

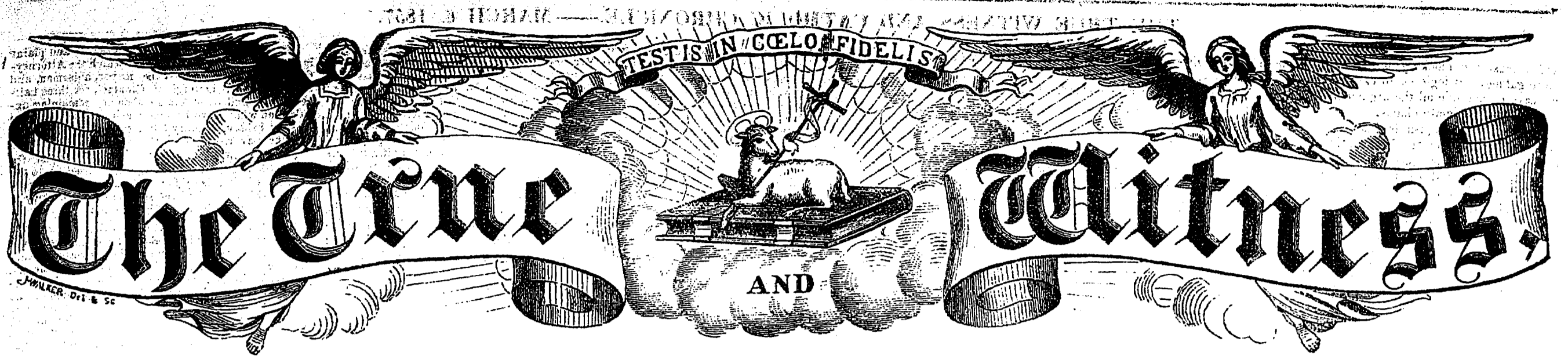
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# CATHOLIC CHRONICLE.

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## "THE IRISH IN ENGLAND."

(From the Dublin Review.)

(CONTINUED.)

"Complaints are frequently made about the ignorance of the Irish population in England, and it cannot, we believe, be denied, that there is a true foundation for these complaints. They are often, no doubt, exaggerated. The ignorance is not so great as is sometimes supposed. For it must be borne in mind that a large proportion of the Irish poor have learnt their religion through the medium of the Irish language. It is the tongue in which they both think and pray. English is to them a foreign language, and while they are speaking it, they are really translating Irish idioms into Saxon forms of speech. Hence it may very often, and very naturally, happen that they do not understand an English expression, or an English question, whereas, were the same things said to them in Irish, they could at once reply to it. This gives them, at times, an appearance of being ignorant of things which they ought to know, and which they do know in their native language. It is only fair to mention this, and unless those who have to deal with them bear this in mind, they will be constantly committing serious mistakes, and be unwittingly doing them a wrong and an injury. Still it must be acknowledged that you sometimes encounter cases where the religious instruction has been very superficial and inadequate. There has been a want of accurate catechetical teaching, and it would seem as if no attempt had been made to do more than instruct them in those matters which are absolutely necessary to be known. From this want of instruction they suffer in a thousand ways, for ignorance is the parent of vice. It is ignorance which leads to drunkenness and other vicious propensities. It is ignorance which fills our prisons with men, women, and boys. It is ignorance which breaks out into anger, passion, and fighting. It is ignorance which leads parents to neglect their children, and children to disobey their parents, and which leads both to trifle with their faith, to receive bribes from the proselytizers, and to apostatize from the Catholic Church. Whenever you meet with drunkenness, fighting, and apostasy, as a general rule, you see the signs and the effects of ignorance; and if you would check and stop the former, it must be by doing all in your power to remove the latter. And there is this great advantage in dealing with the Irish people. They are quick and intelligent; they possess retentive memories; they have an aptitude for learning, and it always gives them pleasure to place themselves under instruction. They set a high value upon such education as is within their reach, and they often make many sacrifices in order to secure it. Hence there is no great difficulty in persuading them to submit to instruction, and still less in fixing it upon their minds. We can say with perfect truth, that were the Irish thoroughly grounded and systematically catechised in Christian doctrine, they would take their proper rank as one of the most intelligent people in Europe.

"It is sometimes urged as a defect in the Irish Catholic mind that there is little apparent devotion to the Blessed Sacrament; that many on coming into a church will scarcely genuflect before the altar, and seldom think of making a visit to Him who dwells thereon. But this complaint must be received with certain qualifications.—That there is among the more uneducated and less instructed of the Irish poor, an absence of such devotion to the Blessed Sacrament, as we commonly meet with in foreign countries, must, we fear, be admitted; but then the reason evidently is, because it has never been evoked.—Most of these people come from the country parts of Ireland, and in the country chapels the Blessed Sacrament is rarely reserved. These chapels are, for the most part, closed from Sunday to Sunday, like the Protestant churches; and they are within bare, unadorned, and sometimes even unprovided with a tabernacle in which the Sacrament could be reserved. This has most probably arisen from the missionary and provisional condition of the Irish Church, and from the difficulty of guarding the Blessed Sacrament when the priest's residence happens to be far from his church. But it is sufficient to account for this apparent defect of devotion to the Holy Sacrament of the Altar. We say *apparent*, because it results from a mere want of education, of the opportunity to call it forth, and not from any want of faith. The vast number of frequent communicants among the poor in their own country, and in England, are proofs that they not only believe, but appreciate, and cherish, and find great consolation in the Real Presence of Jesus upon earth. Another proof that this devotion only requires to be drawn out and educated in order to manifest its depth and its reality, may be gathered from the undoubted fact, that the recent introduction of the Quarant Ore into the churches of Dublin has elicited an amount of devotion to the Most Holy Sacrament, which might challenge competition with that exhibited in any other part of the Catholic world. Be-

side, we must remember that there are really very few opportunities for rich or poor to make daily visits to the Blessed Sacrament. The churches are few in number, and sometimes in remote and inconvenient situations; while the hard necessities of daily occupation and labor fill up every moment of time, so that even where there is the will there may not be the way.—Moreover, the age and the country in which we live are both of them adverse to devotion to the Blessed Sacrament. Our life is a restless inquietude. It is a life of great material energy and activity, of eagerness to get on, of haste to become rich, and of throbbing, feverish, mental excitement. There is one word which will fitly describe the anxious and busy life of an Englishman in the nineteenth century, and that word is *Restlessness*. And there is nothing which renders men more incapable of tranquil contemplation, and of quiet prayer before the Blessed Sacrament, than the busy, restless life, which the tempo and the necessities of the times imposes upon rich and poor alike. Any thing which would act as a restraint upon this busy, feverish state of existence, and which would train the young and the old to make reparation to Jesus Christ by daily visits to the Blessed Sacrament, would be an inestimable gain to the Church and society; for after all, the great power which upholds religion and conquers the world is prayer; and when the hands of the Catholic people are constantly uplifted in prayer, in the very presence of their God, the world is impotent to do them any real harm; heresy trembles and is put to confusion in its strongholds, souls are rescued from the delusions of the devil, and the glory of God is more and more extended upon earth.

"A great excuse is to be made for those mixed marriages which frequently take place between Irish Catholic girls and Protestant laborers and small artificers. It is certainly a great matter in a temporal point of view for a poor girl who comes over to this country, without parents or relations, to secure for herself a permanent home, where, whatever her other trials may be, she is at all events preserved from dangers and temptations to which she would be inevitably exposed. The children of such marriages, as we have said before, are always baptized in the Catholic Church, and their mothers will undergo great hardships in order to procure for them this privilege. Sometimes, also, if they be earnest and well conducted Catholics, the wives succeed in effecting their husband's reconciliation to the Church, and we believe that where this effect does not follow, it arises, in the majority of instances, from the fact that the women are utterly careless about their religious duties, or are too profoundly ignorant to command the respect and attention of their partners. Perhaps the great majority of these men have no religion at all.—They know no doctrine, nor prayers, nor religious rule of life. They rarely are seen to enter any place of worship, unless on some odd occasion they accompany their wives to Mass or Benediction. They are indeed as prejudiced and as bigoted as their neighbors against the Catholic Church, but in spite of these prejudices they are not always inaccessible to better influences.—They share with the body of their countrymen an undefined curiosity to inquire and learn about the Church, and they have a favorable impression of its spirit of almsgiving, and of its motherly care of the poor. Often, too, they have a superstitious fear of the priest, and sometimes a latent belief in his divine mission. Hence we are inclined to believe that in many cases the blame of their remaining unreconciled to the Church must be laid to the charge of their wives. If these latter were diligent in fulfilling their own religious obligations, observant of prayer, zealous for the Church, and careful to set a good example, many of these mixed marriages would have a happier result than is at present the case. But however this be, it is the fact, that in the majority of instances these mixed marriages entail upon the women nothing but sin and misery. They are prevented from attending Mass, because they must remain at home on the Sunday to prepare their husband's late breakfast and early dinner; and as he is utterly indifferent to religious observances, he soon compels his wife to be the same. Not unfrequently these men are addicted to hard drink, and then they waste the substance that should have been laid out in the support of their families; and when they afterwards cannot obtain all the creature comforts to which they are accustomed, they give vent to their spleen by the ill-treatment of their wives, whom they regard as belonging to an inferior and a lower caste in society. The children having such examples continually before them at home, grow up as may be imagined. They have neither faith nor morals. Baptized in the Catholic religion, their religious training is either altogether neglected, or they are sent by their fathers to the national schools, there to be indoctrinated with the Protestant heresy. Upon the whole, the class of Irish women who are married to Protestant husbands are among the most hopeless of all who belong to the Church. It is true that

you will now and then meet with bright examples to the contrary. You will meet with very earnest women, who take great care to bring up their children well, instruct them in their prayers, bring them to confession, keep them from the heretical schools, watch over their daughters, preserving them from loose companions and dangerous influences, and who labor with much zeal for the conversion of their unbelieving husbands. But in general it is not so. In general they become debased and degraded, the miserable butts and the wretched slaves of their besotted husbands; while occasionally they come out in the character of persons aspiring to 'gentility,' who are consequently ashamed of, or indifferent to, their faith; and of all forms of Irish nationality preserve us from Irish 'gentility'!

"But if any over-zealous admirer of the Irish poor would have his faith in their good qualities put to the severest test, he must make an excursion into those parts of England where the hops are gathered in the months of August, September, and October. The Irish have a positive mania for hop-gathering. It is a wild and unrestrained kind of life which seems to give them intense pleasure. It is, as they suppose, a short and expedite mode of laying up such a sum of money as will keep them going during the severe months of the winter. Consequently they flock in great numbers to the hop district from all parts of England, but especially from Bristol, Norwich, Brighton, and London. We believe that there are fewer importations from Ireland now than there used to be formerly. They put up in barns, sheds, out-houses, in fact, in any place where they can erect a covering to preserve them from the wind and rain. You will find the men, women, and children of eight or ten families all occupying the same room, or rather the same shed, with neither chair nor table, nor luxury of the humblest kind, and with no more costly couch than a wisp of clean straw.—Such situations are not favorable to the discharge of religious duties, nor do they tend to develop civilization. They are too frequently scenes of drinking, quarrelling, and swearing, but we believe, rarely, of any gross immoralities. Yet even here you must bear in mind the Divine precept, not to judge according to the outward appearance. For in these miserable sheds, and in the midst of these curious groups of apparently half civilized beings, you will find many and many a soul dear to God, and living in the unbroken enjoyment of His love. You will find many well conducted women and girls against whom the breath of calumny cannot be raised, and whose diligent use of the Sacraments is worthy of all commendation. You will find many a little boy from the Oratorian schools of compassion, or from the borough, or Webb street, or the Commercial-road, whom the angel of God has kept pure and innocent in the midst of his abject poverty. We must not judge the poor too harshly, nor suppose that indifference to material comfort necessarily betrays the presence of a low and corrupt interior. It is no part of our theology that outward comfort any more than outward cleanliness is akin to godliness. No doubt, the fact of different families crowding together into the most wretched barns, is often attended with danger to morals, and is always more or less a hindrance to piety; but how can it be helped? The poor must live. They must lay up, if they can get it, for the hardships of the approaching winter. The hops likewise must be gathered, and we must therefore tolerate the evils which cannot altogether be removed. The most that can be done is to endeavor to mitigate these evils, by the presence and the control of religion. It would be a great gain to the Church, if sufficient funds could be got together and placed at the disposal of the Bishop of the Diocese, with a view to the opening of a mission in the town of Maidstone, which is in the very centre of the hop district. A permanent chapel and a resident priest would give these people the opportunity of attending to the obligations of their faith, and in this way would operate in checking many scandals and evils that are at present uncontrolled. Some such plan we have been informed, was actually set on foot a few years since through the instrumentality of a distinguished convert, who had then just given up, for God's sake, a rich benefice in the neighborhood; but it came to naught through the want of money, and through the want of priests. But there is no reason why the attempt should not be renewed. There are few places where a new mission is more needed, and where its effects upon the people would be more beneficial.

"In our judgment, the most dangerous and unsatisfactory part of the Irish character is their hasty and passionate disposition. As they express it themselves, they are very 'near their passion,' and in this, as in many others, they bear a strong resemblance to a southern race.—This sudden violence of temper leads them into a thousand scrapes from which a cooler and more self-possessed people would be free. It leads them at times to the committal of acts which appear to be more criminal and malicious than they

are in reality. For like madmen, when one of these fits of anger seizes upon them, they lose all self-control. They become beside themselves with ungovernable rage and wild revenge. Like hot-headed children they fly on a sudden into a violent passion, deal blows all around, injure, it may be, their best friends, and when they come to their senses again, are extremely sorry for their faults, and extremely penitent for what they have done. But it must always be remembered that (1) that these fits of unlicensed passion are more likely to seize upon those who have not been properly instructed and trained; and (2) that they are very seldom so abandoned to their rage as to refuse to listen to the mediation of the priest, and to be assuaged and calmed by his admonitions. This fault, therefore, is by no means beyond the reach of cure. Religious influences can be brought to bear upon them, and they are very seldom used without success.

"But the favorite and universal accusation brought against the Irish, is that of a disregard to truth, and we suppose that we should be charged with the same fault, if we did not allow them to be brought in guilty. The charge, then, is true, so far as it implies the existence in the people of a suspicious temperament which makes them, first of all, think why you have asked them such or such a question, before they venture to make you a reply. And this suspicious temperament is partly a natural characteristic of the race, and it is partly the effect and the offspring of long misgovernment and oppression. The Irish have long been accustomed to look with distrust upon the acts of those above them, even when those acts have had all the appearance of springing from a real desire to do them good.—And the plain reason is, because at home their landlords, the Protestant clergy, and the government, have rarely held out a helping hand to them, without having some ulterior and selfish object in view. Either they wished to get rid of them from their properties, or they were seeking to undermine their faith, or were attempting to rob them of some political right; on this account, suspicion is natural to this class of Irish, and suspicion inevitably leads to equivocation and falsehood. It must, however, be borne in mind that there is an essential difference between the ordinary Protestant notions on the subject of veracity, and the true doctrine on that most important question of moral theology. There is a vast amount of phraseology which to Protestant England would be characterized as simply false, which in the Catholic estimate is either misstatement of the most venial description, or is no fault at all, or is a positive duty under certain circumstances. The Irish, no doubt, deal largely in this sort of deceptive or evasive language. They are also, as every one knows, a highly imaginative people, and often represent subjects rather in the form which they assume in their own minds, than according to the literal facts of the case, as tested by a more rigorous and prosaic standard.

"Again, the charge is true, so far as it is confined to the very ignorant and very uneducated. But it is not true, to any serious extent, if it be brought against those who are careful and conscientious about their religious duties. Such persons are as scrupulous about telling truth, as the most rigid Saxon could wish them to be; and you very seldom find them transgressing the real bounds of truth and falsehood. But here we must request those who are the most severe in their censures of the Irish poor on this point, to have the goodness to look a little nearer home. A straightforward and honest regard for material truth—i.e., for truth in the natural order, has always been one of the good natural qualities of the English; and as it is no part of our object, to run down a great nation, we cheerfully and gladly pay our tribute of admiration to this attractive feature in the Anglo-Saxon character. But at the same time, it must, in fairness, be stated, that at the present day, either this good quality occupies a less prominent place in the national character than it used to occupy, or else it is grievously overlaid by the mischief of a false civilization. We see this quality of a honest and straightforward regard for truth of the natural order, in little English children, who are perhaps the finest children in the world, and of whom we cannot help feeling with St. Gregory of old—*Angli utinam Angeli*. But it disappears as they grow up, and when they come to mix in the world, and to take their place with men, it very often vanishes altogether. Witness, for example, the false returns that are made every year to the commissioners of the income tax, and what are these, but so many deliberate falsehoods and lies? Witness again, the frauds that are continually committed in trade, the adulteration of food, and the various impositions practised upon the public by tradesmen and shopkeepers. Or to take examples of another kind, read the newspapers, observe with what unscrupulous coolness the most prominent journals color or deny facts, and diffuse calumnies, whenever a purpose is served by doing so, whenever it is judged expedient to malign the character of a foreign sovereign, or to misrepresent the conduct and motives

of the Catholic Hierarchy. Observe too how members of Parliament will vote black white, and white black, in order to please their constituents, to support or oppose the Government, and to secure their seats. Observe too with what eagerness the public mind will seize upon the most unlikely falsehood against an obnoxious person or an obnoxious creed, believe it readily, pass it from mouth to mouth, reproduce it in a thousand different forms, and yet refuse to receive its confutation, however earnestly urged upon them; and lastly, witness the surprising coolness with which the Protestant clergy, in order to gain credit for themselves, or to screen themselves from the charge of 'Popery,' will bear grave and deliberate false witness against the Catholic Church; how men in the highest positions in the Anglican Church, who have many Catholic relations, and who cannot, therefore, plead the excuse of ignorance, flippantly put forth in their speeches and their writings, the most absurd and the most calumnious statements about 'Rome,' which the least diligence, or the slightest desire to know the truth, would prevent them from asserting. These things are not considered to be offences against the truth, simply because they are so common; but the fact that they are common cannot alter their intrinsic malice. They are, in fact, crimes of a deep dye. They are falsehoods of a far graver character than anything that usually falls from the lips of an unlettered Irish peasant. They are sins of 'false witness, lying, and slandering' against the one and only Church of God, and as such, whatever men may think of them, they are recorded in the book of the Divine judgments. In passing sentence, therefore, upon the untruthful propensities of the Irish poor, we must not lose sight of the spirit of reckless disregard to truth, whenever interest or prejudice stands in the way, which is extensively prevalent amongst all classes in this country; and if we must say which is the graver sin, the most offensive to God, and the most hurtful to man, we must acknowledge it to be that which carries a lying-spirit into these momentous matters which affect the higher and graver interests of mankind."

(To be concluded in our next.)

SECOND LETTER OF  
REV. DR. CARRILL  
ON THE MAYNOOTH GRANT.

Ballyroon Cottage, Jan 29, 1857.

No matter what the ardent friends of Maynooth may say in reference to the anticipated failure of the approaching motion of Spooner in the House of Commons, it is certain that a powerful anti-Maynooth combination has been organized, and that a formidable effort will be made to gain a majority against the grant. It is idle to talk of the opposition which Ireland can raise, in order to overthrow or delay the contemplated measure of the enemies of Catholicity: we have no party; we have no power. We have one or two splendid orators: faithful servants: honest, honorable men: but what can logic do against bigotry? How can eloquence move the deaf? How can thunder raise the dead? If Grattan, and Flood, and Curran, and O'Connell, spoke from one mouth, in the united, resistless power of their boiling patriotism and consuming oratory, it would produce no more effect at this moment, in softening the hearts of the enemies of Ireland in the House of Commons than an eruption of Vesuvius would have in dissolving the ice on the Apennines. They will listen, look on, remain quiet to the end of the most vivid, fiery, melting oration of Ireland, without their feelings being raised the one-hundredth part of a degree beyond the freezing point of Anglican insensibility to our wrongs. Let any impartial Irishman listen but one month to the discussion of Irish questions in the British Senate: and I undertake to say that the greatest enemy of O'Connell and of his policy must honestly exclaim, "That although the repeal of the Act of Union can never be accomplished, there is no other hope of obtaining justice to Ireland." No, we have no party in the Legislature in the coming debate on Maynooth: our national contentions, our jealousies, our divisions, have made us powerless, and hence we are an easy prey to the watchful, combined force of the enemy.

The present Cabinet may make a show of opposition, in order to keep up the instinctive, unchangeable character of Whigs: to cover their deceit by a well-prepared farce of indignant eloquence in favor of Maynooth, and to conceal their own bigotry by a harmless show of sarcasm against Exeter Hall. But the increasing power of immitigable Presbyterianism and Methodism, added to the fears of the approaching general election, will thin the numbers of even this show of ministerial opposition, and will have the effect (if other new elements are not brought into action) of rendering Spooner's motion a successful reality of easy attainment.

Of what use are arguments and brilliant speeches in such an assembly and in such a crisis? None; except to render injustice more palpable

and to make the mockery of the Senate house more galling. If logic could carry the question we have on our side all the arguments, all the justice of the legitimate claims.

England has taken the revenues of the Catholic Church, has seized the our Abbey lands, and has therefore deprived our clergy of maintenance and education: she has plundered Ireland during the last three hundred and twenty-eight years of the enormous sum three hundred and eighty millions pounds sterling, not calculating the yearly compound interest, which in every twenty-one year has doubled the original plundered capital. She has either demolished our old churches, or she has appropriated them to the use of her own new worship, as may be seen by a glance at our ancient cathedrals in Dublin, Limerick, Galway, &c., &c.

Secondly—This same legislature has granted the sum upwards of one hundred thousand pounds annually (including sums for building schools) for the education principally of the children of the Catholic poor of Ireland: and England has built four Government Colleges, called Queen's Colleges; at the expense of one hundred and eighteen thousand pounds sterling, with an annual revenue of twenty-one thousand pounds sterling, for the education principally of the Catholic middle classes of Ireland. Surely if Government grant so many thousands for the education of the Catholic poor and the Catholic middle classes, there is no logic in withdrawing thirty thousand a year from the priests, the consecrated teachers of these two classes. If the pupils are taken under the protection of State there is no logic in leaving their masters without any support: and if the Professors of Natural History, Mineralogy, Chemistry, Geology, Botany, Conchology, Political Economy, receive such a flattering, willing patronage, there cannot be any Parliamentary logic in withdrawing all patronage, but actually belittling, maligning, and hunting down with a cruel relentless persecution the clerical descendants of Patrick and Augustine who teach Christianity. These are the priests who preach not the law of kings and Parliamentary majorities, but the law of Christ: who do not mock the Saviour by pointing to His Cross, while wantoning on beds of down: who talk of self-denial while revelling in the luxuries of the surfeit feast: who speak of charity while living by official slander: and who recommend the poverty of the Gospel while clothed in purple and fine linen, plundered from the inheritance of the widow and the bread of the orphan.

Thirdly—The grant cannot be withdrawn in consequence of any civil, constitutional fault on the part of the priesthood of Ireland. The priesthood in all countries and in all ages have ever been obedient to the recognised civil authorities: allegiance to the throne is the record of their conduct throughout the world: and when the Protestant Parliamentarians beheaded Charles: obeyed the usurpation of Cromwell, and expelled Ireland their King James, the Catholic priesthood and the Catholic people risked their fortunes in opposing the regicides, the usurpers, and the rebel Protestants: and spilled their blood in defence of their fallen legitimate kings. And is not every Bishop and Priest in Ireland imbued at this day with the same principles? True, we sometimes may despise the monarch, detest the Cabinet, and execrate the Government, but we have never breathed opposition against the stability of the throne. Throne or no throne, is not the business of the priesthood: the Gospel is suited to all governments, despotic, federal, mixed, republican: it is suited to the Mahomedan, the Hindoo governments: it lives and preaches in the midst of the forests tribes: it flourishes amongst the savage Chiefs. Grace, the Sacraments, the Law, were made for all men: surely, the professors, the teachers, have nothing to do with forms of earthly government: their business is with the souls of men of all governments, and to save them whether the skies under they be serene or clouded, or tempestuous or thundering. Yes, when the Protestants of England were regicides republicans, and rebels, in three distinct cases of our history, the Catholic priesthood and people were faithful to the death. No, there is no constitutional fault with the priesthood of Ireland: they have all the logic of the case; but Exeter Hall has all the power.

Fourthly—With what species of argument can Spooner's party argue the principle of taking away the grant from Catholics, while they look over to France, where the Catholic Government there, since 1806, has granted a pension of £120 a year to the Protestant Clergymen, while giving to the Catholic cure only £80! If therefore it be English principle to withdraw governmental support from the Irish priests, it ought to be French principle to pass the same law towards French Protestants. England has need to make a new constitutional logic in these times: it is dangerous in this age to tamper with the axe and rope of Elizabeth. Let her beware how she inflicts aggravated injustice for a trifling personal gain: it is a cruel, reckless act, for a man to burn a neighbor's house, in order to roast an egg for his breakfast: it is an execrable thing in the nineteenth century, in the face of France and of Catholic Europe, to irritate millions of faithful Irish subjects, to insult hundreds of millions of European Catholics in order to gratify the

petty malice of malignant minds or anti-Catholic fanatics. Let us therefore had Parliamentary logic to make a law towards Ireland, which can be re-torted with such angry force by Catholic France.

Lastly—The followers of Spooner assert, that they cannot in conscience, and consistently with their belief in the Gospel, support an Institution which teaches the doctrines of Mass, absolution from sin, purgatory, &c.; while the same Spoonerites agree to endow the Belfast Institution, where the Divinity of Christ is denied: where the doctrine is taught that he was a creature and not God: a position which amounts to the denial of the whole law. This logic of Spooner is decidedly very lame: and forces his opponents to say, that according to his theory (vide Belfast Institution) the denial of the whole system of Christianity is the very essence of Christianity: while, on the contrary, the teaching the whole system (as we do) is the negative of Christianity. This Spooner is a monstrously clever fellow: he reminds me of the doctrine of the sect called "the Family of Love" in the time of Dr. Milner:—their opinions on Theology resembled those of the Spoonerites. They held "that the commission of only one mortal sin during a whole life of an individual was damnable and deserving of Hell, because it proved that the sinner by such small sinning and mean fear, had a low idea of the mercy of God; and therefore, his soul evinced a tendency to the unpardonable crime of despair: whereas the commission of several mortal sins showed a high gospel tone of soul, by drawing extensively on the exercise of mercy": and this disposition was highly meritorious and exceedingly edifying." This Mr. Spooner, Mr. Drummond, Earl Shaftesbury, and Sir Culling Eardly are clearly splendid specimens of Gospel perfection, and decidedly belong to the angelic sect of the Family of Love.

From these premises it is certain that in the debate on the Maynooth question, we shall have all the argument, all the logic of the old school: but what can we do against the followers of the Family of Love, who believe themselves nearest to the joys of Paradise, denying the first principles of revelation, and by denying the Omnipotence at his own eternal gates. What models of perfection in gospel learning: what brilliant instructions for the youth of Ireland: what a superior set of visitors at Maynooth, on an improved scale of dogmatic theology. But let the Government take warning in time, lest the days of Charles the first should be renewed in England: lest order, religion, and life may be swept away by the torrent of infidelity and fanaticism. Let the guardians of liberty and religion in Ireland, be therefore prepared for the coming struggle: to be ready to meet the enemy is sometimes victory: to be armed to the teeth often subdues the foe, without a single blow. The loss of £30,000 a-year, would be a great injury to the ecclesiastical interests of Ireland, many an effort, public and private, has been made in all quarters to procure this annual grant: many a public man of all parties aided in having this measure finally passed, and it would be wick-ed apathy to lose, without a violent struggle, what was the result of many years anxious, unceasing labor. Public meetings of the bishops and priests in each diocese: and an aggregate meeting of the Catholics of Ireland at the proper moment, will convince our opponents of the enduring hostility which shall ever arm Ireland against this persecuting policy: and these meetings held in universal indignation will supply the Lords with the arguments necessary in their hands for the suppression of this penal enactment against Ireland.

D. W. C.

REV. DR. CAHILL

ON IRISH ECCLESIASTICAL AFFAIRS.

Already Cabinet symptoms, which cannot be mistaken, are beginning to present themselves, in reference to Mr. Spooner's motion on the withdrawal of the Maynooth Grant. The Paris correspondent of the Times, the official organ of Lord Palmerston, sends to the Government Editor a letter received from Rome, which letter will be read with surprise by Catholics: and will be perused with astounding amazement by the adherents of the Church Establishment in Ireland. The letter purports to come from Rome to Paris; it is then transmitted to London: and being published in the Times without note or comment from the Cabinet organ, it appears before all England as the semi-official decision of Lord Palmerston. Whether the Times published this remarkable communication in a really serious or a half-jocular mood there can be no doubt that such a document, at this particular crisis, contains a threat to Mr. Spooner and his Protestant supporters which will have the effect of once gagging the mouths of the church debaters on the approaching motion. The letter referred to, of which I shall copy some extracts in the present article, proves three important positions—namely, the strength of the fanatical section of the House of Commons; secondly, the reasonable fear of the Cabinet of being overpowered on the Maynooth question; and thirdly, the clear determination of the Government to wrest, per legal force, and to divide the wealth of the Establishment, if the Spoonerites succeed in their malignant power against the Minister. In this case, Lord Palmerston is engaged not so much to protect Maynooth, as to defend himself and his Ministers. All the world knows how little he cares for the interests of a Catholic priestly seminarian; but the same world is equally well acquainted with the fact that he will sacrifice heaven and earth to keep and to secure his official place. The standard of Luther, the cross of Peter, or the crescent of Constantinople are nearly all equal to him (ex pennis); but the eminence of the Premier and the license to cause political earthquakes all over the world, he will not surrender but with the last struggle of his official life. The principal extracts of the Paris correspondent are as follows:—

"The tardiness of the Propaganda in the settlement of Irish ecclesiastical questions of late years has, it seems, occasioned some uneasiness and misgivings in Ireland. The nomination to the bishoprics, and the sanction and promulgation of the acts of the Synod of last June, constitute the late and present grievances. There is not a priest in Ireland pre-

senting the principle of recommending candidates for the mitre who does not know that the Propaganda and its non-Delegates desire to raise the qualification of the Irish episcopacy, by introducing into that body men of business habits, young, energetic, will-ing and ready to co-operate in the reformation of the Irish priesthood, and of the seminaries, and in the elevation of the moral and social character of the faithful. These reverend and troublesome electors are desirous of having venerable old gentlemen who love the status quo; and they continue to recommend them. This preference causes delay and embarrassment. The only radical remedy for the inconvenience and for the opposition or rather useful reforms in the establishment of diplomatic relations and a Concordat, like those that already exist between the Holy See and all the Catholic and most of the non-Catholic States of Europe. To secure this Concordat a few reasonable concessions may suffice just now, such as the recognition by all of a notorious unquestionable fact, that Ireland has Roman Catholic arch-bishops, bishops, and parish priests, a charter for the Catholic University, and the overthrow of the monstrous Irish Church establishment, with a just partition of its wealth in the proportions of one-fourth to the Roman Catholic clergy and Church, one-eighth to all the other religious denominations, and remaining five-eighths between the educational and charitable establishments of the country. It is strange that the British Government should have no direct influence, or public or recognised part, in the nomination to positions of immense political influence over five or six millions of British subjects. I do not mean to insinuate that the Irish bishops are not loyal men and good subjects. Indeed, the rules and regulations which they have endeavored to give to certain ecclesiastical establishments prove singular respect and love for the British Constitution. But, yet it is odd that positions influencing the return of some sixty or eighty members of Parliament should be perfectly independent of the government. Now it is time to do something. Dr. Cullen will not live always. His venerated predecessor, in whose steps he is so worthily treading, did not carry his paramount influence with the Propaganda to the grave. Differences between the Irish bishops themselves on religious-political questions, and their effects on the people, would facilitate an amicable understanding between Rome and Dublin. Cardinal Wiseman will give no assistance at present, but he will not be an insurmountable obstacle."

Let Doctor Whately, and He of Waterford, and He of Tuam, with their bloated confreres, reflect upon and inwardly digest the broad hint of the English Cabinet; and let them eat for some time longer their pudding in silence; but let them thoroughly understand and be perfectly convinced that the accounting day is fast drawing near when the multitudinous plunder and the long injustice of the Parliamentary Church shall be diverted from its present object to meet the coming financial exigencies of the State, and to appease the public indignation. In a second extract which I shall give of this semi-demi-jocular correspondence the reader will observe a new topic introduced, which goes very closely to the idea of pensioning the Catholic Clergy; and again of taking all Catholic ecclesiastical affairs under the fond protection of the English Government:—

"The acts of the Synod of June have been maturely considered and discussed, and they, of course, like all similar productions, leave a great deal to be desired both in what they omit and what they contain: and in some important things expediency, it is said, has been overlooked by the venerable framers. A report of Archbishop Cullen on the Propaganda regarding the testimony of some Maynooth professors, as recorded in the late reports has called forth a letter from the Cardinal Prefect, requiring one of these reverend gentlemen to retract certain views. Dr. Cullen desired that, from respect to the Holy See, that letter and submission of the professor should be inserted in the minutes of the Synod. Some of the prelates were for taking no notice of the letter, on the ground of its being surreptitious and having been obtained on misrepresentations. At all events, a large majority agreed to its insertion in the minutes, adding, however, that it had proceeded from false information. The matter might better have been omitted altogether than noticed with such an unpleasant comment, which will hardly be found on the face of the approved copy."

It was proposed that all the educational establishments in Ireland should be placed in relation with and subject to the Catholic University. This excellent resolution was unhappily negated. It cannot be that the bishops wanted confidence in the new rector. Must it, then, be concluded that they are unconvinced of the success of that admirable institution? Dublin itself has this year subscribed over £1,000 towards it. Although the faithful might be reminded that they annually subscribed five times that sum to the O'Connell Fund, without any co-operation or sanction of their prelates, yet if even this sum be contributed every year it will be one-fifth of the entire annual revenue required by the rector. The bishops, too, in their Synodal letter recommend collections and contributions to this establishment, and yet they do nothing. The bishops desire that there should be two perpetual secretaries of the university whose duty it would be to correspond with all bishops, priests, and others who may contribute to its support. Some would fain insinuate that a regulation of the kind would give umbrage to the Government, but such a collection is inconsistent with the liberties of the Constitution.

The manner in which the receipts regarding the Queen's Colleges, the charitable bequests, the political extravagancies of the priests are received, and the hostility the majority of the prelates are known to entertain to the views of the Apostolic Delegates respecting the national seminaries, do not tend to expedite Irish affairs in this city. It is singular, considering the almost total inattention of the Irish bishops to Maynooth until Dr. Cullen came among them, that they would not give up the direction of that establishment, which is capable of being made so important, to an active and pious prelate who is ever at hand, and who is, moreover, its immediate ecclesiastical superior. This is not all. When the Propaganda, offered, in December, 1855, to relieve them from the trouble of directing the Irish Colleges in Paris, the proposition was hardly listened by some of them! It is rumored here that the French government have released the Irish prelates from the obligation they took upon themselves, amid the troubles of the Republic, with regard to the respectable old College des Irlandais. The College of St. Agatha has seldom been more flourishing than at this moment. Now, would it not be much better for the Irish Catholic Church to have all the other seminaries modelled on this, which is working so successfully? It will no doubt, come to pass in due time. The four archbishops possess a fair share of authority over St. Agatha; there would be no objection to their having the same over Maynooth; and, after all, what can the Irish bishops want but good, pious, and docile priests!

You may rest assured that an end will soon be put to some of the crying evils of Ireland. Religion and patriotism oblige certain Irish prelates to push their advocacy of their own crochets beyond all bounds, to the pain and scandal of every respectable Catholic, and these prelates unfortunately are applauded by the unreflecting and excitable part of the people, and by a majority of the thoughtless clergy. If a relation or friend of Dr. Cullen denounce and turn into ridicule these "lumbags," the Apostolic Delegate and poor Cardinal Barbo in particular, are declared to be the enemies of Ireland! We are also reminded of the long past and long forgotten inter-

ference of Rome on certain Irish questions. But these matters forget the times, when, and questions have been changed. Let any calm Englishman ask himself whether a prelate who has taken a prominent part in all the political conflicts of Ireland for the last twenty years can bring a cooler head and a more unbiassed judgment to questions involving the best interests of the Irish Church and people than a man who has been a stranger to that agitation and that excitement, and to the faction struggles which so long and so unhappily distracted Ireland."

In the paragraph just quoted the palpable feelings put forward—namely, "the Charter to the University: the pre-eminence of Catholic education: the preponderance of episcopal influence: a reasonable share in the spoils of the Established Church, with several hinted *et cetera*," shall all be placed at the feet of Ireland, *always providing that the noisy priests shall be silenced: and furthermore guaranteeing that the votes of the people shall be given to the favourites of the existing Government.* In a word, "broad hint the first" goes to say to the Spoonerites, "That if they persevere in their attack on Maynooth they shall carry their point at the expense of the revenues of the Protestant Church;" and "broad hint the second" very audibly assures the Catholic hierarchy that "if the Government subdue Spooner, and if Catholicity be patronised by the Cabinet, the same Cabinet will demand that the bishops, the priests, the people, shall learn their exercise and be drilled every day like the police: and shall move and march east, west, north, and south, at the bidding of the Minister: and shall henceforth live and receive their pay at the Castle like Colonel Browne's city force, and like Sir Duncan McGregor's county constabulary." A great feeler this, and intended to kill two birds with one stone. To overturn the insolence and the injustice of the Protestant Church: and to put fetters on the Catholic priests and people would be indeed the greatest stroke of policy which Lord Palmerston had ever before executed. But it wont do! No. Lord Palmerston will find that Spooner will give him enough to do single handed: and, moreover, he will learn that if Spooner and the Methodists succeed in their motion the Minister will do well to double the guards at Buckingham Palace. The hour in which the descendants of the murderers of Charles the First shall gain an ascendant in the House of Commons, the throne of England will not be worth fifty years' purchase. The motion against Maynooth is not, therefore, a battle of Catholics: it is a struggle between religion and infidelity: between order and anarchy: between rebellion and constitutional monarchy. The hour may be nearer to us than people generally believe when, like old France, the Gospel and the Commonwealth may both fall beneath the power of the infidel minister, which has been created, fed, and pampered by the unchristian teaching of the infidel Protestant Church.

D. W. C.

IRISH INTELLIGENCE.

The Very Rev. Dr. Spratt, who so long laboured with untiring zeal and perseverance to promote habits of temperance amongst the people of Dublin, continues his good work with unimpaired vigour and success. On Monday last the Very Rev. gentlemen delivered a lecture on total abstinence from intoxicating drinks, in the Music Hall, Lower Abbey Street, to a very large assembly, and the pledge of total abstinence was administered to above 700 persons who repeated it aloud while kneeling.

CONVERSION.—On Friday, the 23rd ultimo, George Lacey, a Protestant, of Mary-street, Limerick, was on his death bed, received into the Catholic Church by the zealous and respected Curate the Rev. Michael Ryan. All Lacey's family have of late become Catholics.—*Limerick Reporter.*

AUGUSTINIAN CONVENT, FETHARD.—The Rev. Father Allen, Superior of the Convent of the Augustinian Order, Fethard, county Tipperary, has lately purchased the lands which, in olden times, belonged to the ruins of the once beautiful Augustinian Abbey of Fethard. This is a matter that should be one of delight to all Catholics. The Rev. Father Allen is making efforts to restore the abbey, and render it in every way suitable for the celebration of Catholic ceremonies.—*Limerick Reporter.*

The Rev. Michael MacSweeney, the late useful and zealous pastor of the parish of Aghada, died, on the 21st of January, in the south of France, at the foot of the Pyrenees, whither he had gone in the hope of restoring his health. His demise has left a void in a circle of friends who regard him with a warm affection, which had its source in the many amiable and endearing qualities that adorned his character. In this public sphere his loss will be deeply felt by all classes, as he was indefatigable in the duties of his holy calling; but it will be most deeply appreciated by the poor, who were objects of his special solicitude and of his unostentatious charity.—*Cork Examiner.*

THE ISLAND OF ACHILL.—The Freeman's Journal prints a letter from the Rev. Mr. Henry, one of the indefatigable Catholic clergymen of the Island of Achill. In the letter, which is dated Feb. 5, the Rev. gentleman returns thanks for the generous support he has received from the people of Dublin towards his design of building an additional chapel for Achill. The need of such a chapel, says Father Henry, proves how ineffectual all attempts at proselytism have been in Achill. To show the determined zeal of the proselytisers to root out every vestige of Catholicity in Achill, Mr. Henry copies a clause which is inserted in every lease granted by the trustees of the "Achill Mission" property. In this clause it is covenanted that no building or site for building, shall ever be granted for any purpose connected with Catholic worship or education. The names of the trustees are the Hon. Somerset Maxwell, the Right Hon. Joseph Napier, G. A. Hamilton, Esq., and Parson Nangle.

The case of O'Sullivan v. the Rev. Mr. O'Reilly of Athlone, for slander, was settled on Saturday by consent; the damages which the plaintiff obtained last term being reduced from £800 to £150, with £200 costs.

COSINGE ELECTIONS.—Three new Writs for Ireland Bandon is vacant by death; Mr. John O'Connell and Mr. James Sadler appropriately disappear from the public gaze together; and so there is a grand political issue raised in Tipperary. We are told, in a striking article by the Cork Examiner, that the old Orange Southern town (Bandon) means to make a resolute effort to free itself from the character of being a mere pocket seat of the Bernard family. Mr. William Shaw, a Liberal in politics, and a Dissembler in religion, stands for the purpose of opening the Borough, and with every prospect of success.—*Nation*, 7th February.

A new writ will shortly be issued for Londonderry, its present representative, Captain Bateson, having accepted the Children Hundreds in consequence of ill-health. Then we shall have an election for Tipperary, in the room of Mr. James Sadler.—*Nation*.

The inhabitants of Enniskillen have petitioned for a total abolition of the Income Tax, which was pronounced by resolution as unjust and oppressive.

MINISTERS' MOTION.—A writ of summons and plaint in the High Court of Chancery, in which the Attorney-General proceeds against the mayor, aldermen, and burgesses of the borough of Clonmel, for three half-yearly instalments of Ministers' money remaining unpaid, and which has become a debt due to the Crown, was, on Friday, January 30th, served upon his worship the mayor.—*Clonmel Chronicle.*

The Court of Exchequer has decided against the corporation of Cork on the question raised as to the liability of that body for the amount of ministers' money which they had refused to assess and levy in compliance with the Act of last session.

Now that the Tenant Bill to be submitted to Parliament is divested of the clause for compulsory valuation and other features which the legislature would never recognise, it is to be sincerely hoped that Messrs. Napier, Whiteside, and other Irish Conservative members will not revoke their pledges; but support an equitable bill which will give compensation for bona fide improvements, thereby check emigration, unlock a vast amount of small capitals, encourage their investment in the improved culture of the Irish soil.—*Newry Examiner.*

MINERAL WEALTH IN CON.—Samuel Weston, Esq., of Leeds, has taken a lease of the valuable and newly discovered mine of Sulphate of Barytes at Maundenny, in the west of this county, from the Earl of Bandon. The Barytes is chiefly used in the manufacture of glass.

By rather a singular coincidence both the county and city High Sheriffs, Mr. Garde and Mr. Fitzgerald, are both Youghal men; and among the names sent forward for the vacant Catholic See of Cloyne, two, *Dignior and Dignus*, are natives of Youghal.—the Rev. John Russell and the Rev. Morgan O'Brien.—*Waterford Mail.*

AMALGAMATION OF POOR LAW UNIONS.—On the 2d ult. a deputation waited on the "Lord Lieutenant" to represent to him the propriety of amalgamating several of the Irish Poor Law Unions. They found their arguments on the following statement:—"That there is at present a superabundant and very unnecessary amount of in-door accommodation, exceeding by about four times, what is required, and that at a period when not only pauperism but the population is on the decrease, there being only 53,000 inmates of workhouses in the 163 unions in Ireland, being one fifth of the number in 1851, the number then being 250,000. And whereas in 68 unions there are only 8,625 inmates; the establishment charges in these unions alone amount to over £58,480 per annum, the greater portion of which sum might be saved to the country by an amalgamation in some cases, and by the reduction of establishment staffs in others." Admitting the truth of this statement, we believe the project of workhouse centralization is fraught with danger to the poor. We believe that if carried into effect the result would be that the difficulty of obtaining relief would be considerably increased; the poor creatures would remain tramping about their own places, an unsightly addition to the population of the roads and streets, a burden on people nearly as poor as themselves, but kept at a distance from the rich man's gateway. If the staff of a workhouse be entirely out of proportion to the number of paupers, why not reduce it, but why should the doors of the house be closed on the poor people?—why should the sick and infirm be referred to a distant town for the relief and care they may require immediately? And truly did the Lord Lieutenant remark, that want, and even famine, may spread over this land again. We have often warned our countrymen that these two things are for us inseparably connected—English power and a periodical famine. A corroboration of our remarks now comes from the representative of the English government. He said to the deputation—"It was very true that the accommodation in the workhouses—the spare room in them—did very much exceed the demands upon it; but he did not know what guarantee they had against a different state of things arising, under which the present proportion might cease to exist, or be probably reversed. They might not have anything like the same state of circumstances that existed at the time of the famine, and the difficulties caused by sickness; but it is impossible to say they might not recur to some extent, and if they now parted with the present workhouse accommodation, it would not be the same thing to provide it again." So let us preserve the workhouses until we get rid of the Lord Lieutenant and the paternal Government of England.—*Nation.*

TIPPERARY BRIDEWELL.—There are but eleven prisoners at present confined in this bridewell.

PROSELYTISM IN WORKHOUSES.—At the weekly meeting of the South Dublin Union, held on Thursday, Mr. Placc called the attention of the board to the circumstances referred to in the following letter addressed to the board by the Catholic Chaplain:—

"To the Chairman and Guardians.

"Gentlemen—Give me leave to call your attention to the case of two children, Jane and Maria Duffy, sisters, eight and five years old respectively, on their admission into the workhouse, children of Catholic parents and baptised by a Catholic priest in the west of Ireland. This family fled for London, where they hoped to better their condition, but the parents falling sick there, the humane parish officers took the children to the workhouse for the night, and next day had them shipped for Ireland. On landing on our quays they were taken hold of by some godly person, 'not known,' but evidently of proselytising propensities, who had them conducted to the South Dublin Union Workhouse, where they were admitted on the 26th October, 1855, registered Protestants, and sent to the Protestant school of the institution, where they remained up to the 8th January, 1857.

"The distressed parents, yearning after their poor children whom they imagined lost to them for ever, were a little consoled on learning that these children were in the schools of this workhouse, and they despatched the uncle of the children to Dublin in search of them. The children and uncle recognised each other, and he got them discharged from the house on the 8th of January. The uncle called my attention to the children after their being discharged, and expressed his indignation at their being put to a Protestant school. I examined them, and they blessed themselves, said with actress the Lord's Prayer, the Hail Mary, and the Apostle's Creed. Surely, gentlemen, the children who, after spending five years and some months in your Protestant school, could say accurately these Catholic prayers, must have known them on their admission into the house.

"I hope you will inquire into the matter with a view of punishing the person guilty of such a wicked act, if he be discovered, and if not, to put a stop to such kidnapping in future.—I have the honor to be, Gentlemen, your obedient servant,

"P. E. O'FARRELLY,

"Catholic Chaplain S. D. U. Workhouse." Doctor Wall said that there was no doubt the children were Catholics, and the baptismal register could be produced. Advantage had been taken of the illness of their parents by English guardians and officials, who had transported them to Ireland away from those parents—thus exposing them to the very misfortune that had happened them (hear).

Mr. Delaney said if these were mistakes, they had occurred so very frequently as to have become rather notorious.

Doctor Wall said this case was an illustration of the purpose for which a child had been kidnapped in Townsend street a short time since. The child had been sent of a message and kidnapped by a woman, who brought it to the North Union Workhouse, where it was rejected, and subsequently to the South Union where it was received and registered as a Protestant (hear, hear).

Mr. Delaney.—The only thing now left to the poor people, was their religion. Ho thought this affair ought to be promptly investigated, (hear, hear).

After some further discussion, notice of motion was given for an inquiry into the matter.

At the Kilkenney Petty Sessions on Monday, the two bill distributors belonging to the timber establishment in Wellington square, whose cases were dismissed on that day...

On Sunday the 11th Jan. Michael Sheehan, who had been for eight years a member of Rev. Mr. Norman's congregation at Feale Bridge, was publicly reconciled to the Catholic Church in the chapel of Knocknagashil by the Rev. Michael O'Sullivan.

The ORANGEMEN.—We perceive the Grand Lodge has issued an address to the Orangemen of Ireland, signed "Enniskillen, G.M." In this address they call on their brethren everywhere to unite with them in perpetuating their time-honored principles...

DUBLIN.—An Order has been received from the Horse Guards for the Queen's Bays and 3d Dragoon Guards to be in immediate readiness to proceed to India.

A BOLD YOUNG IRISH MARINER.—The brig James, of Leith, arrived at this port (Belfast) on the 22d inst., with a cargo of timber, called "green heart," for Messrs. M'Laune and Son.

MYSTERIOUS DEATH BY DROWNING.—On Sunday morning the body of a respectable farmer named Thomas Connor, residing at Menlo, on the property of Sir Thomas Blake, Bart., was found drowned in a marble quarry hole about a mile from his house...

AWFULLY SUDDEN DEATH.—A remarkable instance of the uncertainty of human life occurred in the townland of Derryhamlogh, near Arney, in this county, on Monday the 26th.

COUNTY CARLOW.—SUICIDE BY A PROTESTANT POSTMASTER.—CARLOW, 9TH FEB.—The inhabitants of the town and neighborhood of Castledermot were thrown into a state of consternation on yesterday, consequent on a rumor which prevailed, and which, on inquiry, turned out to be too true...

current cost, but on making a more minute examination of the metal, he discovered that, in place of the pure Australian gold which had been led to expect...

RELIGIOUS EQUALITY.—While the learned Sergeant Shea, M.P. for Kilkenny, lays down that Catholic members cannot, without infringing on their oaths, disturb or weaken the Protestant Religion...

Dr. FORBES ON IRELAND.—The following passages are extracted from a "Tour in Ireland," by Dr. Forbes, a distinguished physician, now attached to the Queen's Household, and for many years editor of the Medical Quarterly Review.

Page 88.—I may here remark that all I have yet heard of the Roman Catholic Priests, in the districts through which I have passed, is extremely creditable to their character and conduct. They seem to be most zealous in the discharge of their sacred duties, and most blameless in their lives.

Page 10.—I heard but one report of the Priests; and that was, that their character and conduct were uniformly excellent and exemplary. I never yet heard a charge of personal immorality brought against any Priest, and I made particular inquiries on this subject.

Again, Vol. I., page 185:—"At Limerick I visited two of the chapels, both in the morning and afternoon during the time of service. I found them not merely crowded but literally crammed.

"It was a striking sight to see those children of poverty at their devotions; kneeling, many stretched almost upon the ground, and all uttering their responses in the most earnest tones, all apparently in that profound absorption of the faculties which indicates utter oblivion of everything external.

"No one I think, could have looked along the mass of bowed-down heads and prostrate bodies that filled the floor and courtyard of that humble chapel, all bearing in their dress and appearance, the sign and superscription of the life whose lot is poverty and privation, without deeply sympathizing with the scene before him.

GREAT BRITAIN. According to a statement on authority, in Saturday's Weekly Register, the Pope has signified his intention of himself consecrating the Hon. and Rev. Dr. Clifford to the Roman Catholic bishopric of Clifton.

DEATH OF THE REV. R. A. WILSON, D.D.—Died at Mantanzas, Cuba, aged 36 years, where he had been for the restoration of his health, the Rev. Richard Aloysius Wilson, D.D., late of this city.

The Minister of Public Worship, says the Nation—a functionary of whose existence the law takes no cognisance—is Lady Palmerston. In the administration of ecclesiastical affairs, her ladyship has the good fortune to be advised and assisted by her son-in-law, Lord Shaftesbury, as Vicar-General.

EMIGRATION FROM LIVERPOOL.—The number of ships which have sailed from Liverpool during the past month was fourteen for the United States, with 70 cabin and 2,452 steerage passengers; five to Victoria, with 25 cabin and 1,345 steerage passengers; and one to New South Wales, with 403 steerage passengers.

Sir C. P. Roney, secretary, and Mr. Bidder, general manager of the Grand Trunk Railway of Canada, intend visiting Glasgow this week, to make arrangements regarding the transmission of emigrants and other passengers from this port to all parts of Canada and Western States of America via Portland, Quebec, and Montreal.

On Monday, another meeting of the unemployed took place in Smithfield. The movement presents no new feature calling for remark, beyond the known fact that the severity of the weather has added to the number now in the metropolis without work.

The Weekly Dispatch says: "A fellow, who signs his name 'Verax,' we presume because he cannot speak the truth, does his best to stop the flow of charity towards poor Mrs. Temple, whose case Mr. Brady published (the 'Legal Accident'), because she is a Roman Catholic!

VERGER AT EXETER HALL.—It would appear that the assassin Verger was at one time the protégé of Exeter-Hall Protestantism, whose patronage he lost from becoming too pressing on pecuniary matters.

VERGER AT EXETER HALL.—It would appear that the assassin Verger was at one time the protégé of Exeter-Hall Protestantism, whose patronage he lost from becoming too pressing on pecuniary matters.

The Queen has commanded that a medal be granted to all persons of every rank and class, who have been engaged in the several expeditions to the Arctic regions, whether of discovery or search, between the years 1818 and 1855, both inclusive.

MEETING OF TICKET-OF-LEAVE MEN.—A meeting of ticket-of-leave men, convened by Mr. Henry Mayhew, at the request of the Earl of Carnarvon, who presided over the hopeful audience, was held in Farnington Hall, Snow Hill, London, on the 27th Jan.

At the Convocation of the clergy on the 4th inst., the "Bishop" of Exeter said he had a petition to present from a large body of clergy and laity, on the subject of Disser and Deny. He certainly should not recommend that it should be taken into consideration at present.

The Hull Advertiser asks: "Who are now the advocates of ignorance? At the meeting of the 'Protestant Operative Conservative Association,' a Mr. Holland said that he was glad to hear that the people of Hull had rejected the establishment of a Free Library, as it, and kindred institutions, formed part of the machinations of Popery!

THE DOCTRINE OF ELECTION.—Mr. J. Pawl, a Liverpool estate agent, appeared on Saturday before Mr. Mansfield, the Liverpool stipendiary magistrate, to prosecute his son, a young man of twenty-five, from whom, it appeared, the father had received threatening and abusive letters, who had threatened, verbally, to destroy his father's life.

DEATH OF DR. KANE.—We have at length received positive intelligence of the death of our distinguished fellow-citizen Elisha Kent Kane, the Arctic Explorer.

Mr. James Bennett, of Arcadia N. Y., promptly forbid his adopted son, 12 years of age, to play on the ice—whereupon the little fellow was heard to say he didn't want to live; told his schoolmates he had road with them for the last time, and purchased some arsenic with which he committed suicide by eating it on his bread and butter.

TWO BRADLET MURDERS.—The following is the latest rumour respecting this mysterious murder. The N. Y. Herald says:—"It seems that at 11 o'clock on the night of the 31st of January, a man was passing through Bond street, on his way to the Bowery, when his attention was attracted to the door of the house No. 31 opening suddenly, and in the darkened hallway he saw the figure of two persons, a man and woman, coming forward to the door step.

PROTESTANTISM A FAILURE.—The Christian Inquirer or one of the ablest Protestant periodicals in the United States is convinced that a new Christianity is much needed.

If Christianity is to maintain its present footing, and make new conquests, the creeds, usages, associations, and publications in which it is embodied, and by which its sentiments are brought to bear upon the public mind, must be essentially modified by the new career opened to human thought and will in our country.

THE RIOTS IN NEW-JERSEY.—During the investigation in which the authorities are engaged, to discover the guilty parties in the late riot, the undersigned priests have been solicited to reveal all the knowledge supposed to have been obtained by them at the confessional, as they had responded to the call, in their capacity as priests of the Catholic Church, to administer her rites to two sick men wounded in the riot.

MYSTERIOUS CASE OF LOVE, SPIRITUALISM, AND SUICIDE.—A medical student, aged 19 years, committed suicide in Philadelphia two or three days ago by taking prussic acid, under the influence of love and spiritualism. His name is Charles Whippo, son of Dr. Whippo of New Castle, Lawrence Co., Pa. He left a letter for his father in which he says: "Come and take my dead body." It appears from letters in his trunk that he was enamored of a married lady in Salem, Ohio, and that the feeling was reciprocated.

Jersey City, Feb. 18. MYSTERIOUS CASE OF LOVE, SPIRITUALISM, AND SUICIDE.—A medical student, aged 19 years, committed suicide in Philadelphia two or three days ago by taking prussic acid, under the influence of love and spiritualism.

On an envelope was found written in the Spanish hand "I am a murderer," whence it is conjectured he murdered or intended to murder some person who stood in the way of his hopes. There is no mystery in the whole affair.

**REMITTANCES.**  
 TO  
**ENGLAND, IRELAND, SCOTLAND, & WALES.**  
 SIGHT DRAFTS, from One Pound upwards, negotiable in 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, MARCH 6, 1857.**

**NEWS OF THE WEEK.**

OUR European files by the last steamer present little of interest. It is announced, however, that it is not the intention of the British Government to despatch additional troops either to Persia or to China; from whence it may be concluded that the hostilities in which we are now engaged in the East, are about to be amicably concluded.

The third Session of our Provincial Parliament was opened on Thursday of last week by His Excellency the Governor General in person. The speech from the Throne, a lengthy and carefully prepared document, holds out no prospect whatever to the Catholics of Upper Canada, that it is the design of our present Government to introduce, during the course of the present session, any measure to relieve them from the burdens which press so heavily upon them, with respect to the School Laws.

The address in answer to the speech was carried by large ministerial majorities. As yet the time of the Legislature has been taken up with notices of motions, about different subjects nowise interesting to Catholics. For us the great question, that which should take precedence of every other, compared with which no other question is worthy a moment's consideration, is the question of "Freedom of Education; for in this question are involved the spiritual welfare of our children, and the most momentous interests of succeeding generations. If, however, tamely subservient to the ministers who have insulted them, indifferent to the wrongs inflicted upon them, to the dangers to which the faith of their children is exposed, and the admonitions of their holy religion, our Catholic population are content to sit calmly with arms folded, whilst their enemies are busy rivetting on their feet the shackles of "State-Schoolism," it is in vain for them to expect that these Ministers will exert themselves on their behalf, to save them from the consequences of their culpable folly, and miserable dereliction of principle. We trust however that better counsels will prevail; and that the Catholics of Upper Canada will during the present session force the discussion of the School Question upon the Canadian Legislature. This counsel will of course be most distasteful to the pack of timeservers and venal sycophants who bring disgrace upon our cause and the name of Catholics; but it will assuredly approve itself to the conscience of every honest man, who has at heart the interests of morality and religion. If we were only honest and united, true to ourselves and to our holy mother the Church, the issue of the contest in which we are engaged would not be long doubtful; and our efforts for "Freedom of Education" would quickly be crowned with success.

From Nova Scotia we learn that the Catholics have by a bold and united effort ejected Mr. Howe, and his clique from office; thus setting us of Canada an example of union and disinterestedness, which it would be well if we would imitate. We, by our tame submission to wrong, by our sordid place-hunting, and abject crouching beneath the lash of our rulers, provoke persecution, and invite insult. Our Catholic brethren of the neighboring Province on the contrary, regardless of party interests, and deaf to the blandishments of the dispensers of official garbage, have, whilst stoutly asserting their rights as freemen, and faithfully performing their duties as good Catholics, achieved a victory, which for many a long day will serve as a warning to all ministers who may feel inclined to treat the demands of Papists for justice, with contempt. All honor to the brave Catholics of Nova Scotia.

**PROVINCIAL CRIMINAL STATISTICS.**

A few weeks ago, the Toronto correspondent of the *Montreal Witness*, whose communication appeared also in the *Toronto Globe*, favored us with the following startling assertion, strongly italicized of course, in order to make a deeper impression upon the minds of the readers:—

"According to the population of each, the proportion of Romish criminals to Protestant ones, is as six to one."

If true, such a statement would be sufficient to raise a strong presumption against that religion which, in proportion to its population, furnished such a fearful preponderance of criminals; if unnoticed, or uncontradicted by facts, it might be supposed that it was but too true, and that Catholics could not venture upon a denial. For these reasons, we have consulted, and intend to lay before our readers a few facts from the "Annual Report of the Inspectors of the Provincial Penitentiary," published last year by order of the *Legislative Assembly*. We intend to meet the bold assertion of the writer in the

*Montreal Witness* with figures, not of speech, but of arithmetic; and then to leave our readers to draw their own conclusions.

To our authority no one can demur. The *Police Returns*, published annually for our large cities, afford but very imperfect data from whence to deduce the comparative criminality of the respective portions of our mixed population.—In these *Returns*, the numbers are swelled by all the poor destitute vagrants whom, as homeless and friendless, the Police have been obliged, from motives of humanity, to arrest during the year. They are records, not of convictions for crime, but of commitments merely; and, of the offenders who therein figure, not only are the offences often of the most trifling description; but they are very often of a nature involving no moral turpitude whatever. Cases of violation of some Police regulations, against fast driving of cabs, selling of fruit in forbidden places, obstruction of thoroughfares, &c., &c.—nuisances indeed which should not be tolerated in a well governed city, but which do not necessarily imply any moral depravity on the part of the perpetrators—are the offences, or crimes, with which these *Police Returns* have principally to deal. It is therefore evidently absurd to appeal to them as a test of the comparative morality of the different nationalities, and religious denominations into which our Canadian community is split up.

To none of these objections are the "Annual Reports" on the state of the Provincial Penitentiary, liable. Here we have to deal, not with paupers, not with violators merely of some Police regulations, but with criminals—real criminals—guilty, and clearly convicted of moral offences, often of the deepest dye. To these "Reports," therefore, as more reliable than the "Police Returns," do we refer, to see if the incontrovertible statistics therein contained substantiate the assertion of the writer in the *Montreal Witness*—that, "according to the population of each, the proportion of Romish criminals to Protestant ones is as six to one."

First then we would observe that, according to the Tables given in page 50 of the "Report" before us, it would appear that, at the time of its compilation, the whole population of Canada amounted to 1,842,265.

Now, the Catholic population of Canada is put down at 914,562—or nearly one-half. The two populations—Catholic and Protestant—are to one another as 914,562 to 927,703; or, for all practical purposes, we may take them as equal; the difference being so slight as to be scarce appreciable.

Again, at page 33 of the same "Report," we find the total number of Protestants in the Penitentiary at the commencement of last year given at 327.

Of course, therefore, if the statement in the *Montreal Witness*—to the effect that, "according to the population of each, the proportion of Romish criminals to Protestant ones is as six to one"—be not an impudent falsehood, the number of Romish criminals undergoing punishment in the Penitentiary must be 1,962.

But again referring to the same "Report," we find, at page 32, that "the total number of Catholics in the Penitentiary on the first day of January, 1856, was 230; or, in other words, that, "according to the population of each, the proportion of Romish criminals to Protestant ones is" not as 6 to 1—but as 2.3 to 3.2.

We leave it to our cotemporary to adjust, if possible, the above discrepancy betwixt his statistics, and those of the official document from which we have quoted. He will find it, however, very difficult to get rid of the fact that, whilst the Catholic population of Canada had, on the 1st of January of last year, only 230 of its members confined as criminals in the Penitentiary, the number of Protestant felons therein detained amounted to no less than 327. Upon these facts, we feel that no comment is necessary from us.

Again: during the year 1855, the Protestant population of Canada furnished the Provincial Penitentiary with 106 criminals. Now, as the Catholic and Protestant populations are nearly equal, it follows that—if "according to the population of each, the proportion of Romish criminals to Protestant ones is as six to one"—the Catholic population must, during the same period of time, have given to the Penitentiary no less than 636 criminals. By the "Report" before us, however, it would seem, at page 32, that "the number of Catholics received in the Provincial Penitentiary during the year 1855, amounts to 87. Unless, therefore, 87 be to 106 in the same ratio as 6 is to 1—the statement of the *Montreal Witness* as to the comparative criminality of the Catholic and Protestant portions of our population, respectively—is an impudent falsehood. In fact, the veracity and honesty of the *Montreal Witness* may be satisfactorily tested by any tyro in arithmetic, who is acquainted with the "Rule of Three."

And yet again: Lower, or Eastern Canada is decidedly the more Catholic, or Romish section of the Province; and of its Romish population, the great majority are of French extraction.—If therefore Romanism be unfavorable to morality, and favorable to the development of criminality, its effects must of course be most ap-

parent amongst our Lower Canadian population; and especially amongst that portion of it which is of French extraction. This self-evident truth premised, we will again descend into the region of figures.

We learn from the "Report," pp. 32-33, that the total number of criminals from all parts of the Province confined in the Penitentiary during 1855, was 557.

Of these 557 criminals, Lower, or Romish Canada furnished from its Catholic population only—69.

And of these 69 Catholic criminals from Lower, or Romish Canada, there were, of French extraction, only—53; and of these 53 Catholic criminals, the *Report* significantly remarks, that, "most of them had made their apprenticeship to crime within the United States or in Upper Canada," where of course they had come within the range of Protestant influences.

In other words—Lower, or Romish Canada which, if the theory of the *Montreal Witness* be true, should furnish from its Catholic population by far the greatest number of criminals, furnishes scarcely one-eighth of the whole. Upon these facts, comment is surely unnecessary; as are also the French Canadian Missionaries, to the most moral portion of our Canadian population.

We may add here, that, to our Yankee neighbors belongs the honor, such as it is, of furnishing in proportion to their numbers, the greatest number of criminals. According to the "Report"—p. 56—it would appear that, from a population of 56,214 Americans in this country, we draw no less than 80 convicts for our Penitentiary. In other words—whilst the native Canadian population gives only 1 criminal to 7,020 of a population, the natives of the United States resident in Canada furnish us with 1 to 702; that is, with tenfold as many criminals, in proportion to their numbers, as do our own native population. This speaks strongly in favor of Yankee State-Schoolism.

One word more to the writer in the *Montreal Witness*, and we will give our readers a respite. In the "Police Returns," upon which our opponent bases his calculations, the total number of Irish arrested is put down at 3,535; but we have no positive data from whence to determine their respective religious denominations. We however fully agree, in one respect with the *Montreal Witness* that "the vast bulk of the lower orders of the Irish are Roman Catholics";—and we will accept—for the sake of argument—that the Catholic and Protestant Irish in Canada are to one another as six to one; these being the proportions that he himself assumes, when he puts down, out of the above mentioned 3,535 Irish, 3,000 as Catholics, and 535 as Protestants.

Now from the "Report" of the Penitentiary, p. 32, we find that on the 1st of January last there were 120 Catholic criminals of Irish origin therein confined; therefore, assuming as the basis of our calculation that, which to suit his purpose is adopted by the writer in the *Montreal Witness*, there should have been only 20 Protestant Irish criminals, confined in the Penitentiary at the same date. From the "Report," however, p. 46, we learn that the actual number of Irish Protestants undergoing sentence was not 20, but 67; thus showing—if the relative proportions of Catholic and Protestant Irish assumed by our opponent be correct—that according to their respective numbers, the proportion of Irish Protestant criminals to Irish Catholic ones, is as three to one.

And even if we reject the hypothesis of our opponent as to the relative numbers of the Catholics and Protestant populations of Canada, it is clear that, unless the latter be equal to more than one half of the other, the Protestant Irish furnish to the Penitentiary far more than their due share of criminals. Now when it is remembered that the greater part of our Irish population is composed of those who have been compelled to leave their native land through poverty—and that by the famine, the Catholic portion of the population of Ireland were the chief sufferers, and therefore in proportion to their numbers furnished the greater number of emigrants to Canada—there can be no doubt that hitherto the great bulk of the Irish immigrants in Canada have been Catholics; and that, therefore, the "vast bulk" of the Irish population of Canada at the present moment is Catholic. There can therefore be as little doubt that "according to the population of each, the proportion of Irish Protestant criminals to Catholic ones"—as denoted by the statistics in the "Annual Report of the Provincial Penitentiary"—67 to 120—is far too high; and affords a convincing proof that, morally, the Irish Protestants of Canada contrast very unfavorably with their Romish fellow-countrymen.

\* About the same as at home.

**A FEW PROVERBS FOR THE USE OF THE "JOURNAL DE QUEBEC."**

"Ne respondeas stulto juxta stultitiam suam, ne efficiaris ei similis."—Prov. xxvi. 4.

This advice of the wise king reminds us, that, neither the reputation of the *Journal de Quebec*, nor our own, requires us to rebut seriously the imputation of personal and interested motives, to which our Quebec cotemporary attributes the opposition of the TRUE WITNESS to M. Cauchon, and his servile supporters of the press. They, even, who doubt of the wisdom of our policy, cannot impute the purity of our motives; nor

does the *Journal de Quebec* himself believe in the truth of the insinuations in which he permits himself to indulge at our expense. Why then, it may be asked, do we notice him at all? Because, we reply, it is also written—"Responde stulto juxta stultitiam suam, ne sibi sapiens esse videatur."—Prov. xxvi. 5.

Without therefore attempting to justify that which stands in no need of justification, we content ourselves with telling the *Journal de Quebec*, that, he well knows that the sole cause of our opposition to his Ministerial friends is the same as that which compelled His Lordship the Bishop of Toronto to launch at their heads—however reluctantly—the spiritual thunders of that Church, of which he is a Pastor, and an ornament; and that it was the dishonesty of M. Cauchon and his supporters—their tergiversation, their shameful dereliction of principle, their continued refusal of justice, and their cowardly betrayal of our dearest interests as Catholics—that provoked both the spiritual censures of the Bishop of Toronto, and the opposition of the TRUE WITNESS. If the one was well merited—and that it was so, the *Journal de Quebec* cannot deny without thereby arraying himself in opposition to a Prelate of the Church—so also was the other; for faithful to its Prospectus, the TRUE WITNESS knows no party but the Church; and with him her interests, her honor, are paramount to every other consideration. Now no honest Catholic can support or defend the men whom the highest ecclesiastical authorities have been obliged to condemn.

This simple fact, alone, therefore, should fully suffice to exonerate us from all suspicion even, of personal or interested motives in our hostility to M. Cauchon and the venal herd who bring disgrace upon the name of Catholicity by supporting and defending him. Still, had the Bishop of Toronto not spoken, many and grave reasons are not wanting for the hostile tone which the TRUE WITNESS has adopted towards the men who have betrayed us.

1. The condition of the Catholic minority of Upper Canada, under the operation of the actual School system, has long been a subject of complaint to the Catholic Bishops, Clergy, and laity of the Province. This condition, the Ministry positively refused to ameliorate, upon the plea that the demand was unseasonable or inopportune—really, because they feared that any attempt by them, to redress the wrongs of which the Church, in all her members, complained, might, by provoking the antagonism of the Protestants of the Upper Province, endanger their situations as members of the government. Here is one valid reason for our opposition to, and contempt for, M. Cauchon, and his *soi disant* Catholic colleagues.

2. Another equally good reason is to be found in their vote for the infamous amendments of Mr. Drummond's "Religious Incorporation Bill." By voting for those amendments, they have inflicted a deadly blow on the Church in Canada; and have been guilty towards her of an insult of the grossest character, for which no subsequent repentance can ever atone. Never can they again acquire as public men, any title to the respect or confidence of the Catholic community. These are the causes of our hostility—not to private individuals, but to the Ministry; and to every Catholic, to every one except the ministerial hireling, or "government hack," these reasons must appear amply sufficient.

For there can be no possible excuse for their conduct on the "School Question." Either our demands are just, or unjust. The Ministry do not believe them to be unjust, or they would not fail to publish it, as their opinion to the world; and thereby make unto themselves a little political capital. But if they do not believe our demands to be just; and would therefore, if honest men, to whom it is of more consequence to do justice than to retain place and salary, exert themselves to the utmost to procure their full and immediate concession from our Protestant opponents; because it is never unseasonable, never an unfit time, to do justice, or to grant a just demand. Had Ministers pursued this bold and honest policy last session, we do not believe that they would have seriously risked their dearly beloved salaries; but at all events, they would have preserved their honor, and merited the hearty support and sincere gratitude of the entire Catholic community. As it is, they have merely prolonged for a few months a degrading official existence; and have for ever forfeited all title to the respect or confidence of the honest Catholic.

The only excuse that the *Journal de Quebec* offers for M. Cauchon's conduct in supporting Mr. Drummond's amendments to the "Religious Incorporations Bill" is this—That he, M. Cauchon, is not alone in his infamy, and that others are fully as vile as he is. This may be, but is no excuse for M. Cauchon; it shows only that political honesty is a very rare commodity amongst Canadian statesmen. No honest man, calling himself a Catholic, would have voted for these

\* That Protestants should have voted for them, was the natural consequence of their Protestantism. In that vote therefore there was nothing disgraceful to Protestants, because nothing inconsistent.

amendments—no matter what the consequences to the Ministry, or the material interests of the country, of his refusal. The honest Catholic would sooner have allowed himself to be torn to pieces by wild horses, than have voted for such a measure; not because of any pecuniary, but because of the irreparable moral injury thereby inflicted upon the Catholic Church in Canada—an injury so great, that compared with it, the abolition of tithes, the suppression of our convents, and the spoliation of all our religious communities, would have been but a trifle. These merely material or pecuniary injuries might, by the zeal of the faithful, be easily and in a short time replaced; whilst the brand of infamy impressed upon our Clergy and Religious, by the vote of M. Cauchon and his Catholic colleagues, is indelible. They thereby formally proclaimed to the world, that, in their opinion as Catholic Legislators, the Bishops, Clergy and Nuns of Canada were such a set of unprincipled knaves and greedy cormorants—so incorrigibly prone to prostitute their sacred functions by the bedside of the sick and dying, to the purpose of dishonest and ignoble gain—that it had become absolutely necessary for the Legislature to interfere with, and restrict the individual in the exercise of his natural right of disposing as he pleased of his own; in order to put a stop to the frauds perpetrated by Romish ecclesiastics upon the natural heirs. This was the meaning of Mr. Drummond's amendments; and this was what M. Cauchon and his supporters deliberately affirmed, when they voted for those amendments; and this is what every consistent man, who, in Parliament, or through the columns of the press, supports the Cauchon Ministry, asserts to-day. The Catholic therefore can only defend his Church, in the persons of her Bishops, Clergy and Religious, from these vile assertions, by waging an unremitting and uncompromising war with the Ministers who have dared so grossly and unjustly to assail her. In short our position is this. If the aforesaid amendments were necessary—then should our Catholic ecclesiastics in Canada be the object of our scorn and abhorrence: if they were not necessary, then as Catholics jealous of the honor of our Church, we must entertain the same feelings of scorn and abhorrence towards M. Cauchon, and all his abettors.

The *Journal de Quebec* must also allow us to set him right upon another point. We hold him morally responsible for the acts of M. Cauchon, and a participator in his infamy—not because in 1854 M. Cauchon was editor of the *Journal de Quebec*; but because, in 1856 and 1857 the present editor of the *Journal de Quebec* supported, and still supports the same M. Cauchon, who last session of Parliament approved himself a traitor to the Church, by voting for what the *Journal* himself qualified—before however, that he knew how his patron had voted—as "amendments traitres." Now if the said amendments were traitres, then were they who, calling themselves Catholics, voted for them likewise traitors; and so also must that public journalist who pretends to condemn the amendments; and yet gives the aid of his venal pen to the minister who voted for them. Thus an English proverb—but not one of Solomon's—says, "The receiver is as bad as the thief."

With this explanation of our conduct, and of our motives in opposing the present Ministry, we intend to let all controversy on the subject with the *Journal de Quebec* drop forever; recommending him to adopt a similar resolution, both for the sake of his masters, and for his own sake—as it is written—"Stultus quoque si tacerit sapiens reputabitur; et si compresserit labia sua, intelligens."—Prov. xvii. 28.

ST. ROCHE'S RIOT.—Some four or five persons, including the husband of the young woman, with whom the Rev. M. Pepin was caught locked up in a room—have been held to bail on a charge of riot and assault. A correspondent of the *Quebec Colonist* calls attention to the fact—that a person who, under far less aggravating circumstances than those which procured for the Rev. M. Pepin the benefit of a sound kicking—shot the par amour of his wife dead, was, amidst the general applause of the Province, found "Not Guilty" of murder, by a Canadian Jury. It would seem, therefore that, in the eyes of Protestants, to kick a man whom you catch with your wife, is a more serious offence than it would be to kill him; for the kicking of the Rev. M. Pepin is called a "Brutal Outrage," whilst the act of him who, with far less provocation, shot his wife's par amour, is applauded.

We cannot of course anticipate the action of our legal tribunals; but this we may say—that, in the St. Roch's affair the only thing to be wondered at is, the extreme moderation of the injured husband, and his friends. Not only does it now appear from the Rev. M. Pepin's own affidavit, that he was locked up in the room with Jacques' young run-away wife, at the time the husband broke in upon the couple, and kicked the Reverend gentleman; but, on cross examination, it was at length extorted from the Rev. M. Pepin himself, that Jacques' wife had actually been living with him for four or five days, in his—M. Pepin's—house previous to the affair in which he received his well merited chastisement from the hands of an insulted, and deeply injured husband. Thus is it that these demure

looking, sanctified, Maw-worms bring grief and dishonor into every household into which they are permitted to thrust their filthy persons.

The Concert on Tuesday evening, in aid of the funds of the Providence Convent, was a most decided success; and reflects the highest credit upon the artists who tendered their services, and the other generous individuals upon whom the arrangements devolved.

THE NORMAL SCHOOLS.—On Tuesday morning the Normal School, Jacques Cartier, was opened with due solemnity in the old Government House.

The McGill Normal School was opened on Tuesday afternoon, and was attended by a large body of our leading citizens. A most admirable discourse was delivered by the Rt. Rev. Dr. Fulford, Anglican Bishop of Montreal; in which His Lordship took occasion to insist, in the most forcible terms upon the danger of eliminating the religious element from education.

Our strictures upon Mr. Valdeck's credibility as a lecturer upon European history, have elicited the subjoined letter from that gentleman; which he sends to us, accompanied with some very flattering testimonials from the Toronto Globe, the Daily Colonist, and other Upper Canada journals.

RESPECTED SIR—I read your last observations in regard to my lectures; and I will hesitate not for a moment to answer them.

After Charles Duras was murdered, Elizabeth, the Queen of Louis the Great, Mary, their daughter, (known as King Mary) for the people of Hungary had an irreconcilable aversion to the name of Queen, and consequently, whenever a female succeeded to the throne of Hungary, she reigns with the title of King.

When the Hungarians observed the intention of the Turks, of making the whole of Hungary a tributary Province to the Sultan of the Ottoman Empire, they united themselves; and King Sigismund, after having recovered from the heavy blow inflicted upon him and his people by the Sultan Bajazet, he marched once more against the Turks, and made Wallachia and Moldavia tributary to him.

Under the reign of Soliman II., Hungary was invaded by the Turks, and the Hungarian King, Louis II., fell (he was drowned in a morass) on the battle field of Mohacz; and the field was covered with 20,000 Hungarians (1523). He advanced towards Pesth and Buda, besieged them, and only the Magyars defended their own country.

From the year 1526 to the year 1529, the Hungarians alone braved the Turkish assaults, and tried to drive out of their country the Asiatic barbarians—the Turks—who, in connection with the Transilvanian Prince, Zapolya, together with a host of Transilvanian nobles, attempted to destroy the existence of Hungary.

At that time the Hungarians alone cleared their mother soil from Turkish invasion; and this is the only point on which I am taken at task by the Roman Catholic press, and on which I have to speak for my defence; and I give you now a true and faithful report of my statement on this subject in my lectures,

which I may prove by hundreds of my audience who had listened to my deliveries.

In regard to the siege of Vienna, under Soleiman, the Magnificent, who held it, besieged from the 10th of July to the 2nd day of September, 1683, I said nothing; because this subject belongs to the history of the German Empire, and not to that of my country.

In the year 1684, the Duke of Lorraine lost 30,000 men in a fruitless attempt in taking Buda from the Turks, who, after having been driven away from Vienna, took possession of Buda. The Duke, after having lost his army, he gathered the Hungarian youths and men, under the banner of the Emperor, to fight the battles in Hungary, and after having held Buda besieged for two years, he at length carried it by storm, (1684) and delivered up the Mahomedans to the fury of his soldiers.

These are my historical statements; and every man who would attempt to contradict them, must be either a fool, ignorant in the world's history, or a knave. You may make such use of this letter, as you please.

ALEX. DE VALDECK. Belleville, Feb. 28, 1857.

The admission of Mr. Valdeck that in the first siege of Vienna by the Turks, the assailants were not "driven away by any nation" is an admission that it was not by the valor of the Hungarians that, upon that occasion, Christendom was delivered from the impending peril; which is just what we asserted in our last.

To the lecturer's statement, that—"he"—the Sultan—"re-entered Hungary, and was driven out of the country by the Hungarians themselves," and without the aid of the House of Hapsburg—we oppose the testimony of the Protestant historian Robertson; who, in the fifth book of his "Reign of Charles V.," gives, under the date of 1532, the following account of the events which compelled the Sultan to retreat to Constantinople.

The intelligence which Charles received of Solyman's having entered Hungary at the head of three hundred thousand men, brought the deliberations of the Diet of Raibson to a period; the contingent both of troops and money which each prince was to furnish towards the defence of the empire having been already settled.

If therefore Robertson may be believed, it was not "by the Hungarians themselves" that the Sultan was "driven out of the country;" but by the united arms of Western Europe—by the solid infantry of Spain and Italy led by the Marquis del Guasto; by the heavy armed cavalry of the Low Countries, and the contingents furnished by the German princes; the whole commanded by the Emperor Charles V., who in the words of the historian, "obliged him"—the Sultan—"to retreat."

Mr. Valdeck also tells us, that—"in regard to the siege of Vienna under Suleiman the Magnificent, who held it besieged from the 10th of July to the 2nd day of September 1683"—he said nothing; "because this subject belongs to the history of the German Empire, and not to that of my country."

Suleiman the Magnificent could not have "held Vienna besieged from the 10th of July, to the 2nd day of September 1683," because the said Suleiman DIED August 30, 1566, before the walls of Sigieth; which place was captured by the Turks, a few days after the Sultan's death. Now the Sultan who died in 1566, could not have besieged Vienna in 1683.—Q.E.D.

intelligent Protestant audience, he would have told them that the famous siege of Vienna in 1683, was undertaken by the armies of Mahomet IV., the son of the imbecile Ibrahim I., as Racine calls him; which armies were led by the Vizier Kara-Mustapha, and were signally routed by the glorious John Sobieski—to whom, and to whose brave Poles—and not at all to the Hungarians—is the gratitude of Christendom due for its deliverance from the Ottoman yoke.

With these observations we will take farewell of Mr. Valdeck. The Globe and Colonist may laud his abilities, information, and historical accuracy if they please. But we think that we have fully made good our point—that the man who can so misrepresent facts, so distort history, and can perpetrate such anachronisms, as does this Mr. Valdeck, is hardly fitted to lecture upon history; unless it be before "an intelligent Protestant audience."

CONSECRATION OF THE NEW CATHOLIC CHURCH AT NAPANE, Q.W.

DEAR SIR—On Sunday the 1st ult., His Lordship the Right Rev. Bishop Phelan, consecrated the New Catholic Church at this place. The ceremony was most imposing.

His Lordship was aided by the Rev. Thomas Walsh our newly appointed Pastor here, and at Tyendengo to fill the vacancy occasioned there, by the death of the much lamented Rev. Charles Burke, R.D. Our venerable chief pastor before commencing the ceremony, entered into a full and lucid explanation of the ceremony, describing very minutely the usages of the Church in such cases, to the infinite satisfaction and edification of all present.

Some eight years ago the Catholics of this place did not exceed in number 20; at this day we count over 200 and are steadily increasing. While upon this subject I must not forget to mention that the present advanced state of the new Church is owing in a great measure to the unwearied exertions of our late much esteemed priest, the Rev. Thomas McMahon, who has been officiating amongst us for the last two years, and who to use the words of St. Paul "worked in season and out of season" for the salvation of his flock, exhorting us to action to aid him in raising a Temple to the living God.

The Church is a very handsome stone structure by its elegant situation on a piece of ground magnificently granted for that purpose, by the Executors of the late John S. Cartwright, Esq.

Napane, 28th Feb. 1857.

THE IRISH BAZAAR IN QUEBEC.

Quebec, Feb. 28, 1857. Sir—Our Bazaar has ended. The proceeds amount to the large sum of £1140—(four thousand five hundred and sixty dollars.) This is a very handsome sum, when we consider the dullness of the times, and the inclement season of the year in which it was held.

On Wednesday 18th inst., the joyful laugh of the promenaders had ended, the last notes of Sir Roger de Coverley died away, when the carpenters began arranging the tables, &c. During the early part of the day, the Music Hall presented a scene of confusion that might vie with a first of May flogging. Ladies, busy as bees running to and fro, with white aprons over their dresses, gents affording a helping hand, maid-servants sweeping, carpenters hammering, and always-in-the-way, boys adding noise to the confusion.

As you entered the Hall, the coup d'œil was magnificent. The galleries were tastefully decorated with the colors of the Canadian Militia, along with flags and streamers of every description. Beneath were displayed with great taste, the plain as well as the ornamental work of the old and young Ladies of St. Patrick's congregation.

may be old then be proud of, and the young take pride in, the late Bazaar.

On this occasion, there never was seen before such an array of beauty, as was collected in the Music Hall. There were the dark eyes, and the light blue ones. These

Poor wisdom's chance Against a glance, could not but yield to beauty. The Ladies had such a coaxing manner of asking, that one could not, though he might be a miser, refuse to comply with their demands.

Large as the Music Hall is, still it was far too small for the hundreds who sought admittance. The body of the Hall was crowded, as well as the galleries and staircases. It is computed that on some nights of the Bazaar there could not have been less than upwards of a thousand persons present.

During the evenings of the Bazaar, the 17th Band, by the kind permission of the Officers;—the 16th Band, also granted by the kind permission of the officers—along with the Swiss Band—discouraged sweet music.

Others, as well as I, were happy to see many of our separated brethren come forward and generously aiding the good work. Behind the tables, as well as in the Hall, the charitable ones, "who kneel not at the same altar with us," might be seen assisting and taking an interest in the Bazaar.

All honor to the Irish Ladies of Quebec—all honor to those who helped them. May Heaven reward them one and all; and may success crown their next Bazaar, as it has done the one just ended, is the sincere prayer of

TO THE EDITOR OF THE TRUE WITNESS. Sir—I find that the Montreal Witness and the London Free Press have endeavored to make capital out of a false statement of a honking correspondent of the Toronto Colonist.

Another correspondent in that village relative to the collision said to have taken place between the children of two of the village schools. We received the information in the first instance from an individual on whose veracity we supposed we might rely.

With respect to the newly established Separate School at Thornhill, I have every reason to believe that it is doing well. There is a good average attendance of children; and if there are no obstructions unnecessarily placed in the way by the Ryersonian, or Anti-Separate School party, it will succeed.

Feb. 23, 1857.

SAINTS AND SINNERS.

"Confess I must At times I've fashed my' fleshly lust At other times, wif' worldly trust Vile self get in."

MR. AIDITOON—I mean ratty take ye to task. Div ye think that any pious, religious and popery-hating man, like me, can stand your misist irreverent comments on a bit simple "fopaw"—as the French call it—of a godly minister of the Reformed faith like the Rev. M. Pepin?

It is one of the most beautiful characteristics of our holy Protestant faith, that it withdraws the attention from the unsubstantial delights of the spiritual world, and tends to fix our affections upon the solid, fleshy, enjoyments of earth.

At Aylmer, on the 21st ult., the wife of J. J. Roney, Esq., Provincial Land Surveyor, of a son.

Married. In Ottawa, on Monday morning, the 16th ult., by His Lordship, the Bishop of Bytown, W.B. O'Meara, Esq., J. P., merchant, Portage du Fort, C.B., to Miss Mary Ann second eldest daughter of John McCarthy, Esq., merchant, Ottawa City, O. W.

Died. At Quebec, on the 26th ult., Henrietta Horan, wife of Hugh Murray, Esq., aged 45 years.

At the City of Ottawa, on Tuesday the 24th ult., Mary Ann, daughter of H. J. Friel, Esq., aged two years and eight months.

At Quebec, on the 11th February, Gertrude eldest daughter of Mr. Daniel Carey, aged three years and four months.

At New York, on the 10th January last, in the 19th year of his age, John Fitzgerald, second oldest son of the late P.P. Fitzgerald, of this city, formerly a native of the County Fermanagh, Ireland.

when our ministers are engaged "tail a tail"—as the French call it—wif' yer wifes and doughters, ye must just keep quiet, and let the holy men alone.

It is one of the privileges of the saints to possess the air, and the fitness thereof; and this privilege we are on goin' to resign at the biddin' o' idolatrous Papishers. Luther himself, that man o' God, weel knewed this blessed privilege of the elect; and when the lasses were concerned, he was na slow in exercising it. And sae with all the saints and godly men o' our Protestant Reformation—with bliff King Harry, and John Knox, and Calvin, and Joseph Smith: Freedom o' conscience, to say and do what we like to your wifes and doughters, is our right as Protestants, and professors of a pure faith; and this right we will exercise—apit'e o' law and justice, o' logic, and reason, and all add fashioned Romish superstitutions about chastity and charity—wif' whilk Protestants lue naiddin' to do.

We have been requested to inform members of the Temperance Society requiring Badges for the Procession on the approaching festival of St. Patrick, that they can obtain them from the committee at the regular monthly meeting next Sunday after Vespers in St. Patrick's Church.

Mr. Wm. Hart, Laclote, C. E., has kindly consented to act as agent for the True Witness.

Commenting on the Governor's Speech, and the ministerial programme of measures for the ensuing Session, the Argus asks:— "Well, they have now brought out their new programme—exposed their promised policy—and in what does it consist? We defy the most ardent supporter of the Government to tell what it is, or to point to the slightest indication of it.

SINGULAR CASE OF DROWNING.—The Hamilton Spectator states that a woman was drowned on King-street in that city a few days ago.—The case seems so very unaccountable that we give the Spectator's account in full.

From the same paper, we learn that the body of a man in an advanced stage of decomposition, was taken from Burlington Bay, on Tuesday last, and was subsequently recognised as that of James Foley, who resided in Hamilton up to about fourteen weeks since; how he came by his death did not appear on the inquest.

We have been requested to state that W. Kerr, Advocate, has instituted an action for libel against Colonel Gigny, for having written and published the communication which appeared over his signature, in the Chronicle of Saturday last.—Damages are laid at £5,000.—Quebec Morning Chronicle.

SACRILEGE.—Yesterday morning, about half past ten o'clock, the woman who was engaged sweeping out St. Patrick's Church noticed a man loitering about. Suspecting him of some evil design, she went and informed the clerk of the church, who came and found a man named John Daley standing near the poor box, who had his boots off. He was ordered out of the church, but refused to go.

On being searched, three keys, the property of the church, were found in his possession, which he had stolen from the cellar door of the said church. This John Daley is an old offender, being the same person who robbed a patient in St. Patrick's Hospital a short time ago. He was last evening committed to gaol to stand his trial.—Pilot of Wednesday.

RUFFIANISM ABANDON.—We have again to chronicle more cases of daring assault committed by Ruffians under shelter of the night, and with the most perfect impunity. The first case is that of Mr. McKinnon, of Sherbrooke Street, whose house was attacked in his absence on Friday evening—his windows broken, and other mischief done to the exterior of the building.

The second occurred in Griffintown, and as will be seen by reference to our advertising columns, offers a reward of \$40 for information as to the perpetrators, and gives them fair warning as to what they may expect should they attempt to play the same pranks a second time.—But the last, and by far the most impudent and daring assault we have yet had to record, was committed on the person of Mr. Edward Fraser, a young gentleman who was driving home on a sleigh on Saturday evening and escorting two ladies home. When near the corner of St. Lawrence Main Street, they were attacked by four villains, two passing on each side of the sleigh. One of them seized hold of the victors of one of the ladies, while the other seized the buffalo robe. Mr. Fraser jumped out and asked them what they meant, whereupon the four attacked and brutally beat him with clubs. He received a very severe cut on the head, with other severe bruises on various parts of the body. There is no telling what would have been the result had not two young men who were near hastened to the spot, attracted by the cries of the ladies. The villains, as soon as they saw these parties coming up, made off, and succeeded in making their escape, carrying with them the buffalo robe belonging to the sleigh.—Transcript.

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CATHOLIC TEACHER WANTED, THE Trustees of the Catholic Separate School of Prescott...

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

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores. FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors. WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE).

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