

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

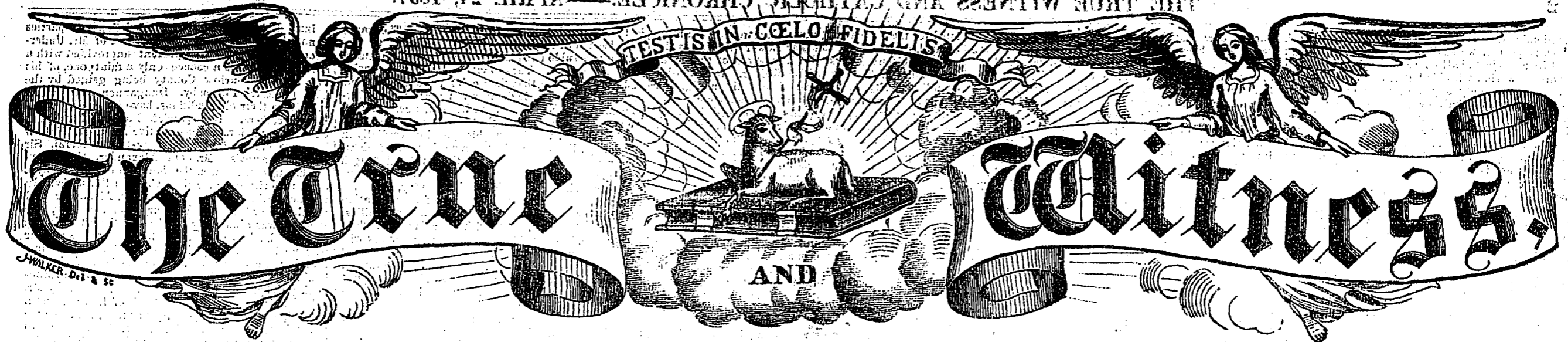
Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

TESTIS IN COELO FIDELIS



CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, APRIL 24, 1857. No. 37.

REV. DR. CAHILL

ON THE SHAMEFUL ILLIBERALITY AND INJUSTICE OF THE LOCAL ENGLISH PRESS TOWARDS THE IRISH.

If I know anything of the Irish Catholics resident in Liverpool, Manchester, Leeds, and the smaller towns of England, I can well understand the burning anger which they must feel on reading in the Derbyshire Times of Saturday, the 7th March, one of the most rancorous articles which could emanate, even in the worst days of Cromwell, from the lying Press of the persecuting Saxon. If the hostile writer had confined himself to the case of the street row referred to in the article: even here his remarks are so bitter, so malignant, that the impartial reader would pronounce the English Editor as adding much personal acerbity and a great deal of national antipathy to his official observations. But when he vilifies in coarse calumny the whole Irish race; when he charges us with vice, demoralisation; when he applies to us the epithets of "Savages, barbarians"; and when he paints us as "smiling in men's faces and stabbing them in the back," I do hope the public sentiment in Derbyshire is not so entirely lost to shame as not to feel that this Englishman has treated the race of Irishmen with unjust, with unmerited reproach: and they will perhaps also admit that he has fully earned for himself the indecent epithets which he has so lavishly bestowed on our offending countrymen in Ireland. Editors of newspapers are generally gentlemen of extended education, liberal views, and generous feeling; and, therefore, when one beholds a man adopt a street row as a theme against a whole nation: and when he brands millions of Irishmen, whom he does not know, with crimes and charges not contained in the case before the magistrates, it would seem as if he stood out before society a gratuitous slanderer, a malignant reviler of a whole people, from the innate unworthiness and overflowing antipathies of his own natural character. It may be unnecessary here to say, that the unbecoming charges alluded to are directly contrary to the testimony of our national history, as I shall here undertake to demonstrate; and hence the Derbyshire scribe has superadded to his unjust and ungenerous feeling towards Irishmen the clear fact of being totally ignorant of the history of our country. I shall here insert the article referred to:—

"Our police reports of the past few weeks must have convinced every one of the absolute necessity for the adoption of some more rigorous measures against the unruly Irish who infest this town than are at present in fashion. On two successive Sundays was the peace and order of the quiet inhabitants outraged by these men, and on both occasions a mere mockery of punishment was inflicted. On the first occasion, in addition to the disturbance created, an aggravated assault was committed on the police, and notwithstanding this the ringleaders were merely sentenced to pay a fine, which, as it did not come out of their pockets, was actually no punishment at all. This is certainly not giving the police that protection which they have a right to expect from the law. The fact is, these offences are treated far too lightly. They are not thought serious enough apparently to require more than nominal punishments. One would have thought, however, that a repetition of the offence would have convinced the authorities that harsher and juster measures were requisite, but it was not so. The prisoner was merely fined £3 and costs, which would of course be defrayed out of the fund that is now known to be in existence for the purpose. We protest against this clemency as being most unmerciful to the peaceable inhabitants of the town. A kindness shown to a few, to the injury of the many, is a very cruel kindness. Moreover, kindness is always lost upon a genuine Irishman. He calls generosity fear, and is incapable of discriminating between what is given from motives of charity, and what is extorted from the apprehension of the timid. As a race they are a curse to every country they visit. They have demoralised America more than a horde of savages could have done, and are a greater evil than a murrain.

"We do not of course speak of exceptional cases in these remarks, but of this unhappy nation as a race. There are some Irishmen who are an honor to their country, and such men save it from being irremediably bad. There are some who are even conscientious, but a conscientious Irishman, as every one will admit, is a great rara avis. But as a race they are a moral pestilence, and vice, ruin, and misery, closely follow in their steps.

"The regular wild Irishman is, in fact, but one remove from a barbarian. He speaks you fair, and plays you false. He smiles in your face, and stabs you behind your back. The sacred ties of friendship he disregards without the least remorse. Domestic comfort he wots not of, for he lives huddled up in a hole with his wife and his children, and the pigs—a fitting group. All his desires and hopes are concentrated in

self, and the infliction of injuries upon others gives him no more trouble than to cry—and your real Irishman is always crying when his evil actions bring him into difficulties.

"If these are the national characteristics, as they unquestionably are, it is plain that a greater mistake cannot be committed than to treat them with leniency. Oliver Cromwell well understood their requirements when he placed them under martial law: They require the exercise of the strong, not of the merciful hand. And unless this latter is used on them, these street brawls which we may now despise, will one day swell into a disturbance as will require more ingenuity than most men possess to quell."

The Editor of the Derbyshire Times must be surely asleep since the end of the twelfth century, when he states that an Irishman has no conscience—of course in contradistinction to an Englishman, who has a conscience!!! There is not one inch of the surface of Ireland which has not deeply carved on it, in legible characters, the plunders, the vices, the perjuries, and the persecutions of England: and not a cabin of the Irish poor, not an inmate of the Irish poorhouse, not an exile in the emigrant ship, not a tombless grave in the Irish churchyards which do not all unite in proclaiming the fidelity, the courage, and the unstained conscience of the Irish race. The worst enemies of Ireland have done willing justice to the invincible fidelity of the Irish people, by their maintaining, in the face of the persecution of centuries, the inviolability of their conscience and the liberties of their country. Some of our most illustrious statesmen have declared, in their places in the Senate, that the example of Ireland, for adherence to their Faith; and that the love for justice, and for liberty, which have always animated the Irish people, stand without a parallel in the civilized world. Canning, with a host of senators, such as Flood, Grattan, Plunkett, even Pitt and Fox, have all inveighed in honest indignation against the injustice of England towards the long-suffering, faithful Irish people.

Whilst the historian narrates the plunder, the crimes, and the unjust laws of England towards Ireland, he at the same time, and by the same proofs, explains and demonstrates the honor, the patriotism, and the conscience of Ireland. In order to arrive at an accurate result of an English conscience, I shall extract some few items of Saxon scruples from the history of "Scully's Penal Laws."

Firstly, then, at page 14, it appears that the annual moneys plundered from Ireland, by the pure breed of England, amounted, in the year 1691, to the sum of £700,000.

Secondly.—The annual moneys taken from Ireland, and spent in England by the Irish adherents of England, that is, by the descendants of Englishmen born in Ireland, amounted, in the year 1729, to the enormous sum of £2,223,690.

Thirdly, at page 29, it appears that the remaining English party in Ireland, added to the two classes already named, had been, in the same year, in possession of the entire territory of Ireland; and by an act, called "the Act of Forfeiture," had confiscated the entire soil of Ireland, viz. :—

	Acres.
Forfeited up to the close of James the First's reign.....	2,836,837
Forfeited up to the close of Charles the Second's reign.....	7,800,000
Forfeited at the "Glorious Revolution".....	1,060,792
Total.....	£11,697,629

Here we have a statistical account of the value to be set on the English conscience in Ireland, so far as the English laity are concerned: and when we superadd to this statement, the plunder of the Church Establishment, the seizure or appropriation of the million of acres of land; the occupation, or the demolition of our Catholic churches, together with the expulsion or death of seventy-five thousand Irish Catholics, we arrive at something like a definite idea of the gross historical ignorance, the ill-conditioned mind, and the depraved heart of some of the libellers of Ireland.

The conduct of England in the case before us will be placed in a prominent point of view, when we recollect that by the law of nations, when a people are conquered, they are still left in the possession of their lands and their houses, with a guarantee for the preservation of their lives. It was so in Canada: it was so in India: it was so in Caffraria; it is so in all civilised nations: it is, in fact, the code of European law. But not so in Ireland; she seized our lands, our churches; she banished our priests, beheaded our fathers, and she perpetrated an injustice, a persecution, a cruelty unknown in the history of warfare, reproached by international law, and abhorred by universal mankind. I have stated that the proof of England's infamies in this country is also the demonstration of Ireland's conscience and national perfection, viz. :—

Firstly—During several years in the reign of Elizabeth, a price was set on the head of a priest; yet no Irishman ever betrayed the priest, even in one instance.

Secondly—If any son became Protestant, he could recover the confiscated lands of his father; yet we have only forty such instances, in a territory of eleven millions of acres!

Thirdly—If any man took the oath of abjuration, and swore against the Blessed Virgin, and against the Mass, and against the Pope, he would be restored to all the privileges of the State: yet we have not one hundred such instances.

Fourthly—The sons of Ireland would be admitted into Parliament, would be elected Sheriffs, would be entitled to all the honors, and emoluments of the Commonwealth, if they became Protestants: yet till Catholic Emancipation was carried, all Ireland, for conscience sake, preferred chains and slavery, to state-position and perjury.

Fifthly—All the laboring classes of Ireland, during three hundred years of persecution and trial, have in every year, every week, almost every hour, been tempted by the Protestant Bibleman to receive food, clothes, money, and employment, if they would only change their ancient faith; yet these poor faithful fellows for three centuries have preferred nakedness, starvation, and cruel insult sooner than clothe their wives by the wages of apostasy, sooner than feed their children on the food of perjury, sooner than even preserve life itself, by drinking of the perfidious cup of English relentless bigotry.—The Bible Societies, with an annual revenue of £5,200,000, and the Established Church, with an annual increase of upwards a million pounds in Ireland, have been unable to take a man from our faithful ranks to swell the apostate assassins of our country.

When the Derbyshire Editor will have read a little of our history, he will not in future gibbet himself on the pillar of public scorn by maligning Ireland. If he were generous, as he ought to be, he would rather condemn England for not giving employment in Ireland to her Irish subjects: he would inveigh, as an honest man, against the multitudinous barracks, goals and poorhouses of Ireland, while he would write in scathing indignation that there is scarcely one factory in our country to encourage commerce, to give employment to the poor, and to feed the honest laborer.

We have no idea in Ireland of calumniating Englishmen; no, we respect the honor, the integrity, the commercial industry of Englishmen of the present day. We would not convert a petty row of low Englishmen into an ungrateful or indecent theme for the abuse of the whole nation. We make a wide distinction between the English Government and the English people; and while we believe the one capable of any injustice or persecution against Ireland, we accord to the English commercial people the just merit of honor, sympathy, and honesty.

The Irish laborers in England are driven from their own country by grinding laws, by persecution, by injustice: their presence in England is a disgrace to the Legislature: their absence from home is a proof of bad laws, of sectarian bigotry, and of ferocious persecution. Whatever faults the poor Irish have in England our rulers are to blame, who have forced them to a career of emigration in the hard struggle to live; their virtues are their own, their faults are the crime of England. I know they are disposed to be quarrelsome, and I am sorry for it. I am aware of their tendencies to engage in civic contention, and I regret it; but from my experience in travelling through England, I am familiar with the galling insults, the wounding gibes, which they constantly receive from the brutal lower classes of the English and in almost all cases, from the Derbyshire row to the Stockport tragedy, these contentions take their rise perhaps more from English derision than from Irish disorder.

Fifty years ago an Irish laborer, caught alone at night in the lanes and alleys of Liverpool, was set upon and beaten by professional gangs of English workmen, in order to banish the poor Irishman from all employment in the city. This fact, being the constant practice in the streets at night, was the cause of forming combinations amongst Irishmen, in self-defence. In process of time the English were reinforced by Orangemen from the North of Ireland; and, as a natural consequence, the Irish enlarged their defensive combination. The only difference in the case was, viz., that the English and the Orangemen commenced the disorder; the Irish were merely a defensive organization. On the 12th of July and on St. Patrick's Day, annual murders were committed. Under the guidance of the Rev. Mr. Sheridan, of Liverpool, and by the co-operation of Sir George Grey, I became a willing instrument of breaking up both these societies, in the year 1851. The peace of the city was annually disturbed; blood was spilled on both sides every year: one party threatened to murder the Catholics; the other threatened to burn the shipping in the harbor; and now that these

yearly processions are all ended, it is true to say that the commencement of these terrific sanguinary annual collisions sprung exclusively from the combined hatred of Englishmen and Irish Orangemen to the poor Catholic laborers in Liverpool. D. W. C. Limerick, March, 1857.

REV. DR. CAHILL

ON THE CAUSES WHICH LED TO THE LATE MAJORITY IN THE HOUSE OF COMMONS AGAINST LORD PALMERSTON.

The late combination against Lord Palmerston, in the House of Commons, on the Canton question, was, under all the circumstances of the case, the natural result of his own past conduct. The majority, who registered their votes against him, acted, in the strictest sense of the word, from a sudden but yet a well organised combination. Lord Palmerston, during the last twenty-five years, has at different times made political enemies of every section of the House: his un-fixed policy, his apostasy to every shade of opinion, his adherence to contradictory and contrary Administrations, have placed him before the nation as a kind of political Swiss, who, for station, power, and emolument has been Tory, Whig, Democrat, as each party appears in the ascendant, and governs the empire during the fickle passion of the passing hour. If the war in the Crimea had continued Lord Palmerston would not be disturbed in his position: not because he is a prudent Leader, but because he is a reckless adventurer. When the barque of the State is in a storm, he walks the deck in fearless composure: he commands the ship under terrors, where more skilful captains, from their very ability, dread the impending danger. Hence he is always selected to steer the vessel in the tempest: but when the danger is past, no man will sail in company with him, from the perfidy of his official character; and in fair weather he is always discharged. No man living knows the public feeling against him better than his Lordship himself: he saw the combination beginning to be formed for his discharge: and, therefore, with his usual tact, he planned the raising of a little storm in Canton, to keep his ship still chartered for active service. But he had nearly overdone the stratagem: the wind was not high enough to awaken much fear: and in the meantime the Derbyites, the Whigs, the Free Traders, the Methodists, the advocates of foreign Revolution, the Bigots of Exeter Hall, and the Irish Independent Oppositionists, all united in one hour and hurled him into the deep sea, where he is now battling with the waves which he has himself lashed into fury; and where we hear him calling on all his former companions to rescue him, and to bring him back to his old command. If the storm continue to rage they will certainly rescue him, and replace him for a while in his old reckless station: but if a calm should set in, it is certain they will let him make his escape from drowning as best he can.

The vote of the House on the Canton question is the perfect exponent of the public feeling of all parties against him: perhaps such a fact has never before occurred in Parliament, namely, that a man is suffered to hold the reins of Government in his hands, from his want of principle, from his very imprudence, and from possessing a quality which, in any other Nation, would disqualify him from holding any place of public trust or National responsibility, namely, the attribute of reckless political apostasy. Any one who has watched him, these few years past, can make an interesting study of him, as a phenomenon in the political kingdom. If his political formations could be preserved and fossilized, the future Antiquarian in cabinet curiosities could defy the world to produce a specimen of such contradictory characteristics in political science, united whole and entire, in any one man, as might be detected in the diplomatic structure of Lord Palmerston. I shall now quote the various opinions entertained of him by the different sections of the late combiners of the House of Commons: and, as it happens that I know something personally of the Noble Lord, I shall also endeavor to do justice to my own opinions in his regard. Let us first hear the sentiments of the Free-traders, from Mr. Cobden's late speech, in the Free-trade-hall at Manchester, as follows. He said:—

"You are going to constitute Lord Palmerston the despotic ruler of this country. (No, no.) If he is not to be checked by Parliament—if the moment Parliament does check him, he dissolves, and, instead of sending up men who are independent, to assert their and your rights, you send up mere creatures of his will, what is that but investing him with the power of a despot? Aye, and let me tell you, it is a despotism of the clumsiest and most expensive kind, and, at the same time, the most irresponsible on the face of the earth, because you surround him with the sham appearance of a representative form of Government. You can't get at him whilst he has a Parliament beneath whose shield he can shelter himself; and if you don't do your duty in your election, in sending men up who will vigilantly watch the Minister of the day, then I say you are in a worse plight, because governed in a more irrespon-

sible way, than even if you were under the King of Prussia or the Emperor of the French.

"But who is Lord Palmerston that we are to invest him with despotism? (A Voice—A traitor.) I will say nothing worse of him here than I have said to his face in Parliament. (Laughter and applause.) But when I want to know what a man is, I ask what has he done. (Hear.) There is no other test but that. That was Napoleon's question always if any one talked to him about somebody being a great man. 'What has he done?' Lord Palmerston has been 60 years in Parliament. (A Voice—62.) Yes 62 years. The Times newspaper, which spent 15 years in trying to bludge his reputation, is now polishing him off every day. (Laughter.) I remember that that paper, when it had said everything else that was gross, vulgar and vindictive of him, wound up by saying that he had been boots to every administration for 30 years. (Hear and laughter.)

Now, let us hear what the Tories, the Whigs, and the Democrats think of him:—

"But what did Lord Palmerston do in December, 1853, when Lord Aberdeen's Government was preparing a new Reform Bill, to be brought in in the session of 1854? Why, he left Lord Aberdeen's Government because he objected to that modicum of reform which was then brought in. (Hear.) That Reform Bill, introduced in the spring of 1854, which bore upon its back the names of Lord John Russell and Sir James Graham—certainly not two very rash or democratic Reformers—which proposed to give the 10s franchise to counties and to give a modified, or slightly reduced, franchise to the boroughs, so slightly, indeed, that some of my friends said that it would in some boroughs operate rather as a restriction than as an extension of the franchise—that Bill was too much for Lord Palmerston to swallow in 1853, and he left Lord Aberdeen's Cabinet avowedly because he objected to it. What has he done since? What has he done this very session? Why he has opposed everything that can bear the mere semblance of reform. He voted against Looker King's motion for a £10 county franchise, which formed a part of the Bill of 1854; he has opposed even the 40s. freehold franchise for Scotland, if you can believe the Lord Advocate, who has gone down and announced that the Government are opposed to it. Now, will you tell me on what ground I am to be called upon to surrender my independence and freedom of thought and action to the will of a Minister such as this? (Hear.) What do you propose to get by such a policy? It appears to me that it is about the most audacious attempt on your credulity that was ever practised in this country, to think of raising the cry at an election in favor of one man—for there is no other cry attempted on the hustings—that man to be the leader of the Liberal party, and not to have one Liberal tinct in his profession of faith? (Hear, hear.) Why, when I remember the men whom I have hitherto considered to be earnest Reformers, and have read their speeches and addresses in which they have said, 'I am for the ballot, for the extension of the suffrage, for the shortening of Parliaments, and against Church-rates, and will give my hearty support to Lord Palmerston's Government'—my natural question is, are these men idiots, or are they dishonest? (Voices—Both.) If you attempt to carry on a business in private life, you don't go to a man who has objects directly opposite to yours, and put yourself under his guidance. But Lord Palmerston is not content with a mere passive resistance to what you desire as Reformers; he lends active opposition, and votes and speaks against every measure of reform which is brought into the House of Commons."

Now we shall read what the foreign Republicans think of him:—

"We are told that Lord Palmerston is a great friend to freedom abroad. Go and ask those men in this country who represent freedom abroad. Ask Kossuth! (Applause.) I will tell you what happened to my knowledge when that illustrious Hungarian was expected in England after his confinement in Turkey. My lamented friend Lord Dudley Stuart, whose devotion to the cause of those foreign refugees was unbounded as it was sincere, went down to Southampton to meet Kossuth, and receive him on the arrival of the steamer. Having to wait a day or two there, and being in the neighbourhood of Broadlands, where Lord Palmerston lives, he went to see him, and received from him a request to bring Kossuth over to the Broadlands on his arrival.—I remember receiving a letter from Lord Dudley Stuart announcing this intelligence with the greatest glee; and as soon as the vessel arrived, he announced it to Kossuth, when to his astonishment he found that Kossuth would not accept it, and would not go near Lord Palmerston. I got another letter from Lord Dudley Stuart, asking me to use all my influence to induce Kossuth to call on Lord Palmerston, but he would not do it; and my answer was, 'You may depend on it that Kossuth knows a great deal more of Lord Palmerston than you do.' (Hear.) I could not go into the particulars now; but they are all familiar to me. I defy any human being to show me an instance in which one person on the face of the earth has been happier or freer in consequence of Lord Palmerston's Administration. (Applause.) He endorsed the invasion of Rome by the French—we have it on our Blue-books. He was the first in red hot haste to congratulate the Emperor of the French after his usurpation, when the blood was still flowing in the streets of Paris. He refused to see an envoy sent by the Hungarians, because he should treat with none but the Austrian Government; and he treated the Italians in the same way.

Again let us study the character which the Times gave him in 1850. On the 22nd of June, 1850, we find:—

"There is no constituted authority in Europe with which Lord Palmerston has not quarrelled, there is no insurrection that he has not betrayed. From first to last, his character has been the want of a firm and lofty adherence to the known interests of England, and it is precisely from a want of such guiding laws of conduct that our foreign policy has degenerated into a tissue of caprices, machinations, petty contentions and everlasting disputes." This was pretty well; but, four days later, the picture received a little extra colouring:—"Under Lord Palmerston we are assured that the triumphant spread of self-government is secure; the British interest will





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

The True Witness.

MONTREAL, FRIDAY, APRIL 24, 1857.

NEWS OF THE WEEK.

THE Elections in Great Britain and Ireland are over, and have given a decided majority to Lord Palmerston. The Continental news is of little interest. From an article from the London Times which will be found on our second page, it would seem that the Seat of Government for Canada will ultimately be fixed at Montreal.

The navigation of the St. Lawrence may now be said to be open. Several ships have already arrived at Quebec, and steamboats are again beginning to ply.

THE BISHOP OF MONTREAL, AND M. CHINIQUY.

THE unhappy notoriety which the schism in the Diocese of His Lordship Bishop O'Regan has obtained, has caused sincere pain to all good Catholics in North America; and whilst the Protestant press exults in the continued contumacy of M. Chiniquy, and hails him—because of the scandal he has occasioned—as a brother Protestant, his former friends have been content to offer up to heaven their fervent prayers for his conversion. Yet, lest our silence and forbearance should be misconstrued, and accepted as a sign of our inability to meet the rebellious priest in the field of argument, we hasten to lay before our readers the substance of a letter addressed by His Lordship the Bishop of Montreal to the Canadian Catholics of Bourbonnais, dated the 19th ult.; claiming for it that calm perusal, and attentive consideration which its intrinsic importance, and the elevated position of the writer justly merit. We would also request our Catholic brethren, both in Canada and the United States, to give it as extensive a circulation as possible.

In this letter, His Lordship of Montreal—after congratulating the great body of the Canadian Catholics of Bourbonnais upon their return to Catholic unity, and their reconciliation with the Church from whom, in an unhappy moment, they had been estranged by the artifices of M. Chiniquy—proceeds to establish the following propositions:—

1. That it is in vain for M. Chiniquy, now in the month of March 1857, to pretend that he has been wronged, persecuted, and unjustly treated by Bishop O'Regan—because, only four months before, or in November 1856, he—M. Chiniquy—had, in a letter dated 25th of that month, addressed to his Bishop, expressly acknowledged his error, asked for forgiveness, and promised amendment.

2. That M. Chiniquy has no right whatever to boast of his zeal and sacrifices in the cause of his exiled fellow-countrymen scattered over the neighboring Republic; seeing that it was not at all with any desire of promoting their welfare that he quitted his native Canada—but simply because he could not well help it; and because, having been suspended on the 27th of September, 1851, by the Bishop of Montreal, his continued sojourn in this country had become painful to him. The reasons which induced the Bishop of Montreal to take from M. Chiniquy the faculty of exercising his spiritual functions, are not given; but His Lordship significantly adds, that they are well known to M. Chiniquy, and that the latter is at perfect liberty to publish them, if he pleases.

3. That M. Chiniquy has no right to blame the Episcopacy and Clergy of Canada for their efforts to restrain the emigration of French Canadian Catholics to the United States—seeing that M. Chiniquy has himself earnestly requested permission to be allowed to return to Canada, and to preach to his fellow-countrymen, warning them against the miseries to which the emigrant is always, and everywhere, exposed who leaves Canada with the object of settling himself in the neighboring Republic.

And all these important facts, His Lordship the Bishop of Montreal establishes by letters signed by M. Chiniquy's own hand. His Lordship, in short, contents himself with citing M. Chiniquy against M. Chiniquy; and leaves his readers to draw their own conclusions, as will be seen by the following extracts:—

"M. Chiniquy pretends" (writes his Lordship) "that he is unjustly persecuted by His Lordship the Bishop of Chicago; and the better to prove his innocence, he seeks to make this worthy Bishop pass for a monster, who heaps upon him in the public press the grossest calumnies. In the midst of all this noise, I will oppose M. Chiniquy to M. Chiniquy—for I think that he will hardly dare to deny the authenticity of the writings which I am about to cite, since they are signed with his own hand.

Every one will accept this proposition; but who will prove to us that M. Chiniquy has really deserved to be interdicted and excommunicated? M. Chiniquy will himself, in a writing signed with his own hand, of which I have a copy before my eyes, which I reproduce in French, the original having been written in English for Mgr. Regan.

"My Lord—Considering that my actions and writings, in opposition to your orders, have, for a period of two months, given scandal, and induced many to think that I would sooner consent to be separated from the Catholic Church than to obey you—I hasten to express to you the regret I feel for these acts and writings.

"And to show the world, and you my Bishop, my firm wish to live and die a Catholic, I hasten to write to your Lordship that I submit myself to your sentence, and that I promise never to exercise the holy ministry in your Diocese without your permission.

"Consequently, I beg your Lordship to raise the censures which you have launched against me, and those who have communicated with me in holy things.

"I have the honor to be, my Lord, "Your devoted Son in J. C., (Signed)

"C. Chiniquy, Ptre." "Here, as you see—M. Chiniquy confesses that he was in revolt against his Bishop—that he had thereby given scandal—and begs pardon; protesting that he submits himself to his sentence, and that he will no longer perform the functions of a Priest without his Bishop's permission.

"Finally, he prays him to deliver him from the bonds of that curse which separates him from the Catholic Church, to which he desires always to belong. This was the condition of M. Chiniquy on the 25th November, 1856, when he wrote and signed this act of submission to his Bishop.

"We must now see what he was in the month of December following, in a letter written by him to M. Moreau, Vicar of Montreal, which has been printed and hawked about our country parishes as well as our cities. The copy I have before my eyes was found in one of those Montreal taverns which M. Chiniquy has so often anathematized. In this letter, so curious in many respects, he declares:—

"That since the commencement of his struggle with the Bishop of Chicago, his sole end has been to defend religion and justice, against His Lordship's abominable despotism and insatiable rapacity; and that he has always been ready to make every sacrifice compatible with the duties of honor and conscience."

"And he declares that:— "He is decided, with the help of heaven, to break the iron sceptre which, in the shape of the Cross of the mild and lowly Jesus, the Bishop holds in his hand."

"Now," adds His Lordship of Montreal, "a simple reflection presents itself to the eyes of every one. If M. Chiniquy deemed himself not guilty on the 25th of November, he should not have asked pardon from his Bishop. But if he was guilty then, he had not a shadow of a reason for writing what we have just read. On the contrary, he should have humbled himself and done penance."

Having thus fully established his first proposition, the Bishop of Montreal proceeds as follows to make good his second:—

"Again—M. Chiniquy places himself upon another pedestal, in order to challenge admiration, under the pretence that God has made him the father and the saviour of the emigrants. To judge from these pompous phrases, one would necessarily imagine that he had left Canada in obedience to a voice from heaven, which summoned him to the glorious mission of running after the thousands of Canadians dispersed over all points of the vast territory of the American Union.

"Here again I will oppose M. Chiniquy to M. Chiniquy; for I think that if he did not believe the word of a Bishop, he will at least give credence to his own. But the better to make you understand the exact nature of a letter of this gentleman, which I will lay before you immediately, I should remark that, on the 27th of September, 1851, I withdrew from him all the faculties which I had given him in the Diocese, for reasons which I alleged in a letter which he has no doubt preserved, and which he is at liberty to publish if he deems that I have unjustly persecuted him.

"Struck with this terrible blow, he wrote to me on the 4th of October the following:—

"My Lord—On all sides I am surrounded with tribulations. I understand that I must take the exile's dreary path. But who, in a strange land, will pity the proscribed, when he upon whom he looked as a father has not a word of mercy? So soon as my retreat shall be finished, I will embrace my poor brethren, and mix my bitter tears with theirs. Then will I bid an eternal farewell to my country, and hide the shame of my position in the most obscure and unknown corner of the United States."

"It was then, under these afflictive impressions and painful circumstances, that M. Chiniquy adopted the determination of preaching up a Canadian emigration. At all events, one fails to see in the above extracts these heroic traits which always characterize those men whom God calls to undertake some great ministry either for religion or society.

"But perchance whilst laboring at his colonization scheme, he may have corrected what there was of too purely human in his first vocation. Of this we may judge by other extracts from a letter which he wrote to me on the 9th of August, 1856.

"My Lord—Since your departure for Europe my little colony has assumed proportions very consoling on one hand, but very painful on the other. I reckon at present 10,000 Canadians beneath the shade of the cross which, but five years ago, I planted in a solitude. Already seven missions of Canadian emigrants promise to the Church the peaceful possession of one of the most beautiful territories of Illinois."

"To judge from this report of the flourishing state of his new colony, M. Chiniquy must have ceased to banker after Canada. Nevertheless, here are the terms in which, in the same letter, he expresses to me his desire to see again his country:—

"If you place an impassable barrier to my revisiting Canada, ask at least of God that He will give me grace to drink this cup of humiliation and sacrifice to the dregs. For I do not hide it from you: one of my most ardent desires is to see Canada once more.

"The first citizens of Montreal have expressed to me their wish to see me, and their surprise at my long absence. There are strange mysteries in the lives of Priests and Bishops, into which it would be sad if the eyes of the world could penetrate."

"These words tell clearly enough, what it was that obliged M. Chiniquy to emigrate to the United States, and what it is that still detains him on that foreign soil. Let us reverse the medal and let us see what he says of himself and of the works which

he has undertaken to approve himself faithful to his lofty mission. Remark well what he has to say about the Canadian Bishops and Priests, who opposed his emigration scheme. Some extracts from the letter to M. Moreau already cited will reveal to us all his thoughts.

"When in 1851"—(the year in which he was suspended by the Bishop of Montreal)—"I quitted Longueuil with naught but my breviary beneath my arm for my fortune, in order to run after our poor emigrants, lost in every corner of the United States, I was everywhere treated as a deceiver and visionary. Bishops and priests denounced me as a liar. The press, bribed by the Canadian clergy, propagated the falsest reports concerning the noble and beautiful parish of Bourbonnais. In spite of this frightful union of hypocrisy, calumny and falsehood against me, I succeeded in four years, in forming, single handed, an establishment so fine and so firm, of my poor emigrant Canadian brethren, that M. Desaulniers was filled with admiration when he beheld them.

"To-day the Canadian clergy are forced to own that I was doing a holy and beautiful work. . . . It was not then M. Chiniquy who in 1851 and 1852 deceived the emigrant; but it was the Canadian clergy, who, through ignorance, fanaticism and jealousy, calumniated M. Chiniquy in the work of devotion to which he had consecrated himself.

"Ah! when I was running after my lost brethren—when I traversed torrents and rivers—when naked I was forced to lie on the bare earth—when without a compass I wandered across those immense plains—when with wounded hands I tore up the stones—who is the Canadian priest that offered to take my place?"

"Now compare these passages with what you have read above, and you will ask—is it possible that the same hand has written them?"

"But pause a moment to reflect upon something still more inexplicable. You have heard M. Chiniquy extolling the happiness of the emigrants. Be it so; and, of course, no one has any interest in wishing that Canadian emigrants to Bourbonnais, or elsewhere in the United States, should be unhappy. Yet we must be just enough to admit that, if the Bishops and Priests of Canada opposed, and still oppose, Canadian emigration, it is because they are fully convinced that this going to and fro on the American soil is a real misfortune. This conviction M. Chiniquy will never succeed in eradicating from the heart of the true Canadian."

Hereupon His Lordship proceeds to develop his third proposition—to the effect that M. Chiniquy has no right to blame the efforts of the Canadian Clergy to restrain the emigration of their people—seeing that he himself has strongly condemned that emigration as an intolerable curse. We continue our translation from His Lordship's letter:—

"As M. Chiniquy may not believe me upon this point, I will again quote him in proof of what I advance. Here then is what he himself wrote to me on the 9th of August last, upon this serious question which so deeply interests our beloved and beautiful country.

"It is certain," said M. Chiniquy, "that the plague" (la peste) which under the name of emigration devours the people, is not sufficiently known in Canada; for more energetic and stronger means would be taken to keep it in check."

"After this prelude, he begs for my permission to come and preach in the Diocese of Montreal to his fellow-countrymen against their emigration to the United States; and he continues in the following terms:—

"Of all the Priests of Canada I am incontestably the one who has had the best occasions of knowing and comprehending the plague of emigration; no one whom I know of, either in Canada or in the United States has so well as myself sounded its depth. It is not in the arms of an easy chair, in the midst of one of the finest presbyteries of Canada, that I have studied the causes, and the disastrous consequences of emigration; it is not by the aid of the lively, but of deceptive light of an ardent imagination, that I have examined its causes and its effects. Stop by step, I have traced the poor emigrant in the land of his exile—I have followed him in the forests of Maine and of Vermont—I have taken shelter beneath his humble roof in the cities and villages of the State of New York—I have visited him in the groceries of Buffalo and in the shanties of Wisconsin and Missouri—I have sat at his table at Troy, &c., &c., &c. Besides the 10,000 Canadians who have rushed from all parts of the Union to settle around me, put me every day in possession of a multitude of precious facts which might furnish an inexhaustible source of arguments against emigration.

"Well then my Lord, armed with this information, the wish has seized upon me to throw myself at your Lordship's feet, to beg of you to grant me permission to speak one word to the people of the cities and rural districts of Canada upon emigration, its causes, its effects, and its cure. This word, the fruit of long studies, and solid reflections, will not be wanting in that strength and eloquence which spring from a profound conviction, and a sincere desire to arrest a people of brethren who are rushing rapidly to ruin. For five years I have eaten the bread of exile. No voice, better than mine, can make the Canadian know what it is that he abandons, when he separates himself for ever from his country. Oftener than any one else have I seen the tears of the Canadian emigrant. I have heard the terrible and energetic expression of his useless regret. I have garnered up in my heart, never to forget them, the last agonising words of the Canadian in a strange country. I have seen the Canadian emigrant crushed beneath the wheels of the locomotive, others have I seen cast naked on the shores of the lakes after a bad shipwreck; I have seen others approach me in the fur away land for which they had so long sighed, only to bury a wife, or children dearer to them than life; and all bruised by the hand of death, pass days of shame and misery in the midst of a people without faith and without compassion.

"Believe me my Lord I have that to say on the subject of emigration which can be said by none but me. . . . and my words upon this vital question will be the better appreciated, and will have the more effect, because the mendacious press of Canada has accused me of being favorable to the emigration of my fellow-countrymen."

Thus in August last wrote that same M. Chiniquy who ceases not to revile, and hold up to obloquy the Bishops and Priests of Canada, simply because they also look upon emigration as a plague—"la peste"—which is destroying the souls and bodies of their people; because they have done all in their power to check the ravages of this pest; because, in fact, they have spoken that word which but eight months ago, M. Chiniquy earnestly begged leave to be allowed to speak. Assuredly comment upon the honesty and consistency of M. Chiniquy is needless; for by his unanswerable letter, the Bishop of Montreal has effectually and for ever dem-

onstrated that unhappy man's reputation for consistency and patriotism. This will no doubt account for the fact that a certain portion of the Canadian press, which has been most careful to publish M. Chiniquy's rabid abuse of the Canadian Hierarchy and Clergy, has been equally careful to suppress this important letter of the Bishop of Montreal; which without one word of invective, without one harsh or uncharitable expression towards M. Chiniquy, convicts him, and out of his own mouth, of schism, rebellion and gross calumny against the ecclesiastical authorities to whom he had pledged his faith to be docile, submissive, and respectful. Indeed, until the authenticity of the letters quoted by the Bishop of Montreal, and by him attributed to M. Chiniquy, be called in question, it is logically impossible to say a single word in defence of that unhappy man. Let us rather pray for him, that, ere it be too late, God may give him grace to do penance and amend his life!

If any of our Catholic exchanges in the United States would have the kindness to lay before their readers the substance of Mgr. de Montreal's letter, they would be the means of removing a vast deal of prejudice, and of doing a great deal of good.

QUARTER SESSIONS—MONTREAL. The Queen v. Arthur Hamilton and others.

The defendant in this case was arraigned at the last Court of Quarter Sessions, held in this City, to answer to a charge of breaking into the house of Bernard Gannon, with intent to steal; and after a full and impartial investigation of the case, was found guilty by a jury of his countrymen. But, strange to say, notwithstanding the magnitude of the offence, the punishment (if such it can be called) inflicted upon this offender was half an hour's imprisonment—a sentence which, owing to its apparent mockery, we are of opinion ought not to pass unnoticed. Besides, there are other circumstances connected with the rendering of the sentence, which induce us to believe that there has been foul play somewhere. We will mention one fact, which goes far to strengthen our suspicions. After the Jury had returned their verdict, notice was given to the Counsel for the prosecution, of prisoner's intention to move for a new trial and a day was fixed for the argument. But mark what took place afterwards. The moment the prosecuting Counsel left the Court, Arthur Hamilton was called up, and sentenced, as before mentioned. Now, we ask, why this haste?—why give notice of motion for a new trial, when there evidently was no intention of making one? and, above all, why is it that so great a crime has been so leniently dealt with? Surely there must be some cause for this extraordinary and unprecedented proceeding, by which the unanimous finding of the Grand and Petit Jurors has been shamefully ignored, and a criminal permitted to escape with impunity. But let us look at the other side of the picture. Arthur Hamilton, the term before last, indicted Bernard Gannon (into whose house he had broken) for "assault, with intent to commit murder." The result of the trial was the conviction of Gannon for simple assault, with a strong recommendation from the Jury, that he might be lightly dealt with by the Court. Be it observed—Gannon was found guilty upon the evidence of Hamilton, and the pretended assault was committed by Gannon, while endeavoring to expel him from his house, into which he had previously made his way, by smashing in the door at a late hour at night, and with (as the Jury found) the intent to steal therein. Under these circumstances, one would think violence a necessity, and an assault upon the housebreaker, justifiable. Be this, however, as it may, the Judge suspended the passing of the sentence, until other cases, in which Gannon was prosecutor, were determined, in order that the truth might be fully established, and that the innocent might not be confounded with the guilty. Accordingly, at the last term, four persons were put upon their trial, charged with riot and assault. The evidence conclusively established the following facts—namely: "That Bernard Gannon, the private prosecutor, was living in a house belonging to him in Rawdon, upon the 19th of April, 1856; that the defendants, consisting of Alexander McCurdy, Mason, Carr and Steel, went into his house about nine o'clock at night; that they got some liquor, which they drank, and then insisted upon Gannon supplying them with more at his own expense, which he refused; that thereupon McCurdy laid hold of Gannon, who is a very old man, dragged him over the counter behind which he was standing, and then kicked and trampled upon him in a most savage and violent manner; that Gannon, upon recovering himself, ran out of the house, pursued by McCurdy, who overtook him at the distance of two acres from his house; dragged him back in the presence of his three associates, again struck him several times, knocking him down with almost every blow; that immediately afterwards McCurdy, and his companions, commenced demolishing every article in the house; and that whilst they were so engaged, Gannon again contrived to escape, and succeeded in reaching the house of Mr. Luke Daly, who returned with him for protection; that upon arriving at Gannon's door,

they found the defendants on the outside of the house, McCurdy being then on horseback, who, after interchanging a few words, dismounted, and struck Gannon two other blows, one of which cut his face, and caused him to bleed profusely. Upon witnessing this brutality, Mr. Daly advised Gannon to abandon his house, and take refuge with him, which he did. They had not however gone far when they discovered that McCurdy was pursuing them; and fearing he would ride over them, they were compelled to abandon the public highway, and take to the fields, whither they were also followed by McCurdy; but he, seeing that Mr. Daly was determined not to submit to further violence, returned to his companions. It was also established that Gannon's feet were badly frozen sometime before, and that the defendants were aware of it; and that at the time he was obliged to run from his own house, he was actually barefooted.

These are the principal facts which were proved upon the trial, and which were submitted to the Jury, uncontradicted, by the defence. The Judge charged for a conviction of assault and battery; and took occasion to remark, that it was not only wholly unprovoked, but one which he could not help observing, was of a most savage and barbarous character. The Jury, unhesitatingly, returned a verdict of guilty; and in two days afterwards, McCurdy & Co. were sentenced to pay a fine to Our Sovereign Lady the Queen of £2 10 each!!! And this is called justice!

But stop, reader, the farce is not yet ended.—Bernard Gannon, the victim of the brutal outrages, thus briefly adverted to, is still to be disposed of. Remember, he—as has already been stated—was found guilty of assaulting Arthur Hamilton, who had broken into Gannon's house. He is now before the Court waiting to receive the sentence which has been hanging over him for the last three months; and how is he received? There are two Judges on the Bench, who are well acquainted with the history of his wrongs; they know that he was obliged to abandon his humble home for ever; that he was compelled to leave Rawdon, where, by industry, he had made a homestead, humble it is true, but not the less dear to him upon that account; they know that a lawless mob compelled him to do so; that his house was upon several occasions attacked, and himself brutally beaten; they see that Gannon is a very old and infirm man; and yet in the face of all these facts, one of the two Judges condemned Gannon to pay a fine of £5, and to remain in goal until paid; his Honor giving it to be understood, at the same time, that he was dealing every mercifully with him indeed. Mark the contrast. Hamilton who broke into Gannon's house, with intent to steal, is sentenced to half an hour's imprisonment in the goal, but was never sent there. The four ruffians who beat him in his own house in a "barbarous and savage manner"—as the Judge truly said in his charge to the Jury—are let off with a fine of £2 10s.

To conclude: the writer of these lines unhesitatingly asserts that the fine imposed upon Gannon is a gross imposition; and the mock punishment of Hamilton, McCurdy & Co a libel upon the name of justice. The matter shall not however be permitted to end here.

We can easily understand, and readily make great allowance for, the excited feelings of the defeated candidate, still smarting under the cruel blow inflicted upon him by the loss of his election; but we hope that M. Plamondon, who cannot reproach the True Witness with ever having used one unbecoming or offensive expression towards him, will, now that he has had time to cool, see the injustice of the personalities, in which in his last "Address to the electors of Quebec" he has seen fit to indulge against the editor of this paper. With the object of assisting that gentleman to obtain a clear view of our respective positions we would suggest to him the following reflections.

If the True Witness spoke favorably of the pretensions of Mr. Stuart, it was not from any ill-will towards M. Plamondon; but simply because of all the candidates for the honor of representing Quebec in Parliament, Mr. Stuart alone was reported as having solemnly pledged himself to the electors to support the cause of "Freedom of Education" in Upper Canada. Of M. Plamondon's intentions upon this important point, we were, when we wrote in favor of his opponent, entirely ignorant, never indeed having heard the name of M. Plamondon before it appeared in the list of candidates; and were consequently, quite unconscious of his connection with the National, a journal whose comments on the School Question have been quoted with approbation by the True Witness.

At the same time, we candidly confess, that if at the time, we had seen a document, which from its connection with the St. Roch's riots has obtained an unenviable notoriety, and which professes to speak the political sentiments of M. Plamondon and his supporters—we should not for one moment have hesitated to declare ourselves openly as being strongly opposed to that gentleman's return to Parliament; and that because we are heart and soul opposed to the principles advocated, and the ends aimed at, by that party which in Lower Canada, inscribes the word "Democracy" upon its banners.

And we are so, because we know that, whatever may have been the case in other days—or even elsewhere at the present day—the cause of true liberty has far more to dread from the preponderance of the democratic element, than of the monarchical, or aristocratic elements; and because of all tyrannies, of all despotisms, the tyranny of an absolute democracy, and the des-





a reward of a thousand pounds at least given for the discovery of those who would, through the means of a threatening letter, send me up, up into the elements as ignited and full of powder as a sky-rocket.

FOR SALE, PARK LOT No. 2, adjoining the flourishing TOWN of PERTH, the Capital of the County of Lanark, Upper Canada.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger do, Raspberry Vinegar, and all other Articles of the Best Quality, and at the Lowest Prices.

PATRICK DOYLE, AGENT FOR "BROWNSON'S REVIEW," AND "THE METROPOLITAN," TORONTO.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET.

THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada for the liberal patronage extended to his Establishment of New York and Montreal.

VALUABLE BUILDING LOTS FOR SALE. THE Subscriber offers for SALE a few VALUABLE BUILDING LOTS upon Wellington Street, West of the Bridge.

RESPECTABLE BOARDING HOUSES. soon become an important part of the City. The Tail-Race of the New Water Works is to pass close by these Lots.

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

DRS. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD.

OCULIST AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL.

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANNS MARKET) MONTREAL.

FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to Sell on the most reasonable terms.

CLEAN AND TURN, To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

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

Ready-Made Clothing Line, in the House formerly Occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market.

MONTREAL STEAM DYE-WORKS JOHN MCLOSKEY, (FROM DYER, and Scourer.)

A GREAT BLESSING TO THE AFFLICTED. Dr. McLane, the inventor of the celebrated Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa.

NEW AUCTION AND COMMISSION HOUSE, No. 245, Notre Dame Street.

AUCTIONEER AND COMMISSION MERCHANT. From his thorough knowledge of the DRY GOODS TRADE, he flatters himself that all business of this description entrusted to him, will be transacted to the satisfaction of those who honor him with their commands.

JOHN COLLINS, Montreal, March 28, 1857.

To Intending Purchasers of Indian Lands. PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c.

FALL 1856. MORISON, CAMERON & EMPEY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON.

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

CALENDAR, MOVABLE FEASTS, &c. Summary of Christian Doctrine. Of Prayer. Morning Exercise and Prayer. Meditation or Mental Prayer.

A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL;" A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL.

EDWARD DUNIGAN & BROTHER, (JAMES B. KIRKER,) 151 Fulton Street, New York.

Consumption. Probably no one remedy has ever been known which cured so many and such dangerous cases as this.

Ayer's Cathartic Pills. THE sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man.

EMIGRATION. PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government.



Table with columns for 'MONTREAL MARKET PRICES' and 'ST. VINCENT'S MARKET' listing various goods like wheat, flour, and sugar with their respective prices.

P. J. FOGARTY, ACCOUNTANT, COMMISSION AND GENERAL AGENT, 28, St. Nicholas, Corner of St. Sacrament Streets, MONTREAL.

A GENERAL ASSORTMENT OF GROCERIES, WINES, LIQUORS, &c., CONSTANTLY ON HAND.

GRAMMAR, COMMERCIAL, AND MATHEMATICAL SCHOOL, NO. 84, ST. DONAVENTURE STREET.

MR. DANIEL DAVIS, RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity, that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS...

SADLER & CO'S LATE PUBLICATIONS. BALMES' GREAT WORK.

Fundamental Philosophy, By Rev. J. Balme. Translated from the Spanish by H. F. Brownson, M.A.

THE ALTAR MANUAL; OR DEVOTIONS FOR CONFESSION & COMMUNION. With Visits to the Blessed Sacrament, Devotions to the Sacred Heart of Jesus, and various other Devotions.

"LIFE OF THE BLESSED V. MARY," MOTHER OF GOD. WITH THE HISTORY OF THE DEVOTION TO HER; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews.

THE YOUNG PEOPLE'S LIBRARY. A Series of attractive and unexceptionable Books of Instruction and Amusement for young and old.

THE BOYHOOD OF GREAT PAINTERS. Containing Tales of Seventeen of the Great Masters. 2 volumes.

THE POPULAR LIBRARY. VOLUMES READY. (We have now ready written Volumes of the Popular Library; and we can safely say that better, or Cheaper Books, for Catholic reading, have never been printed in America.)

Table listing various books such as 'The Golden Manual', 'The Way to Heaven', 'The Guardian of the Soul', and 'The Key of Heaven' with their authors and prices.

Table listing books from 'The Complete Works of GERALD GRIFFIN', including 'The Invasion', 'The Duke of Monmouth', and 'The Duke of Burgundy'.

ON THE IMMACULATE CONCEPTION. THE BEST AND CHEAPEST CATECHISM for Schools and Families published, in the DOCTRINAL AND SCRIPTURAL CATECHISM.

Table listing books from 'THE YOUNG PEOPLE'S LIBRARY' including 'The Boyhood of the Great Masters' and 'The Boyhood of the Saints'.

Table listing books from 'THE POPULAR LIBRARY' including 'The Boyhood of the Great Masters' and 'The Boyhood of the Saints'.

Table listing books from 'THE POPULAR LIBRARY' including 'The Boyhood of the Great Masters' and 'The Boyhood of the Saints'.

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

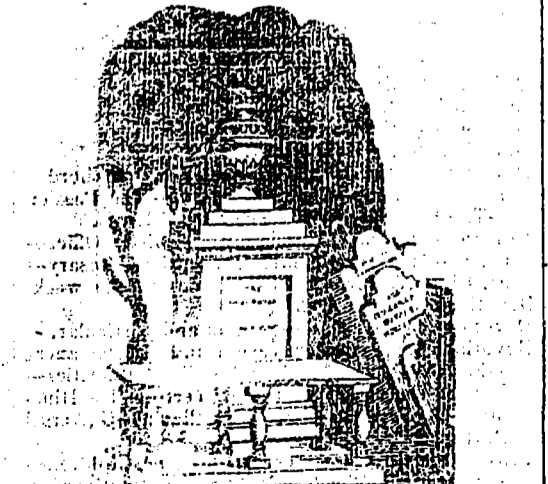
They are not recommended as Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

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

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

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

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores.



W.M. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c.

COMPLETE WORKS OF GERALD GRIFFIN. THE LIFE OF GERALD GRIFFIN. First Number on the 17th of March.

NEW EDITION OF THE LIFE AND WORKS OF GERALD GRIFFIN, Revised and Corrected by his Brother. Illustrated with splendid Steel Engravings, and printed on the finest paper.

The Works will also be bound in cloth extra, and issued in Ten Monthly Volumes, at One Dollar per Volume. Sent free by post to any part of the United States.

In presenting to the American public, a first edition of the Works of Gerald Griffin, the Publishers may remark that it will be found to be the only complete one. Neither in the London nor Dublin editions, could the Publishers include the historical novel of "The Invasion."

THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert. The Life, translated by Mary Hackett, and the Introduction, by Mrs. Sadler.

Will be ready on the 20th of March, (NEW AND REVISED EDITION.) THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert.

M. DOHERTY, ADVOCATE, No. 59, Little St. James Street, Montreal. W. F. SMYTH, ADVOCATE, Office, 24 St. Vincent Street, Montreal.

THE GREATEST MEDICAL DISCOVERY OF THE AGE! MR. KENNEDY'S "ROXBURY" has discovered in one of the commonest plants, a Remedy that cures EVERY KIND OF HUMOR.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humors). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Directions for Use.—Adult, one tablespoonful per day. Children over eight years, dessert spoonful; children from five to eight years, tea spoonful.

For Inflammation and Humor of the Eye, this gives immediate relief; you will apply it on a linen rag when going to bed.

ROBERT PATTON, 229, Notre Dame Street. BEGS to return his sincere thanks to his numerous Customers, and the Public generally, for the very liberal patronage he has received for the last three years.

BELLS! BELLS!! THE SUBSCRIBERS, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Churches, Academies, Factories, Steam-boats, Railways, &c.

ST. 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.