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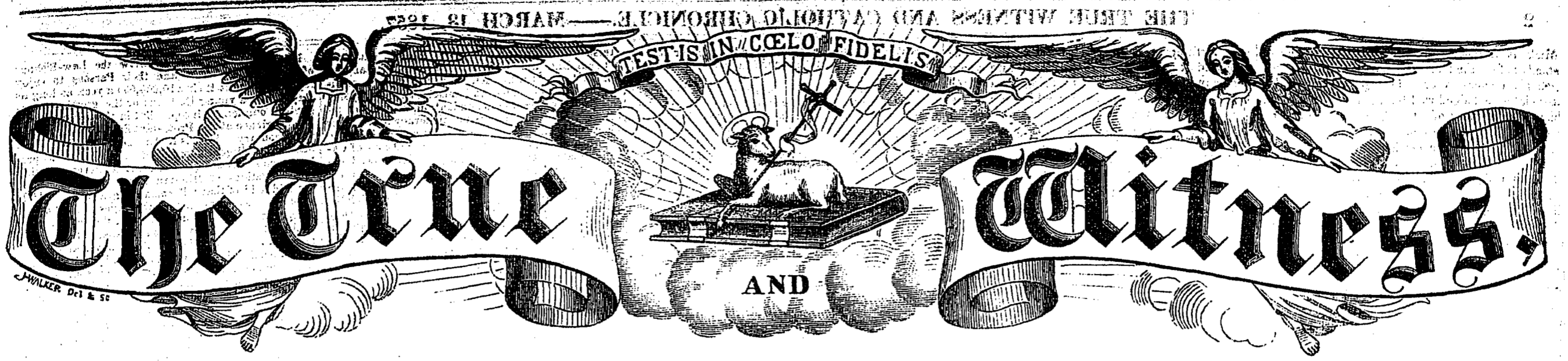
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, MARCH 13, 1857.

No. 31.

"THE IRISH IN ENGLAND."

(From the Dublin Review.)

(CONCLUDED.)

"Such then is the great body of the Catholic poor of England in their material civilisation, their vices, and their virtues. As the Church upon earth does not consist exclusively of the just and of saints, we do not expect to find any large body of men without many a fault and many a sin. The tare has been sown in the same field with the wheat, and both must grow up together until the harvest. And therefore although it must ever be a source of pain to know that there are Catholics who are wholly ignorant of all that they ought to know and do, and that there are others who neglect and trample on the grace which has been so abundantly bestowed upon them, this can never cause offence or scandal to those who remember, what the Church of Christ really is, and is intended to be. Yet although the poorer Catholic classes in this country are not without their serious faults of ignorance and of vice, yet looking at them as a body, and on the whole, we have every reason to be thankful. They are not, as a body, inferior to the poor of any Catholic country, although they have had comparatively few advantages; and they contrast favorably in every respect, except the point of greater comfort, with the Protestant poor in the midst of whom they dwell.—The Established Church in England has told more severely in its effects upon the English poor, than upon any other class in the community. It has done them no good, even in a social point of view. It has, no doubt, distributed at certain seasons gifts and presents of money, and clothes and bread, to a selected few in the different parishes; but it has never been able to reach, and to come at, the large masses of poor hidden in the lanes and alleys of our great towns. It has simply stood between them and the only Body which could really give them a religion. It has acted towards them like the dog in the manger: it will not, and cannot, take care of them itself, and it will not allow the Catholic Church to enter in and to reclaim its own lost children. And what is the consequence? It is, that the heresy of three hundred years has made fearful and terrible havoc among the poor of England, who are naturally a religious people, and who possess many and many attractive qualities which claim our admiration and respect. The heresy of three hundred years has completely extinguished in them every spark of faith, and left them in a condition of almost hopeless indifference to all religious belief. It has left them in a state of ignorance which would be incredible, if we had not daily proof of its miserable existence. It has so loosened the very fundamental notions of moral obligations, that chastity is undervalued, thousands habitually live in concubinage, without even knowing it to be wrong, and the indissolubility of the marriage tie is denied, not only by the poor themselves, but even by their professed religious teachers. These teachers are very powerful to undo and to destroy, but they are impotent in their attempts to build up again.—They are wholly without influence among the very classes which stand in most need of pastoral superintendence, and who are so far from feeling any attraction towards those who are set over them by law, that they more commonly dislike and despise them. Thousands of the children of the poor live and die unbaptized; and more infants are lost to heaven out of Protestant England than from any other nominally Christian country in the world. And worse, perhaps, than all, it is the untaught and uncared for wives and daughters of these neglected poor, who year by year, are being added to the numbers of those ignorant creatures, who suffer themselves to become the deluded victims of the most loathsome form of Protestantism that has as yet appeared in the world. Such have been the effects of three hundred years' heresy. Such has been the work, most effectually, we must confess, achieved by an Established Religion, which has had in its favor, every advantage of wealth, power, influence, position, refinement, learning, and unbroken prosperity, which the money and the pride of England could bestow upon it.

The Catholic poor, on the other hand, have had neither money, nor clothes, nor bread. They are the Pariahs of society—the very poorest of the poor. In a strange and an unfriendly country, everything is against them. The very air is redolent of Protestantism, which loses no opportunity of treating, with a vulgar scorn, no where else to be found, the religion of Jesus Christ. Every year the nation gives itself up to an annual pastime of insult to the Catholic faith, and the public journals defend this systematic insult as a rational and proper amusement. The poor have to bear, as we have said before, incredible hardships for their Church, while, like all other men, they are exposed to the usual temptations to betray God for lucre's sake. Yet what is their normal condition, as a body and as a class in society? They are a people peculiarly open to impressions of religion. They have a clear, a definite, and an objective faith. They profess a religion, and they love it. They pray, and they frequent the public worship of God, from which the poor of the establishment either voluntarily absent themselves, or else are practically excluded. They are amenable to the control of the Church, and they respect, and have confidence in their clergy. The women are modest and chaste, and the seragios of the Mormonites do not receive their supplies from the daughters of Ireland. The men abstain from intoxicating liquors in the ratio of six hundred Catholics to three hundred Protestants. They have a desire to improve, to raise themselves in the scale of civilization, and they eagerly catch at any way of doing so, by means of learning and instruction. They have, as a general rule, no politics, are in no way connected with chartists, or revolutionists, or with any parties dangerous to the peace of the state. And they are all this in spite of the enormous disadvantages under which, socially and religiously, they labor in England. Surely then the Church may well regard these the poorest, but not the least faithful of her children, with some degree of pride and satisfaction. No one maintains, or would wish to maintain, that they are, in all respects, what they ought to be, and what they may yet become: but such as they are at the present moment, they form a good and an excellent material, which with comparative ease may be moulded into shape, and raised in the scale of Christian civilization. They need instruction, training and education. They have, indeed, a natural good breeding, and a courtesy of manner about them which is peculiarly attractive, and which, in the poor, never degenerates into vulgarity. But there are many other points in which they are deficient, and these they can only learn gradually, under the control of religion and the softening influence of good education. But as we have said, they constitute, as a whole, a good and an easy material to work upon. And when we speak of the Irish poor, we must remember that they have never had a chance of being other than they are. It is only within the present century that they have emerged from the heavy hand of oppression and of tyranny, such as no other nation in Europe ever groaned under; and therefore instead of being a worn out and clichee people, their future is still before them. What that future shall be, depends in some measure, upon what is done with the present generation in England and in Ireland. By a careful pastoral superintendence, by opening to them all the rich resources and sweet consolations of Catholic devotion, by accustoming them to the functions of the Church in all their beauty and magnificence, by solid and accurate catechetical and secular instruction, by education of the mind, and by accustoming the women to more feminine occupations, the Irish poor could be indefinitely elevated in the social scale; and as they would willingly meet half way the Catholic Church and the Catholic priests in their efforts to improve them, their future may very easily behold them an enlightened and happy Catholic nation, blending the manliness and energy of their Saxon neighbors, with the cheerfulness and softer traits of a Catholic people.

This great work has set in already; it has begun in the right direction, and in the right manner. Speaking of England alone—to which we are at present restricted—we apprehend that the work which has been done by the Church within our own time is almost marvellous—marvellous when you consider what has been actually accomplished, and the poverty of those who have had to accomplish it. Wherever, too, a mission has been started, there a congregation springs up, and children are brought together; and the laborer receives encouragement to practise his religion; and confessions are heard, and outcasts are reclaimed; and some check is put upon the acts of proselytizers, and thus a good beginning is made: the bread is cast upon the waters, which is to be found after many days.

A good beginning is made, but it is only a beginning. The work which the Catholic Church must try and do in England is, for magnitude and importance, beyond all calculation. It must endeavor to bring home the duties and the blessings of religion to every Catholic house and family throughout the land. It must endeavor to reclaim those poor orphans and destitute boys, who, at present, form the staple supply of the rogues, and the thieves, and the bad characters of London. It must endeavor to rescue from their deplorable misery those fallen women, who were born in her communion, but who have so fearfully sinned against their own souls. It must educate the people, morally, religiously, socially. It must train up every Catholic boy and every Catholic girl throughout the country in good and holy principles. This is the work that lies before it, and stands pre-eminently, even as compared with that other great work of endeavoring to reclaim from heresy those who are not less really her children, because they have been, for the present, lost to her fold. But how is this gigantic task to be accomplished? We speak not, now, of that supernatural assistance which ever accompanies and attends the Church of Christ, which supports her in her difficulties, and mans her for her holy work. She is always sure to have the Divine blessing preceding, accompanying, and following her steps; but as God Almighty works through human instrumentality, and by visible means, the Church must be assisted in her mighty labors, by the prayers, the exertions, and the energies of all her members. There is not a single Catholic in the country who has not a direct interest in furthering to the utmost of his power the education, training, social amelioration, and religious superintendence of the Irish in England. The poor constitute the wealth of the Church, in the same way as political economists tell us that a large population is the wealth of a nation. When St. Lawrence was commanded to exhibit and surrender to the pagan governor the treasures of his Church, he brought forth the poor who were under his charge, adding, that these were the treasures of the Church, and it was no human inspiration which suggested him to give this noble answer. Politically and religiously the poor are the wealth of the Church. It is the poor which enable missions to be started, and the practical working of Catholicism to be exhibited in the midst of an heretical population. It is the poor which affords to the Church an opportunity of bringing into play her various organized methods of employing her members in labors of charity—her converts, for education, her Christian Brothers, her sisters of charity, her orphanages, and her convents of the Good Shepherd. It is the poor which call into exercise the charity of the priestly office, and by the care and attention which they demand and receive, manifest to the whole world the intrinsic difference that exists between the Catholic priest, who lives for the good and the benefit of the people, and the heretical minister whose time and thoughts are occupied by the cares of a wife and family. The poor, therefore, are essential to the energetic and efficient working of the Church; and a community which loses its title to be "the Church of the poor," loses one of the noblest characteristics of the true Church of Jesus Christ. All, therefore, who love the Church, will love the poor, and will labor willingly for their improvement. You have them at your very doors, ready and willing to be taught, if you will only set about it in the right way.—Give them schools, and give them priests; educate them mentally and socially; bring to bear upon them all these kinder and gentler influences, to which they have too long been strangers; condescend to go among them, and visit them at their homes, to say a friendly word to them, to listen to their little complaints and troubles, and to laugh them out of their faults and prejudices. Do not be too austere in your censures of their many failings, nor expect to meet with perfection in the crowded alleys and lanes of London. You must, indeed, remember that we are all but men, and high and low have equally their faults and sins. You must prepare yourself to meet with much disappointment, and with some ingratitude. Those in whom you took the greatest interest will now and then turn out contrary to all your expectations. Some will go on well for a time, and afterwards take a sudden turn, and fall away. Well, these things are hard to be borne, but it will do you good to learn these practical lessons, if you are taught by them to labor not for yourself, nor for man, but for God alone. Depend upon it, however, that in the long run, you will have consolation enough. No man ever yet repented of having devoted his time, his labor, and his money, to God, the Church, and the poor. It is certainly a far more rational course of life than to pass one's days in mere vanity and selfishness. It is a more profitable investment of wealth, than to waste it upon silks and satins, and the fables of dress.—And as every man has his day of reckoning, his day of darkness and distress, his day of preparation for future judgment, we must add one further reflection. To have given heart and soul, and time and money, to God and the poor, will doubtless afford you happier thoughts in 'that day,' and a more pleasant retrospective, and a more tranquil conscience, and a more joyful hope, than if, hanging on the outskirts of fashionable society, you had expended your last sixpence in devoted attendance upon all the lord lieutenants' who ever entered the Castle of Dublin, or in obsequious waiting on all those second-rate noblemen who did you the honor to admit you into their houses in town.

But as we have said the poor are not only the wealth of the Church, seen from a religious point of view, they also form its strength regarded politically. Whatever political consideration the Catholics in this country can expect to receive from the governments of the day, is entirely due to the fact that they are the co-religionists of the poorest and lowest class in the community. No government at the present day can afford to deal out any very hard measures against the Church of a large minority of the poorer classes. Whatever their private feelings may be, at all events they can have no desire that the vast Catholic population of London should be left without spiritual superintendence, to sink into vice and immorality, and to swell the numbers of our public criminals. At present they know them to be upon the whole a peaceable body of men, who trouble themselves but little with the politics of the country; but if the Irish were once to lose their faith, to cease to entertain any respect for their priests, and to become infidels and Protestants, they would at the same time join the ranks of Chartists and revolutionists, and would be distinguished even among such companions for their still greater violence and desperation. All politicians, and all aspirants to the government of this country, are aware of this, and therefore they would be the last persons to press too heavily upon the Catholic Church in England. It is not because they love us, but because they fear the poor, and because they know that we alone can train and control them. But take away the Catholic poor from our large towns and cities, send them all back to their own country, or transport them to the furthest ends of the world, and then what treatment should we receive from Protestant England? We should be either left alone, because our numbers and our consequence would be alike contemptible, or we should be a second time trodden to the dust, because it could be done with impunity. In either case we should have no political status or consideration whatsoever, since without the poor of Ireland our numbers would not exceed those of many of the Protestant sects. It is the same also with America and the British colonies. Wherever the English tongue is spoken, there the Celtic Catholic carries the cross of Christ. Mr. Gladstone may dream of a new Catholicity hereafter to spring up, and to be founded upon the similarity of language, and the community of commercial interest. The writers in the Times may look forward to that distant period when England and America, the mother and the daughter, united under the banner of a common language and a common Protestantism, shall dictate laws to the world, and overthrow the See of Rome, but we apprehend that these dreams and visions are never destined to be realized. Whatever troubles may hereafter be permitted to afflict the Holy See, it is extremely improbable that they will come from the union of America with England. Protestantism must change its nature before it can ever become a bond of union; and the political interests of America are not likely to be exactly coincident with those of England. But Providence is making use of the English language and of English enterprise, although for a purpose which will not meet with the approbation either of Mr. Gladstone or the Times.—The English carry with them wherever they go the Irish Catholic poor; and he brings his religion along with him, and builds churches and founds missions in America, Australia, and New Zealand. In these strange lands the Irish rise to comfort, wealth, and influence; and their political consequence is even now beginning to be felt throughout the empire. Thus then we see that even politically, and speaking humanly, the poor are the wealth and the strength of the Church. Be it our part to fit them for their new positions and their new places. Be it ours to improve them ere they leave our shores, that they may not carry with them the faults and the habits which in this country bring them into so much trouble, and often cause them to be called by harsher names than they deserve. Be it ours to keep alive the band of brotherhood which unites the scattered members of the Church in one communion and fellowship, by a holier and a stronger bond than a similarity of language, and a unity of commercial relations. Above all, be it our most anxious care, that go where they may throughout the world, they may know, understand, and practice their holy religion; and retaining unimpaired that wonderful faith, which they have inherited from their fathers, may illustrate it by gentleness, and purity, and love, and by all the virtues of a genuine Catholic people.

PROSELYTISM AT WORK IN IRELAND.

PART II.

(From the Weekly Register.)

Resuming the account of the "operations," I purpose now "joining company" with some of these same "Scripture Readers, who prow about in pairs."

It is ten o'clock, and a Monday morning. A bright midsummer sun shines on the river Liffey, and a solitary lounge leans over the bars of the "metal bridge," glancing gloomily towards the ripple on the muddy waters beneath him. The Metal bridge is a capital rendezvous. A charge of one-halfpenny being made for each foot passenger, and there being no carriage traffic allowed over it, the bridge is always sufficiently lonely, and just the spot to choose for a quiet chat, to arrange plans which may have anything

London Labor, &c., vol. i., p. 114.

IRISH ECCLIASTICAL AFFAIRS.—The Tablet has an able article...

TEMPERARY ELECTION.—A meeting of the Independent Club for the county will be held in a few days...

BALINCOLLIG POWDER MILLS.—INSURANCE.—The Royal Powder Mills of Balincollig, in the hands of Sir Thomas Tobin...

A GOOD BARGAIN.—The ship Adriatic, of New York, lately stranded off Dungarvon, was towed into Queenstown on Sunday...

EMIGRATION.—Notwithstanding the comparative degree of comfort that exists in the rural districts among the labouring classes, emigration still continues...

LORD DUNKELIN.—The following extract from a private letter from the seat of war in Persia will be read with interest in Ireland...

Shopkeepers and traders in Sligo complain of the stagnation of business which prevails in that town...

TALK IS CHEAP.—We have received from Colonel Lewis a copy of a correspondence which took place between him and Mr. Plunkett...

THE UNITED IRISHMEN AND THE ORANGEMEN.—Their OATHS.—From reflection and experience, the people became convinced that no system but that of union could succeed...

GREAT BRITAIN.

It is reported that Mr. Odo Russell, a nephew of Lord John Russell, will accompany the new British Minister, Lord Napier, to Washington...

The correspondence relating to the affairs of Naples has just been presented to both houses of Parliament by the Queen's command...

HOUSE OF COMMONS, FEB. 19TH.—THE MAYNOOTH GRANT.—Mr. Spooner moved that this House do resolve itself into a committee...

Mr. Roebuck, in opposition to the motion, contended that the grant to the College was grounded upon justice, policy, and the higher principles of morality...

Mr. Bowyer protested against the theological tone of the debate, and expressed his opinion that that House was not the place in which to discuss points of doctrine...

After a few words from Mr. Newdegate in support of the motion, Lord Palmerston expressed his regret that the House seemed determined to witness a constant recurrence of such discussions...

NO-POPEY DOINGS AT CHELSEA.—A curious fracas has lately been stirred up by the Protestant Society at Chelsea. The eloquent and talented convert, the Rev. R. G. Macmullen...

THE PROTESTANT ASSOCIATION NUISANCE.—For some time past bills offensive to the Catholic inhabitants of Chelsea and its neighborhood have been posted, pompously announcing the delivery of lectures in disparagement of the Faith and Dogmas of the Holy Catholic Church...

When the tumult dwindled to a calm, we left them practising the hundredth Psalm, or a melody somewhat analogous. It is scarcely to be expected that, after such a scene, even the effrontery of this wretched man will carry him through his purpose...

ORANGEMEN IN GLASGOW.—During the past week placards were posted on the walls of the city, calling a meeting of the Orangemen of Glasgow...

EXTRAORDINARY REPORT.—It is reported in the New York Tribune that an unusual sickness has recently prevailed among the borders at one of the principal hotels in Washington...

HAPPY GOAL BRIBES.—Sir J. Pakington amused the House of Commons on Monday night by reading some extracts from the private and confidential correspondence of a convict prisoner...

RUSSIANISM AND MURDER.—OR MANSLAUGHTER, AS THE CASE MAY BE.—AT WASHINGTON.—A fatal collision took place in Washington on the 27th ult. During the pressure at the President's levee that evening, Col. Lee, a clerk in the Pension Office...

VANITY.—A correspondent writes to a Bristol paper to complain of a vanity which is almost profane. Selecting, he says, a Book of Common Prayer in a stationer's shop in Bristol a few days ago...

A SCHOOLMASTER AT THE SEASIDE.—The following is a copy of a notice, the production of a schoolmaster who resides adjacent to the coast...

UNITED STATES.

THE BURDELL MURDER.—In the examination before the Surrogate of New York touching the administration of the estate of the late Dr. Burdell, his marriage with Mrs. Cunningham has been established by the evidence of the Minister who officiated...

HUMILIATING.—Two of the "Three Thousand Ministers" who harangued the people from the stump and through the press last summer in defence of Know-Nothingism and Abolitionism, have recently been guilty of acts of the most vile and brutal character...

AN AMERICAN LECTURER by the name of Dr. E. K. Dixon, has the following hard, but well merited bits at his fellow countrymen, and countrywomen:—"There is another and prolific source of crime originating in a perversion of the principles of Christianity by the morbid brain of the fanatic..."

PROTESTANT INSTITUTIONS.—HOW ADOPTED CHILDREN ARE ABUSED IN THE UNITED STATES.—The following proceedings took place before Judge Ingraham in Chambers, on the 29th ultimo, on a writ of habeas corpus...

WE find in one of our exchanges that a little girl, named Mary Anne Rigney, of Rigney, aged about 10 years, was taken out of one of these "Institutions" in New York by a man named Lyons, who brought her to Cincinnati, where he abandoned her...

THE ALBANY AND NEW YORK PAPERS state that some of the beef of the cattle that were drowned during the recent flood in that city, has been found in a packing house salted and put up in hogsheds for the purpose of absorbing the blood contained in it...

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

The True Witness.

MONTREAL, FRIDAY, MARCH 13, 1857.

NEWS OF THE WEEK.

The annual Spooner Motion on the Maynooth Grant excited this Session but little interest. The respectable old woman who brought it forward was, if possible, more violent against Popery, more mendacious, and more prosy than ever; Mr. Roebuck gave the poor old lady a moderate chastisement; and after a few remarks from some of the other members, the motion was negated upon a division.

The Continental news is of little interest. It would seem, however, that Russian influence is all powerful with the Persian Government; and that the war in Asia may yet result in a European embroilment.

Little has been done in our Provincial Parliament during the past week; the "Seat of Government" question has however been brought prominently forward, and the nominal system is to be abandoned, though it is as yet all uncertain where our long wandering Legislature will permanently pitch its tent. The Ministry, by way of shirking the responsibility of a choice, are to move that Her Majesty be requested to select the site of the Seat of Government; a policy which by some is condemned as inviting Imperial interference with our peculiar Canadian interests; but which, at all events, relieves our Office-holders of a heavy load. The Quebec papers, in view of the vote last Session, seem to think that their City has been unjustly dealt with. From despatches laid before the House, it would seem that Her Majesty has been advised to withhold her consent to the Bill authorising the Anglican clergy in Canada to meet in Synod, for the management of their ecclesiastical affairs.

STATE-SCHOOLISM IN UPPER CANADA.

FROM all parts of Canada West, and from persons in every condition of life, we are in receipt of loud complaints against the iniquitous restrictions of the existing School Laws; and their, if possible, still more iniquitous administration by the Rev. Mr. Ryerson, Chief Superintendent of Education for Upper Canada. Imperfect as are the provisions of the Separate School Act—18th Vic., c. 131—they are, by the cunning artifices of the Methodist minister, to whom their execution is confided, rendered altogether useless to the great mass of our Catholic brethren in the Upper Province. And it is this ruinous state of things that we are exhorted to leave unaltered, for fear of disturbing the pleasant slumbers of the occupants of the Ministerial benches, and lest we should frustrate their benevolent design of forwarding the material interests of a particular section of the country. The souls of our little ones are to be sacrificed for the sake of, perhaps, a canal, a railroad, or some similar "job," which, if perpetrated, promises to put a few dollars into the pockets of the proprietors of land in the neighborhood. And, oh shame! this sordid policy is advocated by men who call themselves Catholics.

As a specimen of the manner in which, by his arbitrary interpretation of the existing School Laws, the Rev. Mr. Ryerson manages to frustrate the intentions of its framers, and to defraud the Catholic supporters of Separate Schools of the miserable pittance which the law awards them, the annexed communication from an esteemed correspondent in Upper Canada, affords an excellent illustration:—

"Sir—On the 17th November, 1856, conformably to the Separate School Act, 18th Vic., cap. 131, a Catholic Separate School was established at Clifton Township Suspension Bridge, Welland County, Canada West, and has always been kept open since.

"On the 1st of January, 1857, at the time of the apportionment of the Legislative School grant, the said school had been in existence for six weeks. The aggregate number of attendances during those six weeks had been 1017; which being divided by 28, the number of school days included in those six weeks, gives an average attendance of 36 9-28; that is, a fraction more than 36.

"Now, the facts being thus, the supporters of the said separate school lay their claim to a share in the Government grant, on the strength of the 13th section of the above cited Act, which reads thus:—

"Every Separate School established under this Act shall be entitled to a share in the fund annually granted by the Legislature of this Province for the support of Common Schools, according to the average number of pupils attending such school during the twelve next preceding months, or during the number of months which may have elapsed from the establishment of a new Separate School, as compared with the whole average number of pupils attending the Common Schools in the same city, town, village, or township: Provided always, that no Separate School shall be entitled to a share in any such fund, unless the average number of pupils so attending the same be fifteen or more (periods of epidemic or contagious diseases excepted.)"

"The average attendance of our school since the time that it was opened, up to the 1st of January, 1857, being 36, instead of 15—the minimum required by the law just quoted—it is evident that we had a right to a certain apportionment of the Legislative School Grant; the amount of which we cannot precisely determine, because we have not all the data required by the law—the Education Office has them.

"But the paragraphs 3rd and 4th of the regulations appended to the back of the Half-Yearly Report of the Trustees to the Chief Superintendent, impose the number 125—(the number of school days during the second half of the year)—as the necessary uniform divisor to find the average attendance of a school kept open for less than six months. This arbitrary and unaccountable substitution of the invariable divisor 125, for the case of any school kept open for less than six months, making the above cited law altogether void in our own case, we objected to such divisor in a first letter to the Chief Superintendent.

"The answer of the Chief Superintendent being nothing else than a re-assertion of the 3rd and 4th paragraphs of the above cited regulations—namely, that 'the common divisor employed in regard to every school in the township, or town, must be employed in regard to our Separate School, that is, 125—we insisted in a second letter, and met only a re-assertion of the original injustice.

"The second answer of the Chief Superintendent, giving no more satisfactory explanation than did the first, but stating merely that 'he had sufficiently explained—we resolved to have recourse to your excellent journal to expose before the public the unfairness, injustice, and impudence of the chief adversary of 'Freedom of Education' in Upper Canada.

"We subjoin our two letters to Dr. Ryerson, together with the two answers of the Doctor thereunto. Should any one think the following investigation long or tedious, let him remember that it is sometimes difficult to find out the serpent's head through the many foldings under which it lies concealed; but that when our life is at stake, we must watch the venomous reptile until we find its head, and are able to crush it. 'Ipsa coarctat caput tuum.'"

The following is the correspondence alluded to in the above communication:—

FIRST LETTER TO DR. RYERSON. Clifton Town, Co. Welland, C.W., 9th Jan., 1857.

"DR. RYERSON—REV. SIR—Herewith you will receive a return of the Roman Catholic school in this town. It is made up agreeably to the general instructions at the back of the same. I think in this instance, the paragraphs 3rd and 4th are not applicable; in as much as they clash with the 13th section of the Act 18th Vic., cap. 131, which states 'that if any Separate School shall not have been in operation for a whole year at the time of the apportionment, it shall not receive the sum to which it would have been entitled for a whole year, but only an amount proportional to the time during which it has been kept open.'

"Now, you will perceive from the return that the school has only been in operation about six weeks; and that the number of school days during such period, is only 28. Hence this number will in equity be the divisor in this case, and the result will stand thus: aggregate attendance during six weeks 1017, which divided by 28, will give an average of 36 9-28, and which will entitle us to a portion of the Government grant.

"The return ought to have been made some days ago; but this delay has been occasioned in consequence of the town being newly incorporated, and all things connected therewith requiring knowledge, of which we were previously unacquainted.

"Your early reply to the foregoing will oblige.

Your obedient servant, TIMOTHY KAVANAGH."

To this first application for a share in the Legislative School Grant, proportional to the time during which their school had been kept open, the Catholics of Clifton received a reply from the Chief Superintendent, couched in the following terms:—

Toronto, 21st Jan., 1857.

"The common divisor employed in regard to every school in the township, or town, must be employed in regard to the separate school; that is, 125—the number of teaching days in the second half of the year. Dividing the aggregate number of days that pupils have attended the school, by the number of days that such school has been kept open, will give the average attendance for the time that it has been kept open; but not the average attendance for the half year as compared with the average attendance for the half year at the other schools in the same township—the basis of distributing the half year's grant to all the schools of such township.

"But these results will be ascertained by me, after having received the proper data duly attested. Let the return you have transmitted—and which accompanies this—be attested according to law, and forwarded to me with the requisite certificate that your school has been duly established. I will then readily make the apportionment to your school authorized by law."

This answer, explaining nothing, the Trustees of the Clifton Catholic school wrote a second time to the Rev. Mr. Ryerson, as follows:—

Clifton Town, Co. Welland, C.W., 29th Jan., 1857.

"DR. RYERSON—SIR—In reply to yours of the 21st instant, allow me to state in reference to the common school divisor of 125, used by you, that whilst it is applicable to schools which have been in operation for six months, it does not meet our case. The separate school at Clifton was opened on the 17th of November, and the equitable number for a divisor would be the number of fixed school days from such date to the 31st of December; and which will be somewhere about 28. Now, assuming this number to be correct, and using the same as a divisor, an average attendance will be gained to form a basis on which the attendance for the six months may be ascertained, and the apportionment made. In our case, I do not see how a correct result can be arrived at by using your divisor. If however I am wrong, you will perhaps have the kindness to explain further, as I feel anxious to understand the principle thoroughly.

"I send herewith the papers required by you, although not in accordance with my notions.

"Your early reply will oblige.

Yours respectfully, TIMOTHY KAVANAGH."

To this Dr. Ryerson replied:—

Education Office, Toronto, 31st Jan., 1857.

"SIR—I have the honor to state in reply to your letter of the 26th inst., that I have sufficiently explained how, according to what you propose as the method of ascertaining the amount payable to your separate school, a school kept open one week with an average attendance of 20 pupils would receive precisely the same sum as another school kept open six months, with an average attendance of 20 also, which of course is contrary to law and justice.

"I have the honor to be, Sir,

Your obedient servant, E. RYERSON."

The result of all this interchange of documents is simply this—that the Catholics of Clifton, having established a separate school conformably to the provisions of the law, all whose requirements they have strictly fulfilled, now find themselves deprived of all share in the Legislative School Grant, because their school has not been kept open for six months; a condition which was not contemplated by the framers of the law, but has been arbitrarily imposed by the Rev. Mr. Ryerson himself.

It is evident that no such condition was contemplated by the framers of the law; for the concluding sentence of the thirteenth section of 18th Vic., c. 131, makes express provision for the case of a school kept open for any period less than a year; but during which it had been attended by an average attendance of 15 pupils:—

"If any separate school shall not have been in operation for a whole year at the time of the apportionment, it shall not receive the sum to which it would have been entitled for a whole year, but only an amount proportional to the time during which it has been kept open."—18th Vic., c. 131, Sect. XIII.

Thus the law clearly contemplates the case of a school kept open for any period less than a year; and exacts only an average attendance of 15 pupils, as the condition of sharing in the Legislative School grant. To ascertain the amount to which any separate school, kept open for any portion of a year—but whose average attendance of pupils has reached the required number—is entitled, we must divide the aggregate number of attendances by the number of days during which it has been kept open; and this will give the average attendance of pupils during that period. Then, knowing the sum to which that average attendance would have entitled the school, had it been kept open during the whole scholar half year immediately preceding, it is easy to calculate the sum to which it is entitled if it has been kept open for only a half, a third, or any fraction, of that period. Thus a school kept open for three months, or six weeks, with an average attendance of 36 pupils, would be entitled to receive, one-half, or one-fourth—respectively—of the sum to which it would have been entitled, if, with the same average attendance, it had been kept open during the whole scholar half year immediately preceding the apportionment of the Legislative School grant.

But the one object of the Rev. Mr. Ryerson is, not to make an equitable distribution of the funds over which he has control; but to defraud Roman schools of the miserable pittance which is their legal due. For this purpose, he arbitrarily imposes one uniform divisor, representing the whole number of school days in the scholar half-year as the divisor by which the aggregate number of attendances, must be divided, in order to ascertain the average attendance of pupils; which must be 15 at least to entitle the school to any share whatever in the Legislative School Grant.

By this iniquitous process, a Catholic school which had been kept open for 124 days during the scholar half-year of 125 days—and with a regular attendance every day of the required number of 15 pupils—would be excluded from all share in the aforesaid grant; because 124 multiplied by 15, gives only 1860, as the aggregate attendance of pupils; and that aggregate, divided by Mr. Ryerson's common divisor 125, does not reach the required number of 15; without which average attendance, the Roman separate school is excluded from all share in the Legislative School Grant. Practically, therefore, Dr. Ryerson's arbitrary enforcement of one common divisor representing the whole number of school days in the scholar half-year, imposes a new obligation upon Catholic supporters of separate schools, and one not contemplated by the framers of the present School Law; and whilst that law only exacts an average attendance of 15 pupils for any period less than a year during which a Catholic separate school has been in operation, Dr. Ryerson steps in, and exacts in addition, that the school shall have been in operation for six months.

In the case immediately alluded to above, the sum in dispute is trifling no doubt, but the principle at stake is most important; and in fact involves the question—"Shall a bigoted Methodist Minister be allowed to set the law of the land aside by his arbitrary glosses thereupon?" However, if the "do nothing" policy of the Ottawa Tribune be followed, to this also, as to many other acts of insult and injustice, must we make up our minds quietly to submit.

"May we"—asks the Ottawa Tribune—"insinuate that we have a right to express our honest opinions freely as to the course we deem best to be pursued to obtain the needed amendment to the School Law?" We reply to our cotemporary—"Of course you may."

Not only has he the right to express his opinions freely, as to the policy he deems best to be pursued to obtain the "needed amendment" to the School Law; but, as a professed Catholic journalist, and as admitting that an amendment is "needed," it is his duty to do so. Now, the burden of our complaint against him is this—not only that he has indicated no line of action whatever, as best to be pursued, in order to obtain that "needed amendment;" but that he advises his readers to adopt no course at all—to sit still in fact, and do nothing. But as nothing can ever come from doing nothing—so, if the advice of the Ottawa Tribune be followed, nothing will be the result; and the "needed amendment" will not be obtained.

But time presses; and the dangers to which our Separate School system is exposed, are imminent; every session our chances of ultimate success diminish; and the longer we postpone the settlement of the question, the more difficult will it become to obtain a settlement satisfactory to

Catholics. Indeed, so precarious is our position, that our worst enemies could not desire us to adopt a policy better calculated to secure their ends—the entire overthrow of the Separate School system—than that which the Ottawa Tribune recommends; and which policy it is no doubt the intention of our Ministers to pursue, if permitted to do so by the apathy, folly or venality of the Catholic laity, and Catholic press.

Will the Ottawa Tribune endeavor to realise our actual position? Last year, as we learn from the Governor's speech at the opening of the present session of Parliament, there was paid over to the different Municipalities a sum accruing from the secularised Clergy Reserves, exceeding Three Hundred Thousand Pounds; every penny of which is applicable, if the said Municipalities please, to "Common or Mixed School" purposes; but not one farthing of which can be applied, as the law now stands, to Catholic Separate School purposes. Next year, another sum of equal, if not greater, amount, and with the same iniquitous, and—to Catholics—ruinous limitations, will be handed over to the same bodies; and thus, every year, whilst the unjust law remains unaltered, will a large portion of the public funds, be made applicable to the support of the system of "common or mixed schools"—which the Catholic Church of Canada, speaking by the mouths of her Chief Pastors in Council assembled, has formally condemned; whilst, at the same time, not one penny thereof can be applied to that system of education of which alone the Church approves; and which therefore, neglecting every other consideration it is our most sacred duty as Catholics to support, no matter at what cost, or at what sacrifice of our material prospects.

By the law therefore, as it stands at present, without any effort on the part of our enemies, the fate of our Catholic Separate Schools is sealed, and their ultimate destruction secured. To save them, if possible, from that impending fate, Catholics must at once, and everywhere, vigorously bestir themselves; and thus even now at the eleventh hour, may we, if united, honest, and disinterested, and with no object at heart save the greater glory of God, and the salvation of souls, rescue ourselves and our descendants from the accursed thralldom of "State-Schoolism" which menaces us; and which will inevitably be our lot, and their lot, if we lose one moment in extorting from a dishonest Ministry, and a reluctant Legislature, that justice which as citizens we have the right, and which as Catholics it is our duty, to insist upon.

But delay is fatal. Already, by the dishonesty of our Catholic legislators, who last session adopted the "do-nothing" policy, advocated by the Ottawa Tribune, an irreparable injury has been inflicted upon us; already—as the Rev. M. Bruyere in his unanswerable correspondence with the Rev. M. Ryerson has clearly shown—by the appropriation of the vast funds annually accruing from the secularised Clergy Reserves, to "common or mixed schools" purposes, exclusively, has an injustice, the consequences of which can scarce be exaggerated, been perpetrated upon the Catholics of Upper Canada. If in the interval the law be not amended, a similar injustice will be perpetrated upon us next year. Thousands, and hundreds of thousands of pounds, the common property of the community will be made applicable to "common or mixed school" purposes exclusively; and as everything which tends to strengthen the "common or mixed school" system tends, in exactly the same degree, to weaken the Separate or Denominational system, it is evident even to the most stolid intellect, that—unless we can obtain an immediate alteration of the laws now regulating the application of the funds accruing from the Clergy Reserves—unless, ere any further sums accruing from that source are appropriated to the exclusive use of the "common or mixed schools," we can obtain from the Legislature a formal recognition of the right of our separate schools to share equally with the other schools in all monies accruing from the Clergy Reserves, and by the Municipalities appropriated, directly or indirectly, to educational purposes—all hopes of obtaining redress of our grievances are at an end; and that we must make up our minds to submit to the fate which our folly and treachery will have entailed upon us.

We may be told, that it is vain to expect that those alterations in the Statute Book which justice requires will be accorded to us; and that therefore it is in vain to agitate the question. We answer that—no matter what the result, we cannot be in a worse situation than we are in at present—that, if we allow things to remain as they are, our separate school system must, under the operation of the iniquitous clauses of the Clergy Reserves Bill, speedily fall to the ground; and that, therefore, by agitating the question we have nothing to lose, and everything to gain. Thus even from the very hopelessness of our situation should we take courage—"Una salus victis, nullam sperare salutem."

Finally, the policy that we advocate is that which the Bishops of Upper Canada, and His Lordship of Toronto particularly, recommended to the Catholics of the Province during the Session of 1856. It is the policy to which the Catholic Institute of Toronto has formally pledged

itself—viz.,—opposition to every Ministry that will not immediately concede all our demands on the School Question. It is the policy which, till within few weeks, was strongly and ably advocated by the Ottawa Tribune himself. If he has changed, if he has abandoned his old principles, so cannot the TRUE WITNESS.

"When," however, says the Tribune, "the majority of the clergy and laity of Western Canada show a disposition to adopt a course contrary to our advice, we will be found with them." But, we ask him—what reason has he to believe that the ecclesiastical authorities of Western Canada approve, in 1857, of that system of tactics, of which we know positively that they disapproved in 1856? This at least we may say—that, last year, in urging upon the Legislature the immediate consideration of the School Question with a view to its final settlement, the TRUE WITNESS was acting in concert with the highest ecclesiastical authorities of Upper Canada; and that we have no reason to suspect even, that their opinions have in aught altered since the formal condemnation pronounced last year by the Bishop of Toronto upon the conduct of those Catholic members of the Ministry who, to suit their own ends, treacherously stifled the cry of the Bishops, Clergy, and Catholic laity of Upper Canada for "Freedom of Education." Besides, if the Bishops, if the Clergy of Upper Canada were of opinion, with the Ottawa Tribune, that our best policy is to sit patiently with arms folded; whilst the inevitable course of events brings about the ruin of our separate school system—why would His Lordship the Bishop of London—why would the Rev. M. Bruyere—persist in stirring the public mind through the columns of the press, with their eloquent denunciations of the present School Laws. From these data therefore, we conclude, that the opinion of the ecclesiastical authorities on the School Question, is now, in 1857, exactly what it was in 1856; that the course of action which they strongly recommended then, they approve now; and that, consequently, the "do nothing" policy advocated by the Ottawa Tribune, and the waiters upon Providence, is not a policy which a Catholic laity, desirous of carrying out the views of their ecclesiastical superiors, would be justified in following. Why, if it were only for the sake of knowing who are, and who are not, our friends, in order that at the next General Election we may know how to deal with them, we should force the members of the present Legislature to declare themselves openly from their seats in Parliament, during the present Session, as to their opinions on the School Question; and we should treat every man, who votes against, or who does not vote for, all our demands, as an enemy; for whom no Catholic should ever again cast a vote. Now, it is this profession of faith that our Ministers, that our Representatives, are most anxious to avoid being called upon to make; but this profession of faith we would, if we were prudent and honest, extort from them before the close of the present Session.

We subjoin a portion of the eloquent and universally admired address delivered by the Right Rev. Dr. Fulford, Anglican Bishop of Montreal, upon the occasion of the opening of the Normal School, for this section of the Province; for as coming from one holding such a position amongst our separated brethren, and speaking as bishop, and in the name, certainly, of the most important section of the Protestant community, it is well worthy of a serious perusal.

It will be seen that His Lordship unequivocally condemns the modern system of a merely "secular" education, as, in a moral point of view utterly worthless. By implication therefore—for from a "common or mixed" school system amongst a people of not only different but contradictory religions, the religious element must be eliminated—His Lordship, speaking in the name of the large and influential body whom he represents, condemns the aforesaid "common or mixed" school system. Therefore it follows that he, and they whom he so worthily represents, approve of the Separate or Denominational system, for which the Catholics of this Province have so incessantly labored. May we not then hope, that our fellow citizens of the Anglican communion will unite with us to accomplish the end which, professedly both have at heart, viz.,—the overthrow of "State-Schoolism," and the establishment on a firm basis of the Separate or Denominational system.

For what we claim as a right for ourselves, we recognise the right of all other denominations to ask for themselves. Do Anglicans want Separate Schools? Then by all means should Catholics vote in favor of such schools; and honestly endeavor to secure for their fellow citizens of a different persuasion, the blessings which they demand for themselves. Such also should be their conduct with regard to Presbyterians, Methodists, Baptists, and with every other denomination of which our community is composed. They have all equally with us, a right to Separate Schools; and for the simple reason—that it is as gross an outrage upon "Religious Liberty"—and as violent an interference with the "rights of conscience"—to compel any man to pay for the support of a School, or educational system to

which he is conscientiously opposed, as it would be to compel him to pay for the support of a Church, or religious system, to which he had the same objection.

Upon the subject of proselytism amongst Papists, his Lordship is equally happy; and manifests a full appreciation of the results of the Missionary efforts being made to induce the Catholics of Canada to abandon their ancestral faith.

For of this they may be sure; that, it is much easier for an ignorant, or half-educated man—with a few texts of Scripture, ingeniously divorced from their context, on his lips, a profound hatred of Popery in his heart, and a few dollars, furnished by the Society, in his pocket—

"I need not occupy your time now for the purpose of endeavoring to prove that there can scarcely be any more important question for the consideration of statesmen and philanthropists than that of the general education of the people; nor need I enter into any details of all that has been already accomplished, there was much work to be done in this department in the Province of Lower Canada, while without the active interference and influence of the government there was no prospect of any general or effectual progress being made.

MALICIOUS SLANDER.—On the 23rd ult., a statement appeared in the Montreal Gazette to the effect that a robbery had been perpetrated upon Mr. Moore, the proprietor of the "Rail-Road Hotel" St. Bonaventure Street, by two individuals, who had persuaded Mr. Moore to drink with them; and who having dragged his liquor, availed themselves of his insensibility to rob the house.

PETERBORO' CATHOLIC BAZAAR.—This Bazaar, which was opened by His Lordship Bishop Phelan—who we trust will excuse us for bringing his name before the public—during his late visit to Peterboro, was got up by the Catholic ladies of that place; and realised the very handsome sum of £410.

by acting together in good faith that we can hope to see it prosper; and there will be need of much mutual forbearance and discretion in those who have the conduct of it; and also of that great grace of Christian charity, which thinketh no evil, and which is never ready to impute wrong motives and designs to others.

"No one, however poor, need go to the poor-house in the United States, if he is only able to work," boasts, and no doubt, with good reason, the N. Y. Freeman's Journal. We are happy to have in or power to inform our respected friend, that here, no one who is able and willing to work need go to the poor-house, to jail, or seek relief in any of our charitable asylums.

This statement which is without the slightest foundation in fact, has evidently been originated by some cowardly slanderer, with the object of bringing Mr. Moore, and his excellent hotel, on which he has expended a large sum, into disrepute. The Gazette, in which the slander appeared, having made but a very shuffling retraction, and refusing to give up the name of its informant, it is we hear, the intention of Mr. Moore to institute legal proceedings against the proprietor of the journal in question; and we trust that he will thereby give the Gazette a warning to be more cautious for the future in its attacks upon private and highly respectable individuals.

AN ESTEEMED CORRESPONDENT from Nova Scotia, thus writes to us concerning the victory lately achieved by the united Catholics of that Province over a traitorous Ministry; who like, M. Cauchon and his Canadian colleagues, had been raised to power by Catholic influence, but who had used that power to insult the Church, and to the injury of their former supporters.

To the Editor of the True Witness. Enismore, C.W., March 9th, 1857. Sir—Though it is not customary on the part of the faithful children of the Catholic Church to triumph in, or parade before the public gaze in the columns of a newspaper, the many blessings which accrue from the visits of their Pastors, still, were I to refrain from forwarding to the True Witness a short, but faithful sketch of the good effects of the late tour of our venerable, well beloved, and universally respected Bishop Phelan amongst these Townships, I should consider myself unworthy of the name of an Irishman and Catholic—Firstly, because our fellow-Catholics in more favored localities ought to be informed of the steady progress of our holy religion in these back-woods; and secondly, because it is meet, that our enemies should know our good Bishop's ideas upon the much agitated School Question.

other, calling upon members who represent Catholics in Parliament to overthrow the government that would retain in office the social firebrand, "Joe Howe." The Catholic voice was hearkened to—the members have done their duty—the Liberals are prostrate—Howe is minus £800 per annum—Justice is vindicated, and the Catholics have triumphed!!!

At an adjourned meeting of the St. Patrick's Society, held at St. Patrick's Hall, on Monday evening last, 9th instant, it was moved by Mr. Edward Skiddy, seconded by Mr. John Collins, and unanimously—

The progress of Catholicism is fully demonstrated by the numerous churches erecting in every section of the Province, and it may be safely affirmed that the Ottawa is not behind other parts in this respect.

When it is taken into consideration that this section of the Ottawa was entirely devastated by fire only three years ago; that the loss sustained by the inhabitants on that occasion was immense; and that two churches (one of which was on the site of the present) were consumed, the amount of praise due to the inhabitants and to their faithful and indefatigable pastor will be contemplated.—Ottawa Tribune.

REMITTANCES RECEIVED. Longueil, Walter Prendergast, £1 5s; Beauharnois, J. McCall, 12s 6d; Carleton, Rev. J. Paquet, £1 5s; St. Roch de Quebec, Rev. F. X. Plamondon, 5s; St. Mary's College, Halifax, N. S., Rev. J. Woods, £1; Napanee, J. King, £1 15s; West Frampton, J. O'Connor, 12s 6d; Hurdley, D. Hogan, 15s; N. Lancaster, D. McLea, 12s 6d; Hamilton, C. McCarthy, 10s; Lochiel D. McMillan, 10s; Fort William, J. Downie & R. Crawford, £1 15s; Hastings, J. Collins, 15s; St. Edmond, Rev. Mr. Daganis, 15s; Toronto, Rev. Mr. Souleris, 10s; Boucherville, Rev. Mr. Pepin, £1 5s; St. Roch L'Archeveque, Rev. Mr. Hicks, 6s 3d.

But alas! we have traitors in the camp. We had many of these last session, we may therefore expect them in the present. The Tribune, who no doubt has had a beautiful vision revealed unto him from Ministerial high places, has however sounded the tocsin and has thus put us on our guard against these gentry. Thus we too have, on this side of the Atlantic, our Sadoles and corruptionists; who, with the public funds, tamper with a professedly Catholic press; and who bait their hooks with gold, in the hopes of making an easy prey of a deluded public.

LITERARY SOCIETY OF LAPELRIE.—At a public meeting held in the room of the Literary Society, in the Village of Lapelrie, on the 4th of March, the following officers were declared duly elected for the ensuing year: President, Dr. R. C. Dufresne, 1st Vice do. Toussaint Lefebvre, 2nd do. Medard Demers, Secretary, Jos. Boutin, Cor. Secretary, Alfred R. Barbeau, Treasurer, P. C. Normandin, Librarian, Adolphe Beaurais, Ass. do. Alfred Payant.

MILITARY.—It is, we believe, the intention of Lieut. General Sir William Eyre, K. C. B., the Commander of the Forces to have a grand field day of all the troops in this garrison on Monday next, and the General has been pleased to request that the Active Volunteer Force of this city should take part. The plan of proceeding is, so far as we can learn, the following:—A star fort of snow has been built upon St. Helen's Island; this fort will be occupied by a party of the 39th Regiment, and mounted by several guns. Another portion of the Regiment, with the Volunteer Rifles and Artillery, will cross over from the city and attack the fort, and, after considerable fighting, we believe, will capture the place.

In this city, on the 8th inst., Mrs. Richard Mulligan, of a son. In this city, on the 4th inst., the wife of Mr. Patrick White, of a daughter. In this city, on the 10th inst., Mary O'Brien, wife of Mr. Patrick White. At Rawdon, on the 4th instant, Theresa, fourth daughter of Alex. Daly, Esq., Crown Land Agent aged 7 years and 5 months.

other, calling upon members who represent Catholics in Parliament to overthrow the government that would retain in office the social firebrand, "Joe Howe." The Catholic voice was hearkened to—the members have done their duty—the Liberals are prostrate—Howe is minus £800 per annum—Justice is vindicated, and the Catholics have triumphed!!!

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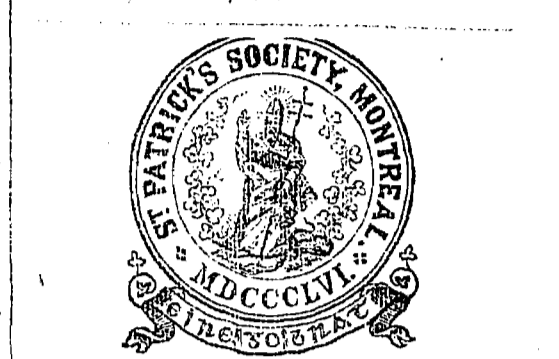
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NOTICE. TO THE CATHOLICS OF THE ST. ANN AND ST. ANTOINE WARDS OF THE CITY OF MONTREAL. WE are instructed to inform you, that the Committee named to obtain Subscriptions in the St. Ann and St. Antoine Wards of this City, (towards the Cathedral Fund, will VISIT the Catholic Citizens of the above-named Wards, accompanied by His Lordship the Bishop of Montreal, during the next and following weeks; commencing with the ST. ANTOINE WARD. We hope that all will generously contribute towards the great enterprise, which His Lordship is commencing in the interest of this Diocese.



ST. PATRICK'S DAY. ON TUESDAY NEXT, THE 17th MARCH, THE ANNIVERSARY OF IRELAND'S GLORIOUS APOSTLE, THE MEMBERS OF THE ST. PATRICK'S SOCIETY, AND THE TEMPERANCE ASSOCIATION, WILL ASSEMBLE AT THE ST. PATRICK'S HALL, PLACE D'ARMES, AT A QUARTER TO EIGHT O'CLOCK, A.M., precisely; whence they will proceed in procession—accompanied by the 4th and 5th Companies of Volunteer Rifles—through GREAT ST. JAMES, BLEURY, and LAGAUCHETIERE STREETS, to ST. PATRICK'S CHURCH; where a SERMON, suitable to the occasion, will be PREACHED at High Mass, and a COLLECTON taken up for the poor.

AN ADJOURNED MEETING OF ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 10th instant. BADGES will be ready for distribution. Choir to be taken at EIGHT O'CLOCK precisely. By order, T. C. COLLINS, Recording Sec.

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ANNIVERSARY DINNER. THE ANNIVERSARY DINNER, in commemoration of the FESTIVAL OF SAINT PATRICK, will take place at Mr. JOHN O'MEARA'S, ST. ALEXIS STREET, ON TUESDAY EVENING, 17th INSTANT. DINNER ON TABLE AT HALF-PAST SIX. TICKETS (the number of which is limited), 12s 6d each.—To be obtained from the Committee of Management, as also from Mr. O'Meara, until the evening of Monday, the 16th instant, after which no Tickets will be sold. Montreal, 12th March, 1857.

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 most, 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 expected 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 COMMITTED, 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.

FOREIGN INTELLIGENCE.

FRANCE.

On the 16th ult. the Emperor opened the Legislature with a speech from the Throne amidst great pomp and enthusiasm. The Emperor referred to the peaceful solution of the various difficulties, also to the European powers; and considers the best understanding prevails amongst all the great powers, &c. He rejoices over the prosperous condition of the country as evinced by largely increasing revenues. He regrets the suffering caused by the deficient crops and the recent inundations. He says the expenditures are to be reduced, and the war tax abolished from January next. The annual contingent is fixed at 100,000 men. He says, an appropriation is made for an Atlantic Line of Steamers; and after referring to sundry local topics, he winds up with a peroration on the state of the empire.

MISS NIGHTINGALE AND THE FRENCH ARMY.—La Presse, of Paris, contains the following:—"Miss Nightingale, whose devoted charity has excited the sincerest admiration amongst ourselves as well as amongst our neighbors, has just forwarded a donation of 100 francs to the Ceuvre de Notre Dame d'Orient, through one of the lady patronesses of that institution, Lady Fox Strangways, widow of the general of that name, who was killed at Inkermann, where he commanded the artillery of our allies. This institution, which is under the direction of the Abbe Legendre, almoner of the hospital of Bourbonne-les-Bains, has for its object to establish in that town, where a great number of military men are accustomed to resort every year for the benefit of the waters, a service of daily prayers for the souls of those members of the noble profession of arms who die in their country's cause.—A subscription has been opened at the office of the institution, No. 16, cite Trevisse, Paris, to provide funds for the erection of a chapel and a perpetual service of prayers. The chapel will be built in commemoration of the glorious campaign in the Crimea, and in honor of military devotedness. The objects of the subscription also include the formation of a relief fund, destined to ameliorate the condition of infirm soldiers after they are discharged from the hospital. Miss Nightingale has written to the Abbe Legendre the following letter:—"Sir—I feel the warmest sympathy with you in the touching object of your work, and I am happy to join in it to the limited extent which my own engagements allow. I received, too, from the excellent religious ladies who were attached to the French army in the East, so many tokens of their friendship—they gave their assistance with such entire self-denial, and lightened my hard task in the hospitals with so much devotedness, that I shall always seek any opportunity of showing my gratitude to France, and to her brave children, whom I have been taught by those ladies to love and to respect.—I am, &c.—FLORENCE NIGHTINGALE."

It is said that the venerable Bishop of Chalons recently conducted a visitor to a chapel of his cathedral, and showed him a flagstone displaced. Here (said he) is the tomb which I have prepared for myself; it is the only personal expense which I have allowed myself, and I have had engraved upon it the only epitaph I desire—"Remember the Lord's Day to keep it holy."

We clip the from the Toronto Leader:—"CRIME IN ENGLAND AND FRANCE.—The annual returns of criminality just published by the French official journal, afford the means of some instructive comparisons as to the relative proportions and characters of crime in England and France. Assuming, as a sufficiently close approximation, that the population to which the returns refer is just doubly as numerous in the latter country; we find, at the outset, that the comparative ratio of serious and aggravated offences is far larger among our neighbors across the Channel than among ourselves. In England, during the year ending on the 15th December, 1856, the total number of persons charged with crimes which were serious enough to warrant their being sent to trial at the assizes, was only 1,081, of whom 101 were acquitted, and 81, at the date of the report, were still awaiting trial. In France, during the course of 1855 (the returns for last year are not yet published), there were 4,798 criminal cases tried before the courts of assize, in which no fewer than 6,480 criminals were implicated, or more than sixfold the number of English committals. Of this large muster, again, as many as 1,623 were acquitted, or just one-quarter of the whole number committed for trial. The English proportion of acquittals is less than a tenth—proving one or two things—either that our legal processes are more perfect for the detection of crime, or our committing magistrates are more careful to avoid imprisoning her Majesty's subjects upon unsupported charges or vague suspicions. Of the 4,857 criminals who were convicted in France, 2,500 were sentenced to the graver degrees of punishment, and 2,357 to the lighter, showing a noticeable preponderance in the more serious classes of crime. The sentences comprise 210 cases of murder, 94 manslaughter, 13 parricide, 173 infanticide, 40 poisoning, 160 rape, or assault with intent, &c.; 582 criminal assaults on children, 559 forgery, 50 coining, and 2,117 burglaries and serious robberies, which were carried into effect, however, in only 28 cases, one culprit having committed suicide, and the sentences on the remainder being commuted to imprisonment for life. On the list of less heinous offences, where the charge underwent investigation at the correctional tribunals, there appears 189,515 cases implicating 234,335 persons, supplemented by 396,497 charges, involving 510,873 defendants, which were heard and decided before the courts of simple police. These lists include 48,560 simple robberies, 22 est, thefts in which no house is broken into, and no assault committed; 6,336 mendacity, 2,807 outrages against morality, 3,912 defamation, 10,698 adulteration of goods, false weights, &c.; 28,650 poaching or shooting without a license, and 60,473 violation of the Forest laws. Of the prisoners convicted by the correctional tribunals, 185,549 were males and 48,814 females. The cases investigated by the police resulted in 32,820 acquittals, while 478,053 of

fenders were fined or imprisoned. The corresponding lists in England, which are returned as summary convictions, on cases tried in the police courts during the whole period between September 30th, 1853, and December 15th, 1856, including nearly three years and a quarter, exhibit a total of only 235,000. But in this country several classes of crime have altogether disappeared from the calendar, which still furnish a large quota of criminal business to the French tribunals, as we find in the *Moniteur* abstract just issued the record of 2,918 charges of rebellion, 1,272 political offences, and 7,150 denominated 'outrages on public functionaries,' which come under a similar category to the preceding class."

The French Government has instructed its Representatives at London, Vienna, St. Petersburg and Berlin, to invite the Powers to accredit their resident Ministers at Paris as Plenipotentiaries, to settle the Neuchatel affair. The Conference will meet early in March, but it is feared that it will be protracted and difficult of adjustment.

There is nothing learned about the settlement of the Danubian Principalities.

GERMANY.

The *Univers* contains an article on the Progress of the Church in Germany. It says:—"The Company of Jesus, that scarecrow of heresy, which the whole world thought crushed, covers all Germany with its laborious members. In Prussia the Jesuits have establishments at Munster, Paderborn, Cologne, Aix-la-Chapelle, Bonn, Schrimm, Gorheim, &c., &c. In Austria the task of education has been confided to them, and several colleges and seminaries labor in the realization of the aim proposed by the Concordat. The colleges of Fieldkirch, Karlsbourg, and others, are only the first steps to new foundations. The Lazarists are directors of several colleges. The fathers of the order of Mercy are numerous in Bavaria, and have obtained several establishments in Austria and Prussia, at Maria Haminkol near Munster, at Coblenz and Aix-la-Chapelle. The Franciscans have added the convent of Dusseldorf to their former establishments and have likewise established themselves at Mayence."

ITALY.

Everything announces that the inauguration of the Government will be a splendid success. The Emperor gains each hour some new mark of popularity. His gravity of manner, which was considered as proud reserve, and which, perhaps, was the sole cause of the coldness shown towards him, is now attributed to the serious reflection with which he was considering the people, and the deep study he was making as to the best means to adopt to ameliorate their condition. The success which attends the adoption of his plans, enables him to lay aside reserve, and produces evidence of attachment which are mutual, and encourages him to proceed.

ROME.—At the Collegio Pio (annexed to the English College), there are several American converts following their theological courses. Among others is the Rev. Mr. Doane, son of the Protestant Bishop of New Jersey.

We extract the following from a letter of the same date, from the Roman Correspondent of the *Daily News*:

"It is rare for any long period to go by without affording some fresh example of the Pope's benevolence and generosity towards the indigent classes of his subjects. An amusing instance of His Holiness's accessibility took place at the Vatican a few days ago, when a little boy presented himself in the outer ante-chamber of the apostolic apartments, and begged to be admitted to the presence of the Pontiff. It may be imagined with what surprise this request was received by the palace servants, and how they endeavored to make the child understand the incongruity of his demand. Whilst the affair was under discussion, a *cameriere segreto* of His Holiness passed through the ante-chamber, and having the curiosity to learn what was the matter, referred it, as a good joke, to the Pope himself. Pio Nono, however, gave orders for the child to be admitted to his presence, and having questioned him as to the reason of his wishing for an audience, heard that the boy had an earnest desire to study, but that his parents, unable to procure him the necessary books, always put him off with an assurance that the Pope would buy them for him. To effect the realization of this promise, the boy had made the best of his way to the Vatican, and promptly informed His Holiness that the works indispensable for the prosecution of his studies would cost fifty-three pauls. The Pope directed the *cameriere segreto* to give him two dollars (20 pauls), but the boy said that he could not buy his books with that, so His Holiness benevolently took out two gold coins of five dollars each and presented them to the enraptured child, who forthwith made off towards the bookseller's shop, followed by an officer of the Pope's household, who had orders to observe his movements. Being informed that the boy had really appropriated the required money to the purchase of books, and that he had consigned the remainder to his mother, the Pope took interest in him and allotted a monthly sum for his education in the career of letters to which he seemed so much attached."

The Empress Mother of Russia is already on her road to Rome, and is expected to arrive on the 10th of the ensuing month, for which day preparations are being made for the accommodation of her numerous suits.

PRUSSIA.

BERLIN, FEB. 14.—Within the last few days the last answers have arrived here from the various Governments to which had been addressed the Prussian circular of the 17th of January, announcing the intention of the Prussian Government to abstain from any military measures against Switzerland in consequence of the liberation of the Neuchatel prisoners, and its willingness to enter into negotiations for the regulation of the future position of that Principality. The four Powers, parties to the London protocol of 1852, have, in these answers, signified their willingness to open conferences for the settlement of the question, and after much correspondence among the different Governments interested Paris has

been definitely fixed on as the seat of the future conferences. There is nothing settled as yet as to the time when the said conferences shall be opened. It is agreed, however, that the different States shall be represented there by their resident Ministers.—*Times Correspondent.*

RUSSIA.

The ratifications of the treaty signed between Russia and Persia on the 5th of January last were exchanged at Teheran on the 18th of the same month. This treaty cedes to Russia a tract of land on the frontiers of Turkey. This tract is situated between Bayazid and Nakhshivan. This new possession will give Russia a complete command of the strategic road from Trebizond on the Black Sea to the Persian frontier by Erzeroum. The Russian Government has been endeavoring, since the treaty signed with Persia the 22d February, 1828, to obtain the advantage which Persia has now granted.

It is asserted that orders were immediately sent from St. Petersburg to construct a line of fortresses on the territory lately ceded.—*Times Correspondent.*

PERSIA.

The Persian difficulty which a few days ago appeared in a fair way of settlement, has taken an unexpected and unfavorable turn; Ferouk Khan, the Persian Envoy, having suddenly ceased negotiations with the British Minister at Paris, and will not come to London.

The Russians have resumed war in Circassia, and are reported to have received a large section of country from Persia.

CHINA.

THE WAR IN CHINA.—The *Independence* *Belge* now says that the French government will no longer abstain from showing its flag in the Chinese waters, but its intervention will be of a restrained rather than of an active kind.

The London *Morning Advertiser* asserts that Government was in possession of a despatch announcing the total destruction of Canton by the British.

CHINESE CUSTOMS THE ANTIPODES OF ENGLISH.—The very striking *contraries* in comparison with our own, is amusingly given in the following extract from a work published at Macao:—"On inquiring of the boatman in which direction Macao lay, I was answered in the *west north*, the wind, as I was informed, being *east-south*. We do not say so in Europe, thought I; but imagine my surprise when, in explaining the utility of the compass, the boatman added, that the needle pointed to the *south*! Wishing to change the subject, I remarked that I concluded he was about to proceed to some high festival, or merry making, as his dress was completely *white*. He told me, with a look of much dejection, that his only brother had died the week before, and that he was in the *deepest mourning* for him. On landing, the first object that attracted my notice was a military mandarin, who wore an *embroidered petticoat*, with a string of *beads* round his neck, and who, besides, carried a *fan*; it is with some dismay I observed him mount on the *right side* of his horse. On my way to the house my attention was drawn to several old Chinese, *standing on stilts*, some of whom had grey beards, and nearly all of them huge goggling spectacles; they were delightedly employed in *flying paper kites*, while a group of boys were gravely looking on, and regarding the innocent occupation of their seniors with the most serious and gratified attention. Desirous to see the literature of so curious a people, I looked in at a book store. The proprietor told me the language had no alphabet, and I was somewhat astonished, on his opening a Chinese volume, to find him being at what I had all my life previously considered the *end of the book*. He read the date of the publication—"The fifth year, tenth month, twenty-third day." We arrange our dates differently; I observed; and begged that he would speak of their ceremonials. He commenced by saying, 'When you receive a distinguished guest, do not fail to place him on your *left hand*, for that is the seat of honour; and be cautious *not to uncover* the head, as it would be an unbecoming act of familiarity.' Hardly prepared for this blow to my established notions, I requested he would discourse of their philosophy. He re-opened the volume, and read with becoming gravity, 'The most learned men are decidedly of opinion that the seat of human understanding is the stomach!' On arriving at my quarters, I thought that a cup of '*Young Hyson*' would prove refreshing, feeling certain that, in this at least, I should meet with nothing to surprise me, imagine my astonishment when I observed that the '*favourite leaf*' the Chinaman was about to infuse, looked quite different to any I had ever seen, it being, in colour, a dull olive having none of the usual bloom on its surface. I remarked on its appearance, when my attendant quietly said that they never use painted tea in China, but as the foreigners pay a better price for it when the leaves are made of one uniform colour, they of course had no objection to cover them with powders. On drinking the infusion made from the *pure leaf*, I at once resolved to become a convert to *this* fashion, leaving the other Chinese customs for future consideration."

The following is the testimony of a Protestant minister upon the subject of "Romish" preaching in Italy:—

"There is a prevalent impression, founded on the reports of rapid tourists and the platform speeches of Protestant orators, that there is no preaching in Italy worthy of the name of preaching. We have seen it more than once lugubriously announced, that a man may go to church every Sunday in the year in any of the Italian cities, from Milan to Syracuse, and never hear a sermon. The spiritual destitution of that sunny land is argued from the fact that it has swarms of priests, but scarcely a preacher. St. Peter's Church, to Parian eyes, with all its magnificence, has one fatal defect. It has abundance of altars, but no pulpit. It was doubtless that defect which led a prim Yankee, to ask a friend of ours, at the door of St. Peter's, at the very time when high mass was going on, with hundreds of worshippers kneeling around, "Can you tell me, sir, when the exercises will commence?" He could not see any pulpit or any preacher in a white neckcloth, and evidently thought that the choir were only going through a little refreshing preliminary practice, like a New-England choir on Sunday morning. It is very amusing to note the tenacity with which a Yankee clings

to his ecclesiastical prejudices. Unlike an Englishman, he is anxious to attend worship in the churches of the land in which he finds himself; but he expects the worship to conform to his familiar Congregational pattern.

"In defiance of this common impression, we are held to affirm that there is preaching, in Italy, and good preaching, too, and plenty of it. If it does not hold the same relative position that preaching does in New-England, it holds a decided and an important position. If a smaller proportion of the people wait upon it, enough wait upon it to show that it is a real thing, and no sham. The arrangements of Italian churches are such that, except on extraordinary occasions, large audiences cannot be expected to listen to the sermons. As the churches are open every day of the week, and nearly all day from dawn to dusk, the parishioner can choose his own most convenient time to pray before the altar. The mistake of supposing that nobody attends the churches in Italy is made by visitors going at the wrong hours. At ten o'clock, or at three, except on festival days, you will see very few people, and rarely hear an address.

"But go to the parish churches at sunrise, or at Ave Maria, and you will find that Catholics as zealously as Protestants wait upon the ministrations of the word. You will hear outpourings and appeals, which deserve the name of sermons far more than those sound but soothing essays which help a Puritan flock to digest a Sunday dinner. There are churches in the old 'Campus Martius' which attract more listeners from week to week than many of the more conspicuous churches in New York and Boston. And the phenomenon of a sleeping audience is rarely witnessed in them. The sin of Eutychus is more common in an American than in an Italian city.—*Rev. C. H. Brigham, in "Christian Examiner."*

WOODEN WALLS.—It is amongst our national fallacies, that a British ship can beat a French or Russian one as a matter of course, but it would very much puzzle the assessor of such a fact to show why it should be so. Our former supremacy on the sea consisted in superior seamanship, but steam has very much altered this. A Frenchman or a Russian is just as brave as an Englishman. He can fire just as well and as fast. Indeed at the commencement of the war in the Baltic, the Russian gunners could have fired much better, for they were well trained, whilst many of our men were not trained at all. Superiority in naval power will henceforth consist in keeping up a proper naval armament and discipline. The first naval nation to fall will be the one which is first caught napping. So that in place of resting on our former naval renown, it will be much more to the purpose to watch vigilantly that this renown is not made to suffer from the neglect of governments to train fleets. Everything which tends to promote this watchfulness will tend to promote national safety. Assuredly, our naval armaments—the largest ever equipped—gained little renown in the late war. Yet this was not the fault either of the seamen or their commanders. There is nothing like example to illustrate such matters. The late Admiral Pasco, Nelson's flag-lieutenant, was despatched with a corvette from Plymouth to join his illustrious chief. His crew consisted of raw hands, like those of the Baltic fleet. On emerging from the channel, the corvette fell in with a French East Indiaman, so that, to use the word of the gallant Pasco, he 'considered his fortune made.' To lay the corvette alongside of the prize was but the work of a moment. But she had reckoned without her host. From the deck of the Indiaman up rose a body of troops and poured a deadly volley upon the decks of the corvette, whose 'raw hands,' bolted below like a flock of sheep; and the corvette dropped astern of the prize, which, thanks to their rawness, made the best of its way off without further molestation.—*The Baltic Campaign.*

ADDRESS TO THE AMERICAN FLAG.—The following by the profound 'Squash,' of California, "a man no less distinguished for the profundity of his thought than the pleasing humor of his wit," was "Studded up whilst a setting on the Plazy fence, watchin' of the American Flag waving from the top of the liberty pole, and a touching off of fire crackers now and then." Who can read it without imagining himself standing in his revolutionary sire's regimentals signing the Declaration of Independence, or contemplating the taking and sacking of the British capital single handed? Oh, mighty rag! Oh, booteous peese of Kloth! Nad up of red and blew stripes, And stars painted on both sides— All hale! Agin I'm sittin in the umbrajus Shades, and admirin of his grandier, And suckin into my chlist the gentle zeffers That ar holdin yo out well ni onto Strate. Great flag! When I sleet My ise and look at ye, and think How as when you was little, and not much Bigger than a small peese of kloth, and Almost as tender as a sheet of paper, ru Was karried all thru the revolution— Ary wor, and have some few times since Held up yer hed with difficulty, and How tremenjus you are now, I feel Just as if I should bust and spill around, and want To git down off the fence, and git shot, Or stuld, or hit on the head with a stick of Wood, or hung, fur my kuntry, Proudjus banner! Wouldn't I smile to see A Chinaman, or a smaun onnatcherised Furriner undertaik to pnt you down! If a Chinaman I would slai him, and kut Off his kew, and bare it off in triumf? Before I'd see a slit torn in thee or the sakrelegus Hands of a fo kuttin yu up into bullit-Pachin, I'd bare mi back agin a waul (or a House, or a fence, or a board as it ma be) And fite, and strike, and skuwai, and Kick, and bite, and tear me close, and Loose me hat, and git hit on mi hed and On my leg, (hard), and akrost the smaun of Mi bak, and fall down, and git up Agin. And konfirin the struggle for half or Three qwarters of an hour, or ontill I gott Severely wounded. Terrific emblem! How proud yu look, And how almighty easy yu wail round A snappin, and kickin, and skurin of horses; I spose youre almost taria to git into a Fite with somebody, and satisfy yur kar-Niverus dispershun by eatin up a hole nushun! Grate flag! I don't no witch makes me feel The most patriotic, yu or the Fourth of July; Yu aint made of the samokind of stuff, although Sublim and terrible to kontemplat. But I kloze, and wail my last adoo, However tryin to mi feelins it may be, And git down off the fence, for already the Sharp pints of the pickets begin to stick me And make me skringe and hitch about, And throtten to tar mi kloze and make me holler.

BEAUTIFYING THE COMPLEXION.—"That's a new article for beautifying the complexion," said Mr. Bib, holding up a small bottle of cosmetic for Mrs. Parlington to look at. She looked up from tooting out a woolen sock for Ike, and took the bottle in her hand. "Is it, indeed?" said she. "Well, they may get up ever so many of these nostrums for beautifying the complexion, but depend upon it, the less people have to do with it the better. My neighbour, Mrs. Blotch, has been using a bottle a good many years for her complexion, and her nose looks like an eruption of Mount Vesuvius, with the burning lather running all over the contiguous territory. You'd better not try the bottle as a beautifier, Mr. Bib." Mr. Bib, with a smile, informed her that this was simply a cosmetic, harmless in its character, and intended to go upon the face and not inside it, whereupon she subsided into the toe of Ike's stocking, murmuring something about "looking in."

VIVE LA GAROTTE.

How gay is the life of the ticket-of-leave man, Let loose with a license to bring With his delicate bunches of fives free to thieve, ma, While flat with their honest ones dig With a crib left to crack who the blazes 'ud starve boys; Or, with ever a purse to be got? The coves as resist just get what they deserve, boys. Then huzza, my lads, Vive la Garotte! Hip huzza, my lads, Vive la Garotte! Hip huzza, my lads, Vive la Garotte!

Let others walk out in the sunshine and skylight, Or the dark of the night, boys for me, Or a nice little fog on the edge of the twilight, When the Blues is enjoying their tea! Then mo and my pals, we are out on the prowl, boys, The old "Stand and deliver!" 's all rot! Throo to one; hit behind; with a wipe round the jawl, boys, That's the ticket—and Vive la Garotte! Vive la Garotte! Vive la Garotte! Hip, huzza, my lads, Vive la Garotte!

Ten to one there's no Blue within hail of the party, Or if there's acrusher in sight, Watch him first, down an area, where he'll soon be bearty. Tuckin in, and tiled up for the night, Or if wust comes to wust, and you get yourself lagged, boys, For Hulk, Portland, Tench, or what not— Hanyways there's the Chaplain is easy humbugged, boys, And when out again, Vive la Garotte! Vive la Garotte! Vive la Garotte! Hip huzza, my lads, Vive la Garotte!

When you're in, Jobb and Hill, bless 'em, they'll see you through it. If you tips 'em the penitent dodge: The work's fun, if with text and long mug you goes to it, There's worse crabs than the jug for to lodge. When you're out we're no green 'uns, but up to the trade, boys, And goes to work smart on the spot: Your larners is timid, but we aint afraid boys, Let them cly-fake, we'll tip the Garotte! Vive la Garotte! Vive la Garotte! Hip, huzza, my lads, Vive la Garotte!

In New York people are said to be "doing business," who go about all day "cheating one another." The following definition of "business" was elicited the other day in a trial for forgery on the City Banks of London. We copy from the *London Times*:—"THE FRAUDS ON THE CITY BANKS.—James Anderson and James Townsend Seward, who have been repeatedly examined upon charges of extensive forgery upon many of the first banking houses in the city, were brought before the Lord Mayor for final examination. Atwell, one of the approvers, and who has recently been sentenced to transportation for life upon a charge of forgery, was called into the witness-box, and upon cross-examination by Mr. Giffard said—Previous to my present sentence of transportation for life, I was in business in Booth street, Spitalfields. That was about three years ago. I never forged in my life. I was in the 'public line,' in Booth street; that is, I was a licensed victualler. Mr. Giffard—in your examination in chief you use the word 'business.' To what business did you allude? Witness.—To forge and get money. Seward was to forge; he was a professor of forgery. The word 'business' meant forging."

A SINGULAR CASE OF ROBBERY IN FRANCE.—A singular case of robbery in France was thus reported in the *Bordeaux Indicator*:—"A woman employed as a housekeeper at the chateau of Ludon, near this city recently inherited a sum of 800 francs. A peasant employed to take care of the grounds of the chateau, hearing of her good fortune, determined to possess himself of the money. Accordingly a few nights ago—the owner of the chateau and all his servants being absent—he got the woman on some pretext to visit him at a room which he occupied in one of the dependencies of the chateau. After a while he locked the door, and with the most dreadful threat declared that he would murder her unless she at once gave him the 800 francs. The woman being seriously alarmed, took him to her chamber, and gave him the money. The man then declared that he must murder her to prevent her from accusing him; and he commanded her to say what kind of death she would prefer. The poor woman prayed for mercy, but he peremptorily told her that she must either die by the knife, and she at last selected hanging. The man then tied her hands behind her back, and fastened her to the bedstead. He afterwards mounted on a chair to fix a rope to a beam, and made a running noose at the end. Having duly fastened the rope he put his arm in the noose to see that the latter would slip well; at that moment the woman, with great presence of mind gave a violent kick to the chair, which fell, and the man remained suspended by the arm. He roared for help, and the woman cried out "murder!" but there was no one except themselves in the chateau or its dependencies, and they were not heard. They accordingly remained in their respective positions, the man suffering dreadful agony, until the morning, when their cries attracted the attention of some laborers. These men, on hearing the woman's story, released her, but left the man suspended until they could summon a magistrate. This functionary had the man cut down, and after receiving the woman's deposition, caused him to be sent to prison to await his trial for the robbery."

AN INCIDENT.—"The Russian Ambassador, M. de Kourakin, visiting the prison of St. Lazare, had his snuff-box in his hand at the moment that he entered that portion of the prison in which women are confined for theft. One of the women seeing it, fell into fits. After she had been brought round she was questioned as to what had had such an effect upon her. "It is so frightful," she replied, "to see a snuff-box of gold, and not to be able to take it." The Prince said, smiling, "It is impossible to alter the vocation of some people. This one has the further fault of an exceeding sincerity."—*Bentley.*

The following may be the case in more Mechanics' Institutes than one.—Lord Warncliffe sensibly said, at the recent meeting of the Halifax Mechanics' Institute, "It must be a difficult thing, after a hard day's work in the factory, to come here and read those stiff books that make one's brain ache and eyes water to pore over. (A laugh.) I confess I find it to be so, though I have a comfortable library—and almost always go to sleep over them. (Renewed laughter.) I like the periodicals best." His lordship is much more frank and judicious than men who call for the introduction of "useful books" into popular libraries, while they themselves read *Little Dorrit* and the *New Monthly*.

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Midus was so great a man, that everything he touched turned to gold—altered case now, touch a man with gold and he will change into anything. Lady (in a fashionable, hooped dress)—"Little boy, can I go through the gate to the river?" Boy—"Perhaps. A load of hay went through this morning."

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THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, in a favorable position for health; and from its elevated and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class. The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of building, half-yearly in advance, is \$150. For Students not learning Greek or Latin, \$120. Those who remain at the College during the vacation will be charged extra. French, Spanish, German, and Drawing, each, per annum, 50. Music, per annum, 40. Use of Piano, per annum, 8. Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.

No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c. Rev. P. REILLY, President.

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