

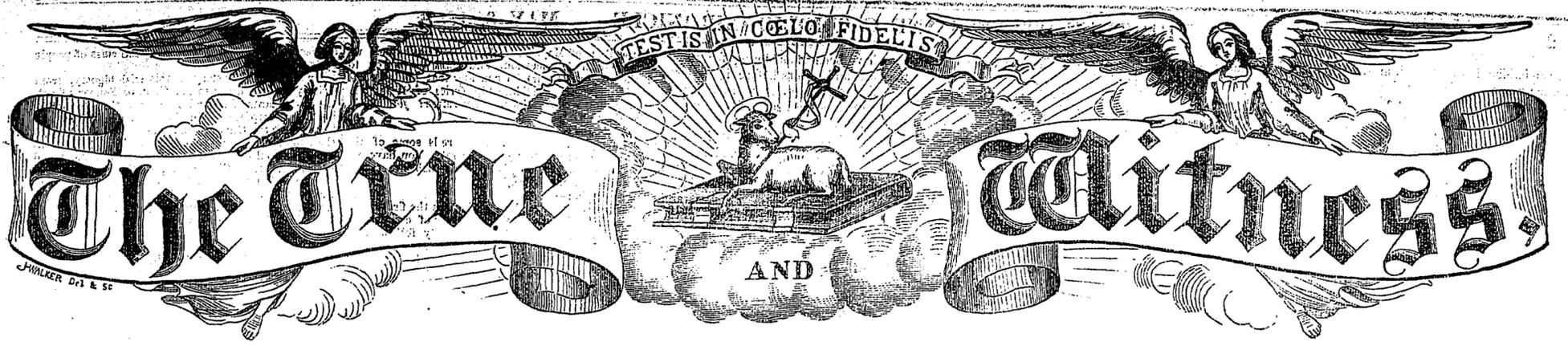
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## A LECTURE BY THE CARDINAL ARCHBISHOP OF WESTMINSTER, ON CRIME AND EDUCATION.

The text that His Eminence assumed upon which to lecture, was taken from Ps. 110, v. 10—"The fear of the Lord is the beginning of wisdom." His Eminence then proceeded to develop his subject:—

Every human science, dear brethren, rests on a narrow foundation: some principles, obvious and simple, will support the weight of a magnificent superstructure. Each starts from an axiom so clear and defined that it requires no demonstration, but is itself clearer than any proof can be, or it has a series of postulates which are at once granted, understood in a moment, when proposed, and it is generally from these that spring demonstrations, until the whole system of a science develops itself.

So in the word of God, science is often unfolded, all parts of which are given, some here and some there; but so as to be capable of collection; that science which embraces in itself all human sciences, joins them into one, elevates and invests them with a more sacred character; and this science is known in Scripture by the name of Wisdom. It excludes nothing from the investigation of man; it comprehends the whole of creation; it takes in the heavens with the innumerable heavenly bodies, fixed and revolving; it allows us to scan the proportions of the vast celestial edifice, to establish a ratio between distant and nearer phenomena, to decide, as far as is possible, the laws by which are regulated and connected all these bodies, as they move in their mysterious and magnificent harmony. It includes the earth and the fulness thereof; it bids us, like Solomon, study the various phenomena of whatever God has made; and not only the phenomena which attend on terrestrial nature, but every object which this earth exhibits; every plant from the majestic cedar now rearing its stately head and now spreading its graceful branches, to the humble hyssop which grows on the wall; every animal from the creeping lizard, whose dwelling is the slime on the river-bank, to the eagle soaring aloft in the azure space, or the lion defending his fastness, till, step by step, it takes in man, with all that belongs to his seen and unseen nature, the physiology which describes his organic construction, the various peculiarities which distinguish his marvellous mechanism, and still more, the invisible connexion which unites his ever-changing and easily decaying outward frame with a higher order of existence, and makes him little less than an angel, showing the boundless power of God, and how wonderful is His name in all the earth.

All this, Scripture tells us, it encourages us to investigate and ponder; it tells us God has given every created object to the researches and disposal of man: it places them within his reach in a double circle, but attached to one higher still; and all this forms that which comes to him under the simple name of Wisdom.

I have said, thus far, that it relates only to a lower sphere; but it likewise carries us beyond all that physical research makes known, introduces us to a higher state of things, and conveys us to a sphere removed beyond the cognizance of our senses, unfathomable, and indescribable, a sphere of eternal, spiritual, undying, unrenovated life, which was from the beginning, and shall be ever. And these two great circles have but one centre; they are concentric, moving round one point; and whatever their variations, they never can depart further from, or approach nearer to, that centre which attaches them, which is God.

He it is, to whom we have to refer all things, because this wisdom goes beyond all that human research can attain. This constitutes the difference between divine and human science.

It is not only religion and science, and the beginning and the end, that form the wisdom God desires we should learn, but that when we lift up our eyes and gaze around us in the glittering skies, we may exclaim with David, "The Heavens show forth the glory of God, and the firmament declareth the work of His hands;" that when we look into nature, animate and inanimate, we should contemplate the various forms of life rising degree above degree, till they reach their culminating point in man, and learn that He made all, fashioned all—the birds of the air, the fishes of the sea—and that we should remember all are the productions of His boundless goodness and love: above these, man, angels, who complete the binding together of science, after reason has gone as far as it can, with Him as their only upholder, with Him as their only director, with Him as their only preserver, holding the decrees of this the external wisdom of God. It is the noblest pursuit to trace in every direction the working of His power, always operating and sustaining, destroying only to reproduce, keeping nature in perfect beauty and order, and all for the sake of man; man who may be said to be still dwelling in a paradise, made even more delightful—from

the vicissitudes, contrasts, and varieties to which it is liable—than was the first.

My brethren, should you ask me whether I fear that education which perfects man's acquaintance in all departments of knowledge, which carries on a child from observation of the commonest things to the study of planets and comets, and the laws by which they are regulated, or teaches him to dig into the earth and discover every stratum down to the primæval rock, or to discourse of animals with their construction and destination. Do I fear, say you, this education which leads to rational and scientific investigation? I answer boldly, "No."

When we speak from the pulpit we must not care for or be foiled by popular prejudice, we must not be induced to pander to popular views. I therefore say at once that where science is founded on, and coupled with, the wisdom of God, and where its object is to extend the knowledge and spread of that wisdom, I fear it not; I fear it not, provided you never let go those invisible fibres and chords of the love of God which, they stretch to the furthest limit of investigation, yet all centre themselves in His Divine hand, which, however delicate and fragile individually, yet form together that golden chain which unites each one of us to Him. So long as you keep in view those restraints by which the pride of intellect is circumscribed, I say, I fear it not; so long as it is based on the first axiom of Divine wisdom, the fear of God, it must aid and not injure religion. But if you speak to me of science, from which all thought of God is removed, in which He is not to be referred to, not to be taken into account, not to be loved, not to be feared—this I do fear, and not for the individual alone to whom it is communicated, but for society, which presumes to make it the substructure of education.

I have already put before you, in my former lecture, the theories likely to prevail on the subject of education, whether in its broader or more limited aspect, *i. e.*, education intended to extend to adult and infant training, or the more narrow circles of present and future generations.

I deprecated the system, adopted by many, of making criminality not the object of punishment, but simply of amendment. I classified, in a two fold form, the theories on this subject; and now, as it is my wish to go into detail on this important consideration, I shall keep before me a work in which this idea is fully entered upon. It appeared at the beginning of this year, and contains, therefore, the most recent views on this subject.

It is the work of one who has intimately studied, and is sincerely devoted to what concerns the condition and improvement of the poor and the preservation of the young. Sincerely, I say, because he has devoted himself personally, as well as by the lavish expenditure of the means at his disposal, to promote education. We may, therefore, take him as a competent advocate of the views he puts forward, and which he appeals to the whole of society to consider.

He divides it into two parts, as I did mine.—The first treats of the manner in which crime is to be dealt with, to try and discover the means by which it may be greatly diminished or entirely removed.

The crimes I have described as arising from too great a desire to possess wealth are brought under consideration—those crimes which have evinced themselves as so fearfully predominant during the last two years; and not only those of a commercial character, but such as proceed from violence against the person, or which intrude on domestic peace, troubling social security, and have become more or less the terror of all ranks.

He, firstly, considers these, and then proceeds to treat of juvenile education. He clearly lays down the principle that punishment, as a retribution for crime, is erroneous, and he argues that whereas the lessening of punishment has led to a diminution of crime, its total abolition would still further tend to the reformation of the evilly disposed.

Secondly—He urges that society has no right to punish, but only to reclaim or reform; therefore, all that is necessary is to remove the culprit from temptation to crime, to isolate him, so as to enable him to devote his undivided attention to the great object of self-reformation; and further maintains that this is essentially necessary; that no idea of vindictiveness, of anger, or of revenge should interfere with the process he undergoes; that he must consider himself only as put aside and segregated for a time, for this object—till he has proved himself worthy of trust—for the safety of society to which, as a man of crime, he is obnoxious. It is, therefore, quite lawful to imprison him, in order to attain all these objects, and to lay him open to right influences for his ultimate benefit; therefore it follows there should be no aggravation of the simple act of detention. Nothing to punish—nothing to chastise—no hard labor—nothing to make that detention unpleasant—nothing that proposes to proportion punishment to guilt.

It will not do to say to a criminal, "You have

stolen a large sum with violence, therefore you must receive hard labor with imprisonment; and you who have stolen a small sum, under extenuating circumstances, must be imprisoned but without labor." Though the two crimes are different; because of the circumstances, the two criminals are to be treated similarly; because there is to be no punishment included in the treatment, only both are to be separated from society which they are disposed to injure.

To this system he objects, because it makes labor a great punishment; and that view, he considers, counteracts the whole effect of penal justice; because labor can and ought to be represented as a benefit; and if employed as a punishment, it loses its character as a good to be desired, and becomes an evil to be shunned.

He then analyses the various sources of crime, and dwells more especially on two ordinary forms; 1. Want of industry, or idleness. 2. Want of economy, or extravagance.

One man has led an idle life, and, work being distasteful to him he has chosen a shorter way to gain. He has got into confinement, and the question is—How is he to be reformed? If by work, work is distasteful, and he will only labor as long as he is compelled, and will, when sent back into the world, only conceive an increased dislike of that which has been imposed upon him as a punishment. Therefore simple imprisonment is the remedy proposed; but that there is to be no indulgence—nothing he can covet or desire—nothing but what is necessary to preserve life—and he is to be given to understand that if occupation is allowed him, it is to be as an indulgence, and that he must first have done something to merit it. That if on trial he is found to exert himself in his labor, he will be rewarded in proportion; he will get better food, better treatment, or even payment, and will finally be released.

The other has been extravagant. He has stolen or forged, to supply his expenditure and to increase his means. He must be taught economy and thrift by a simple process. He must find that the more he labors, the more he can make and the more he can save. He must go on till he acquires new habits, and be fitted to return into society, and to begin a new course, honestly and steadily.

These two illustrations will help us to arrive at the result. The moment the reformation can be considered complete, the culprit is to be set free, whether after an experiment of one week or ten years. The only object for which confinement was inflicted has been attained; he has as much right to liberty as any other person; we have no longer any title to detain him.

Other classes of crime, such as drunkenness, anger, we have no means of reforming. There is no test whereby the culprit can be judged during his probation; and therefore these are more difficult to cure.

Therefore we have another system to discover; or there is the alternative of dealing with criminals as if they were maniacs, of which I spoke before. They must be placed in asylums to prevent them from injuring others; and there they must be kept till cured. If not cured, or incapable of reformation, they must remain there for life. Therefore, those who have returned to their crimes, and have partaken of the character of monomaniacs, after being supposed cured, must be brought back as incurable, without any hope of again visiting society. There is no term by which the chastisement is to be limited, but the criminal is to be kept in prison till the work of reformation is accomplished.

Whatever the crime, however great or small, no judge, on this system, has a right to award punishment according to the gravity of the guilt. However small may be the guilt, as we regard it, yet, if the person be incapable of reformation, he must be immersed in prison during the remainder of his life. However heavy the guilt of another, if, after a month or two, he is pronounced cured, the paroxysm is considered past, and he is let loose once more on society.

Let us now observe the result. What will the effect be on persons of feeble moral principles when you teach them this?

Let us consider how it will operate.

One man has committed a midnight robbery; he has broken into a lone and unprotected house, taken the little sum penuriously hoarded against the approaching rent day, has seriously alarmed the inmates, injured the master by violence, and possibly rendered his wife ill, and one or two of his children idiots for life; destroyed his peace, invaded his prospects, and ruined his family, and yet he is brought to the bar, side by side with another who has thoughtlessly picked up a worthless piece of lead from the sewer. One not more guilty than the other! Both stand equal chances as to the severity of their retribution, and it will depend on themselves which undergoes the greater.

Again, a man of high education and mental culture, who has spent months in planning and organizing a systematic fraud, and the extent of whose injustice dishonestly aims at the possession

of thousands, tens of thousands, or millions, and whose plot is executed with all the coolness of a long-inured and practised hand, ranks with the ignorant boy who, for the first time in his life, has been tempted to snatch a handkerchief he sees hanging from the pocket of a gaping countryman.

To these two crimes falls the same award: each perpetrator has an equal chance of escape.

What must be the consequences which will follow from this virtual equalization of crime? I do not allude to murder, because, though not expected, it is not specifically mentioned; but is probably intended to be treated in the same way.

The criminal is to be put into a penitentiary, to qualify him to return to society. Here, it is expected, he will be cured of idleness; but is that his crime? Idleness! Has that man been idle whose most active energies have been turned to the study of fraud in the counting house, to create enormous sums. This is not idleness, it is over industry; and if the object be to imprison, in order to cure him of idleness, he is reformed before he enters there.

But extravagance—Is this allowed to be the root of systematic dishonesty? By no means; in many instances it is not what we mean by extravagance at all. The man who becomes a sad example to the world, after being the author of immense fraud, is not a spendthrift. He had only lived as others in his position, and no extravagance would have to be cured there. We must remember that this idea of extravagance is relative.

A man of good family, engaged in the business of a banker, if he maintain the same state as his father did before him, and all is right in his mode of life, cannot be said to be extravagant, but by degrees misfortune creeps in upon him; he sees his expenses are now disproportionate to his means, but he reflects thus—"It will not do now to cut down my expenditure, because if I retrench one servant or keep one carriage less, false or exaggerated rumors will spread all over London, the credit of my establishment will be endangered, and inevitable ruin will be the consequence; if I dispose of my country houses, part with my pictures, or sell my plate, I must recollect that it is not only the interests of myself and my partners that would be staked, but those of the numbers who have confided their money to my keeping; and who, unless I maintain the same appearance of solidity, will fall with me to destruction. The chances are, we can go on till the market rises, or some other accident occurs to enable us to set all straight." Thus he temporizes, with the fair and honest intention of paying all. This can scarce be called extravagance, so difficult is it to define the crimes of these men. The crime which made them guilty before society might have been discovered by the theological eye long before, and every stroke of the pen, after the first suspicion of danger would, according to the law of conscience, have endorsed their own condemnation; but society judges differently—and if they could at the close of their account have produced a fair balance-sheet, the world would have held them blameless.

Could we suppose these frauds the effects of drunkenness, rage, or indulged passion? Who can dream of them as the results of such? No; they were the fruits of skill, of acute judgment, of unwearied perseverance.

The culprit is sent to be reformed. What happens? After a week he sets himself with ease, satisfaction, nay, even pleasure to the work allotted to him.

A moral man—I mean a man not religiously but socially moral—who has erred in this way, and who would not deliberately have been guilty of an act called crime, is soon penitent. He goes into a penitentiary in the same spirit as that in which a man retires into Cîteaux or the Chartreuse, with the idea that he will expiate his guilt—because the idea of expiation is one which cannot be uprooted from the human mind. He does not seek to enter a prison from the same motives as a poor man, for the sake of the improved condition in which he would be placed, or the luxuries he would gain by being there. As to extravagance, there is no chance of that now; that man's character is entirely changed in a week—while the wretched creature who purloined a few shillings to pay for a meal and a night's lodging may take ten years to reform in the same penitentiary. At least that, to get rid of bad propensities, bad habits, and bad words—one a week, the other his whole life in a dungeon.

Does this system appear one likely, I ask you, to act on social crimes? and yet it is put forward by a man of good intentions and great experience.

The next great question is that of the reformation of youth, or rather the prevention of crime in youth. This is simply treated. The whole system of instruction by which a child is to be armed against these crimes is detailed. The child in the infant school is to be trained by a series of lessons. He is to be told that worldly prosperity, money, comforts, respectability, and

the like, are to be attained by labor; therefore labor is good, and therefore labor is to be loved; he is to be taught the advantages of parsimony; he is taught the putting by of money, accumulation of means. All this is enforced by example, by practical lessons; but, chiefly, by the constant insinuation of principles. He is to be taught to have a horror of drunkenness and vice of all sorts. Mutual duties of parent and child, brother and sister, teacher and pupil, governor and subject, by a series of didactic lessons, inculcated simply on the principles of the advantages which will occur to themselves by the due fulfillment of these respective obligations. Thus: every one wishes to be well. If industrious, parsimonious, orderly, and obedient, they will be happy; if wasteful, profligate, idle, and irregular, they will have less enjoyment; and you are to make them, by this alone, truly laborious and truly economical. The whole system is based on this; and throughout the hundred pages which compose the pamphlet, the name of God does not occur once, and religion is only alluded to in one place; where the divine precept which formed the text of my last lecture is quoted as a principle which no one opposes. In another page, in a passing remark, the Bible is mentioned as the "Book of Life;" but it is manifest the whole system of education, as prevention of crime, is not founded on purer motives than the one I have given. These principles are reduced to one—that of self-love. Now, I will ask you, would you, in families, admit selfishness to be the principle of education; would you teach children that they were to do all for their own good; to love their parents for their own sake, because that would make them more happy? Is there any principle on which you would less willingly bring up brothers and sisters to be kind to each other, than simply on consideration of bringing more well-being to each individual himself?

We are accustomed to cultivate a more Christian view, to encourage a holier impulse than this exclusive and narrow principle. We teach our children to forget themselves in habitual and daily acts of self-sacrifice and self-devotion to others. We believe in a higher and nobler standard of virtue, and desire to see them aim at a greater degree of "happiness," likewise, it is true, but unsullied by the agency of a sordid and unworthy motive.

And now, brethren, we have seen how unfavorable to adults is this system. We will proceed to examine into its effects as applied to youth.

Let us imagine the utmost to have been effected, beginning with the infant, and advancing to the moral and physical development of the child; giving continued lessons on the disadvantages, rather than the intrinsic and essential evils of crime; and that the child so trained is thoroughly convinced; what have you done? You have been making him move in a different path from that in which he will have to tread by and by. You have heard of the tale of the luxurious Eastern monarch, who, wishing to add to his accomplishments the art of swimming, ordered a basin of water containing a frog to be placed before him, and laying himself flat on a table, attempted to imitate the muscular evolutions of the animal. But how, think you, had he proceeded to transfer himself to the waters of the rolling deep, would he have been qualified, by the abstract instruction he had acquired, to resist the perils he would have to encounter?

Thus a child is told that drunkenness is a great vice; but he has no temptation to try it. He is told that stealing is a great sin, but he is well watched, and has no opportunity. He is warned against idleness and extravagance, but he has no companions to tempt him to the exercise of these propensities. However, when he comes out, into the world, he meets with those who are always ready to corrupt the innocent, to seduce the little one on the highway, and conduct him to the paths of vice. He begins to feel that his means are not sufficient for the gratification of those artificial wants which arise in his heart under the stimulus of those causes calculated to beget excitement, when he is thrown into the companionship of unprincipled and wanton men. Think you that the dry precepts of such things being naughty and wrong, and wicked, will be remembered in that hour, or that they would be very sufficient if they were, against the pleasurable gratification which beckons him on, for that, after all, is the great charm which forms the basis of temptation. Do you think that, when you have read the history of Adam, and have found that, after the Divine warning, he could not forego the temptation of tasting the fruit, that this child will be able to withstand the temptation of living vice, when brought before him in the most winning and ensnaring colours? Oh, brethren, he is but weak to meet that which he has to resist.

All this instruction I am willing to allow, is good, and should be given to the utmost. It is its insufficiency I combat. We have been too well instructed, of late, in the mysteries of everyday life not to appreciate the analogy. You are

told you imbibe, in every meal, in every draught, a certain amount of deadly poison. Now why is it these poisons do not act fatally? It is because the vigor of the human constitution is able to resist these infinitesimal doses; and also because the balance of animal food accompanying their administration prevents the ill effects: but concentrate the aggregate quantity in two or three months into one small dose; think you there would be counteracting agencies enough to defeat the power of the venom? Most certainly not. In the same way may we suppose the motives, implanted by education, to act as counterbalancing preventative against the inroads of sin in the human mind; and in proportion to the strength or invalidity of their motives, will be the resisting power in the hour of temptation.—What is wanted, then, I have no hesitation in saying, is, Motive.

A servant, we will suppose, during the discharge of her domestic duties, sees small sums of money lying about. They are no temptation to her honesty, because the most ordinary consideration is sufficient to quench any passing desire to possess herself of them. She would not even reason about it, by representing to herself the danger of losing her employment, or of being brought to justice. The relative confidence of the mutual domestic bond between servant and master would extinguish so unworthy an idea. The same thing must occur day by day in every shop; and, with ourselves, there is a continual restraint of angry feelings going on which becomes habitual, of which we are scarcely conscious, without which the ordinary interchange of social relations could not be carried on. The incitement requires no great power to withstand it; and the most ordinary principles oblige us to bear a great deal from each other.

But now, let us put the case as contemplated before, of an honest man; so honest that he has completely won the confidence of his employers. We will suppose him in the position of a clerk or a foreman. Large amounts of property pass freely through his hands; no account is taken for years, perhaps; he must further, be free from glaring vices. If given to faults of temper, want of method, punctuality, order and so on, he must inevitably have lost his place at once; but he pleases in all these respects, and enjoys not only the trust, but the familiarity of his employers. He begins to feel his way hedged up, as it were, with a stone wall before him. He perceives he is not in a state to advance—he sees no chance of improvement. There he is, toiling from year to year, with barely sufficient to keep him, I will not say, in comfort, but in decency. This year his child is ill or his wife is ailing; creditors come unexpectedly with pressing demands, which he has no prospect of squaring. He is driven to madness; he has exhausted the kindness of friends; he sees sums passing through his hands, from which, if he were to take the amount he so greatly needs, it would not be missed for years. He could easily arrange the accounts so as not to be discovered. Why not save himself, when, by so doing, he will injure no one. He does not mean to be dishonest; he thinks and believes that means of repayment will turn up. He takes the coin in his trembling hand; or, if it be paper, he seizes the pen, he holds it for a moment, balancing between good and evil. Tell me where is the antidote? He fortifies himself with the thoughts of the unfairness of his patrons, the hardness of his employers, the inequalities of fortune. He goes on his resolution with the recollection of his sick wife and starving infants; with his duties to his family and to himself; self respect, as it is called, and justice to his own position. All these considerations finally decide him. Will you step in, at this point, with the principle that it is better for him not to take what is not his own; that he will be happier if he relinquishes his intention? He denies it; no unhappiness can be more cruel than the misery of his home at this moment. What motive and what principle must come in? Not an eye sees him; not a chance of detection occurs to him. He whispers it to himself as he looks warily around him to see if any one is watching his stealthy movements. The sacred volume says, "Darkness covereth me." Oh, if, in that moment, would come into his heart that one thought more likely to rescue him than all the philosophy of education—God sees me, and I fear God—that only thought! The eye of God is bright as the sun and seeth all men. It fathoms the depths of the abyss, and nothing is hidden from Him. But he knoweth not God's eye. Oh! if that thought could in that moment, come into his head; these motives to make him feel what no other consideration could awaken—that the workhouse, the penitentiary, the prison, death itself, would be better than to take this vile and terrible guilt upon his soul, for the eye of God sees him.

Though his employer may never discover the fraud, and he may escape detection altogether here, yet God has seen him, and will punish him as surely. The fear of God alone can avail to steer the current of secret crime, and if we take that away, we cut off the root from that wisdom which it is good to learn, and crime is increased instead of diminished. For there is not a consideration besides to interpose between his soul and guilty, which in that moment of intense excitement, and frenzy of temptation, is not swept away like clouds driven before the wind. And yet, I cannot but fear that for all this, the system which I have endeavored to put clearly and simply before you is growing and will grow, and will, from an experiment, ultimately become the scheme adopted by the nation.

As I said before, influential men have taken up these views, and are doing their best to promote their extension. You are aware that the modern educational idea is one from which positive religion is to be excluded. How is it we have had bills for this purpose presented to Parliament by coalition men of different parties, proposed by one who had belonged to a Conservative ministry, and believed in and adopted by men of the commercial party, and central manufacturing districts; while others, ministers of state, concur to support the plan? There is therefore, every chance that the national system of education will be one from which all principles of religion are to be excluded, and men will be reduced, for the

prevention of crime, to the use of the mistaken means I have already put before you.

This is a great evil and a great calamity, and we who see it as such must not shrink from declaring it. Is it not, further, a great religious compromise? It is difficult to adjust the contending claims of different religious societies; and, therefore, it is judged better to exclude religion altogether, and leave to chance or accident the religious portion of the nation's training. I say accident, because it is an accident if anything excluded from the system should have any influence on it; and it is left to the particular views, or temper, or leisure, or capabilities, of one individual, and is entirely independent of the system. Thus it rests with one person whether the whole mass of children to be educated shall or shall not be taught on the principle of fearing the Lord.

In the pamphlet under consideration it is expressly said there is no chance that these moral precepts, which are to be substituted for religious teaching, will become successful unless they are made to 'percolate' through the whole system pervading the entire spirit of the instruction.—Granted: but if so can we ask less for religion, whose principles it is more difficult to realize? Is there any chance that religion, in its most general sense, will take any real hold of a child's mind or sanctify his life, if we only attempt to inculcate its precepts in a stiff lesson of an hour or two administered at stated periods—often, perhaps, only once a week, while we neglect all opportunity of applying illustrations from history, or beautiful instruction from the natural objects which surround him, which, in religious education afford to children the most intensely interesting portion of their studies?

If, therefore, religion is reduced to a mere accessory there is little hope of pervading the entire system. The necessity of its being made a component part of every department of knowledge communicated must be at once manifest to every thinking mind.

The "fear of the Lord" is the very salt of all religious teaching. It must penetrate every part. We should be but ill satisfied if we were compelled to receive a large quantity of salt as a preliminary dose to every meal. We expect to taste it in every portion of food but before us, and, so distributed, the same quantity is both pleasant and beneficial; thus the "fear of the Lord" must season and pervade all instruction.

Make wisdom as amiable and attractive as you please; let it not be the result of servile fear, but of loving reverence, or it will only be a mockery.

When the child has left school, if he have committed a crime and stands before the tribunal of his country with the indictment made out and his condemnation about to be pronounced, the Judge solemnly addresses him in these words:—"Inasmuch as not having had the fear of God before your eyes," &c., he might fairly answer as he stands there, hopelessly lost, the miserable victim of a fatal system, "I had not the fear of God before my eyes, who told me to fear God, who taught me to love Him? I was never led by this. I was told to be sober, to be diligent, to be honest, in order to be happy; I found it the contrary, and that I had been practised upon by a miserable deception. But if you charge me with having fallen into vicious courses, and with having committed crime through want of the fear of God, and then would punish, be responsible ye who banished it from our schools, and expected us to grow up virtuous without it." It will not do for societies to direct these things among themselves, though they succeed in obtaining so much weight to their claims; and it may be well for them to unite in carrying out a neutral project: let us protest against any system which does not take the "fear of the Lord" for its ground-work.

We have a right to claim exception, if others have not; we have a principle they do not acknowledge. We can make a child walk in the path in which he is to tread his way through life, and though that life to one beyond.

We recognise no such thing as growth in faith being inevitable in religious belief. We reach the whole of religion with the earliest education. It matters not what a child is to become—a judge, bishop, priest, king, a wealthy merchant or a valiant soldier, we care not for his subsequent state of life. We cannot admit the possibility of his ever varying in his faith, or being swayed by different principles at any period of his career: though, on the other hand, it be of the most insignificant character. The very form of faith he has received will enable him, according to the mental capabilities with which he is endowed, to discuss it with the sublime philosophy of a Thomas—to present it to others with the eloquent dignity and persuasive earnestness of a Chrysostom—to illustrate it with the erudite learning of a Suarez, or to sing its praises with the melodious and exquisite pathos of a Dante. He may bring every possible faculty to bear upon it, and may view it, and enable others to view it, under every variety of aspect; as a man who possesses a gem of matchless excellence, exhibits its lustrous scintillations, and prismatic hues in various positions, as he turns it round to catch the light, view it how you will, the object remains the same, the gem itself does not change; and therefore we must not let ourselves be dragged into any compromise which gives a different foundation to the Faith, which yields to sectarian teaching, and would have us content ourselves with cold and Pagan morality, and this, because we are in a position to give to a child a principle which no others can carry out.

It is folly to teach him religion as a thing to be probed and tested, and then, if he pleases, to be overthrown, that he may endeavor to build another for himself. And, brethren, there is another power—a power, once instilled, not easily parted with—which is to bring the presence of God before the eye of the child. Education in general is only that which trains action; it is no probation to the heart, and affords no proof that its principles have taken root in the intellect. I ask, is it not true, generally speaking, in youth, that the first outward manifestation is not the beginning of inward sin; but it may, perhaps, have been going on for some years before.

A fire may have been smouldering for weeks amongst the joists and rafters before it declares itself by breaking forth into an external conflagration. How often is the human frame subject to an ailment which is not known to have been undermining the system until it manifests itself by a violent fever or external eruption, and so, too, often a child's thoughts are festering in spiritual corruption unseen before the feeling exhibits itself in some open act which dismays and breaks the heart of father or mother. If the parent could have had the ear of the child, could have been made the confidant of the first breathings of sin: if the first aspect of evil had been laid bare before a friendly heart, and that affectionate warning had been given in time, how much misery and wretchedness that child might have been spared.

The Catholic Church has accustomed her children to open to a priest, from infancy, a catalogue, self-written, of their first childish fears; to ease themselves of their sinful inclinations, and to give an opening for warning off the coming evil before it reaches its last maturity. But see what this principle gives us. The child accustomed to make known his hidden thoughts of evil, does so because it feels that God, who searches the heart, knows its little mind tainted with evil; and that its state is not pure. It feels God is looking angrily at its soul; and its restlessness at that thought drives it to the minister of His sacramental grace for counsel and direction. We know well, from the experience of the confessional, what a safeguard to the minds of men is the early training of the child to the inward consciousness that the searching eye of God is ever upon it; because, though terrible indeed is the guilt when man forgets the eye of God, and sins in spite of it, yet in hundreds and thousands of cases that very thought, implanted in the innocent and early dawn of life, like bread cast upon the waters, will return again after many days; and we could tell you how often and often the disquiet of guilt and remorse brings them weeping and penitent to seek relief, because they are at war with conscience.

This fear of God, instilled into the heart of a child in the beginning of life, keeps its hold to the end; so that there are few Catholics who do not tremble at the thoughts of God arising to judgment.

I will conclude by preparing you for my next lecture with another text from the lips of the Psalmist. If I have read, "The fear of the Lord is the beginning of wisdom," the same inspired book also tells me, "The fear of the Lord is the beginning of love."

REV. DR. CAHILL

ON THE PRESENT ASPECT OF THE ESTABLISHED CHURCH.

The late University election furnishes a specimen of scientific bigotry and of practical intolerance such as might well become the very worst days of dominant Orangeism: from the beginning to the end, it was an excited scene of malignant ferocity against Popery and Maynooth. The address of Mr. Lawson was the only set-off against the large amount of coarse invective against "Romanism;" it was, as far as it went, a kind of breakewater to stop the overwhelming tide of swollen hatred against the creed and the liberties of Ireland. This speech of Mr. Lawson was manly, generous, tolerant; and as he must have had several friends to sustain his pretensions, this fact serves to mitigate the universal reproach of the other furious orations: and it stands in front of the public indignation to prevent in part the advocates of our common civilization from branding the Dublin University as the hotbed of bigotry, the nursery of sanguinary Orangeism, and the seminary where hundreds of thousands of pounds sterling are expended in teaching religious animosity and fomenting national discord. Search the records of all the Catholic countries on the entire globe; and I undertake to say, that the aggregate of all their condemnatory language against Protestantism does not equal the torrent of vituperation which has issued from the halls of Old Trinity in two days during the late disgraceful fanaticism of their academical elections. Between the peals of Kentish Fire, the display of the Orange Hag, the cries for Protestantism, and the groans against Maynooth, it is not going too far to assert that the Dublin University in place of being the home of virtue, the seat of good breeding, the temple of ingenious learning, the sanctuary of Christian toleration, is, on the contrary, a Pandemonium where every bad feeling is cherished, where the sectarian prejudices of every part of the kingdom are centralized, and where the youth of the country are educated into a matured, accomplished system of invincible anti-Catholic national antipathies. If a Liberal honest Government issued a Commission to inquire into the internal working of that school, into its anti-Christian indoctrination and into its social results, it would be found to be the root of the principal evils of the kingdom: the source of the mutual hostility between Landlord and Tenant, the origin of the separation and hatred between class and class; and the cause of the most disastrous misfortunes of Ireland. It has transformed the gentlemen and the noblemen of Ireland into unapproachable persecutors; and it has trained the clerical spawn that swarm within its walls into the publishers of falsehood, the disseminators of lies in everything where the discipline, the institutions, and the creed of Catholics are concerned.

This early bigotry, which the alumni of that house imbibe, which they eat and drink; on which they live, and which becomes part of their souls and bodies during their collegiate course, is the very life, and the moving power of all their future actions and career. You can see it in the Poorhouse, observe it in the Board of Guardians, trace it in the Jail, feel it in the Grand Jury box, and see it in the very verdict of life and death. It is in the Army, the Navy, the Four Courts, the Custom-house, the Police-office: it is in every department from the Chancellor down to the street scavenger. The education, the political bias, the social conduct, the moral training, the whole human and Christian character of the Irish Protestant community is confided to the University; it is the point from which the entire Protestant mind and heart flow like a river from its source: it reaches the remotest corner of the Island, and is spread over the entire surface of the country: and if its waters be poisoned at the source (as is clear from the premises) we have, therefore, a result which is the natural deduction from a first cause, namely, an Orange persecuting Aristocracy, and a vituperative, bigoted, and malignant Clergy. And as a corollary to these clear propositions we have, again, a distracted Nation, a beggared people, a despised law, and secret combination; and, as Grattan said, we have "peace, 'tis true, but it is the peace of a Jail maintained amidst the clank of chains and the terrors of the executioner."

Let us select from a heap of abuse, and from a hurricane of Kentish fire, and from a discharge of rockets, one little morsel of a speech of one of the Reverend Fellows of the University: and from a Fellow, too, who has been reared in extended liberality and descended from a pure lineage of patriotism and toleration.—

"I am an old friend of Mr. Lawson's, but I regret I cannot vote for him on this occasion, in consequence of what I consider his fatal pledge with reference to

the College of Maynooth (cheers). I have made up my mind on that question, and shall leave you to make up yours (hear). I consider that pledge fatal to Mr. Lawson's candidature (cries of it is; oh, and a voice—toleration). Tolerant! fiddlesticks (laughter)."

And again:—"I am glad, gentlemen, that there is some of the old leaven yet amongst you (cheers). You have not yet forgotten how to give the Kentish fire (great cheers and Kentish fire)."

And again:—"If you want a candidate who was the first to inscribe upon his banners the advocacy of competitive examinations, an example so worthily followed by Mr. Napier, you will vote for Mr. Wilson (hear). I ask your votes for Mr. Wilson, because he is pledged to sweep away Maynooth from the face of the earth (cheers)."

Here there is a Reverend Fellow who so completely derides the idea of Toleration that he cries "fiddlesticks" at the bare mention of the absurd reality; and who, also, has such an aversion to Maynooth, that, in his own correct phraseology, he will sweep that Romish Seminary off the face of the earth! What an awful threat this, not only to uproot Maynooth from Ireland and Europe, but even to sweep it away from Africa, Asia, and America! and, even worse, he will not permit it to exist in Australia, the Mediterranean, Archipelago, or the islands of the Pacific! What an orator is this Fellow!—what a master of the English language!—to what an accurate conception of ideas he has been trained in the Irish Pagoda, where no one can enter or ascend to the highest mysteries of the sacred place, unless he walks under the standard on which is written—

"CONVERSION, RANSOM, OR DEATH."

In the same proportion as the rotten walls of the Established Church are toppling, in the same ratio its supporters are running to and fro to prop up the crumbling imposture. Recruits are sought from all quarters: the lanes, the alleys, are ransacked: the jail, the poorhouse, is sifted; the blind and the lame are solicited: the Gospel is preached to some; gold is distributed to others; coals and food to the needy: where truth would not attract, lies are introduced; and a levy is made and a conscription enforced among Jews and Gentiles, in order to keep standing at all risks the modern Pantheon—yet neither promises, nor threats, nor bribery, nor perjury, can bring hands sufficient to keep buttresses to the crackling Pandemonium: neither the hundred churches built round London to catch flying congregations, nor the fifty-two Bible Societies to belie the Irish into proselytism, nor the hungry, apostate, filthy Bible-readers located in the villages of Ireland, can fill the ranks of the lessening Protestants of the empire. The Church Establishment, with all its arts and wealth, has failed, utterly failed, both in England and in Ireland: and the public indignation in Ireland, and the public justice in England, now imperatively demand the extinction of a system of fraud and hypocrisy which has never been equalled either in ancient or modern times. An extract taken from the *Souper's News-Letter* will best prove the disgraceful stratagems which, though exposed ten thousand times, these creatures still practice, to earn an infamous livelihood in kidnapping the starving children of the poor. And what must be the horror generated in the minds of the parents against this flagitious phase of Protestantism, when a mother threatens to murder her child for being found within the precincts of the odious school of souperism—

"DISTURBANCE AT THE COOMBE RAGGED SCHOOL."

"Within the last day or two the new mission school in the vicinity of the Coombe, has been made the scene of mob violence by that class of the ignorant and unwashed whose notions of liberty seem to include the privilege of beating, pelting, and abusing, those whom they are pleased to call "souperers." The poor children of the school, and even the very institution itself, have come in for a special share of the rabble indignation, which has been stirred up by the result of the recent city election. In our impression of yesterday some notice was taken of the behaviour of the mob on Tuesday. On the afternoon of Wednesday their proceedings were repeated. The school was dismissed at about twenty minutes before three o'clock. The streets which had been previously unobstructed quickly filled with a rabble, who became so violent, and threatened to destroy the school house. Some police of the A division, who were on duty were reinforced by a party of the B division, and they drew up in front and flank of the school-house, and exerted themselves manfully, arresting individuals of the mob. One prisoner loudly expressed his opinion that the "souperers ought to be massacred, but that instead of that the souperers were suffering for their religion," and he threw himself down on the ground and refused to go to the station house, but was very properly brought there. John Fletcher, a teacher in the Chancery-lane Industrial School was pursued by the crowd, and severely stoned and beaten, and only escaped by getting into Keating-street police barrack. The windows of the dwellings of several of the poorer Protestants of the neighbourhood were broken by the mob, and the inmates were assaulted. Stones were thrown at the windows of Mr. Williams, a Protestant gentleman, having a house in the Coombe. His son, an athletic young man went out with a stick and scattered the rabble, and succeeded in arresting one who was brought to the police office and fined. Subsequently the mob returned to the school house. A Roman Catholic priest addressed them, but we could not learn the purport of his observations. They gesticulated towards the school-house, but finally they and the rev. gentleman went away in the direction of the national school. A young man named William Stubbs, belonging to the mission school, was charged by one of the police with disorderly conduct in the street. He was about being sentenced to forty-eight hours imprisonment, but three witnesses being produced by the inspector of the school contradicting the evidence for the prosecution and showing that the policeman had beaten the young man with his baton, the case was dismissed, and the accused was reprimanded. Yesterday (Thursday), some of the children were unable to attend school in consequence of the manner in which they had been beaten. Fletcher, the teacher was also absent for the same reason. A policeman attended at the school house and demanded a child for a woman who claimed it. The child was given to the woman who threatened to murder it. It has been stated that in the course of the disturbances one of the police evinced a sympathy with the crowd by saying, "If they had done it long since they would not have had the Ragged Schools." The school was dismissed at two o'clock yesterday. Several police were on duty in the vicinity of the building, and the children got away without being molested. There was no crowd. One constable at the gate did not seem to think the ragged schoolers deserving of much consideration, by the tone and manner in which he bid them to "Go home out of that." The female teachers, four in number, had to go away in a cab.

It is a very singular fact (on *passant*) that in case of a collision between the civilians and the police, the police are almost universally on the right side—while, on the contrary, in all cases where the police and the Souperers come in angry contact, the police are universally wrong. In the late College row, the Collegian was compelled to make an apology to the constable; while in the case at the Coombe, just quoted, the policeman was reprimanded. It would be most desirable if the liberal, generous, impartial Col. Brown were informed of this fact in reference to the force under his command—namely, how is it that a force so universally right in one case are universally wrong in the other: and how can it be accounted for that several policemen have been praised, rewarded, and advanced for their impartial behaviour towards civilians in general; while they are, on the contrary, found guilty, reprimanded, deprived of years of their hard-earned time, reduced and degraded, in almost

all cases of their connexion with the class of people called Souperers?

On the entire history of this Irish bigotry, from Trinity College down to the Coombe Souper school, the Protestants of Ireland lose more than they gain by their disreputable adhesion to the old penal intolerance of the Church; and there can be no doubt that, looking at the progressive civilization of mankind, it would be their interest, as well as sound policy and true Christianity, to discountenance a system which sets them in hostile antagonism with the people, and spreads wide and deep the seeds of national discord and sectarian malice.

If there be any one argument more cogent than another to urge the foundation and the final completion of a Catholic University in Ireland, that argument can be found in the rabid proceedings of the late election in Trinity College. Every true Catholic must fear to send his child to drink learning at a fountain so poisoned with ferocious bigotry: every man with sufficient means to educate his son on the Continent must rejoice that his fortune enables him to escape the malignant halls, where hatred of his creed is the stereotyped motto of their institution: and every man of common principle and Irish honour must if he stares his own naked heart in the face, make every sacrifice and use every exertion within his power to establish a seminary where the youth of our country will avoid the gibes, the taunts, the insults, and the tainting example of College where scenes could be enacted and language uttered such as have been reported at their late academical election.

April 15, Co. Waterford. D. W. G.

IRISH INTELLIGENCE.

REV. DR. CAHILL IN THE PULPIT.—Our distinguished countryman, says the *Limerick Reporter*, the Very Rev. Dr. Cahill, has been engaged during the Lent in giving a series of instructive, learned, and most interesting lectures at the Augustinian Church, George's Street, which each evening has been crowded densely by hundreds anxious to hear the irresistible arguments in illustration of Catholic Doctrine, and in promulgation of its glorious attributes, which he has been eloquently delivering. We have never witnessed larger congregations than those thus attracted by the gifted and excellent lecturer, who possesses the rare charm of clothing with beauty the most abstruse questions of theology; and who, in defence of the great dogmas of the ancient faith and of Christianity, has shown himself, throughout these lectures, so deeply versed in biblical lore, so thoroughly acquainted with the writings of the Fathers, so facile in conveying to all his hearers the knowledge he is anxious to impart. We have heard few, in our time, more powerful in defence of the Faith, or in the great task of developing its indestructible doctrines.

Lord Francis Conyngham has kindly given a donation of £100 towards the public library at Ennis, and Sir John Fitzgerald has doubled his former subscription of £10.

The Rev. J. Baldwin, P.P., gratefully acknowledges having received the munificent donation of £50 from John Bagwell, Esq., M.P., to aid in the completion of the beautiful Church of St. Mary's, Lishtown.

RESTITUTION.—Mr. Swift, late member for the county Sligo, acknowledges the receipt of six pounds from the Rev. Malachy Brennan, P.P. of Palmerston Glebe, being restitution money arising out of his election in 1852, but which he returned to the Reverend gentleman, desiring him to apply it to the most deserving object of charity in his parish.

A TENANT RIGHT MEETING IN LIMERICK.—A dinner will be given to Archbishop Fitzgerald on the 6th of May next, and it is said all the Irish members of parliament who have pledged themselves to support tenant right are to be invited to attend. A large amount has already been subscribed towards carrying out this project. On the 7th of May, being the fair day of this town, a tenant right meeting will be held here. The attendance is expected to be large and influential.—*Itahkeale Correspondent of the Limerick Reporter.*

MINISTERS' MONEY.—The *Evening Post* of Tuesday contains an account of an interview which the members of the Dublin corporation had on that day with the Lord Lieutenant on the subject of Ministers' money. Their object was to prevent the collection of the tax now due. Lord Carisle's reply is given as follows:—"His Excellency replied, saying he thought her Majesty's government had assumed the responsibility of proposing a measure for the abolition of the impost called Ministers' money to parliament. What might be the result of that measure he could not take upon himself to anticipate. He was not authorised to interfere with the liability of persons for the payment of sums now due, but he would consult with the legal advisers of the crown whether any steps could be taken for suspending the collection for a short period until the decision of parliament should be ascertained."

THE ELECTIONS IN IRELAND.—The following list shows the changes made by the late election in Ireland:—

Late Members. Replaced by—  
Tipperary—Mr. Jas. Sadlier. The O'Donoghue.  
Waterford—Mr. R. Keating. Mr. Hassard,  
Cork—Mr. V. Scully. Mr. McCarthy.  
Tipperary—Mr. F. Scully. Mr. Waldron.  
Clare—Sir J. Fitzgerald. Mr. Calcutt.  
Clare—Mr. O'Brien. Lord F. Conyngham.  
Waterford—Mr. Meagher. Mr. Blake.

In Connaught the result has been satisfactory. There have been six re-elections and five changes:—  
Late Members. Replaced by—  
Sligo—Mr. Wynne. Mr. Somers.  
Sligo—Mr. Swift. Mr. Cooper.  
Galway—Mr. Bellew. Mr. Gregory.  
Galway—Mr. Blake. Lord Dunkellin.  
Mayo—Colonel Higgins. Captain Palmer.

In Leinster there have been twenty-eight re-elections and eight changes:—  
Late Members. Replaced by—  
Wexford—Mr. George. Mr. Hatchell.  
Carlow—Mr. Ball. Mr. Bruen.  
Kilkenny—Sergeant Shee. Mr. Ellis.  
Wortlington—Col. Dunne. Colonel Damer.  
Postmaster—Mr. Urquhart. Sir R. Levinge.  
Athlone—Mr. Handcock. Mr. Ennis.  
Longford—Mr. Hughes. Colonel White.  
Louth—Mr. Kennedy. Mr. McKittock.

Of Saddletrites and Ministerialists, eleven members who had seats in the last Parliament have disappeared. These are—Mr. J. Sadlier, Mr. R. Keating, Mr. V. Scully, Mr. F. Scully, Sir J. Fitzgerald, Mr. O'Brien, Colonel Higgins, Mr. Ball, Sergeant Shee, Mr. Pollard Urquhart, and Mr. Hughes. At least four new members have been returned—Mr. Somers, Lord Dunkellin, Mr. Hatchell, and Mr. Ellis. Of the politics of Mr. Waldron, Mr. Ennis, Mr. McCarthy, and Col. White, we cannot speak with certainty. The Conservatives have lost four votes—Mr. Wynne, Mr. George, Colonel Dunne, and Mr. Handcock. They have returned seven new members—Mr. Hassard, Mr. Cooper, Mr. Gregory, Captain Palmer, Mr. Bruen, Colonel Damer, and Mr. McKittock.—The Independent Opposition has lost five votes—Mr. Swift, Mr. Kennedy, Mr. Bellew, Mr. Blake (Galway), and Mr. Meagher. Five new members of the new Independent Opposition have been returned—The O'Donoghue, Mr. Calcutt, Lord F. Conyngham, Mr. Blake, (Waterford), and Sir B. Levinge. Of the same party there have been re-elected Mr. Moore, Mr. Maguire, Mr. Bowyer, Mr. Mahon, Mr. M'Evoy, and Mr. Corbally. To these, judging from their addresses and speeches, we must add Mr. P. O'Brien, Mr. Bland, Mr. Greeno, Mr. Devereux, and Mr. Sullivan. According to this, the minimum strength of the party of Independent Opposition is sixteen, to whom two or three may possibly claim to be added.—*Tablet.*

The official declaration of the poll for the Derry election was signalled by a disgraceful riot in the town of Coleraine, the particulars of which are thus given in a local paper:—"At four o'clock Mr. Greer addressed a large body of electors from the windows of his committee-room in Waterside-street, and thanked them cordially for the 'proud' position in which they had placed him. In the evening large numbers particularly of the lowest classes, began to assemble in several of the streets, and as there was a rumour that a person who rendered himself very active in behalf of Mr. Greer, and an Orangeman to boot, was to be burnt in effigy, Captain Conesidine, the stipendiary magistrate who had charge here during the two days of the polling, deemed it prudent to give instructions to the military and cavalry to be ready to turn out in case of a disturbance. About seven o'clock the streets were in a very excited state, when the attempt at an effigy made by Arthur Mooney, a drunken painter, and followed by a crowd of the rag-tag-and-bobtail of the town. Captain Conesidine, with a few horsemen, however, soon relieved Arthur of his burthen, and made him and his followers take leg-bail. The rabble then passed up New-row, breaking several windows on their way, and on coming to the house of Mr. S. White, who was very active for Mr. Greer, they broke every pane in every window in his house. They then wended their way to New Market-street, shouting 'Bruce for ever, and, coming to the house occupied by Mr. Neal Durragh, grocer, began to smash his windows also. They were remonstrated with, but it only made them worse. A shot was then fired on the mob from the interior of the house, and the lead took effect on two of the rioters, Arthur Mooney, and a man named McLaughlin. The excitement then became tremendous, and Captain Conesidine at once rode at the head of the body of horsemen—a troop of the 17th Lancers—to the scene of action. Seeing the excited state of matters, he read the Riot Act, and counselled all to betake themselves to their homes, as he must clear the streets, which he very soon proceeded to do, and in a short time none of the 'braves' were to be seen, and they who were so valiant a few minutes before were now—nowhere. A recurrence of the same disgraceful scenes was feared on the following night, but nothing took place to disturb the peace of the town, though a lot of low-looking ruffians were waiting in the streets to join in any 'mole.' Their names were taken down by the police."

THE IRISH CHIEF SECRETARSHIP.—The report which, during the past four days, has obtained circulation to the effect that Mr. Horsman had resigned the office of Chief Secretaryship, we are in a position to state is correct. Mr. Ralph Bernal Osborne, Secretary to the Lords of the Admiralty, is mentioned as Mr. Horsman's successor.—*Tablet*.

PRIZE-WORTHY CONDUCT.—A short time ago a man in humble life, accompanied by his wife and family, left the neighbourhood of Maghera, county Derry, to emigrate to Australia, and as a precaution for better safety the wife carried the purse; it contained upwards of forty sovereigns, all their money. They were on their way to Belfast, and took tickets at the Castledawson station of the Cookstown extension of the Belfast and Ballymena Railway. The good woman paid for the tickets, but with all her care she dropped the purse in which was the residue of their little store of wealth. The loss was not discovered till the train arrived at Randalstown, when the woman determined to go back to Castledawson and make an effort to recover the lost treasure. She did so, and on making known her errand to Mr. Henderson, station-master, that gentleman satisfied himself that she was the owner of the money and purse he had found after the departure of the train; he restored it to her, and thus enabled her to proceed with her family to our Australian colonies in independence, instead of being compelled to remain in Ireland bereft of both home and property. Such an act is creditable to the gentleman who performed it, and is also creditable to the company that possesses such a servant.—*Belfast Mercury*.

EXTRAORDINARY ACCIDENT.—An accident of rather a singular nature occurred about 10 o'clock Tuesday morning, at a place called the North Abbey, back of the North Mall. Several boys were playing on the cliff there, at a game known as "follow the leader," in which one youngster leads his companion along the most dangerous places he can find, where he has sufficient courage to go himself. Along the edge of a portion of the cliff is built a high wall, leaving a space of less than three feet outside it, and along this narrow space the boys were going, when a large portion of the cliff gave way under them. Two of the boys fortunately succeeded in getting under a low archway that was under the wall near where they were standing, but two others, named Allen and Sullivan, the former nine and the latter seven years old, slipped down with the mass of stones and earth, and Allen received several severe bruises, and had his head cut in several places and his leg broke. Sullivan, however, escaped with some slight bruises, in rather a singular manner. When he fell two large stones fell over him, and their ends meeting above his body, formed a shelter from the falling mass, but he was unable to extricate himself until some workmen removed the rubbish, under which he was completely buried. Both lads were removed to the North Infirmary, where prompt attention was paid to them, and they have been not only out of danger, but it is the opinion of the medical gentlemen that Allen will in a few weeks recover the perfect use of the broken leg.—*Cork Examiner*.

TIPPERARY BANK LITIGATION.—From the nature of an application made yesterday in the Court of Exchequer it would appear that the prospects of the creditors of the Sadleir bank swindle are even less cheering than they were a few months since. Counsel applied on behalf of the plaintiff, Mr. Patrick Mulqueny, a creditor of the Tipperary Bank, for liberty to issue writs of *scire facias* on the judgment obtained by the plaintiff against Mr. McDowell, as official manager under the Winding-up Acts, of the amount of the plaintiff's claim was £372. Plaintiff's attorney had made an affidavit that there was no prospect of any further dividend becoming payable than that of 2s. in the pound, already paid; and that questions as to whether the official manager had any power to enforce payment of the debts due to the bank, or of the calls made by him on the contributors, were now pending in the Court of Common Pleas and other courts. Counsel applied for the conditional order as against Messrs. James Sadleir, James Scully, Vincent Scully, and John Bennett. The Court granted a conditional order, and allowed one month for service of it in consequence of all the parties against whom the application was made, save Mr. Vincent Scully, residing out of the jurisdiction of the Court. In the Court of Queen's Bench, on the same day, counsel moved on the part of the public officer of the Newcastle Bank that the pleas filed by James Sadleir, to a writ of *scire facias* should be set aside with costs. The plaintiff had recently obtained a verdict for £25,000, and judgment upon that verdict against the official manager of the Tipperary bank *pro forma*, and forthwith proceeded to enforce the operation of the judgment against certain parties, among the rest James Sadleir. On the 17th of February a *scire facias* issued against Sadleir, in whose behalf two defences, wholly untenable, were filed without the leave of a Judge or the Court. The defences sought to raise the question, whether the Banking Act forbade the application of the 6th of George IV. to the case, and the additional question, whether or not James Sadleir was a member of the Tipperary Banking Company? The defence denied that he was a member of the Tipperary Banking Company, and raising thus a question of law as to the application of the 6th of George IV. to the case, and of fact as to membership; and both defences being pleaded without leave should be regarded as embarrassing and intended only for delay, and therefore be set aside, with costs. The Court finally gave liberty to the defendant to amend the defences, he paying the costs of the motion.

FINANCIAL REFORM.—THE GODLESS COLLEGES.—Mr. Gladstone, we trust, will take care that the new Parliament does not forget what he has been impressing on the electors of Flint, as well as upon the moribund House of Commons of 1852, that our expenses, distinct from the war, have for years been steadily increasing, and are now some six or eight millions a year higher than they were ten years ago, representing an income-tax of from six to eight pence in the pound. We would suggest one obvious retrenchment, the Queen's University and the godless Colleges. These institutions will find, we imagine, no supporter, beyond the small circle which immediately profits by their enormous revenues. They are, to speak plainly, absolute failures. It may be too much to say that they have produced no result; for they have, beyond a doubt, pressed forward and promoted the foundation of the really national Catholic University of Dublin. This work, however, they have done; and, like a scaffolding when the building is erected, the sooner they are removed the better; for in themselves they are unsightly, offensive, useless, and in the way. They were notoriously founded in the hopes of liberalising Ireland by training Catholics and Protestants in one institution.—The object was not to make the students good scholars, or good lawyers, or good engineers, but bad Catholics. Also, why not have availed ourselves of the existing divisions of Ireland? The "black North" is full of Presbyterians; let the College of Belfast serve for these. The rest of Ireland is Catholic: let them have Cork and Galway; leaving to the little English colony which adheres to her Majesty's religion, the enormous wealth of Trinity College. Had this plan been adopted, the Colleges would, no doubt, have succeeded; but the design of the founders would have failed; for that design was, not to benefit education, but to injure the Catholic Church. As it is the two have failed together. A University education has been offered to the Irish, free of expense, and has been rejected, because offered upon conditions which, to say the least, are perilous to the faith and morals of the Catholic students. No harm is done to religion, because the Irish will not go to the Colleges. A Protestant friend, who visited Galway some three years back, found the number of students exactly the same as the number of rich endowments—not one more, not one less; but, to fill all these, they had been obliged to tempt over to the extreme west of Connaught some students from England. It lately appeared that the students at the Catholic University, unaided by public money, and unjustly refused even the power of conferring Degrees, are more than double those of Galway, and more than those of Cork—and this, although last year forty scholarships, in value from twenty to twenty-five pounds per annum, were given away among 149 matriculated students at Cork and Galway offered sixty among its fifty-one. Englishmen may be content to shrug their shoulders at the failure of one more attempt to undermine "Popery" in Ireland. Within the recollection of any unindulgent man there have been at least five or six "new reformations," all of which have failed in turn. The Queen's Colleges are but one more. But the question is how they will like to go on paying for the failure. At least it is well that they should know what it costs them. We will, therefore, call their attention to a few particulars from an able pamphlet just published. Up to December 1855, the Colleges had cost us more than £308,000, and, in addition to this capital sum, we are now paying for them more than £38,000 per annum, and with what results? The law is clear and explicit: every College is bound to present a full report, which is to be laid before Parliament, within six weeks of its meeting. Of these annual reports seven are now due; four only have ever been presented. For the last three years, the Colleges have published none, "thus violating the condition of their very existence." The Belfast College alone has published a "Calendar," from which some information may be gleaned. Even the four reports are imperfect, and that evidently not from negligence, but from an intention of withholding information. The Galway report, for instance, has never stated the number of students. The less said of that the better. Still, they show enough to enable us to calculate that each Diploma hitherto granted in Engineering has cost the taxpayers £4,000; each Diploma in Agricultural Science £4,357; that of the students admitted, only three per cent. have thought it worth while to "pay their own way to the B.A. Degree" for though 20 per cent of the students have taken that Degree, the remaining seventeen per cent have done it wholly at our cost. It appears too, that, instead of increasing, the number of students is steadily diminishing; the great endowments offered having at first "created a rush, which has not been kept up." In a word, the whole thing is a miserable failure. The intention was to make bad Catholics; the working has been to create rich places for a few government nominees, and to provide, at the expense of the nation, a University education for the sons of the merchants, bankers, &c., of Cork, Belfast, and Galway. We suspect a return of the success of the real object would be as blank as the return we have of success in the professed object. The Catholic souls we have managed to ensure have cost us at least some four or five thousand sterling a-piece.—Lord Chancellor Brady consoles himself that "the Colleges are but in their infancy;" cold comfort for us. The "Taxpayer" asks what are they to cost hereafter if in their infancy they cost us near £40,000 per annum, besides £308,000 to start them; and if we are to pay thus for the education of the youths of three provincial towns in Ireland, how can we refuse the same advantage to Liverpool and Manchester? The financial reformers will, we trust, press these questions, and a good many more, upon the early notice of Lord Palmerston; and especially, how it is that he has allowed the richly paid heads and professors of the Colleges to set the law at defiance for the last three years by making no report at all to Parliament. This is, evidently a dangerous game, but it was no doubt felt to be more dangerous to let their real state be publicly known.—*Weekly Register*.

FACTION FIGHTING.—On Sunday night a terrible fight took place at Askeaton between two factions—the Ryans and Shaughnessys. The fight lasted nearly two hours, during which time sticks, stones, and every available missile were plentifully used, and cuts more plenty than hailstones. These parties have an old spleen for each other, and took advantage of the absence of the police, who are attending the Clare election, two being all that were left in the station.

THE ANCIENT IRISH LANGUAGE.—We (*Nation*) beg to call the attention of our literary friends to the following important letter, from the Rev. George Gillfillan, which appeared in a recent number of the *Critic*:

Sir—Through the medium of your valuable and widely-circulated journal, I beg leave to lay the request of a very deserving person before the literary world. Mr. James O'Sullivan, residing in Shore road, Stirling, N. B., has been for many years employed in collecting, transcribing and translating MSS., in or from the ancient Irish language. He has in his collection a great variety of select pieces from ancient and modern authors, such as poems, songs, elegies, biographies, historical sketches, and legends, by the most eminent bards of Erin, exhibiting to the reader many interesting and beautiful specimens of this venerable tongue, and is ready, at a cheap rate, to copy them out, either in the Irish character or an English dress, for those who have an interest in such studies. He has also ready for sale some very neatly-finished manuscripts which would, I believe, be considered as ornaments to the library of any one possessed of genuine Irish blood. He has already executed some admirable works of this kind for persons both in England and Ireland, and holds himself in readiness for similar employment at any time. I need scarcely say a word in praise of that noble Irish tongue—the tongue of a nation which is *par excellence* the nation

of poets; and which, though comparatively now dead yet speaketh; nor enforce further the claims of an undertaking which may be the means of circulating more widely many interesting pieces of antique poetry, and of enabling many Irish and Celtic gentlemen to procure copies of ballads, &c., which are at present known, which may soon float on to oblivion, but which serve to attest at once the rich resources of the language, and the high and varied genius of the writers. Mr. O'Sullivan is ready himself to supply all other information.—I am, Sir, yours, &c.

GEORGE GILLFILLAN.  
We are informed that Mr. O'Sullivan can furnish, among others, MSS. of Cath Gabra—Brughuan Chaothuin—Cath Foinn Traigh—Bachdaibh agus Imtheachd Connal Gullaban—Torigheachd Diarmad agus Ceise and Choirn—Teachd Connaoich go Heirin—Bachdra na mi a fmoire tanaig tar lear—Amadan moir—Cuir an Mheodhan Oidche—Ceisimoin Ingean Gholl O Dhuna Loighe—The dialogues of St. Patrick and Oisín, or Agallab Oisín agus Padruig, containing 1092 stanzas. His execution of the penmanship of the Irish character surpasses in beauty anything of the kind which we have yet seen. We hope that not a few of our readers will increase their cherished antiquarian lore, by possessing themselves of a volume from the illuminated pen of this enthusiastic collector of the ancient literature of our country.—*Cork Examiner*.

GREAT BRITAIN.  
Her Majesty was on Tuesday, 14th ult., safely delivered of a Princess, being her fifth daughter and ninth child. The last preceding event of the same kind took place just four years ago, Prince Leopold having been born in April 1853.

Mr. Evelyn Denison (not Mr. Baines or Mr. Fitzroy), is the Ministerial candidate for the Speakership of the House of Commons.

COURT OF QUEEN'S BENCH, LONDON.—*Roux v. Wiseman*.—In the Queen's Bench on Thursday the court granted a rule to show cause why a new trial should take place in the case of *Roux v. Wiseman*, on the ground that the verdict was against evidence and that the damages were excessive.

THE VOLUNTARY PARTY AND THE GENERAL ELECTION.—The executive of the "Society for the Liberation of Religion from State Patronage and Control," have issued a document detailing the steps taken by them during the recent general election, and reckoning up the gains and losses of the party of which they are the leaders. As the facts are of considerable interest, we give the report in a condensed form:—"So soon as a general election became certain, an address to the electors of the United Kingdom, accompanied by a paper of information for electors, was published, and circulated, to the extent of seventy-five thousand copies. The votes of M.P.'s on Ecclesiastical questions during past sessions were distributed through the constituencies, and it is known did good service in stimulating the efforts of the electors. Short and pungent appeals were inserted as advertisements in the leading journals during the time of the election, urging practical attention to the leading topics of our policy. "In several constituencies the struggle was made to turn on steadfast and consistent adherence to the principles of voluntarism, rather than on approval or condemnation of the policy of the government towards China. The total abolition of Church rates was insisted on as essential to the programme of a Liberal candidate, and care was taken that there should be on this question no room for misunderstanding or compromise. Mr. Mill's motion for impartial disendowment in Ireland was a topic frequently of cross-examination. Indifferent and flattering candidates were constrained by the resolution of those whose suffrages they solicited to consider subjects which they had neglected, and to adopt and pronounce unmitigated opinions. Candidates who were hostile, and who proved inaccessible to persuasion and argument, in many instances were dismissed, or defeated at the poll. "We have won, for those who have promised to advocate our policy, seats at Plymouth, Norwich, Rochester, Sandwiche, Bodmin, Frome, Falkirk, Reigate, Bury, Great Yarmouth, Cardigan, Newport, the City of London, and others, in the towns and boroughs of England and Wales; in the counties, Glamorganshire, South Durham, Berks, Cambridgeshire, South Essex, West Surrey, West Kent, and others—all of which were formerly in the possession of our opponents. We have lost as boroughs, Bolton, Guilford, Leeds, Maidstone, Aberdeen, Cambridge, Rochdale, and others; and as counties, Lancashire North and Hampshire North. "A careful analysis of the returns of the new parliament, from England, Wales, and Scotland, not including Ireland, gives, of former members who have been re-elected, about fifty who may be relied on for their votes on all our religious liberty questions. The new members amount to 168. Of these, according to present knowledge, it may be reasonably expected that, in their Ecclesiastical policies, as compared with their predecessors, thirty will be found to be losses, sixty-six gains, and seventy-two exchanges of members Ecclesiastically similar; making, as the result of this election, the probable gain of thirty-six votes (exclusive of Ireland) to the religious liberty party. "Whilst a general survey thus plainly indicates that our cause has made substantial progress since the last election, there is a particular and personal aspect which cannot be contemplated, without deep regret. Four reasons which are believed to be separate and distinct, many members of the late House of Commons, who were conspicuous on our behalf, are not found in the list of the new parliament. The loss of such faithful friends will occasion inconvenience for a time, at least, in our parliamentary proceedings, and is a serious diminution to the joy with which we welcome an increased number of adherents. The work which has been so well begun cannot be arrested in its progress. The additions and omissions in the new legislature alike furnish to those who discern the signs of the times assurance of the accelerated progress of genuine religious freedom."

The confusion of parties in the late Parliament was already great, and by the recent elections it is worse confounded. One hundred and eighty new members have been returned, a large number of whom may be classified *ad libitum*. Still attempts have been made with more or less success to analyse the new House, and the fairest and most careful which we have seen was in the *Brening Star* of Tuesday. Of 639 members then already returned, the *Evening Star* considers that there are 274 Palmerstonians. These gentlemen are entirely favorable to the foreign policy of the Premier, and profess to have faith in him as a Liberal member, though they go much further on Reform than he has ever done. Besides these, we are told that there are 91 Liberal members "opposed to the foreign policy of Lord Palmerston, and who care more for reform at home than for quarrels abroad." These are the men who are prepared to demand, and, if necessary, to initiate, a radical reform in the electoral constituencies. The followers of Lord Derby are said to be 229, in addition to whom there are 45 self-styled Conservatives, whose politics are a good deal in advance of Lord Derby, and, as we believe, of Lord Palmerston himself. It is, therefore, evident that the Premier has the game in his own hands, if he chooses or knows how to play it. According as he declares for or against reform, he may unite to his immediate supporters so many men of strong reform or strong anti-reform sentiments as will give him a majority. We think the best thing he can do for the country would be to refuse reform, and rely on the support of his personal followers and the Conservatives. He would thus break with the reform party, which would form a powerful opposition, with a good rallying cry, and the people at their back.—The result, and at no distant day, would probably be that a Reform Bill would become law establishing the ballot, substituting large for small constituencies, abolishing the property qualifications of members, and enlarging as well as redistributing the franchise.

The danger is, that Lord Palmerston may himself prefer to bring forward a Reform Bill, which will either be an illusory juggle, or shaped with a reliance on its rejection in the House of Lords. But a little time will show.—*Tablet*.

CANDIDATES AND THEIR WIVES.—The ladies have taken an active part at several of the elections just ended. At Huddersfield, as most of our readers know, Mr. Arkroyd, at the close of the election, embraced his wife in the presence of the assembled thousand in St. George's square, to whom the lady and her husband then bowed their acknowledgments. It is said that an influence that largely contributed to Lord John Russell's return was the admiration excited by the appearance at the hustings and active interest taken in the poll by his wife. Lady John Russell appeared in the city with her children, visited the different polling booths, had a smile and a courtesy ready for every voter, and completely won the hearts of the multitude. Another candidate's wife in the country carried matters even further than did Lady John Russell. Lady Mildred Hope, the daughter of the Marquis of Salisbury and wife of Mr. Beresford Hope—who has just got in for Maidstone—by the admission of all parties carried the election for her husband. She did not exactly canvass for him, but all through the election she was constantly driving about the town; she was also most active at the nomination and during the polling; and at the close, unable to restrain herself any longer, she threw up the window of her hotel and addressed the mob in a speech which everybody agreed was better than her husband's, delivered immediately afterwards from the same place.—*Brafford Observer*.

Nearly thirty persons, including several gentlemen of influence and a number of tradesmen, have been apprehended on a charge of having incited and assisted in the savage attack on Mr. Love and his friends at the Kidderminster election. The case has been adjourned till Friday.

LENT IN OXFORD.—An Oxford correspondent of the *Union*, a new religious journal of Puseyite principles, states that in Oxford the practice of abstinence on Wednesdays and Fridays has been rarely on the increase, and that in the present Lent "all the junior members in residence" absented themselves in one hall on those days "until it was understood that meat would not be served."

HIGH CHURCH INNOVATIONS.—At All Saints district church, St. Marylebone, the chief supporter of which is Mr. Alexander Beresford Hope, M.P., the scene presented to the congregation yesterday morning was of a very extraordinary character. A high altar was erected at one end of the church. It was surmounted by a large brazen cross, and close to it stood two large candles, in golden candlesticks. The altar was covered with elaborately wrought cloths of various colours and flowers of every description; indeed, every available space in the church was covered with flowers, and they were even bound round the pillars with red cloth. Behind the cross on the altar were paintings representing the Crucifixion and other incidents connected with that solemn event, and behind that again an immense figured red cloth, extending with two other cloths of a somewhat darker red, over the whole of that end of the church. In the corner stood a credence table, surmounted with a cross. At the end of the church was a large cross wrought in white velvet, which, being placed against a deep red cloth or curtain, presented a very striking appearance. The vessels for the celebration of the Holy Communion, which were placed upon the altar, had rich lace coverings. At eleven o'clock, everything being in readiness, the organ struck up, and a procession of priests and choristers emerged from the vestry room. It consisted of ten or twelve choristers and four priests, including the Rev. W. Upton Richards, incumbent of the district. Three of them being Oxford men, wore the red and black hood with the white silk lining. All of them wore a metal cross on the back of their necks. The procession was headed by a chorister in a surplice, who held up a large silver cross, with which, on approaching the steps of the altar, he knelt, holding it up until the priests and choristers had finished the anthem in which they had been engaged while passing down the middle of the church. He then placed the cross near to the seat of the incumbent, where it remained during the remainder of the service. Prayers having been chanted, the time arrived for the commencement of pre-communication service, and the three priests who were to take part in it, retired. During their absence an official ascended the altar steps and lighted the two huge candles, which remained burning. When the priests re-entered, they bowed reverently to the altar as they ascended the steps, and then knelt before the cross until the Easter hymn, which the people were engaged in singing, was finished. They then went through the service, standing on the steps of the altar with their backs to the people, except during the Epistle and Gospel, when they turned round.—*Morning Post*.

EASTER SUNDAY IN EDINBURGH.—Three centuries and more have passed away since the Church could in Edinburgh record the triumphant successes which it was our happy lot to witness there on Sunday last, and at the end of that lapse of time it is no insignificant coincidence that the scene of a great Catholic revival should lie within a bow-shot of the place, where at no distant date a garret afforded ample space for the Easter celebration of our forefathers. But was not the scene of the resurrection hard by the place where He was crucified? How rapidly the harvest has increased may be gathered from the following data:—"The large church of St. Patrick's will, when filled, contain well nigh three thousand people. On Sunday last there were in the morning four Masses, including the eleven o'clock service, and at each of these the large church was crowded to inconvenience, while many could not gain admission at all. In the evening the pressure was dreadful, and, as might have been supposed, hundreds were disappointed in gaining admittance. The stairs leading to the galleries, and the outside lobbies of the church, every place, in short, where the voice of Father Rindolf could be heard, was crowded to excess. On a fair average there could not, during the day, have been less than 16,000 souls within the church. Such are the fruits of the mission, and the mission is the fruit of the enlarged church accommodation.—*Northern Times*.

The *Morning Star* says:—"We understand that the chasuble was worn on Easter Sunday by the Rev. E. Stuart, Incumbent of St. Mary Magdalene, Munster Square, at the eight o'clock communion, and by the Rev. C. F. Lowder, at the Mission Church, Calvert Street, St. George's East. It is expected that a list of about fifteen clergymen who used the peculiar vestments recommended by a Tractarian contemporary, will be published at the end of the week in the columns of the same organ. We believe that a clergyman in Cornwall who has used the 'chasuble' for 17 years."

One of the daily newspapers which, though edited by a Dissenter, is adopted as an organ by some ultra-Protestant member of the Church, thus speaks of the judgment in the Knightsbridge Church cases:—"The judgment pronounced, in favour of Tractarian image worship being irreversible, will operate as a sentence of death on the Established Church, which appears to have been deliberately abandoned to its fate by the Archbishop of Canterbury and the Bishop of London. The two prelates who approved of it, ought to have foreseen, if their Lordships did not, that the next question after the abolition of church rates, which can be no longer maintained, will be, whether the majority of the nation shall continue to support the Establishment, whose severance from the Christianity of the Gospels, and union with idolatry, have been declared by an irreversible authority."

The report of a recent Missionary Meeting at Rochdale contains "a resolution of thanks to Almighty God for general prosperity." The *Record* characterises it as "gross impropriety."

PROTESTANT WEDDING.—On Easter Monday a remarkable wedding took place in Bradford parish church. James Tetty, a pauper, well on in years, was married to Betty Stoekdale, whose previous husband was killed at Bowling Ironworks. The parties had lived some time as man and wife, and the legalization of the marriage was necessary to secure pauper relief. A procession left the neighborhood of Sticker-Jane, where the couple resided, shortly after 8 o'clock, accompanied by thousands on its onward march, the multitude still increasing in density as it passed down Leeds-road and up Vicar-lane to the Old Church. It was led by a man on horseback with white hair, 87 years of age, dressed in a scarlet cloak and this patriarch of the cavalcade gave away the willing bride. Two other horsemen followed, one dressed in a soldier's coat and a sorry hat, with his face painted as red as the coat; and the other in a bearskin jacket or cape, with hat to match, and his face painted like that of a savage New Zealand chief. Then followed, in a cart, the bride and bridegroom, with an object sitting low between them, resembling in his crouched position, the figure of "Old Nick," playing the bagpipes in "Tam O'Shanter." The bride sat calm and meek, seldom looking round her, but the excited bridegroom, often gesticulated violently, showing the intended wedding-ring on the little finger of his right hand. Thirty riders on patient-looking donkeys, came next. Many of them were smoking, had their faces colored, and were dressed in all imaginable costumes. Behind these came several vehicles full of "weddingers" and other enjoying the singular scene; and to add excitement to all, a band of musicians made the welkin ring with their furious execution of "See the conquering hero comes." By the time the procession had reached the top of the Church-hill no fewer than 20,000 persons, who had escaped chiefly from mills and warehouses, crowded the churchyard and many of the adjacent streets. When the knot was tied they were prevented from parading through the town by the police, and went to a public house up Harrowgate road thousands still following.—*Manchester Examiner*.

PROTESTANT EMIGRATION.—About 150 persons (Mormons) from Bristol, Gloucester, and Cheltenham, left Worcester on Saturday for the Salt Lake, via Liverpool. The party contained persons of all ages, from decrepit old men and women down to infants in arms.—*Gloucestershire Chronicle*.

THE GLASGOW POISONING CASE.—Miss Madeline Smith, the young lady who was apprehended on suspicion of having administered poison to her sweetheart, a young French gentleman named L'Angelier, was formally committed on Friday last to stand her trial on the charge of murder. The result has been arrived at after the consultation with the crown authorities at Edinburgh. The event has created much excitement in Glasgow.

The female paupers at Stapleton Workhouse, near Bristol, broke out in riot during Divine service last Sunday, declaring that they would have no devotion unless they could have more food. About twenty were taken into custody.

Mr. Joseph Hodgson, a farmer of Collingham, near Newark, received a mince pie from some unknown friend. He partook of it, and was found sitting at table with the pie before him, partly eaten. The old man was dead. On examining the pie, it was found to contain arsenic. Neither the criminal sender nor the motive that led to the murder has been discovered.

"Kleptomania—a kind of mania for thieving" was gravely put forward by a prisoner tried at the Middlesex sessions last week, as a plea in arrest of judgment for various clever robberies at three or four different hotels in town. The fellow was a Frenchman named Joseph Petit. According to his own statement he was the son of an officer in the first empire, he had served in the French navy, but was attacked by jaundice and obliged to leave the service; he afterwards entered into commercial speculations at Smyrna, where having been ruined by the defalcations of an agent, he contracted his present malady—Kleptomania. The assistant judge, observing that his madness had a method in it, sentenced him to five years penit servitude.

UNITED STATES.

EMIGRATION.—The *Boston Journal* says there is a great emigration from the New England to the Western States, an emigration of respectable families with some means. It is attributed to the increased expense of living in the old settled districts from the high price of rents, and provisions, and to the spread of conventional luxury among the people.

The *Chicago Press* of the 1st instant says that on the previous Wednesday upwards of four hundred emigrants passed through Chicago. They were mostly from the rural and mining districts of England, and although the women were, some of them, good looking and intelligent, yet the men were but very indifferent specimens of humanity.

EXPULSION OF A SPIRITUAL MEDIUM FROM HARVARD UNIVERSITY.—The monopoly of College life at Harvard University has recently been interrupted by the expulsion of one of the students. It appears that a student of divinity, professing to be a spiritual medium, and who had succeeded in duping large "circles" in this city and the neighboring towns, ventured to invite several members of the faculty to witness his surprising feats, which is said to have surpassed any similar performance of the kind. At this sitting, however, his career was suddenly checked by the discovery of a professor of the Scientific School, that the tables were moved and the music of the spirit-produced by a trick of his feet. A meeting of the faculty has been convened, and the matter thoroughly investigated, which has resulted in the expulsion of the delinquent, who has hitherto sustained an unblemished reputation among his fellow-students who mainly believe him to be self-deceived.—*Boston Journal*.

A gentleman who has been travelling in Kansas for several weeks, reports that the tide of emigration pouring into the territory is like "an invasion of the Northern hordes," and the pro-slavery men are overawed and completely cowed by the overwhelming power that the Free State men now have in numbers. Great numbers are entering the territory overland from Iowa.

A SCENE IN BEECHER'S CHURCH.—The *N. Y. Tribune* says that on Sunday last, after the termination of the morning service in Henry Ward Beecher's church, a well dressed man about fifty years of age and of very respectable appearance arose from his seat in the far corner of the gallery, and standing erect with his arms folded, addressed the reverend gentleman in a loud voice. All eyes were instantly turned upon the speaker, the house was perfectly silent while the minister and congregation waited anxiously to hear what the interrupter of the ceremonies had to say.—Having secured the undivided attention of the audience, this latter individual again addressing the pulpit, said the following remarks: "I only wish to say, Sir, that if your dinners are as good as your sermons, I should not object to dining with you some day."

WORSER THAN WOODEN NUTMES.—WORSER THAN BRASS-WOOD HAMS.—The *Boston Post*, thus mildly remonstrates with a certain class of Distillers—those who are extensive owners of hogs—in the United States. He says:—"If the Distillers of whiskey who use strychnine are extensive owners of hogs, they haven't made much by introducing the poison. The Cincinnati *Gazette* says that at Ingram's Distillery, from the 1st of August to the 24th of October, 1855, 1035 hogs died. At the Distillery in Pittsburgh since the 18th of October, 2576. Mr. Fate of Rising Sun, lost 500; Mr. Slumer, of Covington, 500; Messrs. Graf, of Annon, 4546. At New Richmond, since the strychnine disease made its appearance, 10,435 have died making an aggregate, so far as accounts have been received, of 60,000 hogs, valued at \$300,000, and when fattened would have been worth \$650,000."

The True Witness.

MONTREAL, FRIDAY, MAY 8, 1857.

TO OUR CITY SUBSCRIBERS.

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

NEWS OF THE WEEK.

With the exception of another addition to the Royal Family in the shape of a little Princess, and that the "Supreme Head of the Church of England" is, thanks to chloroform and the monthly nurse, doing as well as can be expected, the news from the old country is entirely devoid of interest. On the Continent, all is quiet. The Neufchatel Conferences had been resumed at Paris, and the dispute between Prussia and Switzerland was considered in a fair way for being amicably adjusted. From the seat of hostilities in the East, there was nothing new reported. Lord Elgin had sailed upon his Chinese mission.

TO OUR DELINQUENT SUBSCRIBERS.

Mr. Monagan, Collector for the TRUE WITNESS, and who is authorised to receive, and give receipts for, all monies due to this Office, is now on a tour throughout the Ottawa district, where we trust that he will be favorably received.—From the Ottawa, Mr. Monagan will proceed to visit our friends in Kingston.

We would "improve the occasion" thus afforded us, by reminding our subscribers of a trifling formality closely connected with the object of Mr. Monagan's visit; but of which, we regret to say, the greater part of them seem to be either entirely ignorant, or very forgetful.

This formality consists in occasionally paying the printer and publisher of the paper to which they subscribe, for the trouble and expense to which he is put. And though to the subscribers this may appear a very trifling and unimportant matter indeed, and one scarce worth the pains of talking about, we would venture to insinuate to them, in the most delicate manner imaginable, that it is of the highest consequence to us that they should pay some little attention to it.

Of our subscribers, many have been so long in the habit of taking our paper, without troubling themselves about paying for it, that perhaps they will look upon this effort to induce them to discharge their indebtedness to this Office, as an attempt upon our part to revive an antiquated, if not altogether exploded superstition. With "mine ancient Pistol," numbers of them seem to hold as a fundamental article of faith, that "base is the slave that pays;" and that the proprietor of a paper, who requests payment from his subscribers, has "devised a vain thing"—as the Psalmist hath it.

This however is a gross error; and we hope that the preaching of our Collector may have the effect of convincing those who hold it of its pernicious character. Should his labors be attended with this most desirable result, we have no doubt that our Delinquent Subscribers will manifest the sincerity and depth of their conversion, by remitting to us, without delay, the large sums in which they stand indebted to us; but for the payment of which we have hitherto appealed to them in vain.

RECEPTION OF NUNS IN THE CONGREGATION NUNNERY.

On Thursday last week we had the pleasure of witnessing this most interesting ceremony in the Chapel of the above institution. On that occasion, four young ladies entered as novices, viz: Miss Isabella McCulloch, Miss Teresa McCormick, Mademoiselle Cordelia Baby of Montreal, and Miss Kate Donovan of Boston. Miss Sarah Murphy of Montreal (in religion Sister Ste. Aldegonde) received her cross at the same time, and made her final vows. Nothing could have furnished a more conclusive answer to the senseless objections of Protestants, than the cheerful, happy countenances of these young ladies, literally radiant with joy. Novices take no vows for the first year; they merely assume the purple dress, and enter upon a course of training under the care of an experienced sister who is called Mistress of the Novices. During the first year they are, therefore, not only at perfect liberty to leave the convent, but every means is taken to test the reality of their vocation. Long continued appearance of sadness or dejection is taken as a proof that the novice has no vocation for that Order—whatever it may be—and she is at once sent back to her relations.

The reception took place at the seven o'clock Mass, which was celebrated by the Rev. Superior of the Seminary. A number of the friends and relations of the young ladies received, were present on the occasion in the gallery of the Chapel, the lower part being occupied by the Community and their numerous pupils. When Mass was ended, the young sister who had sat alone before the altar during the service, advanced with a lighted taper in her hand, and kneeling on the steps of the altar, made her vows of poverty, chastity and obedience, in a voice so clear and distinct, that every word was heard by all present. She then received her cross from the hands of the Superior, two of her sisters in religion ex-

changing at the same time, the novice's silk veil, which she had hitherto worn, for the black stuff veil of the professed nuns. It was a beautiful and a touching sight to see the youthful nun, and still more youthful novices, according to the custom of all religious communities, go round at the conclusion of the ceremony to salute the entire sisterhood, one by one, receiving their sisterly embrace in return. Who of all the spectators did not feel convinced at that moment that the fair young creature thus solemnly admitted into the community, was choosing like Mary "the better part," and securing even her earthly happiness?

A very beautiful exhortation was delivered in French by the Reverend Superior of the Seminary; reminding the young aspirants of the paramount claims of God to the undivided love and service of His creatures; the perfect happiness to be found in a life of obedience and self-denial, where the passions are controlled, or rather destroyed, by prayer and mortification, and the soul lives, as it were, in unbroken communion with God its Creator. The address was full of spiritual sweetness, and admirably suited to the occasion.

At the conclusion of the ceremony, the young novices were kindly permitted to receive the visits of their friends; and we could not help noticing the contrast between their joyous excitement, and the tearful, wordless sorrow of their parents—sorrow, however, mixed with gratitude, as they themselves said, for that God was pleased to call their children to so holy and so happy a state.

CANT AND HYPOCRISY.—We meet in the *Montreal Witness* of the 6th inst., with an amusing instance of the illiberality, not to say, sectarian bigotry of the "Mercantile Library Association" of Montreal.

It would appear, that, a short time ago, the Directors of this Institution adopted a resolution recommending that the Reverend Mr. Theodore Parker of Boston—one of the most distinguished, and certainly the most eloquent of the Protestant clergy of the United States—be invited to deliver a course of lectures in this city. This resolution, however, gave great offence to some of the evangelical members of the "Mercantile Library Association;" and at their instigation, an outcry was raised against the "orthodoxy" of the reverend gentleman; who, we believe carries the principle of protesting a step beyond what some of his brother Protestants approve of as the limits of Protestantism; and who has the intolerable presumption to assert his "right of private judgment" in religion, in opposition to the "private judgment" of those shining lights of the conventicle—the Rev. Messrs. Snawley and Stiggins. The consequence of this outcry has been, as the *Montreal Witness* "learns with very great satisfaction," that the previous resolution of the Directors to invite the Rev. Theodore Parker to Montreal, has been rescinded; and that thus the "Mercantile Library Association" will be deprived of the honor and pleasure of listening to one of the most brilliant orators of whom the Protestant Church in America can boast.

This paltry insult, offered by a few fanatical snobs in Montreal, to a Protestant clergyman so distinguished as is the Rev. Mr. Theodore Parker, will we are sure excite the disgust of every liberal and intelligent man of every denomination. For the reverend gentleman's theology, or peculiar religious opinions, we as Catholics, have no more respect or sympathy than we have for the theology or religious opinions of any other pastor of a Protestant sect. To the Catholic, Protestantism, in whatsoever guise it may present itself, must always appear in the same odious light; nor can he consistently recognise any important distinction betwixt one form of heresy and another. At their worst however, the doctrines preached by the Rev. Theodore Parker are not more anti-Christian than are those of many other Protestant preachers; neither are they so derogatory to the goodness and justice of God, or so degrading to human nature, as are the blasphemous heresies of a Luther or a Calvin, which find ready acceptance in the conventicle. If the God of the Rev. Mr. Parker is a mere abstraction, that of Calvin is a cruel, blood-thirsty and loathsome fiend; and, after all, it is less offensive to the Divine Majesty to ignore its existence altogether, than to invest it, as do the Calvinists, with the attributes of an omnipotent devil.

The Reverend gentleman will however, no doubt, very easily console himself for the slight put upon him by a handful of uneducated Montreal "counter-skippers," when he reflects that the same contemptible little *digue* attempted, upon a similar occasion, to offer a similar insult to another distinguished Protestant divine, of whom the Protestant church in America may well feel proud. We allude to the Rev. Mr. Emerson; a gentleman whose talents are acknowledged with respect wherever the English language is spoken: but to whose orthodoxy exceptions were taken by our sanctified Montreal "*Mauveworms*," when, some years ago, it was announced that he was about to deliver a series of lectures before the members, and at the invitation, of one of our city Societies. To be associated, even in insult,

with such a man as the Rev. Mr. Emerson, will not be very painful to the feelings of the Rev. Theodore Parker.

Perhaps after mature deliberation that gentleman may come to the conclusion, that the grossest insult that could be offered to a gentleman or person of honorable feelings—that the greatest indignity that could be put upon a scholar and a man of refined intellect—would be a flattering invitation, and a cordial reception from the evangelical portion of the Protestant public of Montreal. Should such be the result of the Rev. Mr. Parker's reflections upon the subject, he will most assuredly have formed a very correct estimate of the moral and intellectual worth of the aforesaid gentry.

When some obscure wretch, for instance, like an Achilli, a Gavazzi, or a Leahy—when some degraded priest, expelled for his utter filthiness, from the bosom of the Catholic Church—is advertised as about to hold forth upon the "Errors of Romanism," it is amusing and instructive to watch the eagerness with which his lectures are attended, by all classes of the community; and to notice the enthusiasm of the fair daughters of the Conventicle, for the lewd wretch, from whom every man, but above all, every woman, possessed of a particle of self-respect, or a grain of modesty, would shrink with disgust! Pretty dears!—they do so love a nasty story—anything that at once appeals to their impure imaginations, and excites in them a holy horror of Popery, mortification, fasting and chastity, has such irresistible charms for them—that, in the case of an apostate priest, they can cheerfully excuse any amount of blasphemy and infidelity; and without a blush will listen to, and applaud language and sentiments, that would disgrace a brothel, and to which the most abandoned outcasts of their sex would be ashamed to give utterance. Thus when Gavazzi was to lecture in Montreal, Protestant "meeting-houses" and Protestant pulpits were at once placed at his disposal; whilst the males and females of the congregation—(God forbid that we should say ladies)—came by hundreds to devour the turpitudes that fell from his lips; and swine like to wallow, and revel, as it were, in the moral filth which, with a profuse hand, he scattered over the sacred enclosure of "Our Zion."

A Gavazzi, and an evangelical Montreal audience are well adapted to one another, intellectually and morally: but betwixt either of them, and a man of education like the Rev. Mr. Emerson, or the Rev. Theodore Parker, it is impossible that there should be any sympathy.—In fact, in our opinion—and we think that upon mature reflection both these gentlemen will here-in agree with us—the greatest compliment a Montreal evangelical Protestant audience could pay to a gentleman and a scholar—the only compliment indeed that a man with the feelings of a gentleman would accept from them—would be contained in their refusal to listen to him; or, as in the case before us, in their withdrawal of an invitation to lecture before them. Men like the Rev. Mr. Parker and the Rev. Mr. Emerson would not, if they were prudent, cast the pearls of their eloquence before the swine that took delight in, and gorged over, the putrid garbage thrown to them by a Gavazzi.

AN IMPORTANT ADMISSION.—The *Montreal Witness*, in noticing an article in the *Courrier du Canada* from the pen of M. Tache, on the subject of "Tract-Distributing," remarks that "there are two kinds of religious tracts—the controversial, and non-controversial. The first aim generally at discussing with Romanists some of their peculiar tenets: the others merely proclaim the great saving truths of Christianity without discussing errors. . . . the latter has been thought peculiarly acceptable to Romanists, as containing nothing offensive, or in direct opposition to their doctrines." The Italics are our own.

The *Montreal Witness* has certainly got a glimpse of the truth here, upon which we congratulate him; and we trust that for the future he and his colleagues will withdraw their charges against Romanism, as idolatrous, as opposed to the great saving truths of Christianity, and as, consequently, destructive of souls. For, if tracts "proclaiming the great saving truths of Christianity—contain nothing offensive, or in direct opposition to the doctrines" of Romanism, it is evident—upon the principle that things which are equal to the same, are equal to one another—that the "doctrines of Romanism contain nothing offensive, or in direct opposition to the great saving truths of Christianity." But every thing which savors, however slightly, of idolatry, or in the least detracts from the infinite merits of the Blood of Christ, which alone can wash away our sins, is "offensive and in direct opposition to the great saving truths of Christianity." Therefore, as in the doctrines of Romanism there is—by the *Montreal Witness*'s own showing—nothing "offensive or in direct opposition to the great saving truths of Christianity"—so also in those doctrines there can be nothing which savors in the slightest of idolatry, or in the least degree detracts from the infinite merits of the Blood of Christ, by adding thereto, or substituting something in lieu thereof.—*Q.E.D.*

It is therefore a strictly logical deduction from the premises with which our evangelical cotemporary supplies us, that Romanism teaches as doc-

trine all the great saving truths of Christianity—and that it teaches nothing offensive, or in direct opposition thereto. Its errors—even if in error—cannot touch those "great saving truths"; and therefore in Romanism there can be nothing dangerous to salvation; nothing therefore, to warrant the anxiety which zealous Protestants profess to feel for our souls. If therefore the *Montreal Witness* really believes that;—the "great saving truths of Christianity," there is nothing "offensive, or in direct opposition to the doctrines" of Romanists—he must be either, a very great simpleton, or a very great hypocrite, in that he pretends to feel such alarm for our salvation, and so imperatively bound to seek our conversion.

And this is the more apparent from his indifference to the errors of his own Protestant brethren. Amongst these in Montreal, there are hundreds and thousands who deny that Christ's death was in any sense a Sacrifice, and who scout altogether the doctrine of a vicarious atonement. The tracts which he and his friends take such pains to circulate amongst Romanists, contain much that is "offensive, and in direct opposition to the doctrines" of these his Protestant brethren. If then, he were not a hypocrite, if he really felt the zeal for the spread of the "great saving truths of Christianity" which he professes, the *Montreal Witness* would address his tracts, not to Romanists, but to Unitarians, Universalists, and Liberal Protestants generally; and the Unitarian clergymen, who preach doctrines "offensive, and in direct opposition to the great saving truths of Christianity," as embodied in his tracts—and not the Romish priests, in whose doctrines there is nothing offensive, or in direct opposition to those great saving truths—would be the especial objects of his eloquent denunciations.

Another point to which we would call the attention of the *Witness*, and which is a direct corollary from the proposition by him enunciated, that, in the "great saving truths of Christianity, there is nothing offensive, or in direct opposition to Romanism"—is this—That Protestantism is Christian in so far only as it agrees with Romanism—and that, in every particular wherein it differs from the latter, or is distinctively Protestant, it is heathen. There is, as the *Montreal Witness* admits, no great saving Christian truth which Romanism does not teach as doctrine; for if there were, tracts containing such great saving truths would be "offensive, and in direct opposition to" Romanist doctrines. All therefore that any Protestant holds of positive Christian doctrine, is held by the Romanist; and if they differ, it must be because the former denies something which the latter asserts. Now, it will be invariably found that everything which, in opposition to the Romanist, the Protestant denies, is denied also by the heathen and infidel. We have often insisted on this as conclusive against the pretensions of Protestantism as a phase of Christianity: for in so far as it is Protestant, or as it differs from Romanism, it agrees in every particular with heathenism, and is therefore Non-Christian; and wherein it agrees with Romanism, or is Christian, it is Non-Protestant.

Hence the danger of the non-controversial tracts, against which M. Tache so powerfully and justly warns his credulous and over-confiding fellow-countrymen. These tracts, containing nothing strongly anti-Romish, or anti-Christian, gain admittance into Catholic households, which would refuse to tolerate for one moment the entrance of the old abusive "*Maria-Monk*" style of tract. The simple *habitant*, seeing nothing therein but what from his childhood he has heard from the priest, and learnt in his catechism—and who does not see that much which he has learnt of the great saving truths of Christianity, is therein denied or ignored—is easily induced to swallow the poison which they contain; which poison however is not the less dangerous because taken in small and imperceptible doses. It is thus the infidel missionary—for infidelity, as well as Protestantism, has its missionaries and *colporteurs*—sets about his task. He is careful not to season at first with too strong a dash of infidelity the harmless little "non-controversial" tracts which he slips into the hands of his hearers. These tracts, like Protestant tracts, generally contain some harmless story of some excellent amiable old gentleman, with a broad intelligent forehead, a benevolent countenance, and very lax religious principles. The beauties of "natural" religion, without any direct allusions to Christianity or supernatural religion, are dwelt upon, and praised in eloquent terms; and the simple reader, not being upon his guard against the devices of the enemy, rises from its perusal with an undefined perhaps, but still a strong and growing impression, that atheism, deism, and infidelity are not such bad things after all. A book openly denying the existence of God, and reviling the Lord Who bought him, he would at once have rejected with disgust; but the tract wherein the poison of infidelity is quietly insinuated, is greedily devoured. Thus is it that small and oft-repeated doses of certain noxious substances are, both in the moral and physical orders, far more dangerous than are large doses, which generally excite vomiting, whereby the patient is delivered of the peccant matter.

The *Montreal Witness* is also quite correct

in his remark, that even the "*Romish version of the New Testament is deadly to Popery, even when taken in small doses.*" It is so; but only when taken in "small doses." A slight and superficial acquaintance with holy writ, such as that which the editor of the *Montreal Witness* possesses, and which is common to most evangelical Protestants, is deadly to Popery, and very dangerous to Christianity. A little learning is a dangerous thing; but of all learning this is most true of biblical learning. A "small dose" of the Bible contains only the text, that there—"is no God," whilst a larger draught gives us what the "*fool hath said in his heart.*"

STATE-SCHOOLISM IN THE LOWER PROVINCE.—We read in the *Western Recorder* as follows:—

"Prince Edward's Island is now convulsed from centre to circumference with a general election, and a religious excitement connected therewith. The question at the Polls is—'The Bible, or no Bible for our Common Schools.'"

In these few lines we have the dishonest tactics of the friends of "State-Schoolism," clearly displayed; and are furnished with an unanswerable reply to those who would persuade us that a Catholic minority would have nothing to fear from the proselytising tendencies of the Protestant majority in Upper Canada: even were the denominational schools of the former entirely done away with, and the "Common" system fully established throughout the Province.

In its origin, the "Common School" always professes to be purely secular; and to be instituted with the sole object of giving to members of all religious denominations, such an education as all may accept, because entirely free from everything connected with religion.—To such a system—the friends of "State-Schoolism" urge—no man, Catholic or Protestant, can object; for being entirely unconnected with religion, there can be with regard to it, no place for religious scruples from members of either denomination.

But when once the "Common School" system is firmly and irrevocably imposed upon the people, and by a Protestant majority, the latter adopt a very different tone towards the Catholic minority, now hopelessly and helplessly crouching beneath the yoke. We hear no more of the beauties and excellencies of purely secular education; no longer are the religious and conscientious objections of Catholics to allow their children to join, even for one moment, in any act of worship, or religious instruction, with their Protestant fellow-citizens, spoken of tenderly, and as entitled to the respectful consideration of the State; but we are met instead with the cry of "The Bible in our Common Schools;" and if we remonstrate, we are branded as contemners of the "Word of God," and as the advocates of "Godless Education." If, in Upper Canada, the Protestant majority had the power to do so—and it is only the existence of legal provision for the establishment of Catholic denominational schools which robs them of the power—the "Common Schools," as they are called, of that section of the Province would be mere hot beds of proselytism; wherein the Catholic child would be compelled to join in religious exercises, of which his parents disapproved, and which they believed to be, not only not acceptable to God, but, heretical, and an insult to His Divine Majesty. The "Separate School Bill" is the safety valve of our educational system; which alone saves us from that explosion of Protestant intolerance of which we shall inevitably be the victims, if ever we are weak enough, or wicked enough, to desist from our struggles for "Freedom of Education."

It is of no use for our opponents to tell us, that in the "Common Schools" there is no tampering allowed with the pupils' faith; and that the religious opinions of all are equally respected. Even were this true—which it is not—of the "Common Schools" as at present existing, it would not be true twenty-four hours after the repeal of the "Separate School Bill." The cry would then be in Upper Canada, as it is in Prince Edward's Island—"The Bible in our Common Schools;" and the children of Catholic parents would be forced, either to accept of religious instruction from the opponents of their faith, or to keep away from those schools, towards the support of which their parents were heavily taxed.

A good separate, or denominational School, would therefore be valuable to the Catholic minority, even were they never, or but rarely, to avail themselves of its provisions; because the power that it confers upon the said minority to withdraw themselves, if they think fit, from the operation of the "Common School" system, tends to restrain, if not entirely to suppress, the abuses which would otherwise prevail in the so-called "Common Schools." It follows therefore, that the number of separate schools actually existing is no measure whatever of the advantages which the Catholic minority derive from the existing provisions of the "Separate School Law."

We would endeavor to impress this important fact upon our cotemporary the *Quebec Gazette*; who, in a late issue, commenting upon the "School Question," leaps to the strange conclusion, that "the facts connected with the working

of the system—the Common School system—in Upper Canada sufficiently shows its general acceptableness to the Roman Catholic laity themselves, in that section of the Province.

Nay! good Gazette. Why not rather—if you will still persist in withholding from us the use of denominational, or separate schools—why not give us the "Voluntary system" at once, rather than impose the shackles of "State-Churchism," or "State-Schoolism," upon a reluctant people!

We fully admit that the privileges which we Catholics—ask for ourselves would—as you say—if accorded to every other religious body, "fracture national systems of education into detached atoms," and that a "national" or "common," and a "denominational" or "separate" school system cannot exist together in one community.

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

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

"A curious and rather startling disclosure was made yesterday in the Court of Sessions. A prisoner named Denby was arraigned for his second trial on charge of arson,—the Jury upon his first trial, which took place in January, having failed to agree,—one Juror refusing, in the face of the clearest evidence, to concur with the other eleven. His second trial was set down for the March term, but was not held—and he was yesterday again arraigned and would have been tried, but for the remarkable disclosures of one of his fellow prisoners, which were brought forward by the District Attorney, and successfully urged as a sufficient reason why the trial should be still further postponed.

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

It would seem that as yet, 14 houses of religious men have been, thus dishonestly and tyrannically dealt with; and 11 houses of religious women.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

aid qualifying what she teaches with judicious protests and disclaimers. She preaches Orthodoxy with a protest against Rome, Protestantism with a protest against Geneva.

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

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

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

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

ED. AUBRIE, Rector of the Cath. Church, St. Augustine, Fla. Feb., 17, 1857.

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

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

THE STEAMER INDIAN.—This fine vessel arrived in the harbor of Montreal on Tuesday about five o'clock.

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

Boston is said to have 300,000 inhabitants. Her revenue from taxation, as above, is £500,000 a year, or £2 a head.

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

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

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

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

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

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

PROSPECTUS OF A NEW TRI-WEEKLY MONTREAL NEWSPAPER, DEVOTED TO NEWS, LITERATURE, AND GENERAL POLITICS.

TO BE CALLED "THE NEW ERA."

EDITED BY THOMAS D'ARCY MCGEE. MANY friends of the gentleman who is to be the principal Editor of "The New Era" having strongly encouraged him to enter the field of Journalism, in Canada, it devolves on him briefly to explain on what objects the new Paper is to come before the public. It is to be called "The New Era," as an indication of the time of its birth. This magnificent Province has evidently arrived at such an era—steam by land and sea; the sub-Atlantic Telegraph; the probable annexation to Canada of a habitable region, larger than France and Austria combined; are facts which must give their own character to the times in which they occur. In the onerous future, which is to see the fair promises of the present fulfilled or marred, Journalism will play an important part; and we desire to have some share, however small, in the labors and duties it imposes.

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

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

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

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

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\* \* All letters should be addressed to THOMAS D'ARCY MCGEE, Montreal. P. J. FOGARTY, GENERAL COMMISSION AGENT, 21 St. Sacramento, and 28 St. Nicholas Streets, MONTREAL. TEAS, WINES, LIQUORS AND GROCERIES, CONSTANTLY ON HAND. THE RETAIL TRADE supplied on Reasonable Terms.

FOREIGN INTELLIGENCE.

FRANCE.

The sittings of the Neuchatel conference have already been numerous, but the fruits of their counsels have been as good as none. Both Prussia and Switzerland declare concession to have already reached its limits, and the conference has accordingly dispensed with the attendance of the Count von Hatzfeldt and of Dr. Kern. It remains now to be seen what terms the mediating powers will themselves impose, and by what means they will enforce them. That the King of Prussia should retain the style of Prince of Neuchatel seems granted, but there is a further unromantic difficulty, and the "almighty dollar" is at the bottom of it. How much shall the Majesty of Prussia receive in hard cash from the Republicans of Switzerland is now the question.—Tablet.

A SOCIETY OF REGICIDES.—The Paris correspondent of the Morning Post, speaking from official data, says that the police authorities of France are unhappily compelled to keep up a perpetual look out for the intrigues of some dozen of men—not all Frenchmen—who are nothing more nor less than a society of assassins, whose object is to kill the Emperor of the French and one or two other Sovereigns of Europe. It occurs, then, that as their respective plots ripen it is necessary to nip the conspiracy in the bud by arresting the most prominent members of this secret association. The members of the society are to be found in London, in Switzerland, and in more than one city in France, and the French police, from long practice, are pretty familiar with their movements. They appear to make rows to assassinate, and wait their own time and opportunity, without communicating their plans even to their own associates. If one fails he knows others will attempt the same crime. This was asserted by Pianori, the unhappy man who lost his life for shooting at the Emperor in the Champs Elysees. "Within the last few days," continues this writer, "the police of Paris discovered a ripened plot to kill the Emperor, and 31 persons were arrested accordingly. From the interrogatories which have taken place it appears some of these persons held communications with the foreign secret society in London. They are mostly men in humble positions, and the chief actor of the plot in question is a dyer from Lyons. I am not able to give you the precise plans by which they hoped to accomplish their crime, but it is not true that they had nearly succeeded in their object. No doubt other attempts will follow, until this faction have one by one fallen into the hands of the police. Every day reduces their numbers. Nevertheless, no one can help calculating on possibilities. The Emperor is notoriously fearless, and frequently drives and walks out almost unattended. His nearest and best friends have long remonstrated with his Majesty on this subject, and in vain." A correspondent of the Sun corroborates this recklessness. He says:—"A friend of mine, who resides in Paris, went to meet an old schoolfellow of his at the Marseilles station about 9 p.m. Being disappointed, and seeing that the weather was very fine, he walked quietly towards the Boulevards des Italiens. Before he went very far, and in one of the very worst parts of Paris about that quarter, he met somebody whose face he thought he knew, and turning and looking attentively at him, he was surprised to find that it was the Emperor. He was so astonished that he stood motionless, and when he (the Emperor) was almost out of sight, two aide-de-camp passed him, when no doubt remained of the fact. It is thus that this man risks his life; and although I admire it myself, I cannot help thinking that sometimes he overdoes it."

The aim of the initiated in France is notoriously the establishment of Democratic Socialism, but it is perfectly certain, because it has been openly proved, that such a political creed is distasteful to the population of the country. Without entering into the origin or causes of this repugnance, we need only remark that the insurrection of 1848 placed the Democratic Socialists actually in possession of power, and that they were unable to maintain it from sheer want of popular support. France would not have a Republic of any kind, still less a republic of Socialists. The decision of the country in this case was even more strongly pronounced than in that of the Orleansist dynasty, for that was simply allowed, when assailed, to fall without aid, whereas the Republicans were directly superseded by appeal made to the nation. We cannot, therefore, conceive that France would now be disposed to acquire through peril and convulsion institutions which, when quietly offered, she declined to accept.—Times.

GERMANY. AUSTRIA.—The Times' Paris correspondent writes that it is again said that there are hopes of the differences between the Austrian and Sardinian Governments being arranged through the friendly intervention of the other Powers. A letter from Vienna confirms the account already briefly given that the Austrian government, wishing to be prepared for any eventuality, had transmitted orders to Count Gyulai, the commander in chief of the army of Italy, to reinforce the garrisons of the three principal fortresses in the Lombardo-Venetian provinces.—The letter adds:—"The French government is endeavoring, both in Turin and Vienna, to prevent by its intervention the complications which might arise from the rupture of diplomatic relations between Austria and Sardinia. It is stated that Baron de Bourqueney has handed to Count de Buol a note in which it is declared, in the name of the Emperor Napoleon, that his government, with a view to prevent events which might happen in Italy, and thence extend to other points, has resolved on being the intermediary between Austria and Sardinia."

PRUSSIA.—A letter from Berne, in the German Journal of Frankfurt, says:—"The news that in the Conference Dr. Kern has decidedly opposed the demands of Prussia is confirmed. In conformity with his first instructions he declared that Switzerland declined the payment of any pecuniary indemnity to the Crown of Prussia, and that she would do nothing more than pay the expenses caused by the occupation of Neuchatel, and the calling out of the troops. Switzerland also refuses to recognize in any manner whatever, the rights of sovereignty to which Prussia pretends. The instructions of Dr. Kern not permitting him to recognize the right of the King of Prussia, nor of any member of his family, to bear the title of a Prince of Neuchatel, he has protested in advance, in the name of Switzerland, against all pretensions which may hereafter be based on that disputed title. We are assured that the Ambassador of England supports Dr. Kern."

ITALY. ROME.—A letter from Rome, in the Nord of Brussels, says:—"I am assured that the Sardinian Government is about to resume negotiations with the Court of Rome. King Victor Emmanuel has, it is said, written to the Pope to propose to him an arrangement on the following basis. That Mgr. Franzoni shall resign the archbishopric of Turin, and be made a cardinal; that Mgr. Charvaz, Archbishop of Genoa, shall be translated to Turin; and that afterwards a concordat shall be agreed on, which shall pass the sponge over all the acts of the Sardinian Government in ecclesiastical matters during the last few years. This is what is stated to me on good authority. But though I believe that Sardinia, in the position in which she stands towards Austria, is anxious to put an end to her dissensions with Rome, and that Rome would be inclined to yield on secondary points, I doubt that an understanding about a concordat can easily be arrived at; for, on the one hand, Rome would propose a slightly modified edition of the Austrian concordat, whilst Count de Cavour would propose a simple reproduction of the French one with the famous organic articles."

NAPLES.—A few weeks ago, at the commencement of the general election, the Palmerstonian organs treated the public to a dish of horrors from Naples and a description of some new modes and instruments of torture which the infernal genius of despotism had invented. If we mistake not it was the Illustrated London News or some pictorial paper which actually gave a wood-cut of a cap of torture, a complication of metal bands, and straps, and screws, by which the jaws, brows, cheeks, and ears of the victim could be compressed at discretion, and the agonies of the thumbscrew or the iron boot be inflicted on the head. The gullible public was invited to contemplate with the mind's eye rows of political prisoners, patriots, statesmen, and warriors, fond fathers, kind husbands, and affectionate friends, sitting in the dungeons of Montecarlo wearing these caps of torture, while wily Jesuits turned the screws for the amusement of King Bomba. We do not know that these particulars were actually stated, but such were the impressions which were conveyed. The contradiction arrives late, and will never reach the eyes of thousands, who will make the young blood of their small children run cold by minutely detailed stories of the atrocious cruelties practised in Popish countries. However, the contradiction has arrived at last, and the cap of torture proves to be a hoax, even as the assassination in Sicily of Colonel Mazza, the officer who presided over the court-martial which sentenced Bentivenga. Colonel Mazza was a Mrs. Harris, and the story of his assassination is as true as any of the adventures of that worthy female narrated by her Sairey Gamp. It turns out that no such person as this Colonel Mazza ever existed, and that the manes of Bentivenga are still unappeased. But the lie has served its turn.—Tablet.

CHINA. INSTRUCTIONS TO LORD ELGIN.—The Independence Belge professes to give the instructions for the conduct of Lord Elgin's mission to China. In the first place, he is to demand a renewal of the former treaties, with the following modifications:—"The number of ports open to trade shall be nine, instead of five, and an English minister to reside at Peking, on the same footing as the Russian minister—British military posts to be established in the towns where there have been consuls—the English to occupy certain fortified positions at Shanghai and Canton, to be defended by the garrisons—English ships to have the right of anchoring along all the coasts. The Monteur de la Flotte publishes some further details relative to the war in China. The Chinese, it is said, are at present making formidable military preparations, which are not to be despised. Since the attack on Canton, the Chinese have executed enormous works on the Pei-ho, a river which falls into the Yellow Sea, and by which a communication is maintained with Peking. That river is now barred in 22 different places by dams built of stone, which completely intercept the navigation. These works are regarded as a curiosity. Moreover, the three branches of the Pei-ho canalised by the Emperor Kia-Kang, in 1817, are cut, and the course of one of them, the Hu-ho, has been turned off into the lake of Koho-tchi. When an army invades the Chinese empire, the principal means of defence is to let the waters of this lake overflow the country. This system of defence, efficacious against an enemy, but most disastrous for the country, was first used against the insurgents in 1852. The city of Peking is consequently perfectly safe from an attack either by land or sea, and the Emperor will in any desperate circumstance be protected by the fanaticism of the people, who will stop at no means to destroy foreigners. A circumstance has lately demonstrated the truth of this fact. The British ships proceeding to Canton have been in the custom of taking fresh water at Whampoa from a small river which falls into the Tchoukiang. It was remarked that the sailors using this water lately have been attacked with colic, and after a careful investigation it was discovered that the water was poisoned by the Chinese. They employed for this purpose the trunk of certain trees, which, after being prepared for the occasion, impart a deadly poison to the water. The Chinese are naturally malignant, and their wickedness is still increased by their fanaticism, which is be-

hind description. There is but one way to subdue them, and that is, to act on their senses, and to terrify them by a display of force and by a maritime demonstration on a grand scale, such as is about to be accomplished by the British government. It appears, moreover, that some of the wealthiest mandarins in the empire propose to revive the great commercial company founded in 1759 by Tsong-Too. These great dignitaries, through personal interest are highly favourable to an arrangement with the English, notwithstanding their warlike manifestations, and, as they are in direct communication with the members of the Nuy-Ko, or Cabinet Council at Peking, they can bring their influence to bear directly on the Emperor's advisers. The revival of the company founded in 1759 will render impossible in future for the Chinese government to violate at will its treaties with foreigners. The Monteur de la Flotte concludes that an arrangement of the difficulties at present existing between the Chinese and English is perfectly possible. For this purpose the British government have merely to adopt the only means efficacious with the Chinese character, which is to make a formidable demonstration on the coast of the Chinese empire.

(From the Weekly Register.) Year by year, all through the present century, the natural increase of population in France has been steadily diminishing. At length it has reached zero; and (without some great and unlooked-for change) there is no doubt that instead of an increase, however small, the next Census will show an absolute and considerable diminution. What is the most momentous is, that this is a real bona fide decrease of the French people, not a removal of the population by emigration to other parts of the world. The population of Ireland, we all know, is far less than it was eleven years ago. But, notwithstanding the fearful mortality caused by the famine and its attendant diseases, more Irish men and women are, no doubt, living at this day than in 1846. Though no longer on their native soil, they are scattered by the providence of God, as the seed of the Catholic Faith, over Great Britain, Australia, and America. The French population of the world is actually lessened. Neither, again, is it lessened by death: the extraordinary loss, whether by the war or by disease, has hardly been enough to tell upon the millions of France. The diminution is of a much more serious nature. It is, that the births have for many years been steadily decreasing, are still decreasing, and already fall short of the deaths. It cannot be wondered that a fact so exceptional and unusual, and at the same time so alarming, has excited general attention. A few weeks ago, the Siecle employed it as a weapon to assault the Church. The Religious Orders of men and women, it complains, have absorbed so large a proportion of the population as to cut off the springs of increase from the nation. This strange and absurd statement was refuted by a French Bishop, in the Univers, a fortnight ago. The Times proposes a theory almost as unfounded. The wars of the First Napoleon, it says, are now telling upon the population of France. The conscription swallowed up all Frenchmen of that generation, except those who were feeble, diseased, or stunted in growth; and the effect is now showing itself in the failure of their children, both in strength and numbers. But wars which ended in 1814 could not possibly cause the births of 1856 to fall short of those of 1846. In fact, the living parents of young families in France must universally have been too young for the conscription. Another fact, however, which the Times mentions, and which is notorious, has an important bearing on the subject:—"Recent writers have narrated circumstances which corroborate and tend to explain the returns of the late Census. For instance, it is declared that there has been a physical deterioration of the French race within the last 70 years. We are told that before 1789 the minimum height for enlistment in the Line was 5 feet 1 inch, French measure. After a quarter of a century of war the minimum was reduced to less than 4 feet 10 inches, and in 1830 to less than 4 feet 9 inches. This standard was still further reduced during the reign of Louis Philippe. If the same height were exacted now as under Louis XVI., more than 120,000 soldiers would have to be dismissed the service. Yet, although the requirements of the authorities are so much lessened, the rejections are in an ordinate ratio to the body of conscripts. In six years, from 1831 to 1837, 504,000 youths were admitted and 459,000 rejected. The deterioration, if we may trust the statistics of the French writer whom we quote, has gone on advancing. In the six years from 1833 to 1845 only 486,000 were admitted against 491,000 rejected. That is, actually more than half the conscripts were found unfit for military service, either through exceeding smallness of stature, weakness of body, or some other physical disqualification; and yet certainly the French armies are strikingly deficient in men either of size or muscular power. That more than half the population should fall short of the moderate standard required in the regiments which we see desfile past in a French town, is certainly a most surprising and startling fact."

The real cause of both these lamentable results is the same, and is more lamentable than either of them. It dates from the Great Revolution. Secular historians are wont to speak as if the "Day of Sections" (the "whiff of grape-shot" so graphically described by Carlyle) had ended not only the Reign of Terror, but the moral evils of the Revolution. Alas! Scripture tells us that "blood defiles a land;" and after that day, how much innocent blood cried out from France to Heaven for vengeance! The first effect was seen in the godless education of the then rising generation: and wonderful as the works of God in France have since been, marvellous as has been the resurrection of her glorious Church, and noble as is its present attitude, the education of the mass of the population ever since, to say the very least until the last two or three years, has been without faith and without God. The effect is, an extent of demoralisation, in many respects without example in the history of Christendom, side by side with a steadfastness of faith and a fervor of self-devoting charity, which may possibly have been found in the Church of the Martyrs, but which we should seek in vain to parallel in any subsequent age. Nowhere is the number of men and women who are living (either in religion or in the world) the life of angels or of saints so great as in France: never before was the number in France so great as at present: and yet the majority of the inhabitants of the country—nay, of the same departments, of the very towns and villages to which they are drawing the sympathising eyes of angels and saints, and the blessing and presence of God Himself—are demoralised to a point which (writing as we do for Catholic families) we dare not describe or even hint; and we fear there is no doubt that, with a great deal of external decorum, and especially a pursuit of material prosperity most laudable in English eyes, this evil has been, and still is, becoming more wide spread and more intense. In proof that what we say is no new theory to account for a startling fact, we may venture to refer to a letter which appeared in the Second Edition of the Weekly Register for Sept. 20, 1856, and which was suggested by the two facts now noticed by the Times—the physical deterioration of the rising generation, and their diminished numbers. Both these evils result from one melancholy and fatal cause—the deep moral degradation of that large majority of the population, of all ranks, which constitutes the irreligious and godless party. These evil effects, and the

fatal cause from which they spring, are really far more intense than would appear from the Census of France as a whole, because they are concentrated in certain districts. A Census of Brittany alone, of great part of Normandy, or in fact, of most parts of the country beyond a circle of some forty leagues round Paris, would show, we doubt not, a population bearing the marks of the Divine blessing, both in their numbers and their strength. Thus alone can we account for the continued distinction of the French army. For many leagues round Paris the deterioration has long reached such a point that, even in times of peace, the number required by the conscription can hardly be obtained at all. The Legislature are continually employed upon bills to consolidate communes in that part of the country, because the districts which were constituted at the great Revolution no longer furnish the number of persons necessary to fill the different local offices. It is impossible to contemplate the facts, which are daily becoming more and more notorious, without a serious dread for the future of France. The Times respecting, as usual, the notions of a world which denies God, assumes that the evil is to be cured by human means: it is to "time and legislation" that "France must look for the renewal of her energies and the increase of her people." Alas for her, if she had no better stay for her hopes! "Time and legislation" as if the seventy years since the Revolution were not enough to show what they could both do; or, as if the evil, physical as well as moral, had not steadily increased, as the extract we have given from the Times itself abundantly proves, year by year ever since. The hope for France is, not only that "God is above" (as our English pensants are wont to say when they complain of injustice and oppression), but that "God is in the midst of her," for where His Saints are, there is He; and yet if we may venture to conclude in the words of the letter to which we have referred:—"If this district were the whole of France, or a fair specimen of the rest (which we know it is not), the amount of good in it would not of itself satisfy me that some overwhelming judgment from God might not be just ready to fall upon the country. True, there is good in it; more, perhaps, than there ever was; yet I fear that the state of religion and morals among the people at large can hardly be described by any milder term than as a general apostasy. If we may reason from the history of God's chosen people of old, the time when the most overwhelming judgments were the nearest was exactly when there was most evil and most good—when the mass of the nations had hardened their hearts, and the minority had attained a degree of excellence never known before. The destruction of Jerusalem, the captivity of the people, and the final overthrow of the kingdom of David followed immediately upon the resurrection of religion under King Josias; and the last destruction of the sacred city by the Romans was in the lifetime of St. John and of tens of thousands of disciples of the Holy Apostles. Will the present resurrection of religion in Paris end thus; or will the people be reconquered to the Faith? God only knows; and happily the work and duty of the noble Christians of Paris is the same, whatever it is to be the result. They have achieved a great victory, and a great step towards ultimate success, in the emancipation of Christian education, from the legal impediments placed upon it by the anti-Christian Government of Louis Philippe. But they have much to do. They have to prevent the infection of Parisian life, irreligion, and immorality from spreading yet farther into the parts of the country still Christian. They have to reconquer the part already infected. Happily they are, one way or other, sure of victory; for, as their great St. Louis said, when the storm of heathen Tartar invasion threatened in his day utterly to sweep away the Christian name out of Europe, "We shall either drive back these fiends whence they came, or, dying ourselves in the strife, we shall go to joys prepared for faithful Christians in Paradise."

Every one has heard of the American magician Mr. Hume, and how he has been the admiration and terror of the French capital. But how he excites this terror and that admiration may not be equally well known. Mr. Hume not only evokes spirits like Owen Glendower, but they seem to come at his invocation; and all that we read of magicians in the lives of the Saints appears to be perfectly realised by Mr. Hume. That enlightened metropolis, which used to sneer at the miracles of the Saints, trembles at the marvels of the magician, and the credence refused to the Church is freely, and perhaps naturally, yielded to the Devil. A few weeks ago Mr. Hume entered a saloon containing about twenty persons, amongst whom were many ladies. He was presented to the guests by the master of the establishment as the celebrated invoker of *Esprits Frappeurs*. Mr. Hume's age appeared to be thirty or thirty-five. His features are regular, and he wears a moustache and beard. He is neither short nor tall—neither brown nor fair—neither fat nor thin. He dresses in the ordinary fashion, and is precisely such a gentleman as one meets in every saloon. After uttering a few words in excellent French, he placed his back to the mantle-piece, and stated that he was entirely at the service of the honorable company, ready to perform anything which was at all within the compass of his power. A lady immediately asked him to make the table turn which was standing in the middle of the room. Every one expected that Mr. Hume would make the ordinary passes, and manipulate the table; but this was a mistake. He laid his elbow on the mantle-piece—a piece from which he never moved. His form seemed to undergo a slight contraction, as if by a powerful effort he silently collected his nervous energy. When he had spent half a minute in this mental invocation, he suddenly extended his hand in the direction of the table. In obedience to this motion, the table began to waddle—it rocked and oscillated, and finally swung round, and wheeled away in gyrations like a top. This motion was slow at first, but it gradually increased until the vertigo of the table became perfectly alarming, when the ladies besought him to stop it—a request which he complied with immediately. Subsequently all the bells in the house (agitated apparently by demon hands) began to ring violently. He was asked by a lady if he could cause a book, which she named, and which stood in a glass-case at the end of the apartment, to quit its place and come to her. The glass doors were flung open at once with great noise, and the book flung into her lap, apparently by invisible hands, in a moment. In the same way, in compliance with his will, a piano in the apartment played several airs without any visible agency. Their handkerchiefs were violently torn from the hands of certain gentlemen present who ventured to defy the wizard. In the next manifestation of his power he was requested to act according to his own fancy: the candles were extinguished at once, the floor seemed to be swept from under the feet of the company, while it appeared to others that their chairs were uplifted by invisible hands. In either case they seemed to be suspended in the air. Meantime doors were violently opened and slammed, and slammed and opened, as if, in a dark, a numerous troop of visitors were arriving or departing, while the furniture was shoved and rumbled about as if to make room for them. Then the candles were suddenly relighted, but Mr. Hume was nowhere visible. A few moments afterwards a servant entered, and said Mr. Hume had just quitted the hotel, and begged the company to pardon the abruptness of his departure. About a year ago Mr. Hume visited Rome after having astonished and terrified Florence, as at present he astonishes and terrifies Paris. While in Rome he expressed a fervent desire to embrace the Catholic religion. He accordingly studied the dogmas of our holy religion, and the Rev. Mr. Talbot admitted him into the bosom of the Church; but he was obliged to promise—by writing as well as orally—to hold no further communication with his "spirits." On

resolving to embrace Catholicity the demons threatened to forsake him for a year, at the end of which they thoughtless returned and tormented him. Owing to the thorough curiosity of a highly honourable family at Rome, who entreated him to gratify their curiosity, he was induced to forego his pious purpose, and recommence his invocations, and he still holds communion with the demon world. Many of his old friends, however, who witnessed his piety a year ago, are not without hope that he will, ere long return to the bosom of the Church. Such is the account which foreign journals give of Mr. Hume. In the last century scepticism superseded faith; but in our time, owing to the progress of the age, enlightened generation used to laugh at the childishness of the middle ages, which foolishly believed in necromancy and the invocation of demons. But now has the mortification to embrace and submit to the demon worship of Pagan times, which it acknowledges to be well-founded. This is "the march of intellect" of which we heard so much. It has enthroned the "perillousities of witchcraft" in fashionable and philosophic saloons. The French aristocracy, as every one knows, were delighted with the philosophy of Voltaire, and so the scientific aristocracy are delighted with the spirit-rapping of Mr. Hume. But as the philosophism of the last century led to the negation of all rank, so the spirit-rapping of the present century will lead to the negation of all science. Who, in the name of wonder would avow electricity if he could call up Lucifer? Steam is a powerful agent, but a child's toy compared to the power of the demons. Unbridled curiosity has led mankind through the paths of science to the gates of Hell. The tree of knowledge, whose fruit is death, has fructified to the destruction of its cultivators. A temple has been built by the enlightened city of Geneva, which denounces the Saints and Angels of Catholicity, to worship the "spirits" of Mr. Hume. But the demon worship of Protestant Geneva will be inferior, we suspect, in picturesqueness and poetry to the demon worship of Pagan Rome; in the point of morality the equality will, perhaps, be more perfect. Few things can be more analogous than the spirit-rapping of Protestant countries and the magic of Pagan antiquity, so often demonstrated by the primitive Church. The identity is perfect.—Weekly Register.

PUBLIC MORALITY AND PRIMARY EDUCATION.—If the system of education or moral training pursued commonly in this country is to be judged by its fruits, it must unhesitatingly be condemned as one of the worst that has ever been adopted by any portion of the human race. It is impossible to take up the public papers without being shocked at the details of crime that every week, or rather every day, are eagerly collected together to satiate the craving for scandal that, unfortunately, is one of the principal characteristics of our reading public. This, in itself, is a bad sign; there are certain crimes which Saint Paul says should not be even named amongst Christians; yet the most revolting accounts on these very subjects are those which find most favor, and are most profitable to the publishers. We doubt if there are as many Bibles sold in a month or even in a year, as were sold copies of the proceedings of the Corners' Inquest on the Burdell murder. Then the social state exhibited by these crimes is really dreadful.—The tragedy we have just mentioned unveils a manner of living among people commonly called respectable, far different from that which might be expected in a country whose public morality is so much boasted of. Were any such disclosures made in Rome or Naples they would be published by the English and American press as a proof of the horrible state of society in Catholic countries. But this is not the only case that has lately transpired. We pass over the suicides and murders of almost daily occurrence. We will not mention the numerous divorces granted so freely in that puritanically moral part of the Union, that New England is said to be, for reasons that do not prove that conjugal fidelity is a peculiar virtue of that people; nor will we touch on certain revelations made lately as to the real character of many of the boarding houses in large cities. We will pass over all these things, and many others of the same kind. A law is about to be introduced in this State, if we mistake not, to render more difficult the preparatory steps to the marriage contract by adopting some of the precautions established long ago by the Church. Some such step is necessary to save that remnant of respect which a Godless legislation has left to this the holiest of human contracts. But whence arises all this want of public morality that is now felt and deplored by respectable citizens of all religions? Catholics have always traced it to the public school system, and late events have only proved that their suspicions were too true. It has been shown beyond all denial, that in many, if not all of our cities, the public schools were dens of the most infamous corruption. It is no wonder that in after life, persons should have little respect for the most sacred ties, when in the age in which our impressions, habits, and general character are formed, they learn such lessons of vice and sin. There rests, therefore, a solemn and important duty on every parent; that of watching attentively the nature of the schools in which they place their children. If not, when afterwards they will have the misfortune to see them entering upon the career of dissipation and vice, now-a-days too common, they will have to repent bitterly of their culpable carelessness. Catholic parents especially are inexcusable, if they send their children to any other but Catholic schools where such are to be had. Let them remember the evident danger to which they expose their children, a danger of which there now can be no doubt; and let them tremble at the account they will have to render, both to religion, and society, for having allowed their offspring to become the disgrace and ruin of themselves and many others, rather than honorable men, good fathers of families, and exemplary Christians.

In Harper's Weekly Journal of Civilization we find the following specimen of the kind of civilization the filibusters would introduce into Central America. This extract is taken from a personal narrative of a Ranger's life in Nicaragua. THE KEN. In this large and really wealthy establishment I saw no inclinations of luxury, but in all things comfort, perfect cleanliness, and abundance. Our hostess, a nun of St. Teresa, received us with a grave and dignified hospitality which commanded respect, and should have been for her a sure protection against injury or insult. For two days she entertained us, conducting the affairs of her school and household as though we were not present. Colonel G... would not allow us to enter her house, and we were obliged to place our blankets on hides which the wagueros placed for us under the portico. Morning and evening the small voices of the children sounded the praises of the Creator, and of Mary, Mother of God. THE PICTURE. Looking one evening through the open wickets of the cottage, I saw a group of children of several ages, two of them beautiful in the extreme, the others swarthy and straight haired. They stood singly with serious faces about their venerable instructors, whose conventional and aristocratic education had imparted a fine and placid intelligence to her face. They were chanting some portion of a prayer. The picture stood in the frame work of the cottage door, shadowed by the low verandah, against a violet sky after sunset, nor did it fail, apart from the artistic sentiment, to prove compassion for the fate of a people whose unprotected simplicity was being then crushed and trampled by harsh and desperate invaders. Two months later, this cottage was rudely

entered by a party of white men—I dare not say Americans—under the command of two of the officers of the filibuster army. The trunks of clothing and small household treasures of the women were burst open and robbed, and the house itself despoiled of every thing that could be carried away.

ORIGINAL ANECDOTE OF BURNS.—As Lords Crawford and Boyd were one day walking over the lands in Ayrshire, they saw Burns ploughing in a field hard by. Lord Crawford said to Lord Boyd, "Do you see that rough-looking fellow across there with the plough? I'll lay you a wager you cannot say anything to him that he will not rhyme of."

A celebrated lecturer upon natural philosophy was one evening dilating upon the powers of the magnet—defying any one to name or show anything surpassing its powers. An old gentleman accepted the challenge, much to the lecturer's surprise, but he nevertheless invited him on to the platform, when he told the lecturer that woman was the magnet of magnets—for, if the loadstone on the table could attract a piece of iron for a foot or two, there was a young woman, when he was a young man, used to attract him thirteen miles every Sunday to have a chat with her.

Dentists as well as apothecaries meet with queer customers at times. A man not long since called on a distinguished dentist and wanted to have some cavities in his teeth filled up. The doctor examined his teeth carefully, and told him he did not see any cavities; but he must needs look again, for the man was confident there were several. The doctor looked again, and went away. A week or so after they met each other, and he asked about those teeth. "Oh," said the man, "what's this name over here filled them for me? he found four holes—pretty large ones, too. I knew they were there." "Ah," replied the doctor, "I looked very carefully, and did not find any." "Well," said he, "he didn't find them till he drilled a spell."

SONG BY A CAGED BIRD. The following lines were found in the cell of a discharged convict who found way into a chaplain's heart by piety, and subsequently, into a Jeweller's shop by burglary. The spirit that dictated such an irreverence with Dr. Watts is worthy of the author—

I cannot take my walk abroad, I'm under lock and key, And much the public I applaud, For all their care of me. Not more than paupers I deserve, In fact, much less than more, Yet I have food while paupers starve, And beg from door to door.

While honest paupers scarce can tell, Where they may lay their head, I have a warm and well sized cell, With bath-room, gas and bed. While paupers live on workhouse fare, A gruelled and scanty meal, My table's spread with bread and beer, And beef, or pork, or veal.

Then since to honest folks, I say, They put the workhouse test, Why mix my doll palls, fake away, You'll like the jug the best.

ANOTHER CASE OF FEVER AND AGUE CURED. A few days ago we recorded an astonishing cure of Fever and Ague by the use of Dr. McLane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa. We have now another to mention, viz: that of Mr. James Sharpe, of Madisonburgh who states that he had labored under a very severe attack of Ague and Fever, and was soon restored by the use of these Pills. Mr. Sharpe also expresses an opinion, founded on observation, that the Liver Pills are the best for bilious complaints ever offered in his section of country.

ALTHOUGH long known as a sovereign remedy for chronic cases of Hepatic derangement, or diseases of the Liver, the proprietors, Fleming Bros., of Dr. McLane's Pills, were not prepared for the frequent, but gratifying evidences of its general utility and curative capacity. In this respect, this invaluable medicine has exceeded their most sanguine expectations, and induced them to hope that it will be introduced into every family in the United States.

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

REMOVAL. THE Undersigned are REMOVING to No. 6 LE MOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May. FITZPATRICK & MOORE. April 30, 1857.

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

FOR SALE, PARK LOT No. 2, adjoining the flourishing TOWN of PERTH, the Capital of the County of Lanark, Upper Canada. This Property, the residence of Anthony Leslie, Esquire, consists of TWENTY-FIVE ACRES of rich LAND, in the highest state of cultivation, well fenced, and planted with Ornamental Trees. The COTTAGE and OUT-BUILDINGS are in good order; and it is in every respect such a situation as would please a gentleman in want of a genteel and handsome property.

The owner has spared no expense, during the last twenty-six years, to bring it to its present high state of comfort and beauty, and will be ready to treat with persons in want of such a place, on the most liberal terms. For further particulars enquire by letter, or call on the proprietor at Perth. The above mentioned property is bounded on the East by the continuation of Wilson Street, the principal entrance to the Town; on the South by Leslie Street; on the West by the River Tay, (a very handsome piece of water); and on the North by the property of the Hon. R. Matheson. The Buildings and Fences cost £1,000. There are above 5,000 Trees, and of these 150 are great beauties, and may be well rated at Ten Dollars each. It has taken twenty-six years' care to bring them to their present perfection—many of them no person with the smallest taste would remove if offered Sixty Dollars each. Great pains have been taken in laying out the grounds. Had I complied, as frequently urged, to dispose of Building Lots, I might have sold them at the rate of £500 per acre. Judge Malloch, on the opposite side of the Street, has sold five Building Lots, one-fifth of an acre each, at £100 the Lot. What I expect to obtain for the Property is at the rate of £100 per Acre. I invite persons disposed to purchase to make their offers. ANTHONY LESLIE.

FALL 1856. MORISON, CAMERON & EMPEY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON. OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE. BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures. SALES MADE FOR READY-MONEY ONLY. As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST. UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF NEW FANCY & STAPLE DRY GOODS, FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPEY, 288 Notre Dame Street, Montreal, September 26, 1856.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS, Cornelius L'Epape's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, £15 The Catholic Church in the United States. s. d. By Henry De Courcy. Translated by John G. Shea, 7 6 Ailey Moore. By Father Baptist (London ed.) 3 9 The Besieged Hearth. A Novel, " 6 3 Hughes and Breckenridge's Oral Discussion, Life of Father Ephraim and His Sister Mother Mary, of the Order of La Trappe, 3 9 Edna and Marguerite. Translated from the French of Madame Woelliez, Author of the Orphan of Moscow, 2 vols., 3 9

MISCELLANEOUS BOOKS, Madden's Life of Robert Emmet, with notes. 5 0 Napier's History of the Peninsular War; 5 vols., with maps and plates, 35 0 Do do do do 1 vol. 12 6 Lus Cases' Life of Napoleon; 4 vols., 20 0 Buffon's Natural History; with 1500 plates, 12 6 Adventures of Don Quixote, with 1000 plates Nicholson's Builder and Workman's New Director, with 150 copper plates, and numerous diagrams; 4to, 50 0 Nicholson's Operative Mechanic and Machinist's Guide; 150 engravings, 25 0 Froissart's Chronicles of the Middle Ages; 115 plates, 12 6 Bancroft's History of the United States; 5 vols. 18 9 Colloz's large Dictionary—in French and English and English and French; 8vo, of 1324 pages; price only 15 0 Spier and Surene's French and English Dictionary, 15 0 Webster's Dictionary; 8vo (containing all the words in the quarto); price only 17 6 Adler's German and English Dictionary; 8vo, 25 0 Waverly Novels; by Sir Walter Scott; 12 vols 65 0 Lippencott's Pronouncing Gazetteer of the World; containing the pronunciation and a notice of one hundred thousand places; 8vo.; 2200 pages, 30 0 Wilson's Tales of the Borders; 4 vols; 8vo, 50 0 Brown's History of the Highland Clans; 4 vols 35 0 Chamber's Information for the People; 2 vols 21 3 Do Cyclopaedia of English Literature; 2 vols 21 3 Do Miscellany; 10 vols; music, 30 0 Do Papers for the People; 6 vols; music, 25 0 Do Pocket Miscellany; 12 vols; music 25 0 Scotland Illustrated in a series of 80 views, 25 0 Miss Strickland's Lives of the Queens of Scotland, (English edition) illustrated; 5 vols, 60 0 American Edit. of same, without plates, 5 vols. 25 0 Mr. and Mrs. Hall's Ireland, illustrated with several hundred plates, 3 vols., extra Mor., £5 0 Albums at from 5s. to 25s., according to size and binding. We keep constantly on hand the largest stock of miscellaneous books to be found in Canada—comprising Works of Fiction, Poetry, History, Biography, Travels, &c., &c. Also, a very large selection of MEDICAL WORKS. D. & J. SALLIER & CO., Corner Notre Dame and St. Francis Xavier Streets, Montreal, Oct. 2, 1856.

Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as Universal Cure-alls, but simply for what their name purports.

The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLane's, are worthless.

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores. FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada for the liberal patronage extended to his Establishment of New York and Montreal. Having two assortments to offer to his Patrons, the Subscriber can, at any time, supply their orders either from Montreal, or from New York, at the most reduced prices.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESTICKS, (ALL GILT!! OF VARIOUS PATTERNS.) Splendid Parochial "Chapelles" in Morocco boxes containing each a Chalice, a Set of Cruets, and a Ciborium, all fire-gilt, with lock and key. THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c. READY-MADE VESTMENTS, of various colors, always on hand. MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c. J. C. ROBILLARD, Montreal: No. 78, Notre Dame Street; New York: No. 79, Fulton Street.

A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL;" A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL. Illustrated with Fifteen Fine Steel Engravings. BY MULLER OF DUSSELDORF.

A new Catholic Prayer-Book, got up expressly for the wants of the present time, and adapted to the use of the Faithful in this country, the Office-Books and Rituals Authorized for use in the United States being strictly followed. It has been Carefully Examined by a Competent Theologian, and is Specially Approved by THE MOST REV. JOHN HUGHES, D.D., BISHOP OF BROOKLYN.

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

VALUABLE BUILDING LOTS FOR SALE. The Subscriber offers for SALE a few VALUABLE BUILDING LOTS upon Wellington Street, West of the Bridge, adjoining the Property of the Grand Trunk Railway Company, and in the vicinity of its Terminus and Works (on the Montreal side of the Track). The location is pleasant and healthy, and must, from its admirable situation for BUSINESS purposes, such as GROCERY AND PROVISION STORES, RESPECTABLE BOARDING HOUSES, soon become an important part of the City. The Tail-Race of the New Water Works is to pass close by these Lots, affording great facilities for a thorough system of Drainage. Excellent Spring Water is obtainable from Wells at a small depth. Land has been reserved in the immediate neighborhood for a Public Market. The PROPERTY is COMMUTED, and an unexceptionable Title will be given. Terms of Payment will be easy. Purchasers of Lots, will be required to build a Dwelling House or Store upon them within one year from date of purchase. PLANS of the LOTS may be seen by application to the Proprietor, at his Residence, Wellington Street, West, adjoining the Property. FRANCIS MULLINS. Montreal, March 12, 1857.

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

DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. EBEN KNIGHT, M.D. A. B. SHORTLEY, Esq., of Utica, N. Y., writes: "I have used your Cherry Pectoral in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Another AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, and the chest diseases of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our friends. HIRAM CONKLIN, M.D. AMOS LEE, Esq., of Worcester, Mass., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief, finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis. WEST MANCHESTER, Pa., Feb. 4, 1856. Sir: Your CHERRY PECTORAL is the best medicine I have ever used in this section. It relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. HENRY L. PARKS, Merchant.

Consumption. Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to these the CHERRY PECTORAL affords relief and comfort. A. A. RANSFORD, M.D., of Iowa, writes, Sept. 18, 1856: "I have many patients in my family who are cured by the use of your CHERRY PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."

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DRS. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH, and filling them, so as to render them perfect for life. Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Extracting of Teeth without pain. DRS. D. & Co. perform Dental Operations on the lowest possible terms. TEETH EXTRACTED FOR 1s. 3d. EACH Office at 201 Notre Dame Street, nearly opposite to S. J. Lyman & Co's Drug Store, January 2.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD, OCUList AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them. Careful and experienced nurses and servants have been engaged; new and appropriate furniture and hospital comforts have been procured, and all the modern improvements requisite for a sanitary establishment have been introduced. The Hospital being situated in the same building with Dr. Howard's Office, and the Montreal Eye and Ear Institution, secures the patients the advantages of a constant supervision, whilst they enjoy at the same time the comforts of a private residence—an arrangement which can only be effected in a Private Hospital. For terms apply to. DR. HOWARD, No 68, St. Francois Xavier Street, Montreal, April 1, 1856.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL. 42 McGill Street, and 79 St. Paul Street, MONTREAL. Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

MRS. D. M'ENTYRE, No. 43, McGill Street, (OPPOSITE SAINT ANNE'S MARKET) MONTREAL, BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to Sell on the most reasonable terms. She would also intimate that she keeps constantly experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice. Mrs. M'E. is also prepared to CLEAN AND TURN, To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES of every style and price. Mrs. MacL. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy. Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years. June 13, 1856.

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.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY, Silk and Woollen Dyestuff and Scurer. (FROM BELFAST.) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. 12-N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY, Silk and Woollen Dyestuff and Scurer. (FROM BELFAST.) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. 12-N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

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