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# CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, MAY 9, 1856.

NO. 89.

## LETTER OF THE REV. DR. CAHILL.

TO HIS EXCELLENCY THE EARL OF CARLISLE.

Ballyroan Cottage, Rathfarnham,  
April 10, 1856.

My Lord—The courtesy and the condescension of your correspondence with me, whilst in London, during the winter of 1852, are a sufficient guarantee to the humble individual who now addresses your Excellency, that I am not taking an unwarrantable liberty in my present communication. I have long desired to expose either in a series of letters, or in a number of pamphlets, the unchristian innovation, the varying creed, and the sectarian persecution of Protestantism. I have, therefore, some years past, to direct the public indignation by a renewed argument against the injustice of the Protestant Church Establishment in Catholic Ireland; and I have been solicited by some public men to join the labors of a powerful party, at present organising in England, in order to reduce the number of Bishops, and to lessen the overgrown revenues of a society calling itself a Church, which has failed in its Parliamentary mission, which has exhausted millions of money in spreading national discord; and which, in England by its latitudinarian Gospel, has opened the floodgates of infidelity and deluged that fine country and people with a depth and a variety of crime unknown and unheard of in the blackest records of their Pagan ancestors. A single spark added to the burning feeling of hatred entertained towards the Church Establishment by the masses in England would reduce it to ashes in one session: and when aided by the willing exertions of those leaders of the "Free Trade Party," whose known anti-Church hostility only waits for a favorable opportunity, there can be no doubt that this monstrous fabric requires only one united effort from this organised body to make it totter, and topple, in irrecoverable ruin.

The presence of your Excellency in Ireland induces me to commence this series of letters during your Administration; and I shall take the liberty of addressing them to the Earl of Carlisle. The name of Lord Morpeth is still remembered in Ireland with a merited affection; and if the Earl of Carlisle cannot satisfy the just demands which the Irish people have a right to expect, I firmly believe it is not the fault of the head or the heart of the present Lord Lieutenant of Ireland. A feeling generous heart, and a clear unbiased mind, are necessary qualities in any governor; but to these essentials must be added a strong and firm arm to support hereditary bondage and weakness against hereditary oppression.

As I, then, presume to entertain distinguished respect for your Excellency, I shall address these letters to you—firstly, because your high name and exalted station will give currency and add value to my statements on the Continent; and secondly, because you can raise your voice, and open the commencement of a remedy for the evils which are seen and felt by every unprejudiced man in the empire.—I have no motive in opening this national record of Irish woes except to expose the inconsistencies and the infidelities of an unchristian system; to demonstrate its unceasing tyrannies over the Catholics of this country; to abate the greatest obstacle to the social peace and material prosperity of Ireland; and to paint before Europe the injustice of an Establishment which devours annually eight millions and a half of money for infidelising England, and for preaching discord in Ireland: which imposes a tax on the Catholic population—for a Gospel which they disbelieve and abhor—and in lieu of these hard earnings of the poor Irish people, pays us back with an insult and a calumny of which there is no parallel in the history of civilised mankind, and to which no nation of men in the world could tamely submit if they had the power of successful resistance.

I shall divide this series of letters into sections, as follows:—

Firstly—What is the character of this Gospel in England and in Ireland? Under this head, my lord, the historian has a task which cannot be equalled in any age and in any country. The origin and the successful establishment of this injustice, in England and Ireland presents a scene of spoliation, cruelty, banishment, woe, and blood, which has never been enacted in any country—civilised or barbarous—since the formation of human society. The originators of this scheme have been men of the most abandoned character, and stand out from the rest of mankind in a glare of guilt, which in itself must create a shuddering horror in the spectator; but when this appalling iniquity is said to be associated with men called to reform the morals and faith of mankind, it adds hypocrisy to blasphemy, makes Heaven an accomplice in this infamy, and brands God as appointing vice to teach virtue, crime to encourage sanctity, and demons to lead the way to his own incorruptible presence.

Secondly—The Catholics of Europe and America

must be supplied with an additional account of the system of misrepresentation and lies which its Ministers and abettors pursue in reference to Catholicity. This ungenerous practice of perpetual lying represents our principles and our creed as hostile to the Throne and to good faith with Protestants: it teaches social disunion from the pulpit, engenders and fosters discord and hatred through the various classes of the community; and it ends by ranging landlord against tenant, master against servant, teacher against pupil, husband against wife, father against son, judge against criminal, and even the Poor Law Guardian against the starving emaciated wretch of the poorhouse. In fact, these lies, written in Protestant books, published in the Protestant press, and preached from Protestant pulpits form one long chain of lies which begins with the Prime Minister, stretches all along through all ranks and classes of Protestant society, galling and burning every Catholic whom it touches, till it reaches even the rotting victim of poverty and disease, who pines in loathsome agony in the deserted cellar of the putrid lanes of the city. It is not my intention, my lord, to discuss the doctrines of Protestantism in my intended series of letters: if this were my plan I should not address your Excellency: nor do I wish to be understood as speaking disrespectfully of the conscientious belief of any class of men. I have sincerely no wish to give offence. Nor are we Catholics much molested by misrepresentation as long as it is confined to the mind of those who hear and believe it; but when it goes abroad into society armed with weapons of offence, fills the landlord with hatred to the tenant, encourages the exterminator to depopulate the crowded village, and the happy home, it becomes an evil of the largest magnitude, and the sanctity of truth and the permanent peace of Ireland demand the extinction of a system which disgraces the Protestant name, and really weakens the strength of the empire. I am far from asserting that all the Protestant clergy of Ireland are guilty of these odious practices; I am happy to bear testimony to the honorable dissent of many of them from this scheme of religious discord; but I am equally prepared to state, that the Missionaries, Agents, Bible-readers, and Tract-distributors of the various Bible Societies have deluged the highways with the most offensive calumnies against everything Catholic, have been encouraged by several Bishops and Rectors in their mission of slander: have excited to madness the poor Catholic population; and their appearance has in several, in the majority of instances, been the forerunner of extermination, Ribbonism, and assassination. I undertake to prove these assertions to your Excellency; and if I can succeed in abating this lying nuisance of itinerant Biblemen, I will relieve Protestantism of its most odious appendage, and staunch at the same time the deepest wound in the heart of Ireland.

The fact of making Catholicity the theme of unceasing abuse produces throughout Ireland the desired result of Protestant hatred to Catholics: and again, this practice results in a second fact as pernicious as the first, namely, Protestant ignorance of any defined form of faith. So much time is expended in teaching lies, there is no time to spare to learn Christian truth. I shall have the honor to present to your Excellency extracts from the various "Commissions on Education" in England; and the public will learn, through my letter to you, the incredible amount of the ignorance, in fact, the Pagan barbarism of England. I shall quote some speeches on the subject from Lord John Russell, the pink of Gospel illumination; and I shall prove, with all the accuracy and evidence of mathematical demonstration, that the Protestant Pulpit stands at this moment guilty of ignoring Christianity in England; and again, equally guilty of adding the new crime of propagating, by professional conduct, an undisguised and wide-spread infidelity. The London churches are empty: the one-third of the Protestants of England (from a report before me) do not frequent church on Sundays; and at this moment there are fifty-nine conventicles of infidelity in London, where the doctrines of Payne and Strauss are openly taught, and where Protestantism, and tithes, and church revenues, are discussed as a public robbery of the nation. I shall supply your Excellency with the announcement and the printed syllabus of these lay sermons: I shall even send you the sermon where they discuss the characters of Christ and the Duke of Wellington!! and I undertake to say that I shall surprise your Excellency with the profligate neglect of the Protestant Church by fostering, within sight of the throne, and almost within the presence of the Queen, the wild infidelity which may soon, very soon (as it has already done in France) endanger the stability of our social and political institutions, and deluge the country with blood.

The history of Protestantism in Switzerland, the German States, in the North of Europe, and in Prussia, affords a sad illustration of the extreme theories of insane infidelity to which the human mind can

be driven by the violence of an unbridled licentiousness of religious opinion: I have drawn from this cherished domain of Protestant theology deductions which the scholar, the priest, and the statesman cannot fail to recollect when he glances at the essential unity of the Gospel, and then opens the wide page of the discordant creeds of German infidelity. But these theories in Germany and in the North are mere opinions, and cannot reach the vital action of the Throne: in this country the case is widely different. Infidelity in Germany has no National Debt, has no Church-revenues of eight millions and a half a year; has no Aristocracy of tens and hundreds of thousands of yearly patrimony: not so in England, and hence, if religion fails amongst Englishmen to hold the national mind in Christian obedience, the temptation to rebellion becomes overpowering: and in the moment of a national crisis the infidel mind will involve in one national catastrophe the entire fabric of the Constitution; and, if they can, will divide the Aristocracy, and the Church, and the Throne between the claimants of Infidelity and Revolution.

There is one item of Irish history which should be unceasingly placed before the mind of the Christian statesman, in reference to Ireland. During the long period of three hundred years Protestantism has been fed, cherished, educated, enthroned, and applauded in Ireland; it has been paid, too, beyond all precedent of all history; it has employed all the weapons which education, influence, and money could command; and look on this overgrown scheme after three hundred years of missionary science, after the expenditure of tens of millions, and hundreds of millions of money; look at this enormous established lie, in this year of grace 1856; and see it, without a fixed ritual, without a defined creed, and without a willing congregation. Behold it in Germany without a name: in Switzerland without a church: in the North without a ministry: in England without a believing congregation: in Ireland with the smothered curse of millions: yes, and again, behold it in pity, in Ireland, and behold it in contempt, ransacking the garrets and the cellars for the famished wretch, and forcing him by perjury to forswear God for a mouthful of bread: putting God's Gospel to his lip as they give him the wages of apostasy: teaching him fraud and hypocrisy as the great act of his new faith: bribing beggars' children in the street: holding a public traffic of perjury and apostasy in all the highways: insulting God at his own gates by holding up his last Will, as sanctioning this prostitution of the Gospel: and in every act of this most unholy society, practising a degradation, in order to keep up a show of members in its deserted ranks, which would be unworthy the character of a den of thieves in the most abandoned purlieu of London infamy.

I undertake to furnish your Excellency with data for these statements, which data cannot be denied; and I shall demonstrate that by the clearest deductions of logic and experience, Protestantism, being opposed to the revelation of God and the peace of men, cannot be a permanent Institution, and must therefore end in infidelity and total extinction.

A large section of my letters shall be devoted to the plunder which this Establishment has perpetrated on the ancient lands and revenues of the Catholics of Ireland. The principal and interest of this plunder, my lord, amount in this year, to the extravagant sum of six hundred millions of money!!! There never was such a national plunder known in the whole world; and with this enormous amount of spoliation on their backs, the Protestant clergy are for ever publishing the incredible lie, that they preach the Gospel for nothing!!! to the Irish people.

My letters, my lord, on all these subjects shall be short. I shall not utter, in your Excellency's presence, one word of disrespect to individuals; and I firmly believe there is not an impartial Protestant in the empire, who, on calm reflection, will not applaud me for checking a system so injurious to religion, so mischievous to society, and so full of peril to the stability of the British Constitution.—I have the honor to be, my lord, your Excellency's obedient servant,  
D. W. CAHILL, D.D.

## A TWOFOLD TESTIMONY TO THE ADVANTAGES OF CATHOLIC COLONIZATION.

BISHOP O'CONNOR ON CATHOLIC SETTLEMENTS.  
(From the Pittsburg Catholic.)

We give below a letter from the Bishop to the President of the "Society for Promoting Catholic Settlements." Our readers are aware that a Convention of Delegates was held in Buffalo, not long since, for the purpose of encouraging this project.—A Board of Directors was named by this Convention for the purpose of carrying it out within the United States, and with the concurrence of these, a company has been formed to purchase the land, and attend to

all other measures necessary for its execution. To this the Bishop has become a subscriber, and the letter contains an expression of his opinion of the undertaking.

Some opposition has been made to the plan by one or two of our Catholic papers. Their objections appear directed rather against a course which they imagine to be contemplated, than against that actually proposed. When a township in the West is bought, and a plan adopted for settling it really conducive to the spiritual and temporal welfare of the people—though it may be hoped that success will induce a repetition of the undertaking, all talk about stampedes to Canada or elsewhere, will cease, and it will become a matter of very little consequence, if it ever was any, who was President of the Buffalo Convention.

We trust that our cotemporaries will let this experiment have a fair chance; but we hope still more ardently, that whether they will or not, the undertaking may have a happy issue.

LETTER FROM BISHOP O'CONNOR TO REV. JOHN KELLY, OF JERSEY CITY, NEW JERSEY.

"Rev. Dear Sir—Enclosed please find a check for the first instalment of my subscription to the funds of the "Society for Promoting Catholic Settlements." The project is one in which I have felt the most lively interest since I came to know anything of the condition of our people in this country when settled on land, as compared with that of laborers in cities and towns. Every year I have felt more and more convinced, that for the far greater number the former is the most conducive to their spiritual and temporal welfare.

"It would be wrong, indeed, to attempt to unsettle those who are already doing well anywhere, and it will seldom be attended with good results to make individual appeals to any to induce them to adopt this or that place of settlement. But it should be remembered that there are thousands and tens of thousands moving to the West, whether anything be done for them or not. If in attempting to render an important service to these, a few be unsettled who would do better by remaining as they are, their loss is as nothing compared to the injury that will be sustained by the immense numbers already moving being left to chance without any systematic effort to aid or direct them. By selecting a favorable location, by obtaining and communicating candidly all necessary information regarding the advantages to be derived and the difficulties to be encountered there, and by securing the means of overcoming these latter; by making arrangements with the Bishop of the place, which, no doubt, can easily be done; to secure the attendance of a clergyman and the erection of a church, however humble, at as early a period as possible, many who have not yet procured a home will be attracted to your settlement. Having gone in this manner they will remain satisfied, and derive from it the greatest advantages for themselves and their children; and success in one place will facilitate the attempt and make success in other places more certain.

"What seems to me to show conclusively the advantages of a systematic movement, such as that you are engaged in, is this. As things now proceed, the Catholic emigrant must generally choose between the two following courses. If he be anxious, as he should be, to select a place where he will have the advantage of a church, schools, &c., and be must select one somewhat densely settled, this brings with it, necessarily, comparatively high priced land, which puts it out of the power of most of our emigrants to become purchasers. They, therefore, remain in such places at the lowest round of the ladder, drudges of the community; and while many may rise from this position, the majority will remain there for life. If, on the other hand, the emigrant, in order to get cheap land, goes where the country is not yet settled, or where the population is sparse, it is a matter of chance whether other Catholics will ever settle around him in sufficient numbers to form a congregation, and warrant a priest in giving them regular attendance. He is thus isolated from persons of his own creed or kindred, and I need not dilate on the injurious consequences of such a position. The success of your society, on the other hand, will have the effect of enabling the emigrant to take the Church, as it were, with him into the wilderness; to obtain his lands, at first cost, and yet secure for himself the opportunity of practising his religious duties. He can thus combine the advantages of early settlements with those now belonging almost exclusively to such as are long in existence.

"In considering the plan of settling on land the most desirable for our people, I have not been influenced by the proceedings of Know-Notthings, nor by any change which may be thought to have been operated lately on the feelings of the nation towards Irish Catholics. I would entertain the same opinion if these things had never occurred. If they have

the effect of driving our people out of the crowded cities, and making them seek the country and subdue the soil, it will be only compelling them to follow the course adopted by those who made the country what it is, and thus eventually reach the position which these now occupy. It will be but another instance of good growing out of evil, and of hate working to the advantage of those whom it wished to injure.

"I am not acquainted with the majority of the gentlemen who are associated with you as Directors of the Society. I must confess I would have preferred seeing its management entrusted to a smaller number of persons all well known, who could and would have pledged themselves for its faithful administration, and whose pledges would have carried weight throughout the whole community. However, I take it for granted, especially in view of the manner in which the Board has been organized, that each member means to vouch for all the rest.

"His view of the case, which I deem warranted, is sufficient for me, at least, to inspire the necessary confidence. I make the remark, because I think it important that full satisfaction should be given on this score, and that it should be clearly known on whom the responsibility rests.

"There is much to be done to enable the emigrant to overcome the first difficulties of early settlements, to become acquainted with the system of agriculture best suited to the climate and the soil. On these and similar subjects, your board will no doubt obtain and communicate the most reliable information, and prepare such valuable aid as organization can give. Perfect isolation is not attainable, and hardly desirable. Contact with more experienced settlers will be of use, provided our people be numerous enough in each place to secure for themselves the advantages of association in sufficient number with persons of kindred feelings and the same faith. They will thus be able to practise their religion themselves and transmit it to their children, while in proportion to their industry they will receive a fair share in the benefits arising from the resources and prosperity of the country.

Wishing you the most abundant success in your undertakings, I remain, yours, faithfully in Christ,

M. O'CONNOR, Bishop of Pittsburg.  
Rev. J. Kelly, President of the Society  
for Promoting Catholic Settlements.

IRISH INTELLIGENCE.

CATHOLICITY IN THE WEST.—Last week, His Grace the Archbishop of Tuam held his first Confirmation for the year 1856 at Hollymount, where he confirmed 320 individuals. He was assisted by the Clergy of the diocese in hearing confessions. His Grace addressed the people before and after confirmation in his own peculiarly impressive style, and he evidently produced a profound impression upon the congregation, owing to his earnest delivery, as well as to the lucid and practical mode of his instructions. He did not confine himself to the explanation of the sacrament of Confirmation, and the graces it was sure to confer on those who received it worthily, but he also dwelt a long time on the necessity of the people complying with the wishes of their pastors, in strictly conforming to the precepts of the Christian doctrine, and with the rules of the catechetical societies. On the following day, His Grace administered the sacrament of Confirmation, at the chapel of Bohern, to 220 persons. On this day also the Clergy, with His Grace, were at a very early hour employed in the confessional. At twelve o'clock the Rev. Mr. Griffin, C.C., offered up the Holy Sacrifice, and afterwards delivered a very persuasive discourse previous to administering the sacrament of Confirmation. His Grace, as on the preceding day, addressed the assembled multitude, and in simple yet glowing language, instructed them as to the nature of the sacrament, and continued for over an hour to entrance, by his earnest eloquence, his hearers. All present exhibited a lively joy at again having their kind and paternal archbishop amongst them, as active and robust as in former years. His Grace earnestly inculcated the necessity for persevering attention to the increase of those excellent male and female societies, for the promulgation of the Christian doctrine, in the establishment of which he still labors, and which, embracing by their pious practices the Catholic community, have rendered favorite the assaults of fanatics and traders in religion upon their faith and morals, as well as the more insidious encroachments of a hostile and godless administration. After the ceremonies and labors of the day His Grace and the clergy were hospitably entertained at the Presbytery.—*Dublin Freeman.*

The Catholics of Kingstown have presented the Redeption Fathers of Limerick, with a beautiful set of altar plates, as an offering of gratitude for their mission of last year. The Rev. Father de Bugge, S.M., Spenner, has returned thanks by public letter. The Catholic University Gazette announces that the new University Church at Dublin would probably be opened on the fourth Sunday after Easter.

We have received intelligence through Mr. Hamerton, the Dublin agent of Messrs. James Baines and Co., that the Ocean Chief, the vessel in which Mr. Duffy sailed for Melbourne, on the 5th of November last, had arrived safely on the 26th of January. No further particulars are given in the *Liverpool Telegraph* (shipping paper) which announces the fact, but we are in hourly expectation of direct intelligence from our noble friend.—*Nation.*

CAPTAIN O'CONNELL, M.P.—We have seen a letter from Captain John O'Connell, M.P., to a friend, in which he states that he has no intention of resigning his seat for Clonmel.—*Tipperary Free Press.*

Mr. Justice Keogh.—The Right Hon. William Keogh has been sworn in before the Lord Chancellor as one of Her Majesty's Justices for the Court of Common Pleas. Mr. Keogh is one of the youngest judges by some years who has ever sat on the judicial bench in Ireland. He was born in the year 1817. Mr. Richard Keogh, solicitor, has been appointed his registrar.—*Irish Times.*

At Dungannon Quarter Sessions, the Assistant Barrister, Mr. Broderick, ruled that the Christian Brothers' schools and dwelling-house should be exempt from poor rate.

A correspondent of the *Freeman's Journal* draws attention to a secret and underhanded system of proselytism which is being carried on in Dublin, at the instigation of Dr. Whateley. The writer says:—"The whole system is directed by one head, a man who has been sent over here from England, and receives several thousand pounds of Irish money yearly for destroying the faith and morals of the Irish poor. This man has spent his long life in striving to materialise religion. He has been thwarted and disappointed to some extent in his deep and sordid aims, and now his great mind, stimulated by mortified vanity, casts all its malignant power into the scale of the proselytisers. He has his wife and daughters to perfect and carry out his plans. They spend their days amongst the Catholic poor, and to their exertions are chiefly due the gigantic proportions of the Townsend street hell. They have their emissaries going through our poor-houses, our prisons, and public institutions with golden promises on their tongues for those who apostatise or procure the apostasy of others." We hope the exposures of this system will have the desired effect. The proselytisers dread nothing so much as publicity to their infamous schemes.

THE TEMPLEMORE AFFRAY.—At the Templemore petty sessions on Wednesday, some 19 or 20 civilians were brought up in custody, charged by the military with assaulting them in the desperate collision which took place between the soldiers and the peasantry at the Templemore Races, last week. Several soldiers and policemen were examined, and the prisoners, with the exception of two or three, were sent for trial at the quarter sessions. The cross charges against the military were not yet brought forward. Colonel Townsend stated that there are 6 officers and 55 men seriously wounded, and some of them he feared fatally so. Our correspondent states that one man had died of his wounds, and that an inquest was held on Thursday; and he adds that another man was reported to have sunk under the injuries which he received.—*Freeman.*

PROGRESS OF ARCHITECTURE IN DUBLIN.—To revisit this country after a lapse of twenty-five years is to see all things changed; for the arts of commerce and agriculture revive. In the metropolis the improvement is truly astounding; a population of 180,000 inhabitants have been nearly doubled, and the extension of the city increased beyond even the proportionate advance of London. Dublin, always distinguished for her splendid public buildings, unequalled by any other capital for the beauty of her villages, has been still further embellished; the churches (St. Patrick's and Christ Church) have been insulated and thrown open; the magnificent Custom House, the noble courts of law, lately completed, and the classic Bank, need no commentary; the suburbs have been extended in miles of villas; two commodious and even magnificent harbours (Kingstown and Howth) have been constructed at convenient distances; the Phoenix Park and its approaches have been improved, the College Park thrown open, its walls replaced by railings, (like Kensington Gardens); and the narrow streets (such as Holborn-bars and other streets of London) have been expanded to free commerce and daylight. There exists now, and there must have always hitherto, a public spirit in this comparatively poor place far superior to that which condemns London to a filthy river without quays, and to an unembellished city, with all the wealth which a boundless commerce can confer. The public buildings of old standing here are far superior (bating only the glorious St. Paul's and the venerable Abbey) to those of Great Britain's capital. There are seven bridges, and only one with a toll. There are two cathedrals, with peerless choirs; there are railway stations of more than common pretensions, at fair proximity to the centre; and there have been erected churches of all persuasions in style and character fully equal to the increase of population as proportioned with other cities of the empire, but the most palpable improvement effected in Dublin within the period specified, is the enlargement of the University, and the erection of a noble quadrangle, in keeping with the fine facade presented to College Green.—*The Builder.*

Thirteen regiments of Irish Militia are immediately to be reduced, and the remainder maintained at 400 strong.

The London correspondent of the *Nation* writes:—"You have much to answer for, for having inserted the perplexing letter about Sadleir's death. I assure you, as a fact, that the belief of the suicide and the inquest being all a sham is a very common thing in London, and more especially about the region of Gloucester Square. The butler, it is said, was much attached to his excellent master, and yet that faithful servant has been remarked to be exceedingly vivacious and happy since the sad affair. If his master were really dead, would he not be drowned with tears, or at least benumbed with beer; but the fellow is said to be downright jolly, and, therefore, according to the conclusive reasoning of the servants' hall, his master is not dead, and old Wakley is a humbug. What was suspicion before is certainly now; and, though the coroner did open a dead man's eyelids, and did look into his eyes, why should the eyelids and the eyes have been John Sadleir's? So then, should a nervous person die of fright at the appearance of some dark, designing, sinister-looking foreigner, and in the belief that it was Sadleir dead, or alive, the *Nation* will be morally accountable for the catastrophe. But not only is this attached butler jolly, but the dead man's cousins, the members for Tipperary and Cork, are remarkably pleasant. Vincent is more playful and captivating than ever, and Frank's expressive countenance is lighted up with smiles of a self-satisfaction, above being disturbed. Even the shades of impending vengeance, to be wreaked by disgusted constituencies, do not darken the calm brow of either patriot. Therefore, John Sadleir, the cousin and the leader, is not dead, Mr. Coroner Wakley notwithstanding.—*THE MURDER OF MRS. KELLY.*

The Murder of Mrs. Kelly.—The *Evening Post* supplies the following particulars of the enormous property of the late Mrs. Kelly:—"The estate of Ballinderry, where the murder took place, contains nearly 1,500 acres. Mrs. Kelly had been engaged in draining and improving it. There is little exaggeration as to the extent of the property obtained by the deceased under the will of her husband, Mr. Edmund Kelly, of Rookwood, which had been the subject of such protracted litigation in the cause of Kelly v. Thewles, in the prerogative Court and the Court of Delegates. Besides landed estates to the value of £7,000 or £8,000 a year, Mrs. Kelly obtained nearly £250,000 in founded property. In a case in which she had been prosecutrix a few years since, she was

stated to have paid £30,000 for investment in share property, which she eventually she lost. But her chattel property must still have been upwards of £200,000. She had lent £134,000 to the Midland Great Western Railway Company, for which she held a mortgage on the Royal Canal, the property of that company, for which she has been receiving nearly £7,000 per annum. Mrs. Kelly, about a year since made a will, which was deposited for safe keeping at the bank of Messrs. Boyle, Low, and Co., where it now remains."

The *Freeman's* correspondent, writes from Moate, last night, as follows:—"Mrs. Kelly's property of Ballinderry is situated about one mile from the town of Moate, in the county of Westmeath. She held 200 acres in her possession, and the management of it was intrusted to her nephew, Mr. George Strevens. Mrs. Kelly had been residing in England since last November, and only returned to Ballinderry about a fortnight ago, accompanied by her solicitor, Mr. Campion. It is stated that three or four tenants had recently been served with ejectments on the part of the unfortunate lady, but they were not proceeded with. Mr. Campion had brought down five or six stamped agreements, which the tenants were to sign for an increased rent. This was to have been done in the course of a few days; but it is said the tenants were satisfied with the arrangement. However, this may be, the police have taken two of them into custody, and also a labouring man named Owen Waters, who was in the employment of the deceased, and who had been absent from work during a part of the day on which the murder took place. The inquest was opened on Wednesday. One witness only was examined—a girl, who was working in the field where the assassination occurred, and was actually in conversation with Mrs. Kelly when the murderers approached her. The witness said there were about 12 girls and two men in the field picking stones. Mrs. Kelly came into the field about 4 o'clock p.m. with Mr. Campion and Mr. George Strevens, her nephew. Mr. Campion left the field by directions of Mrs. Kelly, to settle some accounts, as he was to go to Dublin next day. Mr. Strevens went to where the men were picking stones, and Mrs. Kelly came over to witness to ask if her mother had made up the clothes she had given her, as she (the witness) was to be sent to a situation in Dublin, procured for her by Mrs. Kelly. Just as they were talking, about five yards from the ditch, two men came into the field through the gate, 150 yards from where they stood. They had women's clothes on, and black cloths over their faces with openings, through which she (the witness) could see one eye. When Mrs. Kelly saw them she appeared to be much alarmed and caught hold of the witness, who said, 'Don't be afraid, Mrs. Kelly; they are only coming to frighten the children' (meaning the girls, who were picking stones). Mrs. Kelly then ran over towards the ditch, and fell; the murderers followed, and whilst she was lying on the ground, one man stooped, and fired at Mrs. Kelly's head with a witness though was a pistol, and then stepped aside, upon which his companion did the same. Mr. G. Strevens, who was about 10 yards off, began to shout. The two assassins then went overtowards him. He ran away, and did not stop till he arrived at the house, where he informed Mr. Campion that Mrs. Kelly had been shot dead. The two assassins went back through the gate by which they came in, and no one saw them afterwards. The body of Mrs. Kelly was removed to Dublin by the first up-train this (Thursday) morning, in charge of Mr. Campion, but her nephew (Mr. Strevens) remains here in lodgings, in charge of two policemen. I need not say that the dreadful event has created the most intense sensation in this neighbourhood."

The adjourned inquest was resumed yesterday, but the inquiry has so far failed to throw any material light upon the affair, which still remains, for anything that is known of the real assassins, involved in mystery. It may be remembered that the witness on the opening of the inquest was a young girl, who was employed in picking stones in the field at the moment of the murder. Her evidence is corroborated in all essential particulars by a second witness, also a young girl, about the age of 16. There is a slight discrepancy, however, in the testimony of the two; for while the first, on seeing the murderers, observed to Mrs. Kelly, "Don't be afraid, ma'am," as though she were not aware of their intention, the second witness states that, immediately on seeing the assassins, she and Mrs. Kelly, who were both in the field, among the girls working in the field, the witness, among the number, ran off terrified. This was the only other witness examined yesterday except the doctor, who had no difficulty in accounting for the cause of death. The jury returned the following verdict:—"We find that the deceased, Sarah Kelly, came by her death on Tuesday, April 8, on the townland of Ballinderry, parish of Kilmorragh, and barony of Clonlunan, county Westmeath, from gunshot wounds inflicted by two persons unknown; and we further find that the said two persons are guilty of the wilful murder of the said Sarah Kelly."

The subjoined interesting report of the conclusion of the proceedings is supplied by the *Freeman's Journal*:—"Mr. Heron said, before the jury were discharged he wished to ascertain what course the coroner intended to pursue with reference to Mr. Strevens, against whom there was no charge. Was it to be presumed that he would be at once discharged from custody? The coroner replied that this was not a matter for him at all. He had nothing to do with Mr. Strevens. He had come there to inquire as to the cause of Mrs. Kelly's death. No evidence implicating any persons had been brought before him, and, moreover, it was not by his authority Mr. Strevens was arrested. A meeting of the magistrates subsequently took place in their private room in reference to the case of Mr. Strevens. It was directed that Mr. Strevens should be detained in custody until Monday next, if evidence was not given against him on that day to warrant his further detention, he should be discharged. In addition to Mr. Strevens, four other persons have been arrested on suspicion, Owen Kinahan, Owen Waters, these two are tenants on the lands of James Bannon (nephew of Kinahan), and Richard Wilson, a carpenter, who is a stranger in the neighbourhood, and who states he is from Roscommon, and was making his way to Mullingar looking for work."

THE MYSTERIES OF ROOKWOOD HOUSE.—Under this head one of the Dublin papers furnishes the following sketch of some of the main incidents in the eventful life of the late Sarah Kelly. It may be mentioned here that all kinds of rumors have been current since yesterday respecting the testamentary disposition of the property of the ill-fated woman; but as some of the stories carried with them an air of almost startling

improbability, there would be no use in making further reference to them, especially as the real facts must be known before the lapse of many days:—

"Mrs. Sarah Kelly, a lady of great wealth, residing on her estates in Galway, went out to walk in her grounds on Tuesday last, accompanied by her nephew, two persons, respectably dressed as females, in black bonnets and veils; walked up to her, desired the nephew to move out of the way, and shot her dead through the head. The assassins then escaped. Such is all that the world knows of a murder, dark, hideous, and mysterious as any which the chambers of Stamboul, the quays of Venice, or the midnight streets of Paris could reveal. But, strange and mysterious as has been the death of this lady, it is only when viewed in connexion with her past life that it is seen in its true light: that death so awful, so unparalleled in its circumstances, closed a life of almost fabulous incident and change; it terminated a career such as no novelist has ever dreamed of portraying. Sarah Kelly was born at Broadstairs, a watering-place on the coast of Kent, where her father kept an inn. At this inn, about 50 years ago, a young Irishman, named Meredyth, the heir of a handsome estate and a baronetcy, was sojourning. The beauty of the innkeeper's daughter attracted the notice of young Meredyth, and he devoted himself, but too successfully to the task of her conquest. Miss Birch—for that was her name—led with her admirer to the Land of the West, where she in due time presented him with a too convincing token of attachment. Love has been said to fly at sight of human lies; in this case his light wings spread for want of them. Meredyth, the betrayer, abandoned his victim and her infant, under circumstances of desertion so heartless as to induce a Dublin jury, subsequently to award a sum of £3,000 as damages in an action brought against him for her seduction. The trial took place about 1817, and elicited the forensic art and eloquence of some of the most distinguished advocates of the time. Over the next succeeding chapters of Miss Birch's life we desire to pass with as little detail as possible; she led the life of adventure and difficulty, of error and shame, into which her previous misfortune and her beauty had, we might almost say, driven her. Mr. Edmund Kelly, gentleman, of Merrion-square, an elderly widower, a land agent, solicitor, millionaire, became acquainted with her; she gave up her city life, and became his housekeeper; subsequently, it appears, his wife, and mistress of Rookwood-house, county of Galway. Mr. Kelly had a daughter by his first wife, but she had disappeared; he had, however, relations who expected to divide at his decease the enormous wealth, estimated at £300,000 to £500,000, of which he was the possessor. Miss Birch was not as yet known, or at any rate, not recognized as Mrs. Kelly. She was, however, most assiduous in her attentions to the old man, who every day grew more weak, more eccentric, and, it is said, more imbecile. Strange stories were told of his last days; how the idea haunted him that he should die of hunger; how his watchful mistress, wife, nurse, or gaoler, whichever she was, had his bedroom hung round with eatables of every description, stories of a deathbed marriage, of a deathbed will, but how much of all this was truth, and how much fable, can never be satisfactorily ascertained. Mr. Kelly died; Miss Birch claimed the recognition of her position as his widow, and produced a will, entitling her to all the property, real and personal, of the late owner of Rookwood-house. His nearest relative, an elderly maiden lady named Thewles, denied the validity of the will; her means were slight, but her claim was strong—at least so thought her friends; who advanced her the money sufficient to prosecute her suit at law. The action must be fresh in the recollection of our readers, so we do not need to give its curious details. Miss Thewles had a verdict in her favor. Mrs. Kelly appealed from the Court of Delegates, but now offers of money flowed plentifully upon Miss Thewles; offers of matrimony came also; she accepted one; that of her confidential solicitor. He was not as successful for his wife as he had been for this client; the verdict in favor of Miss Thewles was totally set aside by the late Chancellor Blackburne in an able judgment upon Mrs. Kelly's application for a Court of Review. Mrs. Kelly now set out to enjoy her wealth; she resided in Merrion-square. One day a poor woman with two little children by the hand pulled the bell, and humbly asked the powdered and gold-laced footman to bear his mistress a note; there was no answer. She called again and often, and as often turned wearily and dejectedly away. It was the daughter of the late Edmund Kelly, who was begging a morsel of all her father's wealth. What a history was hers! She had been brought up with the fondest parental care; she had been placed at a first-rate boarding school in Clifton, in England, where no less than £300 a year was paid for her! When her father married secondly she was removed to an inferior school at Bath, and her allowance gradually reduced. After many trials and vicissitudes, chiefly caused by false information as to her father's death, she was at length abandoned, with two children, by a profligate villain, who had married her under the pretence of being her father's agent. She contrived to eke out a livelihood for herself and children as a governess, until she again married a Mr. Morton. She had heard of her father's death, and of his extraordinary will, and of Miss Thewles's action, and she came across to Ireland, to see if Mrs. Kelly would not help her in some way. Mrs. Kelly had a confidential solicitor, named Birch; she called him her nephew; others said he was a nearer relative still. This Mr. George Birch told the applicant that his aunt would do nothing for her, but that she would do something; he made vile proposals to her—and worse. Her husband, Mr. Morton, brought an action for assault, and obtained damages £200 and 6d., costs against Mr. Birch. The wealth of Edmund Kelly seemed to rest never, as if it were fated to be the prolific source of strife and contention; a curse and not a blessing. Mrs. Kelly drove up in great haste one day to a police office in the city, and applied for a warrant against her nephew, George Birch, who had absconded with £200,000. He was arrested on board the steamer, leaving England for the continent, but on being brought back not only stood his trial, but challenged a prosecution; none was pressed, we believe matters were settled. The last appearance of Mrs. Kelly in the law courts was as defendant, sued by the police sergeant who arrested Mr. Birch, for the reward of £500, which it was alleged, she had offered. Since then she has resided principally on her estates in Galway, where she has been thus barbarously assassinated. The attempt to divert the public from the true scene by the idea of the murder being of an agrarian nature, has been a signal failure. All save a few persons who could not be expected to forego

on any possible occasion a war-howl against the Irish peasantry, recognize in this mysterious murder a finale to this most extraordinary history, connected with and springing from circumstances in her career and position far different from what the assassins intended to suggest.

THE PRESS ON THE MAYNOOTH QUESTION. (From the Times.)

Spring returns once more, and with the first swallow come back to us Mr. Spooner and Maynooth. Few people, we imagine, rejoice at this vernal infliction, and among those who have least reasons to be glad are we, whose duty it is to treat a subject enveloped by party and religious rancour with a reference to practical conditions of action wholly overlooked by graceless zealots and angry disputants. Let Mr. Spooner, and those whom the bigotry of so many cliques, in so many constituencies, have forced into an unwilling and unwelcome alliance with the Birmingham philosopher say what they will, but the question of the continuance or abandonment of a grant to Maynooth College is not to be decided on abstract and controversial considerations. Mr. Spooner has a short way with Maynooth. The College is founded to teach the Roman Catholic religion, the Roman Catholic religion is bad, that which teaches a bad religion is in itself bad, and that which is bad ought to be abolished. What young gentlemen could desire a more complete demonstration for a theme of thirty lines, and who would not be satisfied with Bellarmine, Ligouri, and all the other authorities whom Mr. Spooner vouches, to blacken the belief and irritate the feelings of 6,000,000 of Her Majesty's subjects? To satisfy the Protestant feeling of this country we insist upon maintaining a Protestant establishment in Ireland, and because it represents our belief we invest it with the Church property of a nation whose belief it does not represent. The Church of England in Ireland has no need of a Maynooth to educate her priests. Her benefices, her dignities, and her bishoprics furnish motive enough to induce careful and far-sighted parents to undertake, at their own cost and charge, the education of their sons to so lucrative and honourable a profession. Were these revenues bestowed on the Church of Rome, in which the Irish people do believe, instead of the Church of England, which they regard with abhorrence, the Roman Catholics would not be required to fight year by year for this small pittance, doled out to them by Parliament with so grudging and niggardly a hand. Any Roman Catholic gentleman would then be content to bring up a younger son to the service of the Church of which he was a member, and the people of Ireland would have the benefit not only of a devoted but highly educated priesthood, capable of taking and maintaining a position among the gentry of the country. This, however, we will not suffer to be, and therefore we leave the Roman Catholic clergy to be recruited from the ranks of the peasantry and small farmers, to whom it is impossible, from their limited resources, to provide their sons with the requisite amount of instruction. The clergy of an unendowed Church in a poor country must of necessity be drawn from the poorer classes. What Mr. Spooner proposes is that, as we will not endow, neither should we educate. What persons who argue in this way would do with the millions of Roman Catholics in Ireland we really cannot imagine. We have abandoned, nominally at least, the doctrine and discipline of persecution, and fire and sword can no longer be called in to aid argument and persuasion. We proscribe the faith of our fellow-subjects, but we dare not proscribe our fellow-subjects themselves. They must go on believing as their fathers have believed, and looking to a priesthood of their own conviction as the one only link that binds together earth and Heaven. We will not maintain that priesthood, which they consider necessary to their well-being here and hereafter, but we have not hitherto been so unjust as to deprive the Roman Catholics of Ireland of the consolations of their religion altogether, and therefore we gratuitously educate those whom we destine to a life of poverty, privation, and dependence on the bounty of the very poor and very miserable. Maynooth, however, has stood between the people of Ireland and that total spiritual destitution with which men who pretend to speak in the name of Christianity would have afflicted her, and it has provided her with a peasant priesthood able to sympathize with the feelings of her people, and to give to a nation singularly susceptible of religious influences those ordinances and that teaching which, with whatever errors they may be alloyed, maintain among them that spiritual life which has so often comforted them in poverty, misery, and despair. For these things, any one who considers what the Irish nation might have become if to all its other misfortunes had been added the entire want of religious sentiment, will be grateful even to the College of Maynooth, and will know how to appreciate the majority in the House of Commons who last night, as far as such a majority could, decided that in future even the pale light of Maynooth should be extinguished, and that 6,000,000 of our countrymen, now happily reconciled to us, and becoming as peaceable, as loyal, and industrious as the people of Kent or Devon, should in future not only have to support their own Church establishment beside that of the Protestant minority, but be deprived of the small assistance which those of the dominant Church have hitherto given to them in their joint struggle against spiritual ignorance and moral degradation. We ask no concession of high principle, nothing that, rightly considered, ought to give a moment's pause or anxiety, but only that we shall not leave utterly destitute of education a priesthood whom we have already deprived of the legitimate means of its support; and we trust that all Englishmen may yet awake to the absolute necessity of conciliating by every lawful and reasonable means the regard and affection of a grateful and sensitive people, who require nothing but the removal of invidious distinctions in order to make them the truest, the most devoted, and the heartiest servants over which the gentle rule of the British Crown and British Parliament extends.

(From the Manchester Guardian.)

If the revocation of the Maynooth endowment would infallibly usher in a radical contest in Ireland, we must remember, that every step towards it will do its proportionate share of mischief. Oh that ground the decision of the House of Commons on Tuesday night, however abortive and ridiculous, is deeply to be regretted. We do not know that Mr. Spooner is exactly to be blamed for he has long ago thrown off the dominion of prudential considerations, and is doubtless willing, so far as his personal reputation and interests are concerned, to brave any consequences that may ensue from acts of controversial hostility to the church of Rome. How is it possible to blame a gentleman who is capable of telling the House of Commons that "they might rest assured there was, at the present moment, an earnest intention on the part of the Roman Catholics to claim the right of succession for a Roman Catholic king, for which they intended to make a struggle." Many a man has been held irresponsible for the commission of murder on evidence less conclusive as to the absence of a mischievous intention. "You cannot expect," as Dean Swift said, "to reason a man out of an opinion which he was never reasoned into;" and, therefore, we do not think that Mr. Spooner personally is either to be seriously argued with or seriously condemned. But it is the majority of the House of Commons, not carried beyond its judgement by fanaticism, but away to this or any other extravagance by motives of faction or caprice, which may justly be called on to give an account of its conduct to the country. The hopes with which Sir R. Peel 11 years ago changed the form of the assistance granted to Maynooth from an annual vote to a permanent endowment have been signally disappointed; and that, too, not in a time of fierce religious agitation, such as we have traversed in the interval, but in the midst of profound domestic peace, produced not more by the sober and industrious qualities which the Irish people are beginning to develop, than by the loyalty and good faith for which the clergy of the popular faith have lately been distinguished. We know, indeed, that the mischief will not be suffered to proceed very far in this instance; but it is impossible not to reflect with some apprehension on what such a Parliament may do before its decisions can be overruled, or its powers transferred to a worthier depository.

(From the Daily News.)

Mr. Spooner's majority have done more harm by that one vote than a whole session of good votes could atone for. The case stands thus:—In Ireland there are half a dozen of sects opposed to the Established Church in receipt of parliamentary grants. The Protestant sects receive annually, in the aggregate, 39,000L.; the Roman Catholics receive 26,360L. A majority recorded their votes, in the House of Commons, on Tuesday night, in favor of withdrawing the annual grants from the Roman Catholics, and continuing them to the Protestants. This is no mere inference. Mr. Black put the majority to the test. He moved that the Protestant Dissenters in receipt of parliamentary grants should be dealt with on the same principles as the Roman Catholics, and he could get only twenty-five to vote along with him in support of this proposal. The majority of Tuesday night have affirmed, not the abstract principle that men ought not to be taxed to provide for the maintenance of education of the Ministers of a faith differing from their own, but the principle that men may be taxed for the maintenance or education of every Christian sect except the Roman Catholic. Can they imagine that such a vote will not be felt and resented by that immense majority of Irishmen which belongs to the Roman Catholic Church?

(From the Tablet.)

Peace has borne its first fruits, and Mr. Spooner, by a majority of 26, has got leave to bring in a Bill for the abolition of Maynooth. Where is the Convention's Bill? By the time that our Nuns arrive from the hospitals in the East they may find an Act of Parliament ready to welcome them home from their errand of mercy. Why should it be otherwise? Why should we expect in our favor a suspension of the law of nature, that the low instincts of a people, repressed for a time, will, on the removal of the pressure, break out with greater force? Sebastopol is taken. Peace is made, and the whimpers of abject despondency are changed into thanksgivings for victory and safety. What more natural than that the sulky coward of 1855 should swagger as a blustering bully in 1856—that the disbandment of the Irish militia and the repeal of the Maynooth Act should be contemporaneous acts. We do not confound the vile Protestant Low Church faction and the Dissenting shopkeepers with the English nation or with the Established Church. They are thoroughly un-English, and are hateful to the nation's heart, which once, and once only, allowed them to obtain ascendancy. But they are a powerful class in the nation, and have been so ever since the days of Queen Elizabeth. They are a sour leaven which gives a nasty flavor to everything with which it mixes; but the English people they are not. Into the hands of this class the Reform Bill of the Whigs has thrown a Parliamentary power, which, when exerted for any object to which the nation is not decidedly averse, is almost irresistible. Unfortunately there is no such love of justice in the Protestants of England as would induce the nation to exert its strength against this faction in defence of Catholics. And hence it is that, in the House of Commons, we behold an actual majority of the members pledged to vote against Maynooth, and dragged through the mud at the heels of Mr. Spooner, to their own disgust. Most of them hope that it will come to nothing—most of them trust that the Bill will be defeated either by the pertinacity of the opposition, the expiration of the session, or some lucky combination. Meanwhile, "to please Bankum," they vote with Mr. Spooner, and excuse themselves to every Catholic they meet upon the ground that nothing serious is intended.

(From the Nation.)

It is not probable that the worthy gentleman will see the third reading of his favorite measure, but in any case the wisdom of his attack is doubted by those who reflect that Catholicity is not to be destroyed by the walls of Maynooth College. A stone may not be left upon a stone, but her foundation is on the rock that never was, and never will be shaken. One thing, Mr. Spooner has jeopardized however—the Irish Protestant Establishment. The day that deprives the Catholics of this country, of the small return the State makes for all it has plundered from them, sees them gird up their loins and commence in good earnest, the demolition of the most unjust and un-Christian institution the world ever saw.—The Protestant Establishment.

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GREAT BRITAIN.

Public Income and Expenditure. An account of the public income and expenditure for the year ended the 31st ult., gives the total receipts at 65,704,490L., and the total disbursements at 68,428,345L., leaving a deficiency or excess of expenditure amounting to the enormous sum of 2,723,855L.

Another Convert. The Rev. Tobias D. Bolton, who up to the Sunday previous officiated as a Catholic Priest at Newcastle, became a Protestant Monday, and on Tuesday was married by a clergyman of the Established Church to Miss Stoker.

OPENING OF A NEW CATHOLIC CHURCH IN SCOTLAND.—The interesting ceremony of the opening of a new Church took place on Sunday last, the 13th inst.—This district was originally attached to the mission of Dalry, but about two years back was formed into a separate mission. It is, by God's blessing, principally to the Rev. William Hallinan, that the Catholics of this locality owe their thanks for his untiring zeal in procuring funds for the erection of a Church. The site was obtained from the Earl of Eglington. The Right Rev. the Bishop of Western District (Dr. Murdoch), and others of the clergy and laity, have also afforded valuable assistance, pecuniary and otherwise; and it must not be forgotten that Mr. Sheered, of Ardrossan, was foremost in heading the subscription list with a noble subscription. The new Church is capable of containing nearly 500 persons.

In the English Parliament some tribute to the Chaplains "of all denominations," has been proposed by Sir De Lacy Evans, and cordially approved by Lord Palmerston and the Government Press. The Catholic Priests will be the only difficulty. To include them in any National acknowledgement, will be gall and wormwood to the taste of the Protestant agitators. Yet, if others are noticed, it is impossible to pass them by.—Weekly Register.

The Lord Chancellor has brought before the House of Lords a new Marriage and Divorce Bill, the principles of which will no doubt be the same which we have before exposed. Nothing could be more injurious to the national morals than the passing of such a bill. Our hope is that, as has often happened, it may drag on through the session, to be abandoned at its termination.—Weekly Register.

The Government of Victoria is said to have been offered to the Earl of Elgin and to Lord Monck. We hardly think either of them likely to accept it. It is no bed of roses, as Sir Charles Hotham found. The Marquis of Dalhousie is returning, having made a triumphal departure from Calcutta. The accounts of his health are unsatisfactory.—Weekly Register.

THE BALTIC FLEET.—The Baltic fleet no longer exists. In official recognition it merged into the home fleet yesterday, on which day Admirals Dundas and Baynes gave up their respective appellations of commander-in-chief and second in command of the Baltic fleet. The captain of the said fleet, the Hon. F. T. Pelham, changed his position at the same time. The whole fleet now at Portsmouth is placed under the command-in-chief of Admiral Seymour, the Port Admiral. Immediately after the Review it is rumored that 10,000 seamen will be discharged from the fleet. These men consist for the most part of men drawn from the coast guard at the outset of the war, and such others as have served fully and longer than the usual term of commission. It is said there will be a permanent channel fleet for exercise and training, consisting of twelve sail of the line and adjuncts.

The Times states with certainty that General Eyre's Division of ten thousand men is to go direct from Balaklava to Canada. Such a measure will, no doubt, be variously interpreted. We are not in the secret, and can only discuss it as any Canadian or American politician might do. It will, of course, be set down by some people at once as a threat, or at least a measure of precaution; indeed, we do not see how, just now, it can escape the latter character, as the Canadians themselves show no signs of disaffection, and in the present temper of the British people on colonial affairs it is doubtful whether we should take the trouble to coerce them if they did. If it be, then, a measure of precaution, the citizens of the United States, as they have just voted a million of money for war steamers, will not be surprised at our sending ten thousand men to the support of our loyal fellow-subjects. Canada was stripped of all the disposable forces for the service of this war, and, as our republican neighbors have taken the opportunity of making a disturbance, it is a matter of course that, as soon as our forces are released, a portion of them should return to the colony. For our part, we much prefer this solution to another which may suggest itself—viz., that we are to make a rule of maintaining a large force in Canada. The colonists don't want it themselves. Indeed, they asked permission to raise a regiment for the war in the Crimea, and thought themselves not very respectfully used when the offer was declined. We trust indeed, that we are giving up the absurdity of an immense and costly army, in the most unavailing and unimprovable form, spread in small detachments over half a hundred colonies.

A letter from Mr. Robertson Gladstone, Secretary to the Liverpool Reform Association, calls attention to the rumor that Government intends to propose settling a dowry of £70,000 per annum upon the young Princess Royal. The report seems too wild to deserve attention. Her Majesty having already eight olive branches, and having only thirty-six years (as our Allies across the Channel would express it), so that she may have half a dozen more, we may perhaps reckon the Royal progeny at ten, costing us at this rate nearly three-quarters of a million per annum, reckoning nothing for the "wild oats" of the young Princess—a species of cultivation (if we may judge from past experience) at least as costly as amateur farming is usually found. In the case of a Princess, a dowry so extravagant would be doubly objectionable, because on her marriage it would be paid to a foreign Court, and amount, in fact, to a Prussian subsidy. We strongly suspect that £70,000 per annum, instead of being wanted for the personal expenses of a Queen, would go far to support the whole Court of Berlin.—Weekly Register.

A FACT FOR MR. SPOONER.—The following strange paragraph is at present going the rounds of the papers, apparently without attracting any public notice. What will Mr. Spooner say to this official encouragement of idolatry and demon worship?

Ceylon, Feb. 29th. "The principal item of news from here is the visit of his Excellency Sir H. Ward to the north-eastern provinces. Sir Henry had been received with great enthusiasm at Trincomalee, and had visited the 'Cutcherry, Fort Onsbury, and the dockyard.' The Ceylon Observer says:—'Sir Henry Ward, before leaving Kandy, carried out a scheme long ago suggested, by making a grant of crown land to the Buddhist temples and the Devalies, in lieu of a money allowance, which up to 1847 was paid on vouchers, recognising not only Buddhist ceremonies, but demon dances, as performed for her Majesty's service.' The absolute stopping of support was a breach of treaty, and a grant of lands which formerly belonged to the sovereign, of Kandy seems the easiest and fairest mode of getting out of an entanglement brought on by the British government, by the Buddhist tendencies of Bishop Heber's old schoolfellow, Sir John D'Oyly."

INTENDED CELEBRATION OF THE PEACE.—The restoration of peace is to be celebrated on her Majesty's birthday, by which time it is expected that a very large number of troops will have arrived from the Crimea. These will be inspected and reviewed by her Majesty and the Prince Consort in Hyde Park; the number of troops on the ground will exceed 12,000 men, including the household infantry and cavalry, several regiments of the line, 3d light dragoons (from Hounslow), 10th and 11th Hussars, and 12th and 17th lancers (from the Crimea), and several field and horse artillery batteries. The greater portion of the troops will have been present at the battles of Alma and Inkerman, and in the trenches, or at the fall of Sebastopol.

As to England and America, a more healthy feeling on both sides of the water is gaining ground. Rumor has been caused by the dispatch to Canada of ten thousand troops from the Crimea. But the province had been previously drained of its usual force; and at the same time something may have been necessary in the way of precaution. The speech of the American Minister at the Mansion House, on Thursday evening, was decidedly pacific. What else could it be? We rely more on the manifest folly as well as wickedness on both sides, which alone could lead to a quarrel so utterly without reasonable grounds than upon such declarations.—Weekly Register.

PROPOSED NEW RULE OF FAITH.—There are now three petitions, signed by 100 persons, for a new version of the Bible. Some of the petitioners, who are well acquainted with the original languages, are of opinion that the authorized version of the Scriptures is "not so free from faults as the translation of such a book ought to be." They also point to the far greater number of MSS. now accessible to translators by which many existing passages are proved to be spurious, and urge that "to require that anything should be regarded as the Word of God which numbers of sound scholars and excellent men have pronounced a forgery is unworthy of a Defender of the Faith." All these petitions were presented by Mr. Heywood, M. P.—Times.

The Record thus speaks of the "Convocation" of the Clergy of the Establishment:—"For the Lower House we confess a kind of ludicrous pity. Did it really represent the general body of the Church of England, that pity would be changed into indignation, for it would present to the world a picture of helpless weakness which might well excite the wonder of mankind, and for which it would be difficult to find a parallel." As a proof of that "helpless weakness" the Record adduces the fact that "the House was compelled to apply, like a child under the fear of the rod, for leave to take into consideration its own Report. A qualified permission was at first granted, joined to an order to omit from consideration the most important part of the Report, arbitrarily given, and afterwards, just as arbitrarily rescinded. The Record is not more respectful towards the "Upper House," for it declares, and that truly, that "the whole relation at present held by the Bishops of the Church of England towards their Clergy, to say nothing of the laity, presents the aspect of a prelacy as strikingly different from the primitive episcopacy of the Apostolic times as can well be conceived." The organ of the Low Church party is in great fear for the faith (!) of Prince Albert. "It is currently reported," says the Record, "that Prince Albert is shortly to go to Paris, to be present at the baptism of the Imperial infant. We trust that this will not be done, for, with all our desire to show courtesy to the Emperor of the French, we should deprecate any act which implies indifference to the holy doctrines of the Reformation, and the protest against the errors of Popery, which is contained in the Coronation Oath. It is true that the Prince is not personally bound by that oath, but can it be deemed agreeable to our gracious Queen, that the Royal Consort should be implicated in a ceremony which involves the adoration of the Host, and other rites abhorrent to the true faith of Protestantism?"

At the Mansion House, on Monday, Thomas Rodon was charged with having stolen a number of scalping-knives, at the auction-rooms in Leadenhall street. It appeared that the prisoner was tipsy at the time, and it was doubtful whether he intended willfully to commit a felony. He was bound over to appear again when called upon. A singular revelation was made during the hearing of this case. It was stated that the scalping-knives were intended for the African market; so that, while Birmingham manufactures idols for sale to the Hindoos and Brahmins, Sheffield probably supplies the blades with which the savage may scalp his enemy. The Lord Mayor commented upon this, remarking upon the inconsistency of presenting to the African, a Bible with one hand and a scalping-knife with the other.—Times.

CANINE FANCY PREACHERS AT CLAPHAM.—The following is the commencement of a hand bill, which we have received from a correspondent:

JEHOVAH HONORED. THE REDEMPTORIST FATHERS MUZZLED. CLAPHAM PROTECTED.

Six SERMONS (D. V.) will be preached during Lent in ST. LUKE'S HOSPITAL, OLD-TOWN CLAPHAM.

The subjects are then specified; and the document concludes with the intimation that "Roman Catholics are affectionately invited to attend." Very affectionately, no doubt; but we fear that the affectionate invitation was not accepted by a rather large majority of those to whom it was addressed. A few very illiterate Irish laborers may perhaps have attended with their shillelaghs, for the purpose of rescuing their priests, who they might have supposed that the Protestants of Clapham had got hold of, and were intending to maltreat from the indignity of being used, by the Claphamite heretics, like large dogs in hot weather. They could hardly suppose, that an attempt would be made to muzzle the Redemptorist Fathers in their absence, an idea more Hibernian than any ever entertained by Hibernians themselves. The endeavor to perform so absurdly impossible an operation, can hardly have been conducive to the protection of Clapham; still less to the other object alluded to, with so little sense both of reverence and absurdity, by the polemical and puffing authority of an announcement. Their talk of muzzling the Redemptorist Fathers, would seem to imply that some of the Clapham people had been bitten by those ecclesiastics. Instead of being muzzled, the Redemptorists are likely to bite many more of the Claphamite flock; if its shepherds are such fools as to think of hobnobbing them from the fold in terms of profane vulgarity and sanctified slang.—Punch.

REMITTANCES

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,  
 At the Office, No. 4, Place d'Armes.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 9, 1856.

NEWS OF THE WEEK.

The steamer *North American*, with Liverpool dates to the 23rd ult., arrived at Quebec on Wednesday evening. This fine vessel is the first of the line of steamers destined to maintain a direct communication betwixt Canada and the mother country. Her news is of no great importance.  
 In Great Britain, the Militia has been disbanded, and every thing is subsiding into the old pacific order. Yet it would appear that the public generally are far from being pleased with the terms of the peace just concluded at Paris; and it is not impossible but what they may become the subject of a strict, and by no means friendly criticism in the House of Commons. Breadstuffs were still falling in price, and from the favorable weather for the growing crops, which was general throughout the kingdom, a still greater depression was anticipated. From France, we learn that the army was about to be placed on a peace footing. Letters from the Crimea, of the 18th ult., give favorable reports of the health of the troops. Active preparations were being made for evacuating the Russian territory as speedily as possible.

PHYSIOLOGY VER. THEOLOGY.

It is no easy matter to account for the incessant clamor raised in the Protestant world—and by men whom from their antecedents one would not expect to be over zealous assertors of the transmission of the taint of original sin—against the definition of the "Immaculate Conception" of Mary. It has been suggested to us; that it is possible that, in their ignorance of Catholic theology, Protestants have run away with the idea, that, in asserting the Blessed Virgin to have been conceived immaculate, the Church teaches that her conception was miraculous, or out of the natural physiological order, in the same sense as was the Conception of her Divine son. Extravagant as this hypothesis must seem, incredible as at first it must appear to Catholics, who cannot easily credit that such an amount of stupidity is possible even on the part of Protestants, we do really begin to believe that it is the only hypothesis that can fully account for the virulence of their denunciations of the "new papal dogma;" and that, by a portion, at least, of our "separated brethren," the said dogma is understood as implying a physiological miracle, in the conception of Mary, analogous to that which peculiarly characterised the conception of our Lord. Thus only can we account for the trash which the Protestant of Montreal, and the *Quebec Gazette*, pour forth in one continuous stream against the doctrine of the "Immaculate Conception."  
 They tell us that it is "contrary to reason and physiology;" and if we call upon them to show how it is so, they logically argue that it is so, because it is "contrary to physiology and reason." We retort that if, it be so, it can, and therefore must, be proved to be so from human reason alone, and without any reference to revelation; for that which by reason alone, cannot be proved to be false, is not necessarily contrary to reason.  
 The Protestant however objects to this as unfair; and taxes the TRUE WITNESS "with strange inconsistency," because, in calling on him to prove the doctrine in question to be "contrary to reason," we refuse to allow his appeal to revelation, or the Scriptures. Why, what would the man have! The question as raised by him, is not, whether the doctrine be contrary to revelation, but whether it be contrary to "reason." Revelation is not needed to show us what is contrary to, in accordance with, or discoverable by reason; and by his appeal to the former, the Protestant, by implication, admits that he is unable to show that the "new papal dogma" is "contrary to reason"—whatever it may be to revelation.  
 The *Quebec Gazette* takes his stand upon physiology; and from physiological data pretends to conclude to the fact that, at the first instant of its creation, the soul of Mary was tainted with the stain of original sin. With such an opponent argument is thrown away; yet would we venture to suggest to our Quebec cotemporary the following simple experiment; by means of which he will be able to test the accuracy of his premise—that, from physiology, it is possible to conclude as to the acceptability of the soul with God.  
 We would recommend him to procure the bodies of two lately born children—one baptised, the other unbaptised—and after subjecting them both to the closest scrutiny, to tell us candidly what difference his physiology can detect betwixt them. There can

be no doubt—if Baptism be a Sacrament, and if a Sacrament confers grace—that there is an immense difference betwixt the state of their souls—that the soul of one is pure and regenerate—that of the other tainted with original sin. And of course, if physiology is able to conclude that the soul of Mary was at any one period of its existence not immaculate, it will be, to say the least, able equally to distinguish at once, betwixt the baptized and the unbaptised child. We wait impatiently for the result of this experiment, which will be conclusive as to whether the doctrine of the "Immaculate Conception" is "contrary to physiology."

It is a pity for the peace of the Anglican establishment, that our cotemporary's theory of the value of physiology as a "soul-ometer" had not been broached prior to the Gorham controversy—as, if correct, it would at once have settled the disputed question of "Baptismal Regeneration." Physiology would have shown that there was no perceptible difference betwixt the baptized, and the unbaptised child; and it would have concluded that it was "contrary to reason" and "absurd" to suppose that the soul of one was in a state different from that of the soul of the other. Thus the College of Surgeons could have settled a dispute, which perplexed government Bishops, and threatened to lead to a disruption of the Parliamentary Zion.

Our Quebec cotemporary refers us to the narrative given in the book which goes by the name of the "Gospel according to St. Matthew," as sufficient evidence of the miraculous conception of the Son of Mary; whose body alone, however, according to this Quebec theologian, was immaculately conceived. "It was Christ's human body that was immaculately conceived, and not his soul"—says the *Quebec Gazette*; from which it would appear that, not only the soul of Mary, but of Christ also, was conceived immaculate, or stained with sin. Without contesting this novel Protestant dogma, we must be permitted to remind the *Gazette* that his reference to "St. Matthew is no answer to the question we propounded to him. "Wherein is the narrative of the particulars of the birth of Jesus, less absurd, less contrary to reason, or more in accordance with the teachings of physiology, than the doctrine that the soul of Mary was conceived without taint of original sin"? It is true that the narrative attributed to St. Matthew "tells us that the birth of Jesus was in this wise;" but what means had the writer of knowing that it really was so? We may accept his testimony as unimpeachable upon all matters of which he had immediate or personal cognizance; but upon no principle of reason, by no rules of evidence, are we therefore bound to accept it, when treating of subjects of which it is impossible that he could have had any immediate knowledge whatsoever. Our cotemporary therefore cannot show that his belief in the narrative of the birth of Jesus, as given in the Gospel of St. Matthew, is reasonable, unless he can show that the writer of the said book was a competent witness as to the truth of the facts therein narrated.

This our cotemporary will find no easy task. In the first instance, he will find it no easy matter to prove that the Apostle St. Matthew was the writer of the book called by his name. Indeed, most Protestant writers admit that he was not; and that all that can with confidence be predicated of St. Matthew's Gospel, is, that, in its present form, it was not written by him, but compiled from some other work; which served also as the basis of some of the spurious Gospels—that in use, for instance, amongst the Ebionites, known as the Gospel to the Hebrews, and in which the account of the miraculous birth of our Saviour does not occur.—See Neander's "Life of Christ." c. ii. 10.

Still more difficult will it be for our cotemporary to show that the narrative contained in the book to which he refers us is entitled to credit; seeing that the writer could not have had personal cognizance of the facts therein related; and that he does not give us any clue to the source from whence he derived his information. "From the very nature of the case," says Neander, "we can expect no full account of those extraordinary manifestations of which *Mary alone could testify*;" and in a note he tells his readers not to be afraid of giving to the Bible narrative "a free unliteral interpretation," seeing that it is, after all, but the "subjective conception" of the narrator. Seeing then that it is thus that the professed champion of evangelical Protestantism in Germany, speaks of the credibility of the writer of St. Matthew's Gospel upon this point, we may be pardoned for saying that, to us it does seem most "unreasonable," and contrary to all the rules of sound criticism, to accept his evidence as conclusive to the truth of the miraculous physiological occurrences therein narrated; until such time at least, as his credibility, or competence to testify, shall have been proved to us in a reasonable manner. Romanists, whatever the Protestant may assert to the contrary, are in the habit of reasoning, and of "proving all things." They therefore naturally, and reasonably ask, how far is the narrative given by the Gospel-writers, of the particulars of the birth of Jesus, deserving of credit—seeing that the said writers could not have had any immediate personal knowledge of the truth of the extraordinary facts therein related—and that they do not assign the sources from whence they derived their information. We may also safely assert that the "Immaculate Conception" of Mary is a doctrine, as well attested, as reasonable, and as much in harmony with the known principles of physiology, as is the narrative given of the birth of her Son in the Gospels according to St. Matthew and St. Luke.

Here then is the difficulty that the Protestant and *Gazette* have to solve. Granted that St. Matthew and St. Luke are unexceptionable witnesses when testifying to what they had themselves seen and heard, how can it thence be concluded that they are equally

credible when deposing to events which they had neither seen nor heard? We pause for a reply.

Whilst Mr. Drummond's Bill for regulating the incorporation of religious and charitable institutions, by all denominations, is being made the occasion for a great display of sound Protestant feeling against conventual establishments, it may not be amiss to give a few statistics, showing a few of the benefits conferred upon society by our Popish Convents and religious corporations in Montreal alone.

"That we want"—says a late number of the *Transcript*—"some measure to prevent the spread of mendicancy, and to provide for those whom old age, destitution, or misfortune, has rendered unable to provide for themselves, every day's experience more convincingly declares. We have in this country no God-like institutions such as exist in Great Britain, where parties so stricken will be taken in and relieved."—*Transcript*, 22nd ult.

If by the "God-like institutions" of Great Britain, the *Transcript* alludes to the poorhouses of that highly favored land, so faithfully and graphically portrayed by Dickens—and wherein ministering angels in the form of parish beadles, beautiful with their stiffs, comely to behold with gold laced hats, dole forth to starving paupers their quotidian allowance of parochial water gruel—we admit, and thankfully admit, that we have no such "institutions"—"God-like" though the *Transcript* calls them—in Canada. But if our cotemporary means to imply that we are wanting in asylums for the poor and aged, or in hospitals for the sick, he is either grossly ignorant of what is going on around him, or grossly regardless of truth. We would tell him that, in proportion to its population, there is no city in Europe more abundantly furnished with "God-like institutions" for the relief of the poor, than is the city of Montreal—that no country in Europe can boast of more numerous or better conducted asylums and hospitals, than Catholic Lower Canada.

We have here in Montreal—not to specify numerous other charitable Catholic associations, some incorporated, others not—four large Institutions or Societies for the relief of the poor and sick—the Seminary of Montreal—the *Hotel Dieu*—the Grey Nunnery and the Providence Convent—all supported, either by their own private property, or by the voluntary contributions of the faithful; and all extending their assistance to the indigent of all classes of the community, without distinction of creed or origin.—Is the *Transcript* ignorant then of the existence of these institutions that he tells us—"that we have in this country no God-like institutions such as exist in Great Britain!" In Great Britain forsooth!—where the property of the poor has been sacrilegiously plundered in the name of the Holy Protestant Faith—and where the pauper is slowly done to death within the accursed walls of a parochial Bastille, according to the most approved principles of political economy, and the Gospel according to Malthus!

But, says the *Commercial Advertiser*—in a notice of the *Transcript's* article from which we have already quoted—"there is nothing to show that any large body of the poor are now supported by such houses"—Catholic religious houses—"in Catholic countries, and less to induce us to believe that a different and more liberal system prevailed then"—at the time of the robbery of the Catholic Church in the reign of Henry VIII. We purpose to adduce something to show that our cotemporary, the *Commercial Advertiser*, is as much in error as is the *Transcript*, when the latter boldly asserts that we have no "God-like institutions" in Canada; we intend to show that a "very large body of poor are now supported" by our Catholic institutions in Montreal; and that we have therefore abundant reason to believe that the same is the case in other Catholic countries at the present day, and was the case in England whilst England was yet Catholic. Of the accuracy of our statistics, our cotemporaries may, for the most part, satisfy themselves by personal inspection; for the wards and rooms of our Catholic asylums are always open; and Protestants, who can conduct themselves like ladies and gentlemen, who will refrain from insulting the nuns, or gross irreverence in our churches and chapels, are welcome to visit them.

The population of Montreal is somewhere between fifty and sixty thousand. Out of this population about seven thousand are either wholly or partially supported, or relieved, by the four institutions named above. There are supported by—

	Interns.	Externs.
The Grey Nunnery, . . . . .	568	50
Providence Convent, . . . . .	343	—
St. Patrick's Orphan Asylum, . . . . .	200	—
	1110	50

The *Hotel Dieu*, and the St. Patrick's Hospital—which is a branch of the former—relieved within the course of the last twelve months, 3,180 patients:—males, 1,720; females, 1,460.

The Seminary, which amongst other duties is charged with the care of the poor, has supported during the past winter 3,100 persons—males, 1,600; females, 1,500. We may mention that the Sisters of Charity are the agents for distributing the alms of the Seminary; and that besides the task of supporting the 1,110 indigent and infirm persons for whom they find a permanent asylum in their convents, the Nuns are charged with the duty of making the domiciliary

"We regret to say that the conduct of a certain class of our American Protestant visitors during the summer time—of both males and females, we cannot bring ourselves to call them ladies and gentlemen—is often most abominable and disgusting. They should remember that no one obliges them to set foot within our churches or convents; and that, if they will insist upon thrusting themselves upon us, they must comply with all the usages and customs of Catholics; and drop their "bar-room" manners at the door before they enter. These remarks may appear harsh; but any one who has witnessed the ordinary demeanor of our Yankee visitors—and indeed of many of our Upper Canada visitors, who are more than half Yankees—will admit that they are well called for.

visits to the poor and sick, and of carrying to the latter the supplies furnished by the Seminary.

We have thus a total of 7,650 persons relieved in sickness, and wholly or partially supported, by four only out of our Catholic houses in the one city of Montreal; and what is done in Montreal, is done in every city or district where the stream of Catholic charity is allowed to flow in its natural channel—wherever the sacrilegious hands of a Protestant State have not been laid upon the property of the Church, or rather, of the poor.

How—we may be asked—can you account for such an immense amount of pauperism in a city of the size of Montreal, as is revealed by your statistics? Do they not show that Nunneries and Monkeries create, rather than mitigate the evils of Pauperism? Is not the assertion of the *Commercial Advertiser* well founded—that "there is far more reason to believe that the existence of the Religious Houses encouraged idleness, and mendicancy, than that they prevented it?"

This is, we well know, the constant objection urged by superficial writers against the Religious Houses of Catholicity; but the answer is very simple. These Houses do not create nor encourage Pauperism; but they attract it. They become, as it were, the centres of attraction to all the mendicants or paupers of their respective districts, who naturally flock to these Religious Houses from all quarters, in order to obtain there that relief which no where else they can find. Thus is it in Montreal. It would be absurd to suppose that the statistics given above represent the pauperism of the City of Montreal. They show the numbers of those who find relief in the City, but who flock to the City from all the adjacent districts; because they knew that it is only in the vicinity of the Religious Houses they can find relief for their sufferings. It would be just as reasonable, quite as much in accordance with facts, to assert that hospitals encourage sickness and produce disease, as to pretend that Convents generate pauperism. The sick man and the poor man, in their distress, will naturally flock to hospitals and convents, because in these they can be most effectually relieved. Therefore, where there are many hospitals or convents, there will there also be many sick, many poor; not because these institutions make men sick or poor, but because they irresistibly attract all those who are already suffering from disease or poverty.

"How to destroy the scourge of mendicancy"—says the *Transcript*—how to get rid of these troublesome paupers—"has been a favorite subject for the exercise of the ingenuity of many wise and intelligent statesmen." Hitherto the only solution of the problem devised by Protestantism has been to punish pauperism as a crime; and thus is it that the English pauper is more cruelly treated than the English criminal.—Amongst other expedients resorted to by Protestant legislators, a very favorite one has always been the "prohibiting from marriage"—as in Germany, and in Great Britain during the XVII. century. Unfortunately these remedies, like most Protestant remedies, proved worse than the disease. They put a stop to marriage, it is true, but not to concubinage; and in spite of child-murder—another favorite Protestant panacea, and one extensively resorted to at the present day in all Protestant countries, and in America openly advocated in newspaper advertisements, and by itinerant lecturers on Physiology, Phrenology, Biology and "ologies" in general—in spite of child-murder and the disuse of marriage, pauperism increased, with marvellous rapidity; thus showing, that as it was not the Religious Houses that, in the first instance, caused pauperism, so it was not by their suppression that that scourge could be alleviated.

The conclusion to which we come then, is simply this—that the best way to get rid of pauperism is to allow it to be dealt with by Christian Charity; and that the highest wisdom on the part of the statesman is to abstain from legislating upon the subject. All that we ask of him is to throw no obstacles in our way, and not to lay violent hands upon the property devoted by Catholic charity to the support of the poor. If the civil ruler will but do this, the Catholic Church, aided by the never failing charity of her children, will do the rest.

Our plan is at variance with that recommended by the *Commercial Advertiser*; who sees in the spoliation by the State of the Religious Houses, not only a certain cure for pauperism, but a process "which by converting dead into productive property must have alleviated it." We are, we confess, at a loss to understand what our cotemporary means by the term "dead," as applied to the property of the old Religious Houses of England. Any one who knows anything of the history of Catholic England knows that the Church lands were always—partly because of the respect shown to them by belligerents, but chiefly because of the superior agricultural and horticultural knowledge of the monks—by far the best cultivated, the most densely peopled, and the most productive lands in the kingdom; giving steady and profitable employment to the most numerous and valuable portion of the population. Whilst, on the contrary, immediately after the dissolution of the Monasteries, and the appropriation of their property by a semi-barbarous aristocracy, and the servile dependants of an unprincipled monarch, it is well known that the same lands, instead of becoming "productive," were allowed to fall out of cultivation, and soon ceased to bear either crops or men. Popish, or Monkish England was far better cultivated, and was far more productive than the England of the Tudors and the Stuarts; and even at the present day, in some of the best tilled soils of the Empire—in the Lothians, for example—in spite of all our boasted modern improvements, the lands are not so "productive," and cannot be made to yield such crops, as they did when they were in the hands of the Monks, or what the *Commercial Advertiser* is pleased to call "dead property."

**THE MAYNOOTH GRANT.**—On the 15th ult., old Mrs. Spooner was safely delivered of her annual invective against the paltry Government Grant to Maynooth. This year, the little ranting appeared in the form of a motion for "leave to bring in a Bill to provide for the withdrawal from Maynooth College of any endowment out of the Consolidated Fund," which motion was ultimately carried by a majority of 17, in a House of 301 Members. Of course, no one believes that "Spooner's Bill" will ever arrive at years of discretion.

Amongst the gossips on this notable occasion, poor dear old Mrs. Newdegate, as usual, occupied a prominent place; speaking and acting throughout, with a wisdom and gravity of demeanor, becoming her age, and a distinguished pupil of the late lamented Mrs. Gamp; many of whose little peculiarities she has inherited. The caudle cup was vigorously passed from hand to hand, and tended to keep up the spirits of these old garrulous old ladies; some of the assistants were heard to complain that it was "just a teettle" too highly flavored with No-Popery spice.

As for the venerable Spooner herself, she is going on as well as can be expected, though she suffered a good deal at an early stage of the proceedings. Indeed at one time it would appear that she was actually light-headed, and wandered a good deal in her talk. She was overheard, for instance, to say that the Papists were about to bring forward a claimant to the throne of England, in the person of a lineal descendant of James II.—and then the poor dear old creature muttered something, not very distinctly, about the audacity of Papists—and how these horrid people (who seem to have given the old lady much annoyance by laughing at her in the streets) were actually so abandoned that "they would never cease in their exertions, until they had placed themselves, in all respects, on a level with the Protestant Church Establishment." Here the good old creature went off into a doze, in which state she remained till all was over.

**PROVINCIAL PARLIAMENT.**

On the 2nd instant, the third reading of the Lower Canada Common School Bill was moved by M. Cartier; and several amendments having been proposed and rejected, was finally carried. Mr. Cayley's Bill, for amending the Act relating to the duties of Customs was read a second time; and another Bill, to make further provision for the Geological survey was read a third time.

On the 5th inst., Mr. Drummond, in reply to a question from Mr. Cameron, stated that it was not the intention of the Ministry to introduce, during this session, any Bill to enable the members of the Church of England to meet in Synod.

Mr. O'Farrel asked of Ministers what steps had been taken by the Government to arrest or to bring to justice the murderers of the late Denis Tierney, who was killed by a body of Orangemen at Nepean in January last.

At Gen. McDonald replied that instructions had been given to the Sheriff of the County to do something; that the Sheriff had done nothing however, the guilty parties having politely intimated to Government their intentions not to be arrested; though they might perhaps, at some future period, give themselves up for trial. In the mean time, the authorities had been instructed to relax no efforts, &c., &c. Having delivered himself of the usual formula, made and provided for such cases, the Att. General resumed his seat. Mr. Cameron introduced a Bill to allow Bishops, clergymen, and laymen of the Anglican denomination to meet in Synod. In answer to an inquiry from Mr. Felton, M. Cauchon stated that Government had taken steps to facilitate the settlement of lands in the district of St. Francis. An animated discussion on the School Question followed, on Mr. Spence's amendment, that it was inexpedient to make any change in the existing school laws for Upper Canada. Mr. G. Brown, and the enemies of "Freedom of Education," insisted upon the old Protestant argument, which in substance amounts to this.—The Protestants of Upper Canada are, as compared with the Catholics, as six to one; the former have therefore the power to enforce upon the latter an odious and tyrannical system of State-Schoolism; therefore they have the right to do so. Amongst the speakers one only, Mr. Powell, had the honesty, or good sense, to lay down the true principle—viz., that Education is not a legitimate function of the State; and that the State has no right to force educational systems on the people, nor even to make them pay for them.—These self-evident propositions did not however bear fruit in the form of a substantial motion for the total abolition of "State-Schoolism," and the recognition by the Legislature of the "Voluntary" principle. After a long debate, it was agreed to postpone the further discussion of the subject till that day five weeks—then to stand as the first order of the day.

The Hon. Mr. Merritt has given notice of a formidable string of motions for the 12th inst. Amongst other recommendations, we find the following:—  
"That the entire proceeds of all the public lands within this Province shall be invested in a Common School Fund, the capital of which shall be preserved inviolate and the interest applied to the support of Common Schools and the creation of District Libraries."  
To this it would be well if some honest friend of the "Voluntary Principle," and of "Freedom of Education," would more an amendment:—  
1. That every one shall be at liberty to feed, clothe and educate his own children; and that no one shall be forced to pay for the feeding, clothing, schooling, for nap or baby linen, for any other person's children.  
2. That it shall be lawful for every man to resolve himself into a committee of One, to mind his own business, and to look after his own family.

**A BAZAAR FOR THE HOUSE OF THE GOOD SHEPHERD.**

About the close of the present month a bazaar will be held in support of the House of the Good Shepherd; and we feel that the mere announcement must be enough to insure for it the necessary success. The claim is novel in our community, but not the less deserving of our charity.

It was on the 11th June 1844, that four Religious of the order of *Notre Dame de Charité du Bon Pasteur* (Our Lother of the Good Shepherd) embarked from their native France for Montreal in order to found a House of their admirable Society. This order was first founded in Normandy by the very celebrated *Pere Eudes*, founder of the Society of Priests called *Eudistes*, and brother of the learned historiographer Mezeray. The order rapidly extended itself, and soon had numerous establishments which rendered the most eminent services to humanity, and morals.

The house opened at Montreal in 1844, reckoned in 1853, 22 professed nuns, 4 novices, 3 postulants, 2 procurators, 61 penitents, 31 boarders and half-boarders, and 20 out-door pupils.

It would be difficult to say all the good that this house has effected since its establishment; or to enumerate all the happy results of its charity. Considerable numbers of abandoned young females have been withdrawn from their vices by the holy exertions of this House of the Good Shepherd and are to-day earning their livelihood by honest christian means.

A large number of the children of our city have received and are now receiving therein every day an excellent education.

It is the first time this excellent House has addressed itself to the charity of our citizens; and we are confident its appeal will not be made in vain.—  
*La Patrie.*

**COLONIZATION SOCIETY.**—This Society was duly organized on last Tuesday evening, pursuant to previous notice. The Secretary, *pro tem.*, having declined from professional reasons to continue permanently an Officer of the Society, Mr. Herbert, Advocate, of this city, was named Secretary in his stead; and the following gentlemen were elected in the order of their names:—

- W. P. Bartley, President.
- T. D. Quinn, 1st Vice-President.
- F. McGuire, 2nd Vice-President.
- James Sadler, Treasurer.
- Alexander Herbert, Secretary.

**COMMITTEE.**

Messrs. Thomas Patton, Timothy Fogarty, Edward Scullion, Christopher Egan, Robert Patton, John Whelan, Arthur Hammell, J. W. Casey, and Edward Lynch.

Now that the organization of the Society for the promotion of Catholic settlements on land is complete, and men at its head who are known to be warmly attached to immigration interests—we sincerely hope that the efforts of those gentlemen will be backed by Catholic citizens generally. There should be Branch Societies established forthwith in the country parishes, and when formed, they should lose no time in putting themselves in communication with the Parent Society in Montreal. It is needless for us to say that we heartily concur in the objects of this movement, which we regard as one of the best ever made by the Irish Catholics in America. The necessary rules and regulations for the guidance of Branch Societies, will be forwarded to any place where they may be required upon a written application to Alexander Herbert, Esq., the Secretary of the Society in Montreal, to whom it is requested all letters upon the subject may be addressed. In a few days this Society will issue an address, containing all necessary information. In the meantime, we again say let our country friends be up and doing.

We are requested to state that any person desirous of joining the above Society in Montreal, can do so by calling at Mr. Sadler's Book Store, where the name will be enrolled in a book kept for this purpose.

We have been notified by the Very Reverend Dean Kirwan of London, C. W., that the gentlemen named by the Buffalo Convention as members of the Supreme Directory for Canada, will assemble in Montreal on Tuesday the 20th of the present month.

By an error of the printer, the name of T. H. Burke, Esq., appears instead of that of the Very Reverend T. McDonagh of Perth, in the list of the Supreme Directory. Mr. Gray's name appears as that of Delegate for Hamilton. This also is an error; it should have been as that of the Delegate for Dundas. In other respects, the Official Report is creditable to the publisher.

At the regular monthly meeting of the St. Patrick's Society, held on Monday last, Mr. Houlihan was unanimously elected Corresponding Secretary, in the place of Mr. P. J. Fogarty, who had to resign in consequence of his leaving the City. Mr. Fogarty discharged the duties of his office with credit to himself, and to the satisfaction of the members of the Society in general.

On Thursday the 1st inst. being the Feast of the Ascension, a solemn *Te Deum* was sung by order of His Lordship the Bishop, in all the chapels and churches of the diocese of St. Hyacinthe.

We read in the *Canadien* of Quebec, that it is in contemplation to build a suitable establishment for the Reverend Father Jesuits, to whose exertions in the cause of education, morality, and religion, the people of this country are so much indebted.—A subscription has already been set on foot to carry out this object, to which His Grace the Archbishop, and

some of the religious communities have already contributed largely.

We have received a lengthy communication over the signature of John O'Shanahan on the subject of a fire which lately occurred at the Chatt's Canal; and which by some is said to have been the work of an incendiary, but which our correspondent contends was purely accidental, and far less destructive than it has been represented to be by the public press. We do not publish his letter—because we have no desire to involve ourselves in a lengthy controversy upon the subject—and because we trust that the matters of which it treats will become the subject of a thorough investigation. On the one hand, Mr. A. P. McDonald asserts that the men employed on the works were always regularly paid their wages at the rates publicly advertised—and that provisions were furnished to them at the lowest possible rates. On the other hand, Mr. O'Shanahan affirms that the men have been grossly defrauded by the contractors—that they were induced to take employment on the works by the promise of 5s 6d per day wages, for 12 hours work—that these wages have been greatly reduced in amount, and irregularly paid—that the contractors and their agents have been guilty of other acts of extortion and injustice towards the laborers; that in consequence numbers of the latter had been obliged to seek employment elsewhere, and that in the month of April last there had been a general "strike". The fire he says on the night of the 10th, was not the work of an incendiary; but on the contrary the men, in spite of the bad treatment they had received, volunteered their services to extinguish the flames, and labored so effectually that the whole amount of damage consisted in the loss of some seventy tons of hay, with about fifty bushels of oats and one horse; instead of three hundred tons of hay and two hundred bushels of oats, as asserted by the contractors.

As to which of these conflicting statements is the more worthy of credit, we do not pretend to hazard an opinion. An inquiry is called for, and should be granted. In the mean time, whilst laborers should be taught the salutary lesson, that violence on their part towards the property of their employers is an offence which the law is bound to punish severely, it would be well to remind employers of labor that property has its duties as well as its rights; and that if there be one sin which more than another calls for the vengeance of heaven, it is the sin of him who directly or indirectly defrauds the laborer of his hire.

The *Toronto Leader* of Saturday publishes an amusing account of a farce enacted by the ministers of the Anglican sect in that city. These gentlemen, it seems, desired to obtain the sanction of the Legislature to their synodical meetings; and for this purpose marched as one body to the bar of the House, in all the dignity of white surplices and white chokers. Undismayed by the apparition however, the House has refused to comply with the prayer of the petitioners. We copy from the *Toronto Leader*:—

"The unusual sight of a priestly procession was yesterday witnessed in the streets of Toronto. The members of the Episcopal Synod, (Anglican) now assembled in the city, marched with the Bishop at their head in full canonicals, to the House of Assembly at 3 o'clock p. m., for the purpose of presenting a petition to Parliament, asking a legislative enactment to legalize the action of their Provincial synodical meetings. The principle of this measure, we shall have occasion at the proper time to examine. Here, it is only necessary that we should draw attention to the effect of such a display. If it was meant to overawe the Assembly, it was certainly a remarkable failure; for a little vacant curiosity on the part of the more innocent members of the Legislature was the only feeling evoked by the appearance in the galleries of the House, of so unusual a number of ecclesiastics. If it was meant to enforce from the secular body an inordinate measure of respect, a more remarkable failure could hardly be conceived; for one of the members of the House took occasion, while the Bishop and his followers were at the bar of the House, to refer to such a gathering of priests in terms the reverse of complimentary—while the House received his observations with an ill-suppressed titter. As an imitation of Fergus O'Connor's movement, the procession was contemptible in spite of its ecclesiastical respectability; and except that it furnished the opportunity for the clerical conveyance of the Episcopal community to cut a figure for the time in the world religious—we can discover no advantage whatever which is likely to be gained by this attempt to take the Parliament of the country by storm."

What would be said by the Protestant press to a similar proceeding, and with a similar object, on the part of the Prelates and Clergy of the Catholic Church in Canada? We fancy there would be a pretty outcry about priestly assumption.

Last week's Official Gazette contains the following appointments:—

- MILITARY DISTRICT NUMBER NINE LOWER CANADA.
- Two Volunteer Militia Rifle Companies, at Montreal to be styled the 3rd and 4th Volunteer Militia Rifle Company of Montreal.
- The number of Privates in each of these Companies to be Sixty-three.
- The following Officers are appointed:—
- Third Company,
- To be Captain: Captain Alexander Bortram, from the Montreal Fire Brigade.
- To be Lieutenant: Samuel H. May, Gentleman.
- To be Ensign: Peter Cooper, Gentleman.
- Fourth Company,
- To be Captain: Bernard Devlin, Esquire.
- To be Lieutenant: Francis Frederick Mullins, Gentleman.
- To be Ensign: John Gillies, Gentleman.

We regret to learn that the uniform of No. Four Company will not be prepared in time for it to take part in the demonstrations of the 24th inst., Her Majesty's birth day.

**RULES AND REGULATIONS FOR THE READING ROOM AND LIBRARY OF THE MONTREAL ST. PATRICK'S SOCIETY.**

Established, in the first year of the Society, May 1st, A. D., 1866.

- 1.—Every Member of the Society shall be admitted free, providing he is not in arrears to the Society more than three months.
- 2.—The room shall be open every day from 9 to 12 A.M., and from 6 to 9 P. M., Sundays and all other Holydays excepted, when upon such days it shall be open every evening from 5 to 8 P. M.
- 3.—No Member shall upon any pretence whatever take a newspaper out of the Room.
- 4.—No Member shall take a book out of the Room without the permission of the Librarian, and any Member keeping such book longer than 20 days shall, for every week after, pay the sum of 75c., and if he loses the book he shall pay its full value, or if it be injured while in his keeping, he shall keep the book and pay its full value.
- 5.—No Member nor any other person shall touch any book in the Library, but such book as he requires, he shall ask of the Librarian.
- 6.—Every Member shall have the privilege of introducing a friend into the Reading Room, providing such friend is not a resident of the city, but merely a visitor.
- 7.—No smoking allowed in the Room.
- 8.—Any person not a member of the Society, and wishing for the privilege of the Reading Room and Library, can have said privilege by paying quarterly, in advance, the sum of 5s. to the Treasurer of the Society, through the hands of the Librarian, said sum to be applied by the Librarian Committee to the purchase of New Books, and subscribing for newspapers.
- 9.—The Treasurer to keep a separate account of all such sums, and with the same pay for books and papers ordered by the Committee when approved of by the President.
- 10.—The Librarian shall keep the key of the Hall and give it to no person except by order of the President.
- 11.—The Librarian shall have the Room open every day according to the 2nd Rule, and be himself be in attendance.
- 12.—He shall take all papers from the office and place them properly in the Reading Room.
- 13.—He (being provided by the Committee with fuel) shall keep the Room warm, and shall have the gas lighted when necessary.
- 14.—He shall employ a person to clean the Room when required, a work, the expense of which shall be paid for by the Committee.
- 15.—He shall, during his hours in the Hall, be ready to give information to any Irish Emigrant, or any other person that may call upon him for that purpose.
- 16.—He shall keep a book, and in it register the names of all persons that borrows a book, and the name of the Book.
- 17.—He shall register the name of any person that becomes a subscriber to the Reading Room and Library, and receive payment from them, which payment he shall hand over to the Treasurer of the Society, and get a receipt for the same.
- 18.—He shall well and faithfully, to the best of his ability, preserve all the books and papers committed to his charge for the benefit of the St. Patrick's Society.
- 19.—There shall be a Library Committee of 6 whose duty it shall be to see all the above rules carried into effect, solicit donations of Books, and recommend to the general Committee anything that they would consider for the benefit of the Library and Reading Room.
- 20.—The Recording Secretary shall furnish the Librarian every quarter with a list of defaulting subscribers.

THE LIBRARY OF THE MONTREAL ST. PATRICK'S SOCIETY will be OPEN to the Members on MONDAY, the 12th instant.

By Order, T. C. COLLINS, Sec.

There is a place in Upper Canada, called Bowmanville, and in that city, town, or village, a newspaper named the *Statesman*, the last number of which contains twelve columns of horrible twaddle and insanity, purporting to be the proceedings of an Evangelical, fire and faggot Association, rejoicing in the misnomer of the Protestant Alliance. In this Bowmanville lives one John Simpson, banker, who serves God and Mammon, who happily blends the practice of piety with that of usury, and shaves short dated notes by the light of the Gospel. John is President of the hungry Shenberds in his vicinity, who in return vastly applaud his religion, wisdom and eloquence. That others in these benighted regions may have a like opportunity, we append the following extract from his last oration against Lower Canada:—

"I have taken pains to enquire from the merchants of Montreal concerning the quantity of goods sold to the French Canadians in their vicinity. I drew out of them this, that if it was not for the Upper Canadian trade they might as well shut up their shops. By crediting ourselves with three quarters of the import duties of Montreal, we have £282,000. If we lay this sum to the £464,752, our quota to the general revenue, you have for Upper Canada about £717,000 against £165,000 contributed by Lower Canada. No merchant nor man of business will question this statement. I am not afraid to have it go before the Pope, or the Inspector General himself, and I am satisfied that Mr. Cayley will say that I am within bounds, and that I have given Lower Canada credit for quite as much as is her due. I will not stop to depict to you the pecuniary condition of the Lower Canadians; suffice it to say that you might travel for days through that Province, and not find, upon a whole family, one shilling's worth of imported goods."

Hardly christian, John, to be so hard on our poor people, who dress in skins in winter, and content ourselves with a fig leaf and a smutch of paint during the mosquito season, with no choicer food than Canada thistles; very good food too for asses or Simpsous or whatever you call the long eared, loud braying race. Banker John was followed in a similar truthful and loving spirit by those shining lights, and Christian ornaments, the Reverend Messrs—Livingstone, Ormiston, Robbins, Cosford, Smith, Hooper, Clinnie, Reikie, and Edgar, representing all the *iams*, and for once united to abuse the Pope, and this Northern Siberian region, which they appear to hate almost as bad as they do each other.—*Commercial Advertiser.*

According to the census taken in March of the present year, the population of the city of London, C.W., was 15,267. In 1841 it contained a population of 1,500; in 1854, 10,060. The *Free Press* is of opinion that if the assessors had visited more carefully the suburbs of the city, their returns would have exhibited a population of 20,000 souls.—*Pilot.*

**Married.**

On Tuesday, the 6th inst., at the Parish Church of Notre Dame, by the Rev. J. J. Connolly, Pastor of St. Patrick's Church, Mr. T. C. Collins, to Miss Mary Anne Hennessy, both of this city.

**INFORMATION WANTED.**

OF MICHAEL CLIFFORD, a native of Cork, Ireland, who left his native place a few years ago for the city of Toronto, C.W. Direct to the True Witness Office.

**J. FLYNN'S REGISTRY OFFICE.**

Removed to No. 4, Bleury Street; Where Single Copies of the True Witness may be had.

FOREIGN INTELLIGENCE.

FRANCE.

The Congress of Paris closed on Wednesday, 16th ult. As to Italy, it is universally admitted that the result has been the same as that of a meeting of the Convocation of the Church of England for "dispatch of business," namely, a certain amount of talk. The French papers suggest that possibly the exertions of England to support the views of Sardinia and Count Cavour in Italy, may have some connection with the Sardinian loan which England has guaranteed. Weekly Register.

The Marseilles journals of the 15th ult., bring accounts from Constantinople of the 3d, and from the Crimea of the 1st ult. The French naval administration, in the Turkish capital, was already making preparations to convey part of the army to France. The garrison of Eupatoria is to be the first embarked. The commercial intelligence from Eupatoria was truly deplorable. The cosmopolite merchants established there had no other resource left than to ship their stock for Odessa. The news of the conclusion of peace had produced a favorable influence on the rate of the currency, which had declined 5 per cent. General Larchey was to resign, on the 4th, the chief command of the French troops at Constantinople and in the Bosphorus. On the 3d the General took leave of the Sultan, and was to be succeeded in his command by General Pariset. General Williams is to form part of the commission which is to fix the Asiatic boundary. Abbé Fraissignes, a Lazarist, chaplain to the French military school hospital, died of typhus fever on the 30th ult. Another clergyman of that order and a sister of charity, both attached to the Sardinian Contingent in the Crimea, had likewise died. The number of nuns of St. Vincent of Paul who perished since the beginning of the war was 24, and many were still lying dangerously ill.

A Paris correspondent says:—All the talk of the diplomatic and political circles is, at this moment, about the speech which Lord Clarendon delivered on the state of Italy, in a recent sitting of the Congress. In this speech his Lordship denounced in very vehement terms the system of government which prevails in Naples and Rome, declared that it is a danger not only to Italy, but to Europe, and that it is impossible for any government, in the present advanced state of civilisation, to disregard altogether the popular will, and to govern according to its own arbitrary pleasure. His Lordship, it is said, required that his speech should be mentioned in the minutes. It is said also that the speech caused great offence to Austria, as was natural, not a little to Russia, and some to France.

We read in the Mémorial des Pyrénées:—"A person residing at Pau, having written to Marshal Bosquet, congratulating him on his promotion, received from him a reply, in which the illustrious marshal, alluding to the gracious manner in which the Emperor had informed him as well as General Canrobert of their promotion to the dignity of marshal, adds these words: "It is two swords and two hearts placed as sentinels on the right and left of a cradle; we have well comprehended the dignity in that sense."

Frederick Rendall, Esq., was a short time since received into the Catholic Church in Paris.

AUSTRIA.

The Paris correspondent of the Daily News says that intelligence has arrived by telegraph from two different points of the compass, that an Austrian army is taking up a position along the frontier line of Parma to Piedmont, and that the King of Sardinia is marching an army of observation to form a line on his side of the same frontier, opposite the Austrians. This attitude of Piedmont and Austria on the Italian question looks very serious. In the opinion of Austrian politicians, the last Russian manifesto is a tacit confession on the part of the Czar that he was obliged to make peace; and there can be no doubt that such was really the case. The Kalisch correspondent of the Oesterrische Zeitung, who writes in a Russian sense, consoles himself with the reflection that the peace is not likely to be of any great duration. He also seems to speculate on an alliance between Russia and France. All the recruits last levied in the Kingdom of Poland have been sent to their homes, but no reduction will be made in the regular army until peace has been proclaimed. The first troops to quit the Crimea will be the two Grenadier divisions, the ranks of which have been fearfully thinned by the typhus, or rather putrid fever. Poland will soon be crowded with troops as it was before the outbreak of the war, but the prices of all kinds of grain are falling, as it is known that the military magazines and the fortresses contain a vast quantity of corn which was to have been sent to the theatre of war. The fortification of Odessa has been discontinued, but there are at present no more than 70,000 persons in a city which had a population of 140,000 before the outbreak of the war. Cor. of Times.

SWITZERLAND.

Extracts from Swiss letters of April 2nd are given in the Univers as follows:—"Protestant pietists and secret societies perseveringly conspire against the Catholic Church. A new scheme has just been invented. Eastern Switzerland is the scene. In St. Gall and Thurgau the civil power has just founded mixed schools, and suppressed the Catholic schools in the less populous parishes, in order to form one school out of several communes of different religions. While in Austria, in Belgium, and even in Prussia mixed schools are disappearing, they are being imposed on Switzerland by legislation. The object is to prepare Switzerland for a republic and in-

divisible one by rooting out of the minds of the young Catholic principles, and the traditions of cantonal sovereignty."

ITALY.

SARDINIA.—The following account from the Civita Cattolica, shows that the sacrilegious spoliation of the religious houses has not met with the success which Government had anticipated. After mentioning the opposition which the Commissioners had met with from the Religious themselves, who in many cases urged that they came under the exception of those who were devoted to the work of education, or care of the sick, or of preaching; as also from proprietors of the soil, who alleged that they had given the convents to the Religious Orders, and not for the Government Ecclesiastical Finance; and from debtors also, who would not take the acquittance of the Commissioners, in the place of Religious from whom their loans had been borrowed, its correspondent proceeds to speak of the difficulties into which the Ecclesiastical Finance had fallen:—"In the meeting of the 14th of February, the Deputy Oytana communicated to the Chamber two schedules, the one representing the state of the payments and the claims of the Ecclesiastical Fund up to Feb. 13th, and the other showing the present position of its operations. The following are some particulars:—The Religious Houses suppressed by the law of 29th May, 1855, are 341. In order to take possession of these houses (there had been required 40 special delegations, besides the ordinary agency. Of these 341 houses, 254 are on the main land, 87 in the island of Sardinia. These comprise 4,609 persons, of whom 3,025 are Priests, 1,238 laymen, and 346 servants or novices. The estimated nett revenue is Lire 657,629 69. The causes concerning the Religious Communities are 46; 14 set in motion by Municipal bodies or private persons, who claim an interest in the property of the Religious Houses; 14 already pending at the time of taking possession; 14 moved by the Religious Communities themselves; and 4 instituted on other points. Up to the 13th February of this year the Ecclesiastical Fund had recovered of ordinary revenue L.480,141, and of extraordinary revenue L.257,069 96. Land-estates supplied L.450,000. The total claims amounted to L.1,187,210 96. The payments on the other hand, were for the officials, L.15,403 57; for expenses, L.5,389; for pensions, L.241,480 20;—which sums united to other disbursements give a total of L.1,095,618 95. Adding to this the ordinary expenses, the Ecclesiastical Fund has claims upon it beyond its receipts to the amount of L.18,458 80; a debt, however, which is only nominal, because it is more than covered by unpaid claims of L.38,605 50, besides a balance in hand."

From reliable information we learn that M. de Cavour will return empty-handed from Paris. Of course he will endeavor to hide the rebuff his proposals have met with under the fallacious hopes still left him, and on which he will continue his present Italian policy. The Sardinian States have, as we know, gained nothing by a Peace, which the rest of the world hails with joy and thankfulness. It is further said that our Plenipotentiary has had addressed to him very serious remonstrances upon the state of hostility and vexatious disloyalty in which Piedmont is now involved in its relations towards the Holy See. If this be so, our position may become more tolerable, for nothing can be more repugnant to conscientious men than to be called upon to carry out the most unjust measures, and to witness this deplorable system of attacks upon the religion of the people—the monks and religious societies persecuted, the laws of the Church violated on every occasion, and the magistrates required to strain the law for the gratification of the "priestophobia" of the government.—Such a state of things every right-minded person must be anxious to see ended. This and other blessings will come when it shall please God to deliver Israel from the yoke of Pharaoh.—Courier des Alpes.

It is scarce four weeks since the execution of an incendiary in Ancey, and the Supreme Court of Savoy has been again compelled to pass sentence of capital punishment on a day laborer, aged 37, convicted of two murders and arson. Grave offences are becoming strikingly frequent in the Italian model state, and unhappily the moral condition of the people affords much matter for complaint and serious reflection. In Chambéry especially, prostitution, and every sort of profligacy is progressing at such a rate that no week passes in which the Savoy journals have not to relate some public scandal.—Allg. Zeitung.

ROME.—Arrangements are being made for establishing an American Seminary. We are assured that the Abbé Eyzaguirre, the learned author of the work entitled "Le Catholicisme en Présence des Sectes Dissidentes," has offered towards the fund a sum of 321,000fr. (this statement is as we believe it to be, true, sufficient praise can scarcely be awarded for such generosity. It is also said that the Holy Father will give a sum of 43,000fr. It is thought that the Seminary will be devoted to the use of South America, and independent of the one contemplated for North America, of which mention has several times been made. Great hopes may be entertained of the future of the Church on the American continent, and we pray that God will be pleased to bless and fructify these charitable exertions.—Letter to the Univers.

RUSSIA.

It is stated that Russia is about to conclude a concordat with the Papal See, and it is very possible that such is the case, as the diplomatic correspondence between St. Petersburg and Rome has been extremely active during the last six months. May it not be that the Court of Rome has secretly employed its influence at Vienna and Paris in order to put an end to the war, and that the Emperor

Alexander is about to reward the Pope for his bons offices by granting greater privileges to the Roman Catholic church in Russia?

We believe, notwithstanding what has been said to the contrary, that four or five of the Episcopal Sees of the Catholic Church in Poland will soon be filled up, and that negotiations on other matters of equal importance are going on. There is reason to hope that the blessings of peace will lead to a sensible amelioration of the position of the Polish Catholics; and that the Emperor Alexander will fulfil the hopes entertained on his elevation to the Imperial throne.—Univers.

DEFENCE OF SEBASTOPOL.—According to statistics returns published in the St. Petersburg newspapers, the besieged in Sebastopol discharged from the 17th of October, 1854, to the 8th of September, 1855, projectiles to the number of 1,386,608, and weighing 1,405,249 pounds (each equal to 40lbs). In addition to the above 205,810 pounds of powder and 25,000,000 cartridges were consumed.

One of the most important conditions in the treaty of peace is that the forts on the Circassian coast of the Black Sea are not to be rebuilt.

In short, the status quo on the coasts of the Black Sea is to be maintained.

THE EAST.

The following details have been brought by the Indus, which left Constantinople on the 7th:—"The English artillery and siege trains have been the first to embark, and are beginning to leave for England."

THE LONDON "STANDARD" ON THE PEACE TREATY.

By degrees we are learning the history of what passed at the Congress up to the period of the conclusion of the treaty. The particulars, as afforded by different journals, do most remarkably coincide, and no wonder that they should, for we believe the fact to be the march of negotiations was direct from the beginning, and in simple accordance with a pre-arranged plan. It was settled at the outset, between Austria and Russia, what the treaty should be. These Powers knew precisely the amount of concession which would satisfy France, and they resolved to make no difficulties on the subject. One of the chief allies being gained over, it little mattered what such squeezable gentlemen as the Ministers of England might say, for with idle words their remonstrances would end. We are indebted to the Journal des Debats for a second revelation on the subject of the treaty, and we suspect that the British public will find it to be painfully important. We are told that when, in conformity with the terms of the fifth point, by which the Allies reserved to themselves the right, in addition to the already conceded four points, of making such further stipulations, for the sake of guaranteeing the safety of Europe, as they should deem essential—we are told that when, in pursuance of this article, England demanded that the forts erected by Russia on the southern declivity of the Caucasus should be dismantled, she was overruled. Now, we have only to repeat an opinion expressed on the instant of the Austrian offer of mediation, that it was the duty of the British cabinet to settle distinctly with the French government the conditions they would receive, and on no account to depart from them. Had this been done, there never could have occurred that most extraordinary and most dangerous spectacle of allies, professing to be thoroughly identified, dividing in the face of the watchful plenipotentiaries of the enemy, and by dividing rendering further resistance impossible. When Austria offered her mediation, the ministers of Queen Victoria ought to have known what value the country attached to the positions held by Russia in Asia Minor. The Russian fleet in the Black Sea would be comparatively nothing in the scale with Russian forts, established on the borders of both the Turkish and Persian empires. Russia had already proved that she set no reliance upon her maritime forces, from whence the conclusion might safely have been drawn that in her future attempts upon Turkey, she would trust to her armies alone.—Having in the face of the world pronounced condemnation on her own fleet; having hid it behind stone walls to sink and burn it when Sebastopol was destroyed, nothing ought to have been plainer than that her next object would be to keep the ships of war of other nations out of the Black Sea. Hence the project of neutralization, which is held up as a great victory gained by the Allies, is, in point of fact, an immense and stupendous gain for Russia. As she could not make head against the British and French ships, it became her policy to have them out of the way. Let Russia do what she pleases now—not against Turkey, whom for awhile she will let alone, but against Persia, holding the keys of India; and by our own boasted achievement of neutralization we have debarred ourselves the right of menacing and watching her with our fleet. Thus has Russia once more triumphantly confirmed her reputation for diplomatic skill.

Scarcely are we at peace again, after the bloodiest war on record, for its duration, when the conference that settled the peace is summoned to a war upon the unfortunate states of Italy. No sooner is this dire struggle at an end than the great nations of Europe begin to lay their heads together to plunder or to coerce the two or three who are indeed the weakest, but who have the misfortune to occupy the centre and the garden of this quarter of the globe. Foremost of all stands the Pope. According to some he is to be deposed; others let him off with certain proposals touching Cardinalitial appointments; the end of it will be that he will be found weak as he may seem, a problem just one degree beyond the capacities of hostile statesmen. It is monstrous, however, that the moral of this war should be that while we protect the Turk, we spoil the Christians. If the Papal history show anything, it is its own antiquity, and the uninterruptedness of its possession; if none can deny that it was the fountain of civilisation; the source of refinement, elevation, and nobleness of aim and sentiment to the mediæval, and through them to the modern nations; if, in days of poverty and neglect, an ancient power, venerable from prestige, a mediatory as regards its external action, and a promoter of peace, an encourager of the arts, the irresistible attraction for the most refined and highest in birth and station of every country; if such a power has not a legitimate claim on the protection of those nations which have grown up under its eye, who can have it? The Turk,

in his days of vigor, was the terror and the scourge of those very nations which Pope had trained and civilised. It was the Turk who appeared as the very antagonist power to the Pope, both in temporal and spiritual pretensions! At once monarchs of a vigorous and warlike race, and in that capacity chiefs of a gloomy and iniquitous fanaticism, they wasted the inheritance of Christendom, and but for the Popes they would have over-mastered it; yet the Turk, in his dishonorable decay, is preferred to the Father of Christendom as an object for the zeal of western Europe, for "the right" and for "liberty." Happily, Providence overrules politics for its own proper ends, and the Holy See, and the protection of the rights and independence of the Holy See, are important and constant objects of its watchfulness. Whatever the Russian, or the Prussian, or the British diplomatists may counsel, must be in subordination to the powerful and (for the present) very Catholic courts of Vienna and Paris. Sardinia, in fact, finds itself in a mess by the sudden conclusion of the war. It has made immense sacrifices. It has trusted to possible complications in Austrian Italy and the chapter of accidents. Nothing has turned up. The war is cut short, the country is discontented, the Austrians are at their ease in Lombardy, and now in Parma. England, no doubt, wants "to do something" for its brisk little protégé. But let us look realities in the face. If Turkey may not be cut up for the convenience of Russia, England, or France, it is a little too much that the Pope's pockets should be picked for the encouragement of a presuming and not very scrupulous neighbor.—Tablet.

UNITED STATES.

W. S. O'BRIEN.—We learn that this distinguished Irishman will shortly visit the United States. We need hardly say with what a cordial welcome he will be greeted, both by his fellow-countrymen and all true-hearted Americans.—N. Y. Citizen.

INTERESTING TO FLOUR SPECULATORS.—The Detroit Advertiser makes the following statements, which may be a word in season to those who are holding on to their flour and grain in expectation of getting higher prices for it:—"A firm in this city, whose names we could easily give, have shipped to New York since last harvest, about 30,000 barrels of flour, all of which was bought for and shipped to the English markets. This flour is still undisposed of in England, and letters were received by the steamer Persia, from the English house which holds it to the New York house by whom it was purchased (in connection with which the house in this city operates) stating that much of the flour is unfit for human food; that they dare not place it upon the market, and cannot do so except at a very great loss. The latter also states that the loss which will be sustained in this unfortunate business will exceed \$2 per barrel, besides the relinquishment of all interest and commissions, and asks the New York house to sustain a portion of the loss. Those who are holding flour and wheat for higher prices can draw their own conclusions."

POISONING CHILDREN IN ROCHESTER.—The Rochester papers publish some horrible accounts of the supposed poisoning of children in that city by their unnatural parents.—Two cases have occurred within a few days, which afford strong evidence for believing that infanticide was attempted and in one instance fully accomplished. The Union, of Friday last, states that a little girl who died suddenly on Cornhill, a few days since, was speedily buried, and the parents moved eastward with all their effects on the night of the burial.

FORTY ACRES OF BIBLES.—The U. S. Bible Society circulated last year 800,000 Bibles and Testaments. It is estimated that these books, if they were spread out on a plain surface and computed by square measure, would cover more than four acres, and if computed by long measure, they would extend more than eighty miles; if by solid or cubic measure, they would measure more than 150 solid cords, and these cords, piled one upon another, would reach higher than the spire of Trinity Church, New York, or the Falls of Niagara. The entire issues for thirty-seven years of the Society's existence would cover more than forty acres with Bibles and Testaments, or extend in long measure nearly a thousand miles.

THE CONNECTICUT BLUE LAWS.—The Know Nothings of Connecticut are exulting over the thought that all the church property in that intolerant State, vested in Bishop O'Reilly, will become confiscated in virtue of the operation of a law passed last session, copied from the defeated bill of Putnam and Brooks in the State of New York, on which we had occasion to make some comments at the time. It is worthy of the Blue Laws of Connecticut in their palmiest days. The obnoxious clauses of the law referred to will be found in another part of this week's Citizen. If such atrocious enactments are adopted in this free land, does not religious liberty become a farce, and republicanism itself a mockery, a delusion, and a snare? We trust that Bishop O'Reilly, so disposed of the property before his departure to Ireland, that it cannot be touched by the bigots and fanatics who are thirsting for the spoliation of a property that belongs to their Catholic fellow citizens.—N. Y. Citizen.

DIGNITY OF THE BENCH.—On the 25th ult., the Cincinnati Police Court was the scene of a fierce fight between one of the local reporters, a lawyer connected with the Court, and the presiding judge. The reporter had inserted a paragraph in the Gazette which gave offence to the lawyer and the judge. The lawyer retaliated, assailed the reporter in the street, and the case was brought into Court, but the judge declined to adjudicate, as he was partly connected with the row, and referred it to a brother magistrate. After he adjourned the Court, he descended from the bench, assailed the reporter, the lawyer also pitched in, and there was a general row. Peace was restored without anything serious occurring.—Herald.

The Know-Nothing merchants of Louisville have resolved that the Louisville Times and Courier be requested to keep silent on the subject of the commercial ruin fast gathering over that city of blood. The editor of the Times, in his reply, tells them to inaugurate a reign of law, to protect foreigners and Catholics against mob violence, and give working men some assurance that they will be able to enjoy in peace what they earn; and that then he will cease to speak of what will no longer exist! Blood always carries a curse with it; and the people of Louisville by endorsing the murders of Bloody Monday, have entitled themselves to this sudden withering up of their city's prosperity.—Cincinnati Catholic Telegraph.

PROTESTANT OUTRAGES.—The barn of Mr. Pierce, a Catholic priest, living in Davies County, Ky., was fired by some scoundrel last week, and entirely consumed, together with two fine horses, a two horse wagon and lot of grain and hay.

There are in New Orleans twenty-eight hundred drinking-houses to a population of 80,000, that is a grog shop to every twenty-nine persons.

On the 30th ult., a fire broke out in a large rag and paper warehouse in Philadelphia, and speedily enveloped the structure in flames. The buildings adjoining were soon in a blaze, nor was the fire extinguished until forty stores and dwellings had been destroyed. (The estimated loss is more than a million of dollars. One of the firemen was crushed under a falling wall and instantly killed. And a quarrel having occurred between the adherents of two of the fire companies, a young man was stabbed, and it is supposed there is no hope of his recovery.)

A NEW PROTESTANT SECT.—A correspondent of the Presbyterian Herald, writing from Iowa, speaks as follows of a new sect, an offshoot from Mormonism, called Menonites:—"Of this sect this account has been received: As might have been expected, there were many ambitious Mormons disappointed when the notorious scoundrel, Brigham Young, more shrewd than the rest, became Joe Smith's successor. Among others was a man named Thompson, who refused to go to Salt Lake, and drew off a section of followers, who established themselves as a joint stock company, in Iowa county, Iowa. Of the company Thompson is President, and their business transactions are done in his name. Thompson has revived the doctrine of transmigration of souls—says he is himself now in his seventh state, all of which he remembers. He claims to be the special messenger of Meenah, the authorized expounder of the Divine will. This Meenah (I may not spell the name aright) has been, from the beginning, and is expected to be manifested among men, and probably will prove to be identical with the said Thompson. He teaches that new habitations are prepared for the righteous when they die, and Meenah or Meenah, is to make it known when the time is in need of a new habitation, (body). You see that something equally vile with the spiritual wife system of Salt Lake may readily grow out of this doctrine of transmigration."

TERRIBLE RIOT AND MASSACRE IN PANAMA.—The arrival of a steamer from Havana brings us news of a fearful and deadly riot at Panama, provoked by an intoxicated passenger who refused to pay a native for a watermelon he had taken from her fruit stand. She called to her assistance a male, and the scene which ensued is thus stated by a contemporary:—"The woman in attendance demanded payment—one dime. This was refused. She then called a male, and an altercation ensued which ended in a knife being drawn by the native and a pistol by the passenger. The natives rallied in great numbers, and set upon the passengers, who had assembled, employing a short stout stick, used about tents, and a heavy instrument used in cutting underbrush—not very sharp, but being shaped something like a carving knife, makes a formidable weapon. The passengers were encumbered by women and children, and were prevented from making a systematic defence. Large numbers of the women and children fled to the jungle for safety, and were brought forth the next day, more dead than alive. The natives after ransacking the railway station, attacked two or three hotels close at hand. The destruction was complete. The rioters drank large quantities of the liquors found, and this added to their fury. The greatest personal outrages were performed after the hotels had been entered. The police were ordered to fire upon the rioters, but seemed to direct their shots at the Americans, and it is believed most of the Americans killed were the victims of the police—probably all who were shot. The two men killed by the side of Mr. Center, the depot master, were shot by the police. Mr. Center had a narrow escape from meeting the same fate.

When nothing was left to the rioters, they turned their attention to a train then expected from Aspinwall, with a part of the freight and passengers of the Illinois. The train expected was the third and last. They pulled down the telegraph wires, to prevent a statement of the position of affairs being sent to Aspinwall, and then to make easy work of plundering the train when it should come, they tore up the track of the railway for some distance. They also managed to get one of the employees of the road into their hands, and threatened him with death unless he would go ahead of them and induce the train to come on. This was done, apparently, lest seeing the destruction that had been accomplished, the engineer should suspect something wrong, and refuse to come ahead until an explanation was rendered him. The prisoner managed, however to elude the vigilance of his captors, and signalled the train to stop. When brought to a stand still, the locomotive was within forty yards of where the rails were torn up. Of course so time was lost in backing up to a place of safety. The natives made their boasts that they had accomplished everything they desired, except the plundering of the expected train.

The treasure of the Cortes, from San Francisco, remained undisturbed. The small portion that had been landed was got safely on board again. The passengers from California who arrived by the "Empire City," came to Panama in the Nicaragua Transit Company's steamer. When off San Juan, the Captain was advised that his passengers would not be permitted to cross the country through General Walker's dominions. However, he entered the harbor, and communicated with the shore in small boats. He was there informed that a ship loaded with coal on board, and with the vessel in tow started for Panama, arriving too late for the last mail steamer from Aspinwall. The steamer left San Francisco, March 20th, and the passengers were consequently forty-one days on the passage—nearly twice as long as is ordinarily required. Four of the wounded were passengers on board the Empire City. They quitted the city with all possible haste for the South. One of them had an ugly cut across the forehead, and the arm of another was sadly mutilated. The wounds in both instances were inflicted by the heavy sword or knife described, called a machete. All but one of the dead were more or less disfigured, and, to add to the scene when the dead were collected, many were covered with the contents of the bedding taken from the hotels—dried into the wounds. The scene is described as having been horrible beyond description. Some of the bodies were literally hacked in pieces.

Our advice state quite positively that very many of the natives were killed and wounded; but no intimation is given of an approximate number. Lieutenant Stokes killed three before he fell.

The Illinois, now over due, and momentarily expected, will probably bring full particulars.

The man to whose wantonness this dreadful affair

may be primarily traced, if living, has an account with his conscience which he can never settle. Innocent men, women, and children have suffered terribly in consequence of his drunken capriciousness.

TIMSON'S "STATE SCHOOLISM."—We have left out one consideration—the religious part of the question—though this presents difficulties of no ordinary magnitude. Whether the people of England can ever be brought to consent to a general education-rate we do not know, but certain it is that they will never be brought to such consent till they are prepared to embrace a general system of secular education,—a conclusion from which they, at this moment appear very far removed. It is to us perfectly inconceivable—we will not say how Lord John Russell, but how any man who witnesses the bitter conflict about every farthing that is paid out of the resources of the State for religious purposes, can suppose that he is forwarding the interests of education by involving it in the same class of difficulties which beset the question of Church-rates, of Ministers' Money, of Maynooth, or of the Regium Donum. We are so heavily rated already that the addition of any new-rate, must be of itself unpopular. How much more unpopular will it be when it implies the violation of the voluntary principle, and appropriates money taken under an act of Parliament to rudimentary instruction in religion! Strange, when we can now do almost all we desire without offence, we should find statesmen rash enough to attempt it in the most offensive manner, and for the sake of a slight and problematical improvement to risk the whole of the vantage ground we have gained. The result of last night's division will be a salutary lesson to those who imagine that the people of this country are prepared to surrender their right of self-government in educational matters into the hands of a set of schoolmasters and doctrinaires.

A SINGULAR REFORM MEETING IN LONDON.—A most singular public meeting took place in London on the evening of the seventh of April. The nobility were not there, the substantial middle class of citizens was not there, and neither did the honest poor attend. It was a public meeting where respectability was ignored, and a depravity also acknowledged. Mr. Henry Mayhew, the well known reformer among the vile places of London, on the evening of April 7, called all the thieves of London together at the White Lion Tavern, and they came in large numbers, showing what a black lion London had in its midst. The company assembled at the White Lion, all appeared well fed, well clad, and at ease with themselves. In the course of the evening several showily-dressed youths, who were evidently the "aristocracy" of the class, walked into the room. These were mostly habited as clerks or young men in offices, some wearing gold-guard-chains, others with pistol keys dangling from their waistcoat pockets, and having diamond pins in their cravats. They were, however, all "mobsmen," as they are called—men who, in some instances, gained their £10, or even £20 a week, by light-fingered operations. Indeed, several present were pointed out as "tip-top sawyers," "moving in the best society, and doing a heavy business." Besides these there were a few notorious "cracksmen," (housebreakers), and one or two "fences," (receivers of stolen goods), who were said to be worth their weight of gold. They behaved decently and orderly, and Mr. Mayhew told them that he hoped to be able to found a home and an industrial asylum as well as an emigration society, for such as were tired of evil courses, and who sincerely wished to retrieve the character they had lost in the world, and he would be happy to learn how far the men present were prepared to embrace a proposal of such a nature. The speeches that followed were of a new order of speech, making. The flowers of rhetoric were few, the moral sentiments expressed fewer, and the language employed was graced with innumerable words not to be found either in Walker or Webster. All told their experience, owned without circumlocution their character, and while some expressed their willingness to reform, others, particularly the thriving gentleman, "didn't care." They were contented with the ten or twenty pounds a week they were making, and were not desirous to "square it." But if any others of "their body" were anxious to become honest, why they would help them. The moral aspects of the meeting were, in fact, not very encouraging. If we may judge from the speeches the majority seemed strongly impressed with the conviction that they have a right to live at somebody's expense, and that they had no desire to abandon their mode of life if they could escape detection. Some few seemed sincerely to aspire after an honest life, and their greatest grievance and hindrance according to their own statement, is the persecution of the police.

Tea drinkers, whose name is legion, may feel an interest in the mode of preparing the article so loudly advertised as Tea. They will find the desired information in the following evidence:—The British Merchant, Mr. Woodin, grocer and tea dealer, said he had been engaged in that trade for some years. Adulteration in groceries exist to a great extent in this country. He gave it as his opinion that tea was largely adulterated. The Chinese annually make large quantities of leaves other than those of tea. They are also very expert in making common and inferior tea assume the appearance of the best, especially in green tea. Common and damaged green tea, and also black tea, is treated in the Chinese fashion so as to resemble the finest hyson, oouchang, or gunpowder. They were also guilty of making "lie tea," which was made by a portion of tea dust (the scrapings of the factories), and not a little dirt, sand, and sometimes spurious leaves, made into a mass with starch and gum, and either granulated or broken into fragments and bloomed or painted to resemble tea; but all that was done with the knowledge of the British merchant. The Chinese did not impose that rubbish upon him for genuine tea, for he knew that it was rubbish when he bought it, and paid the price as such. The retailer too, in this country also bought it with a knowledge, and it was the customer only who was cheated. When the dealer was asked for green tea, he gave the customer what he knew was a mixture composed of damaged black tea, spurious leaves, sand, dirt, and paint.—Nation's Magazine.

SPRING FASHIONS IN THE SPIRIT WORLD.—Betty L. G., whose letters from the spirit world are published in the New England Spiritualist, thus describes the spring style of dress in her "digressions":—"The males generally wear those white garments, with a girdle made of different kinds of material, generally of

silver or gold cord. Some wear jewels, but this is not common. They wear their hair and beards long, and sandals of velvet of various hues. The females are more elaborate in dress; they have more taste that way, and are allowed to indulge it, for the motives of dress here are not as of earth. It is not for vanity or any such motive, but for the love of the pure and beautiful, and a desire to do everything pleasant in the sight of God. I generally dress in a light blue dress made loose and flowing, and bound with silver or white silk; a silver cord around the waist, or a jeweled girdle. I wear my long hair braided, and sometimes flowing or bound with a silver band. I wear an emerald girdle, made in the shape of leaves, and forming a wreath; this is clasped by one large pearl. I bind my hair with a string of pearls when I wear such a dress. I wear white slippers always.

DR. DODD'S "SERMON ON MALT."

DR. DODD'S "SERMON ON MALT." A QUANT SERMON. Dr. Dodd was a minister who lived, many years ago, a few miles from Cambridge, and, having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is sharper than ten thousand witnesses, being their monitor) were very much offended, and thought he made reflections on them. Some time after, Mr. Dodd was walking towards Cambridge, and met some of the gentlemen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with "Yourservant, Sir." He replied, "Your servant, gentlemen." They asked him if he had not been preaching very much against drunkenness of late. He answered in the affirmative. They then told him that they had a favor to beg of him, and it was that he would preach a sermon to them there, from a text they should choose. He argued that it was an imposition, for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the road side) from the word MALT. He then began: "Beloved, let me crave your attention. I am a little man—come at a short notice—to preach a short sermon—from a short text—to a thin congregation—is an unworthy pulpit. Beloved, my text is Malt. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters; which I find in my text to be these four—M.A.L.T. M. is moral, A. is allegorical, L. is literal, T. is theological. The moral is to teach your rustics good manners; therefore, M., my masters, A., all of you, L., leave off T., tipping. The allegorical is, when one thing is spoken of, and another meant. The thing spoken of is malt. The thing meant is the spirit of malt, which you rustics make M., your meat, A., your apparel, L., your liberty, and T., your trust. The literal is, according to the letters, M., much, A., ale, L., little, T., trust. The theological is, according to the effects it works in some, M., murder; in others, A., adultery; in all, L., looseness of life, and in many, T., treachery. I shall conclude the subject, first, by way of exhortation. M., my masters, A., all of you, L., listen, T., to my text. Second, by way of caution. M., my masters, A., all of you, L., look for, T., the truth. Third, by way of communicating the truth, which is this: a drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the ale-house's benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbor's scoff; a walking swill-bowl; the picture of a beast; the monster of a man!" It seems very improbable that the Dr. Dodd, the author of the above impromptu sermon, should be the Dr. Dodd so notorious for his forgeries and death.—Notes and Queries.

WORMS.

As this is the season of the year when worms are most formidable among children, the proprietors of M'Lane's Vermifuge beg leave to call the attention of parents to its virtues for the expelling of these annoying, and often fatal enemies of children. It was invented by a physician of great experience in Virginia, who, after having used it for several years in his own practice, and found its success so universal, was induced at last to offer it to the public as a cheap, but certain and excellent medicine. It has since become justly popular throughout the United States, as the most efficient Vermifuge ever known, and the demand has been steadily on the increase since its first introduction to the public. Purchasers will please be careful to ask for DR. M'LANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges in comparison are worthless. Dr. M'Lane's genuine Vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug Stores in the United States and Canada. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

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A NEW WORK BY MRS. SADLER.

JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. SADLER, author of "Willy Burke," "Alice Riordan," "New Lights, or Life in Galway," &c. &c.; 12 mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7 1/2d. ALSO, JUST PUBLISHED, "WELL, WELL!" A Tale founded on fact. By Rev. M. A. Wallace. 1 vol., 12mo. cloth, extra, 3s 9d. M'CONOCHY & CUNNINGHAM, Plumbers, Brass Founders and Gas-Fitters, RECOLLET STREET, Near St. Peter Street, Montreal. BRASS CASTINGS OF EVERY DESCRIPTION. February, 1856.

MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cole and Vitre streets. Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School. No Teachers are or will be engaged except those thoroughly competent, and of good moral character. There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics. The French department is conducted by Mons. P. Garrot. On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct. For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M. W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED.

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Borromeo Street, Montreal, C.E.; or at his Office. Toronto papers will confer a favor on a poor girl by inserting the above.

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S. T. MARY'S COLLEGE, WILMINGTON, DEL.

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, so proverbial for health; and from its retired 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 bedding, half-yearly in advance, \$100. For Students not learning Greek or Latin, \$125. Those who remain at the College during the vacation, will be charged extra; 15

French, Spanish, German, and Drawing, each, per annum, 20

Music, per annum, 20

Use of Piano, per annum, 5

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.

JOHN O'FARRELL, ADVOCATE, Office, - Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. D. O'HERTY, ADVOCATE, No. 59, Little St. James Street, Montreal.

DR. MACKENZIE, 6, Haymarket Square.

Printed and Published by JOHN GILLISS, for GEORGE E. CLERK, Editor and Proprietor.