help regarding it as an unhappy production, very closely allied to Know-Nothingism, and not very logical in its conclusions.

Being a layman, I will pass over in silence his allusions to our venerable Clergy; except that I must take this occasion to declare my implicit reliance on their wisdom and prudence. But with reference to the annexation of Canada, I must tell him, that the man who would propose such a measure to me I would view in the light of an enemy. We want no Yankee blasphemy here; no Priest-bunting; no midnight massacres; no noontday riots; no Louisville burnings. And should it ever occur (which God forbid) that an infidel army from the States should attempt to invade our adopted country, we should show them on the battle field that Yankee dominion shall not be acknowledged here, until the soil shall have been enriched with the pure blood of 250,000 Celts.

VERITAS.

To the Editor of the True Witness.

Port Hope, 7th April, 1856.

SIR—I have read in your paper of the 4th inst. a communication signed "An Upper Canadian Catholic," dated Cobourg, 22nd ult.; and I readily endorse the whole of his statement, with the exception of the first portion of the last paragraph, where he says—"I am of opinion that the Catholics of Upper Canada will be considerably reinforced from the Anglican party." From what has already taken place at the several meetings held in this section of the country, I can have no reason for coming to the same conclusion as your Cobourg correspondent; but, on the contrary, quite the reverse; for at nearly all these meetings, High Church and Low Church Anglicans, clergy and laity, have been the leading platform orators in moving and supporting resolutions condemnatory of Separate Schools. They have declared that they will not rest until the Separate School Law is swept clean from the statute book, even should they have to draw the sword to accomplish their object.

I feel satisfied that you will very soon have clear proof that my views on this subject are correct; for a determined stand is now being taken by the Protestant population generally against Separate Schools, and in support of the Common School system.

Also, AN UPPER CANADIAN CATHOLIC.

KNIGHTS OF ST. PATRICK, LONDON, CANADA WEST.

To the Editor of the True Witness.

SIR—At a regular meeting of the above named Society held on the 3rd of April, the following gentlemen were elected officers for the ensuing year:—

The Very Rev. Dean Kirwan, President; John P. O'Byrne, Vice President; Denis McCarthy, 2nd Vice President; J. Lynch, Treasurer; B. O'Byrne, Secretary.

The following are the names of the General Committee: P. O'Byrne, John Wright, W. McKenna, D. Collins, John Moore, H. J. Clarke.

It was moved, seconded, and resolved: That the thanks of this Society be given to John Wright, Esq., the retiring Vice President, for his able services to this Society. The meeting then adjourned.

Yours, &c., A KNIGHT OF ST. PATRICK.

REMITTANCES RECEIVED.

- Fitzroy, Mr. O'Brien, 12s 6d; Deschambault, Z. Bouille, 6s 3d; Riceville, J. Paxton, 10s; Plattburgh, Rev. E. Kenny, 10s; Quebec, Miss A. Jordon, 6s 3d; Brockville, H. Walsh, 12s 6d; Laval, Rev. O. Parada, 15s; Cornwall, J. A. McDonnell, £1 5s; St. Vincent, C. Harding, 10s.
Per T. F. O'Brien, Ottawa City, A. Trumley, 5s.
Per J. O'Sullivan, Prescott—Mrs. Conway, 12s 6d; J. Owens, 6s 3d.
Per P. Freil, Freeport—F. S. Clarke, 5s.
Per C. A. M'Intyre, E. L. Madden, Arichat 6s 3d.
Per Rev. G. A. Hay, St. Andrews—A. M'Donnell, 12s 6d; D. M'Donald, 12s 6d.
Per J. M'Donald, Williamstown—D. M'Gillis, £1 5s; K. M'Donald, 12s 6d.
Per M. M'Kenny, Cobourg—T. Duignan, 5s.
Per J. Fitzgerald, Buckingham—R. D. Ackert, £1 5s; R. Gorman, £1 5s.
Per J. Bonfield, Egansville—F. Galliber, 12s 6d.
Per A. Grant, St. Andrews—D. M'Phail, 6s 3d.
Per M. O'Leary, Quebec—W. Downes, 15s; J. Rockett, 7s 6d; J. Ryan, 15s; J. Veldon, 2s 6d; P. Doherty, 7s 6d; T. Bogue, 15s; L. A. Cannon 10s; J. M'Kenzie, 7s 6d; M. Rogers, 7s 6d; M. Barrett, 10s.

Married.

In this city, on Tuesday, 15th inst., at the French Cathedral, by the Rev. Mr. Connolly, Martin Feron, to Miss Catherine Crawley.

FOREIGN INTELLIGENCE

FRANCE. The Congress continues to labor at its task. The Congress consists of all the plenipotentiaries. The treaty of peace, it was confidently rumored, would be signed on Saturday, the 29th. March.

The Correspondence of the London News says that the plenipotentiaries of the Court have been ordered to prepare illuminations definitely. Other papers say Sunday, or the day next week, but all agree it will be early.

Previous intelligence from Paris had stated a diplomatic difficulty is on point of being settled. The delay was caused by Prussia claiming to sign the treaty on equal terms with other powers. Lord Clarendon having earnestly resisted; Prussia claimed and insisted that she should only adhere to the treaty in the same manner as France did in 1814, which was signed without participation in making it.

The Paris Patrie, Government paper, now says: "without infringing necessarily on reserve, we can announce that the difficulties have not been attended with any important consequences."

A review of 100,000 troops will take place, to celebrate the signing of peace. The review is intended as a compliment to Count Orloff—the only soldier of the plenipotentiaries.

Among the rumors prevailing are, that the Emperors of Russia and Austria have respectively promised to visit Paris after the conclusion of peace.

6000 French have embarked at Marseilles for the Crimea, probably to supply sick vacancies.

Napoleon determines to send an extensive expedition and colonization to Madagascar. England does not oppose.

AMNESTY TO POLITICAL EXILES IN FRANCE.

The Emperor (says the Moniteur) has caused an account to be given to him of the number and the situation of the individuals still kept in Algeria, or abroad, in consequence of political measures. After the events of June, 1848, 11,000 persons were condemned under the Republic to transportation to Algeria; through the clemency of the President, there no longer remain in Algeria more than 306. In December, 1851, 11,200 were either transported or expelled; the pardons since granted by the Emperor have reduced that number to 1,058. On the birth of the Prince Imperial, his Majesty has decided that the authorization to return to France shall be granted to all who declare that they submit loyally to the Government which the nation has given itself, and pledge their honor that they will respect the laws.

At the time of the inauguration of the Empire a similar generous offer was made, and the Emperor has now ordered it to be repeated. There will henceforth remain out of the country only such persons who shall obstinately persist in setting at naught the national will and the monarchy which it has founded.

Such an immense number of presents for the Empress and the imperial infant have lately been sent to Paris that it has been found absolutely necessary to send orders to all the railway stations and diligence offices in the country not to receive any parcel for such a destination. The money spent in paying for the carriage has been enormous. Of course very few could be accepted, and the greatest part were returned to the senders with thanks for their offer.

The carriage of all these returned parcels was paid by her Majesty. Many of the presents were of a very odd character. Among the gifts for the infant was an enormous case of honey, the carriage of which came to twenty francs. The Empress received from a woman in the south of France an extremely dirty girdle, which the donor said she had worn for seven confinements; as she had had only boys she thought the Empress would be glad to wear it for luck.

ITALY.

The State of Parma had been again laid under siege owing to frequent disturbances and assassinations. The Government had also become greatly alarmed. Cattle murrain is said to be spreading all over the continent.

A letter from Rome, in the Piemonte of Turin, says:— "The King of Naples has come to a definite understanding with the Holy See. His Majesty consents that the celebrated privileges of the Sicilian monarchy shall be nearly all abolished; and has accepted the brief in virtue of which the Holy Father destroys the secular prerogatives of the Ecclesiastical Tribunal of Sicily."

The Amico Cattolico announces the conversion of the Baroness d'Hugel, an English lady, wife of the Austrian Minister to the Court of Pusan, and also of a young Protestant female, and a native of Switzerland. They were both received into the Church by the Archbishop of Florence, who administered the Sacraments, and addressed them on the happy occasion.

GERMANY.

The Moniteur publishes the following communication, dated Vienna, March 5th:—"The Vienna Gazette has just published a circular addressed by the Minister of Public Instruction and Worship to the Bishops, for the purpose of inducing them to lend their aid to the government, in order to insure the full carrying out of the new administrative system founded by the Concordat. For this purpose all the Archbishops and Bishops of the empire are invited to assemble at Vienna on the second Sunday after Easter (April 6th), and there to open conferences, at which the imperial government will be represented by His Eminence the Cardinal von Rauscher, Archbishop of Vienna. In desiring this meeting, the ministerial circular in question observes, the Austrian government proposes to itself, above all, to hasten the execution of the Concordat, to render its application uniform in its various parts

of the empire—in short, to realize a complete harmony between the Church and the state on questions of detail left in suspense by the Concordat, and to do so either by means of a direct understanding with the Bishops, or, in case that should be impossible, by preparing the ground for those negotiations which the court of Austria would then have to open on this subject with the Holy See itself.

Very bad feeling is exhibited by Russia and Prussia towards Austria.

STARTLING REVELATIONS.

Were any apology for the action of the Buffalo Convention required, it would be found in the pages of the "Official Report" of the Special Committee appointed by the Legislature of the State of New York to enquire into the condition of the tenement houses in New York and Brooklyn; which, as the reader may easily imagine, are tenanted almost exclusively by the poorer class of immigrants from the old world. Of these the Yankee nativists speculators make their profits; and hence the opposition amongst a certain clique, to any movement likely, by depriving them of their wretched tenants, to diminish the annual amount that they extort from these poor creatures.

The "Report," to which we refer, is given in full by the American Celt; and amply confirms the assertions of the Buffalo Convention—to the effect, that hitherto the Irish immigrant in the large cities of the Eastern States of the Union, has improved neither his material, nor his moral condition by emigrating to the Great Republic of the West. Though our space will not allow of our publishing this "Report" at length, some details may prove interesting to the general reader; and certainly, if in one single instance, they should have the effect of convincing the intending emigrant of the unsuitableness of the large cities of the United States for his future home, then will their publication not have been in vain.

The Committee, after regretting that the limited time at its disposal had prevented it from pushing its researches so far as it would otherwise have done, proceeds to give the following harrowing details of the physical and moral depravity which, even a partial, and quite superficial inspection, divulges to the horrified spectator. We copy from the American Celt:—

Partial returns, made up hurriedly by the captains of police for the use of the committee, show that in twenty-two districts there are over one thousand two hundred tenement houses, of the lowest description, occupied by not less than ten families each, in some of these as many as seventy different families reside, and into a few over one hundred families are crowded. A number of these dwellings were visited by your committee. In one building one hundred and twelve families are gathered, some of them numbering eight or ten members, occupying one close apartment, and others huddled indiscriminately in damp, foul cellars, to breathe the air of which is to inhale disease. Here, in their very worst aspect, are to be seen the horrors of such a mode of living. Here are to be found drunken and diseased adults of both sexes lying in the midst of their filth; idiotic and crippled children suffering from neglect and ill-treatment; girls, just springing into womanhood, living indiscriminately in the same apartment with men of all ages and of all colors; babes left so destitute of care and nourishment as to be fitted only for a jail or hospital in after years, if they escape the blessing of an early grave. Indeed, no language could faithfully depict the suffering and misery witnessed even in the hurried visits paid by the committee to these hotbeds of immorality, drunkenness, debauchery and disease.

In the Ninth District, out of seventy houses reported by the Captain of Police as being let in tenements to not less than ten families, forty are designated as in a very filthy condition, unfit for human habitation, and all of these are occupied by from sixteen to thirty-five families each. In the Tenth District, out of seventy-six houses, several are occupied by as many as seventy distinct families, and are reported as in a filthy condition, without ventilation, and destitute of the accommodations necessary for the use of civilized beings. In the Eleventh District, in which are some seventy houses of a like description, the report says:—"Of all the tenement houses in the district, Folsom Barracks and the Cottages are the most wretched and filthy—alike disgraceful to the owners of the property and the city that tolerates such nuisances. It could not fail to be a matter of surprise to any one who would go through and examine them, that the occupants did not all die of pestilence generated by their unseemable filth and dissolute habits of living."

In the Thirtieth Ward, in a building known as Manhattan place there are ninety-six separate apartments. These are inhabited by one hundred and forty-six families—or more than one family and a half to each room—numbering in all five hundred and fifty-seven persons—or about six individuals to each single room. The report of the Health Warden, setting forth these facts, says:—"These premises are three stories high, the cellars are in a bad condition, the sinks filthy, and the ventilation poor. In the summer season these premises are known to be very filthy, and not the least attention is paid to them whatever by either owner or agent—their sole aim apparently being to make money, exhibiting in the same an entire disregard to all law whatever."

In the houses visited by your committee sights were presented to them alike startling and painful to behold. In many, whites and blacks were living indiscriminately together, negro men with white women, and white men with negro women. Young faces, haggard with want, and bearing that peculiar look of premature age imparted by early sin, peered at them from every corner; misery and vice in their most repulsive features, met them at every step. Scarcely an apartment was free from sickness and disease, and the blighting curse of drunkenness had fallen upon almost every family. Here and there might be found, it is true, some attempt at cleanliness, some display of a love of home, some evidence of industry and sobriety; with their internal accompaniments, cheerfulness and good health. But these, your committee found, were in most instances families that had not been long inhabitants of the neighborhood in which they lived. The demoralization and ruin apparent all around had not had time to do their

work on them. It is to be feared that too soon the miasmal air will creep into their system, undermining the sturdy constitution, and prostrating its victims on a bed of sickness. Health failing them, want will follow; and then must come crowding rapidly upon them, the dread of home, the lack of children, bankruptcy, drunkenness and sin. This is not a fancy sketch—no picture of the imagination. It is a stern reality—enacted every day in the midst of luxury and wealth—the natural and fearful result of the rapacity of landlords in an overcrowded city, unrestrained by conscience, and wholly unchecked by legislation.

Many of the buildings that are thus rented to the poor realize for their owners larger annual incomes than do the first class dwelling houses in the best parts of the city. And yet they are estimated by the assessors as almost valueless, and escape anything like a fair taxation, notwithstanding they are the principal causes of the heavy burdens imposed upon the citizens of New York for the support of the criminal and the poor. This is of itself a forcible argument in favor of some active legislation upon the subject.

In these buildings, thus crowded with human beings, there is, with scarcely an exception, but one narrow stairway, and egress to the multitude inside, in case of fire, is an impossibility. Common humanity demands some law against this evil.

Every underground cellar in these tenement buildings, that is not absolutely flooded by water and filth, is made a lodging room for one or more wretched families. All of these are destitute of any species of ventilation; in most of them the floors are thick with putrid mud, and the pipes and sinks communicating with them from the upper apartments give out their offensive and deadly gas, and pollute the air of the whole neighborhood. One of the provisions of a law regulating these matters should be directed against permitting an underground apartment of any description to be rented or used as a tenement.

It would be an unnecessary encroachment upon your time to present in detail the numerous suggestions made by practical builders, and by the police and health officers of New York, who appeared before your committee, in reference to the best mode of effecting the much desired reform in the construction and management of tenement houses, with a view to removing the evils resulting from their present filthy and dangerous condition.

Indeed, no expenditure that could be incurred, in securing the removal of the evils complained of, could be at all commensurate with the benefits and the saving that would result therefrom. To the wretched condition of the dwellings of the poor of New York can be traced an enormous proportion of the burdens imposed upon the property holders of the city, and upon the State at large, for the support of paupers and criminals. From the foul atmosphere of the tenement houses spring the infectious diseases that so frequently spread through the city, sweeping away thousands and not confining the depredations to the class with which they originate, but penetrating into the localities occupied by the wealthy, and rendering desolate many a happy household. Hundreds upon hundreds of paupers pour into the hospitals, stricken by disease contracted in these hotbeds of pestilence. From them drunkenness mainly receives its victims; for what will sooner drive man to the intoxicating cup than an absence of all attraction and all comfort from his home? From them the broths of the city are peopled, for there the female is early taught to forget all womanly feeling and inured to a life of shame. From them the jails are supplied for they are the natural haunts of felons. It is no idle assertions to state that a reform by which the condition of the homes of the poor could be improved would remove a large proportion of the criminals from our prisons, and the paupers from our almshouses. In London, since the model lodging houses have been in existence, together with baths and wash-houses for the poor, the mortality has decreased 31 per cent., and pauperism 39 per cent. A similar result would attend a similar reform in New York.

The practical results which your committee will endeavor to secure through legislative action, and to which their inquiries will be directed, are—

Ventilation and cleanliness in the tenement houses, so that the public health may be protected, the spread of infectious diseases checked, and the expenses of public hospitals and almshouses decreased.

An enactment against permitting the renting of underground apartments or cellars as tenements.

Regulations as to the building of halls and stairways in houses occupied by more than three families, so as to ensure easy egress in case of fire.

The prevention of prostitution and incest, by providing that only a sufficient number of rooms, or a room properly divided in separate apartments, shall be rented to families, and by prohibiting sub-letting.

The prevention of drunkenness, by providing to every man a clean and comfortable home.

In conclusion, your committee would state that as they are all residents of New York or its immediate neighborhood, the expenses attending their labors would be comparatively trifling, and they therefore beg respectfully to submit for the consideration of the House the following resolution:—

Resolved, That the Special Committee appointed to examine into the condition of the tenement houses in New York and Brooklyn have power to extend their operations during the recess of the Legislature, so far as is necessary to enable them to perfect some plan of reform, and to prepare a bill for the consideration of the next House of Assembly; and that they be required to present their report and bill to the next Legislature some time during the first week of January, 1857.

JOHN M. REED, Ch. J. A. J. H. DURANSE, WILLIAM J. SHEA, ED. CURTIS, SAMUEL BUSBY, Comtee.

SEPARATE SCHOOLS—A WORD TO OUR LEGISLATORS.

To the Editor of the Toronto Mirror.

Toronto, March 31st. The question now before the Legislative Assembly is one of vital importance, and which Legislators cannot trifle with without trenching upon a forbidden ground. Shall the dearest rights of Catholics be respected? Shall liberty of Religion and liberty of conscience be a reality, or a mockery? Such is the grand question of the day, now submitted to the united wisdom of the Canadian Senate. That they will decide in the affirmative, we have some reason to conclude when we bear in mind the ground on which these imprescriptible rights rest upon an immo-

veable basis. Those unalienable rights have been secured to them on the faith of the most solemn treaties, the privilege of educating their children in the manner the most congenial to their own views, and in the tenets of their own faith is guaranteed to them by the Act of Capitation, which is the basis of the attainment of no object so dear to their heart, for the preservation of which even the sacrifice of life becomes a duty. Catholics will have and must have schools where religion will be the basis of education, schools where, besides the elements and principles of a secular education, children will be taught the doctrines of their Church, and where that Church will not be turned into ridicule, as it has been too frequently and still lately the case. For the maintenance of their schools conducted on their own principles, Catholics do not ask for the money of Protestants, as has been most falsely asserted by those who ought to have known better; they do not solicit the aid of those who differ from them in faith; they do not even petition for a compensation for the large amounts contributed by them, for years back, towards raising these huge buildings where they cannot send their children, and supporting public libraries teeming with the vilest scurrility against the Catholic Church and its Ministers. So far as they are concerned, they have never ceased to protest against the grand imposition of the Common School system, because they derive and can derive no benefit therefrom, either for themselves or their children. They do not wish, however, for the discontinuance of what others may choose to avail themselves of. If some Protestants are satisfied with the working and fruits of the Common Schools, let them have them to their hearts' content. If some Protestants can conscientiously approve a system of education which in the neighbouring Republic, is producing a generation of infidels, Catholics will have none of it. They ask for no favor or partially. What they petition for, is simply the right of using their own School taxes for the maintenance of their own schools, the right of applying to the education of their children what little means they can dispose of. Such are our claims and the object of our petitions since the unjust system of Common Schools was forced upon the people of Canada.

The narrow minded bigots who propose to repeal the Act authorizing the establishment of Separate Schools, with a view of forcing Catholics to send their children into the Common Schools, betray the greatest ignorance of Catholic feelings and Catholic principles. Catholics can no more send their children to Protestant or Common Schools, than to Protestant places of worship. Both are alike, according to their own convictions—places of perversion. Were they unable to establish and support Separate Schools they would be in duty bound to keep their children at home, rather than send them where religion is excluded, or at least passed by silently, and where they will learn what, without religious principles can make them, at most—learned atheists. Ignorance and irreligion are the greatest evils which may befall the human race. A rational being who, in all things, is taught to choose always the least of two evils, will not hesitate to give the preference to the former as less prejudicial to his welfare on the other side of the grave, than the latter.

To compel Catholics, (as has been for many years past their unhappy lot,) to contribute their share of school taxes towards the maintenance of a system of education which they regard as the high road to infidelity, and from which they can derive no advantage, is a direct violation of that liberty of conscience guaranteed to them by the most solemn compact, and secured by both human and divine laws. The system of Common School education, as it is attempted to force upon the neck of a mixed population differing as they do in religious belief, is an act of tyranny, an outrage to the pure rights of conscience against which every man who values the blessings of civil and religious liberty, will never cease to raise his voice.—Should any measure be passed by the Legislative Assembly to apply the school taxes of Catholics to the support of the Common School system, they (Catholics) would look upon it as null and void a principio, as oppressive and tyrannical, and consequently as failing to bind men's conscience. If I may be allowed to express my candid opinion on the subject in reference to myself personally, I will not hesitate to say that were I liable to be taxed I would fearlessly refuse to bear a burden which no power on earth can impose on me. Neither physical nor moral compulsion would force me to yield submission to what I consider to be a penal and unjust enactment. I would rather allow every object of taxable property to be sold off, under the hammer, and my person to be confined in a dungeon, than even to contribute a cent towards upholding the greatest imposition ever palmed upon a civilized nation. Such are my principles and determination; and such, I believe, is the sincere and honest conviction of every Catholic, clerical or lay, of this Province.—

Whether blind bigots and narrow minded politicians will succeed or not in bringing about their illiberal and unchristian schemes, and deprive us of our inviolable rights and privileges, Separate Schools we will have, and are bound to have, say what they will, enact what they may. Poor as Catholics individually are, their collective body is possessed of resources which persecution and tyranny are sure to call forth on every great emergency. Confident in the justice of their cause, and firmly relying on the protection of Heaven, they are determined not to be imposed upon any longer, and maintain their rights and privileges, cost what it may. Catholic Schools are already more numerous all over Upper Canada than at any former period. At the voice of religion they are daily springing up throughout the length and breadth of the land. Whenever a Catholic settlement has been effected, whether on the green hill or in the smiling valley, the Church and the School, surmounted with the emblem of man's salvation, proclaim to the rising generation that religion and science linked together with the indissoluble ties of sisterhood, ever to walk hand in hand, in the path marked out for them by the Author of both.

Hoping that true wisdom and Christian charity may ever prevail in the councils of our Provincial Government, I beg to subscribe myself,

Your Most Obedient Servant, J. M. BAUREN.

The Barbadoes. Liberal of says: Governor Hinks attended Divine Service at the Cathedral Church of England, in that Island. In Canada, Governor Hinks was supposed to have been an Unitarian. Perhaps he has been converted.

THE METROPOLITAN FOR APRIL.

A capital number, in which the story of the "Yankee in Ireland" is admirably continued. We have room only for the following extract.

Mr. Weeks is the "Yankee" aforesaid; and his health having been proposed, he returns thanks as follows:

"Mr. Weeks, Mr. Weeks, Mr. Weeks," was now heard from all parts of the room. "Ladies and gents," said the latter, rising slowly, and running one hand into his vest pocket, while he rested the other on the table; "ladies and gents, I ain't a goin' to make a speech—speechmaking's not in my line. But I ain't a goin' to sit silent, either, when such honor is done to the flag of my country. Ladies and gents, I'm an American-born, of the true blue Puritan stock, a citizen of the model Republic of the world [hear, hear]. I ain't given to bragging much, I trust, and besides, I don't become a foreigner to brag of his country in a strange land; but speaking as this here gent and I were (turning to Father John) 'bout religion, I ain't afraid to assert, that you can't find in all creation, a class of men of more enlarged and liberal views of religion than the merchants and traders of New England.

"We are liberal in all things where conscience merely is concerned, and conservative only with a view to preserve order in society, that trade may flourish under its protection. But, ladies and gents, whatever tends to cripple trade or impede the progress of social advancement; whether it be a new theory or an old theory, a new creed or an old creed, we struggle it, ladies and gents. We struggle it as the heathens in old times used to struggle with deformed children. Business men in our country ain't so very particular as to difference in religious denomination, either. They don't care much whether the creed be Orthodox, Universalist, Episcopalian or Baptist; if it only gives free scope to intellect, and a clear track for human progress. There's but one creed they object to, and that is, (excuse me friend, said the speaker, turning to the priest), that is the Roman Catholic. [Hear him! hear him! cried Captain Petersham, that's the kind of talk I like. Hear him! hear him! cried half a dozen others, following the lead]. Well, the fact is, ladies and gents, they can't go that kinder doctrine no how; it tightens them up so they can't move one way or other. The laws and rules of the Catholic Church ain't got no joints in 'em, you can't bend 'em no shape or form. Then they have what they call confession; and if one of their society happens to speculate further than he has means to warrant, the priest brings him right chock up for it; he has got no chance to risk any thing in the way of trade, no how he can fix it. Again, if a Catholic happens to find a pocket book, for instance, with five or six thousand dollars in it, he must restore it to the owner right off, when, by waiting for twelve months or so, he might make a few hundreds by the use of it to start him in business. Such a creed as that, ladies and gents, no true American can tolerate. He would not deserve the name of a freeman, if he did. The question for Americans is, not whether any particular form of religion be young or old, true or false, divine or human; but whether it suits the genius of the country—that's the question—the only question to decide. Our country is young, ladies and gents, she has done little more as yet than just begun to develop her resources—the greatest resources of any nation throughout all universal space, and we feel it our best policy to moderate the rigors of the gospel, to temper it, as it were—well—to make it as little exacting as possible. Hence, our ministers, as a general thing, especially in cities and large towns, seldom preach about sin, or hell, or the ten commandments, or that kinder subjects. Because such themes are calculated to disturb and perplex business men, to the injury of trade. And we have long made up our minds that trade must be cared for, whatever else suffers. Yes, ladies and gents," continued the speaker, growing more animated as the old Irishwomen began to warm up his blood; "our country is bound to go ahead of every other country in creation. Excuse me, ladies and gents, for speaking my sentiments right out on the subject, but they are my sentiments and the sentiments of every native born American in the United States."

"Bravo, bravo, Weeks!" cried the Captain; his fat sides shaking as he clapped his hands. "Bravo—that's the talk."

"Yes," continued Weeks, "I'm a Yankee, and them sentiments are true blue Yankee sentiments. We ain't a goin' to be fettered by any form of religion under the sun; if it don't encourage trade and commerce it don't suit us—that's the whole amount of it. Had the United States hung on to the old worn out creeds of Europe, what should our people be now—perhaps in no better condition than you yourselves, ladies and gents, are at this present moment."

"That's cool," said some one in an under tone. "It's a fact, nevertheless," said Weeks, catching the words. "The antiquated religion of our grandfathers would have acted like a straight jacket on the nation, cramping its energies and stunting its growth. Had we not shaken ourselves free from the trammels both of pilgrim and priestly rules, should we have become in so short a period so intelligent, enterprising and powerful a nation? Yes, ladies and gents, could we have flung our right arm across the Gulf and laid hold of Mexico by the hair of the head as we do now, and be ready to extend our left over our British American possessions, at any day or hour we please to take the trouble, and sweep them into our lap? I ask, ladies and gents, could we have done that?"

"Hurrah!" shouted the Captain—"glorious! capital!" "I don't profess, ladies and gents," still continued Weeks, "to belong to any particular religious denomination myself. My creed is a first cause, and the perfectibility of man—that's the length, breadth, and thickness of my religious belief, and I stand on that platform firm and flat-footed. Still, I do for three things in the religious line as strong as any man, alms-houses, observance of the Sabbath, and reading the Bible. These are excellent things in their way, and ought to be encouraged by every man who loves order and likes to see trade flourish. But I can go no further; I can never believe, sir (turning again to the priest), that the founder of Christianity intended a nation so intelligent, so intellectual, and so civilized as ours, should be bound down hand and foot by the strict rules of the gospel. No, sir, he intended we should moderate and adapt them as far as possible to the interests of the state and the requirements of society.

HEROES OF THE RAIL.—Engineer John F. Haskins, in charge of a passenger locomotive upon the Rochester and Niagara Falls Road, saved a train of cars containing one hundred and fifty travellers, thus skillfully and bravely. He was running rapidly upon an embankment. A flange flew off from one of his forward truck wheels. The divergence of the head of the machine from the line of the track caught the engineer's eye, and told him that the engine must go down the bank. At the same instant he felt the train press upon the tender and engine, and knew the couplings were slack. This sensation suggested to his experienced mind, as quick as lightning, the salvation of the passenger cars by the breaking of the first coupling next the tender by a sudden and powerful jerk. He twitched open the throttle valve to its full width, and gave the pistons suddenly a full head of steam. The engine leaped and snapped the couplings of the first car, plunged down the bank and overturned—the whole train passed in safety upon the rails, and were stopped by the breaks—its savior, severely wounded but not killed, laid at the bottom. Dignified as heroic, the faithful engineer refused a large present of money from passengers whom his devotion had saved.

A correspondent of the Boston Pilot speaking of the "Buffalo Convention" frankly admits—that:—The Canadian delegates used no unworthy or undue influence in their own country, when they kindly proffered an invitation to persecuted Catholics in the United States to remove to Canada. Indignation fired their souls at the recital of Nuns insulted, convents burned, Catholic churches in flames, priests flying, Irish dwellings sacked, men, women, and children murdered, and their bodies consumed in the conflagration of their homes. These crimes have been repeatedly perpetrated, in accordance with the feelings and sympathies of large classes of American citizens. The perpetrators are freemen, unpunished, and the people and legislatures of whole States have approved of these horrid acts. They know that the Catholics in the United States number three millions, and they have only one member in the house, and one in the senate, and that they are no better off in the legislatures of the different States. They know that to profess the Catholic faith, in most localities in the States, disqualify the professor for office (not in the abstract), but in reality—they know that this country is Protestant—priest ridden—that Calvin, Knox, Wesley are seated as firmly on the shoulders of the great majority of the people, legislators, and governors of these States, as their old master is at a table-tipping Protestant party, and knowing these public facts, the Freeman should not abuse them for inviting the objects of persecution to abandon their hard condition, and to leave the canals, railroads, and shanties to their persecutors.

THE PROTESTANT IDEA OF A PRIEST.—Protestants have a vague notion that religion is the affair of the clergy, and they are more especially convinced that this is the case in the Catholic Church. Not having any notion of what a priest is—as how should they, having no sacrifices—they find what they think priests in the queerest places and the strangest garbs. An article in the Record on France, the other day, mentioned the Christian Brothers as "half-priests, half-schoolmasters," it being an indispensable law of that Society that no one of its members can ever be in orders. The writer's meaning was, that they are religious men, and therefore must be priests in some way or other. The hero and villain of Sir Walter Scott's beautiful romance of "Ivanhoe" is a Knight of the Temple. Being bound by religious vows and under a religious rule, good Sir Walter assumes that he must be a "Priest," and actually describes his fellow-ruffian, Front de Boeuf, as thinking of making confession to him. Dr. Newman points out that the little boys who serve Mass are little Priests.—London Weekly Register.

COWARDLY OUTRAGE ON A PRIEST.—The New Orleans Journals, almost without exception, speak in terms of the strongest reprobation of a dastardly outrage committed on a Catholic clergyman, by five ruffians of that city. The following account, which we copy from the Orleansian, will give the reader a faint idea of the extent of the brutality exhibited on the occasion:—"Yesterday noon, whilst the Rev. Mr. Poyet, Pastor of St. Joseph's Church, Common street, was waiting for an omnibus, two persons approached him; and demanded a retraction of some real or imagined insult offered to two creole ladies, by demanding, perhaps somewhat peremptorily, payment of a pew, which, it is said, they have occupied for a considerable time, without any remuneration therefor. The Rev. gentleman observed that he had given no offence, and had no apology to offer, whereupon, the twain immediately beset him. He struggled with them, and being a strong, athletic man, although unarmed, would, it is thought, have overpowered them. He wrested a sword-cane from the hands of one of them, when three other interested parties, observants of the struggle, who stood aloof at an opposite corner, ran to the assistance of the twain, and all five, cowardly and inhumanly, if it is reported, cut and hacked him on his face and head, his arms and hands, inflicting no less than eighteen wounds thereon! No arrests were made at last accounts."

WHAT PROTESTANTISM HAS DONE FOR THE SLAVE.—The Northern States of the American Federation have, in proud contra-distinction to all others, termed themselves Free States; but they have found it impossible to give freedom to the African. Go where he may among them, he forever finds "a privileged class." As a rule, he cannot vote, however much his dearest rights depend on the decision of the ballot-box; he has no place in the panel of a jury, although the lives of half his race might be involved; he can follow no honored profession or trade; into some of the free States his immigration is forbidden, and he must give bonds in others not to become a public charge, or be transported from the State; the children cannot sit in the free schools by the side of the dominant race; the father cannot, dare not, worship God, the common "Father of all both bond and free," in the free church of the "privileged class"; he is injured or insulted in every public place or conveyance; he cannot only gain his miserable existence on the most servile and meanest of all conditions; he and his despised kind are thrust off in all northern towns to filthy ghettos of their own; thus living, if life it may be called, apparently deserted by God and despised by man, at once the slave and scourge of society. The degradation of this vilest of slaveries, not only clings to him like a hideous leprosy through life, but follows him beyond. When exhausted nature has signed the last release from insult, opprobrium, and servitude, and his despised carcass is drawn forth from its rags to rot in its last repose, it cannot rest in the same earth with the white man who has recognized him as a "man and a brother." Such is the status of the African in what is confessedly the highest freedom bestowed upon him in the world, when existing with a different race.—National Democratic Review.

MALCOLM LAING.—(Protestant) Scotch tourist and economist, thus speaks of Catholic Education in Europe:—"Education is in reality not only not repressed, but is encouraged by the Popish Church, and is a mighty instrument in its hands, and ably used. In every street in Rome, for instance, there are at short distances, public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome with a population of 155,678 souls, has 372 primary schools, with 462 teachers, and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Berlin, with a population about double of Rome, has only 264 schools; Rome has also her University, with an average attendance of 660 students; and the Papal States, with a population of two and a half millions, contain seven Universities. Prussia, with a population of 14,000,000, has but seven. These are amusing statistical facts, and instructive as well as amusing, when we remember the boasting and glorying carried on a few years back, and even to this day, about the Prussian educational system for the people, and the establishment of governmental schools, and enforcing by police regulation the school attendance of the children of the lower classes."

LIVER COMPLAINT. The only remedy ever offered to the public that has never failed to cure, when directions are followed, is McLANE'S Liver Pill. It has been several years before the public, and has been introduced in all sections of the Union. Where it has been used, it has had the most triumphant success, and has actually driven out of use all other medicines. It has been tried under all the different phases of Hepatitis, and has been found equally efficacious in all. Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLANE'S Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada. LYMAN'S SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

MECHANICS' PENCILS. JUST RECEIVED, 40 gross of very superior United States manufacture, completely assorted. For SALE, at low prices, by Wholesale and Retail, at the MONTREAL TOOL STORE, No. 275, St. Paul Street, (Sign of the Hammer.) ALEXANDER BRYSON. March 31, 1856.

ROBERT PATTON, 229 Notre Dame Street, BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

CANADA TYPE FOUNDRY, Removed to St. Therese Street, IN DESBARATS' BUILDING.

THE PROPRIETORS of this ESTABLISHMENT beg leave to inform the Printers of Canada that they have now manufactured and ready for delivery, a large quantity of LONG PRIMER, BOURGEOIS, BREVIEW, and SMALL PICA, of Scotch Face, which they will guarantee cannot be surpassed by any Foundry upon this Continent for durability and appearance.

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THOMAS J. GUERIN & CO., St. Therese Street. Montreal, March 27, 1856. N.B.—Publishers of Newspapers giving insertion to this advertisement for two months, will be allowed their bills upon purchasing five times their amount of our manufactures. Editors will confer a favor by directing attention to the announcement. T. J. G. & Co.

TEACHERS WANTED. WANTED, on the 1st JULY NEXT, for two ELEMENTARY SCHOOLS, Two persons who are qualified to Teach the various branches of instruction in the FRENCH and ENGLISH LANGUAGES. Salary liberal. Satisfactory Testimonials, as to character and ability, will be required. Address—Patrick Halpin, Chairman School Commissioners, Sherrington, C.E. March 20, 1856.

M'CONOCHY & CUNNINGHAM, Plumbers, Brass Founders and Gas-Fitters, RECOLLET STREET, Near St. Peter Street, Montreal. BATHS, WATER-CLOSETS, PUMPS, GAS-FITTINGS; and everything connected with the Branch promptly attended to, on the most Reasonable Terms. BRASS CASTINGS OF EVERY DESCRIPTION. February, 1856.

MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged, except those thoroughly competent, and of good moral character. There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics. The French department is conducted by Mons. P. Garnot.

On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct. For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M. W. DORAN, Principal. Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED, OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 88 St. Charles Borromeo Street, Montreal, C.E.; or at this Office. Toronto papers will confer a favor on a poor girl by inserting the above.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE. (WHOLESALE AND RETAIL.) No. 48, McGill Street, Montreal.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line, in the House formerly occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City. An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

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IMPORTANT NOTICE! The services of RANCOUR, the celebrated CUTTER, having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit, will characterize the Custom Department. September 29.

REMOVAL. THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his HORSE-SHOEING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOEING BUSINESS as heretofore. Feb. 15, 1856. JAMES MALONEY.

EMIGRATION. PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money. Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec. These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigration Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal. Dec., 1854.

MONTREAL MARKET PRICES.

April 17, 1856.

Wheat, per minot	6 6	a	7 0
Oats, "	1 8	a	1 10
Barley, "	4 6	a	4 9
Buckwheat, "	3 0	a	3 3
Rye, "	0 0	a	0 0
Peas, "	4 0	a	4 6
Potatoes, per bag	3 0	a	3 3
Beans, American	10 0	a	10 0
Beans, Canadian	12 6	a	13 0
Mutton, per qr.	5 0	a	7 0
Lamb, "	5 0	a	6 0
Veal, "	5 0	a	12 0
Beef, per lb.	0 4	a	0 9
Lard, "	0 9	a	0 10
Cheese, "	0 6	a	0 8
Pork, "	0 7	a	0 7 1/2
Butter, Fresh	0 10	a	0 11
Butter, Salt	0 10	a	0 11
Honey, "	0 0	a	0 0
Eggs, per dozen	0 10	a	0 11
Flour, per quintal	18 6	a	19 0
Oatmeal, "	13 6	a	14 0
Fresh Pork, per 100 lbs.	47 6	a	55 0

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ish Maiden; Legend of the Abbey of Ensisheim; The Madonna della Grotta at Naples; the Monks of Lerins; Enciclopedia of Marsellus; The Legend of Placidia; The Sanctuary of Our Lady of the Thorn; The Miracle of Typasus; The Demon Preacher; Catherine of Rome; The Legend of the Hermit Nicholas; The Martyr of Raux; The Legend of St. Cedmon; The Scholar of the Rosary; The Legends of St. Hubert; The Shepherdness of Nanterre. 12mo., muslin, 2s 6d.

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