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# CATHOLIC CHRONICLE.

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## LECTURE OF THE MOST REVEREND ARCHBISHOP HUGHES.

We are indebted to the *Baltimore American* for the following report of a lecture on the "Condition of the Church in the United States," delivered by His Grace the Archbishop of New York, at Baltimore on the 17th ult.; and which was listened to with profound attention by a numerous audience made up of the most distinguished citizens of Baltimore. His Grace introduced his subject by remarking:—

There is no subject which has elicited such varied and contradictory speculations as an attempt to understand the present condition of the Catholic Church of the United States. Members of that Church, and members of other denominations, have indulged in speculations with regard to its members, the sources from which they are derived, and its power of endurance amid the novel circumstances in which it finds itself in this free country. (Applause.) And the circumstances are indeed novel; because from the beginning of Christianity until the declaration of American independence that Church has never found herself face to face with the civil government of any country except as its favorite or as its foe.

The Pagan emperors of Rome, as you know, opposed it with persecution unto death. When Constantine became a Christian he favored it, and his successors pretended to favor it with their earthly patronage, until his descendants degenerated into petty disputants of the theological questions, and prepared the way for the incoming of those who became the masters of the fallen empire. They, in their turn, necessarily, because they were ignorant, though brave, fell under the instruction of Christianity; and, in forming the germ of the present governments and nations of Europe, in their social capacity, the Church herself was brought in as part and portion of the governments thus interested, and they as civil rulers from the beginning professed to protect her.

In later times, when changes of religion came, whilst she was petted in Catholic countries; she was persecuted in Protestant countries; and thus up to the present time, for the period to which I have referred, she has never found herself face to face with the country and in rivalry with creeds, in which no favor was to be shown on one side or the other. And hence it is that this new problem has furnished a theme for the inquiry of philosophers of every religion on both sides of the Atlantic ocean. And when I had the honor of being invited to deliver a lecture for the benefit of young men who devote their energies to protect their still younger brethren who may be exposed to forfeit both their faith and morals unless protected, surrounded as they are by so many dangers and temptations, I thought that no subject, though a most difficult one it is, would be more in keeping with the spirit of their purpose than in endeavoring to elucidate the question to which I have referred, namely; the condition and prospects of the Catholic Religion in the United States. (Applause.)

By some it has been supposed that the Catholic Church was making almost incredible progress in the absence of all restraints and discouragements placed upon her by the Legislatures of the States, and that her course was onward and prosperous. By others it has been assumed that the action of the institutions of this country was so powerful upon the Catholic mind that the Church not only made no progress, but that she was actually retrograding, and in this confusion of ideas I could see but one way in attempting—and it will only be an attempt, for the matter is surrounded with difficulties—to elucidate what I may think now to be the actual condition of the Catholic religion here and what are its prospects. In the first place, the Catholics who are here now are derived from three sources. One is, the primitive stock of the Maryland colony; the second, is immigration; and the third is an element, which has hardly yet been brought into the account, but which I think deserves to be considered an element in elucidating this matter—that of the conversion of persons of other religions. (Applause.)

These are the three and only sources, and in endeavoring to follow out my ideas, it will be necessary for me, in order to use the shortest words, to repeat frequently, the terms Catholic and Protestant. I beg you to understand that in this reference, I waive all theological and polemical questions, and I consider for the present, and for my purpose, these two religions as simply rival demonstrations in a noble competition as to which shall render to God the most glory, and to man the greatest benefits. (Applause.) If, therefore, one syllable escapes me calculated to offend any one of this audience, I beg it to be understood, that I retract such an expression by anticipation, even before it is uttered. It would be unbecoming in me to avail myself of an occasion like the present, when I am honored by the presence of many who are not of the Catholic religion, to say one word, which could give offence to any one in the least.

For my purpose, it is necessary for me to take within my view, a period of seventy years; that is to say, a period between the Declaration of Independence and the formation of the Constitution. The year for that period will be the years 1785, in which the Very Rev. Father John Carroll, the representative of Maryland, a Jesuit Priest, was appointed by the Holy See, and invested with spiritual authority as the Superior of the clergy in this country. Until that time, such authority came through the Vicar Apostolic of London, and at that period he was appointed, and here is a proper starting point for us to determine this question, because, although there remained for long years enactments upon many of the statute books of different States, discouraging Catholics, I shall not take them into the account, but shall consider that from 1785 until 1856, the Catholics of the United States have stood upon a perfect equality as to the law with their Protestant fellow-citizens.

Now we must begin by asking who and where were the Catholics in 1785? Archbishop Carroll speaks of them, and finds that in Maryland there were between sixteen and twenty thousand. In Pennsylvania there were about eight thousand, according to the best accounts. A Priest was appointed for New York in that year by Father Carroll, and he reports that he found a congregation of two hundred there. Except the Catholics of Maryland, those of Pennsylvania and other States, with rare exceptions, were all foreigners. Nevertheless, in those trying days, when Carroll himself had taken such a patriotic part in vindicating the rights of his country, and when the Catholics of Maryland were redeemed from all former prejudices, not only by their own candor, but by the great and illustrious name of Carroll and his connection with the work, it so happened at the same time that in Pennsylvania of the eight thousand Catholics there, there were three conspicuous, trusted and honored in the great work of preparing the country for the result which has been so gloriously attained. One of these was Moylan, the First Quarter-Master-General of the American army; the second of these was Fitz Simons, a member of Congress; and the third was Commodore John Barry, the founder of the American navy.

All these were Catholics, and, considering the paucity in numbers of the general body, were at least quite conspicuous and well qualified to confer honor upon it, and remove any prejudices existing against it. Now to the Catholics of Maryland, there have been accessions made ever since that period, and you will find that, although the colony of Maryland had been founded by Catholics, and although the first declaration of religious liberty, or the strongest approach to it, was there enunciated, nevertheless, from the revolution of 1688, they were disfranchised, and for the period of seventy years made no progress. Immigration was not permitted, and severe laws were enacted against them and Governor Sharp, in 1758, himself a Protestant, computed them at that time as one in thirteen, in the population of the colonies. Immediately after the American revolution, however, and perhaps before, some of these had gone to Kentucky, and there they introduced Catholicity. But except the three sources to which I have referred, you may look over the expanse of the whole United States and no history mentions the existence at that period of any community of Catholics in any part thereof. Individuals, and perhaps solitary families of the Catholic faith, might have been found here and there, but these are the three sources from which, as I will call them, the native, hereditary and American Catholics are to be derived.

How was it in respect to other things? There were at that time few Catholic churches in the whole of the United States. One was at Philadelphia, one was at Goshen-hoppen, one was at Conewaga, and I believe one at Baltimore was about finished, and that was Saint Peter's church. Besides this, there was no public Catholic church in the State of Maryland. There were no Catholic schools or colleges to prepare young men for the ministry, or in fact, Catholic schools or colleges of any kind. There were no Catholic hospitals or orphan asylums or any institutions of this character. There were only Father Carroll and twenty-four priests; three of whom were incapacitated by age from doing duty. The glorious missions of the French Jesuits among the Indians in the Eastern States, at the North and along the rivers of the West, though limited to a certain extent, had passed away and form nothing in the account we are now considering. The accessions of territory, which have since taken place are not to be counted in this original, hereditary Catholic population. Louisiana came in by purchase eighteen years after the period I speak of, and her population, though born on the soil, was small. Florida, which was brought into the Union, or at least acquired as territory afterwards, and though it had belonged to a

Catholic government, had a population scarcely worth mentioning. Since that time, the acquisition of Texas from another Catholic government has been made, but its population also was sparse, and yet still farther, the acquisition of California, which had gold, but few inhabitants has been made. And lastly, New Mexico has been acquired, but all these acquisitions have been of countries with immense territory, but comprising within their limits in point of numbers an insignificant, original Catholic population. So far, thereof, we give an account of the condition of the Catholic church at the beginning of the period of seventy years, which in our circumstances has been the first and most distinguishing period of light, civil liberty and universal equality before the law. (Applause.)

Whence now, it may be asked, has been the increase in the present members of the Catholic people? The increase has been from immigration, and I think upon that subject very erroneous ideas prevail, both among Catholics and Protestants. I think that immigration has been vastly overrated, and from an examination of the best authorities within my reach, both official and scientific on the English and American side, I have every reason to believe that immigration into this country has been much smaller than has been generally supposed, though necessarily large. It has not been possible for me to procure correct and accurate accounts of the immigration into this country, except from the British empire, but we can easily understand and conjecture what it would be from the continent of Europe.

In the first place, we know in regard to this immigration, that there is no distinction made, in the authorities upon this subject excepting in one or two instances, between the inhabitants of one country and those of another, so that the immigration from the British Empire has been described and considered in general terms, and we know farther that so far as Catholicity is concerned, neither Wales nor England, nor Scotland, which contributed much in the earlier stages of immigration to the population of the United States, furnished any addition to the Catholic body. It remained, therefore, for Ireland, as a part of the British Empire, to furnish Catholic immigrants, and you will, perhaps, be surprised, when I mention that up to the year 1825 the immigration from the British Empire counts but little over 300,000. The statistics from which I derive my information appear to be exceedingly accurate, much more so than those which have been presented by the later authorities in this country.

In the first place, after the establishment of peace, there was very little good-will between the two countries; but, on the other hand, there was a remnant of rancor still remaining upon the one side, and self-congratulation upon the other. The immigration which began, or at least which was first noted, was in 1794, when it was 10,000. It goes on diminishing until the close of the war, but for four or five years previous to that time, the immigration was so slight that it is scarcely to be taken into the account. From the close of the war it increased, but still in a moderate degree, up to the year 1825, when it was found to have been a little more than 300,000.

I may mention further, that during this period the greater portion of immigrants from Ireland were not Catholics but Protestants; that is to say, they were Presbyterians from the North of Ireland, who settled some in New Jersey, and in greater numbers in Western Pennsylvania. Many of their descendants are now found in Western Virginia, in Tennessee, and in Ohio. From that class of people, therefore, the great majority of immigrants came at that period; nor does the tide of Catholic immigration appear to have set in toward this country with any great force until after the close of the Revolutionary war. It would be tedious and tiresome to go through the dry details of statistics, and repeat how many came in this or that year. However, it is enough for me to say that the immigration from Great Britain and Ireland, which up to 1825 was a little over 300,000, reached in the following twenty-five years 1,453,325, and since that period from 1850 to 1856 there have arrived at the city of New York alone 1,319,236 immigrants. During this period nine-tenths of the immigrants to this country landed in New York, and there is no account of those landing elsewhere. The statistics we have then upon this subject would authorize this conclusion, that the immigration from Great Britain and Ireland since 1790 until the present year has amounted to about 3,250,000.

Now, if we are called upon to determine to which religious party these immigrants belonged—this matter enters not into the account of the statistics of immigration—although for the last fifteen years perhaps four-fifths of the Irish immigrants were Catholics, still taking the whole period of time, the proportion would be much greater upon the other side—the Protestant side. From the continent of Europe, from Sweden, Norway, and most of the German

principalities and states, nearly all the immigrants were Protestants. There were very few Spanish and French immigrants.

The object of these remarks is first to impress upon you a just conception of the amount of immigration, and how far it has contributed to the actual results of the Catholic religion, as it now exists in this country, and secondly, to meet the objection which has been urged on both the Catholic and Protestant side to the effect that Catholicity wastes away under the full light and liberty of the United States. It is not long since a nobleman in the House of Parliament proclaimed on the authority of a letter written by a Priest of Ireland, who was opposed to immigration, that the only way to convert the Irish would be to remove from them the pretence that they were persecuted by the State, and to make them equal before the law by sending them to America, and then indeed in a short time they would renounce their religion and become like other sensible men. (Laughter.)

The result of the immigration here I think will satisfy you, that though this has been the case to a lamentable degree, it does not in the least prove, that the Catholic religion is not fit and competent to hold her own, no matter how great the light and liberty may be. It is true, that hundreds of thousands of the descendants of the Catholic immigrants have fallen away from their religion. It is equally true, that they have hardly added any thing to any other denomination of Christians. It is true, that they have fallen simply into a state of indifference, and alas, sometimes into a state of infidelity.

This is not, because they have examined their religion in the light of the age, or in the presence of equality. Not at all. Calamities of one kind, and another, the death or ignorance of their parents it may be, or their remote situation from the opportunities of practicing and learning their religion, accounts sufficiently for the falling away of those, who are acknowledged to have been lost to the Catholic Church. Again, though the number of immigrants into this country alone might be equal to the whole number of the present population, still the slightest inspection will satisfy you as to the fallacy of the reasoning of those who misjudge this question and will convince you that the immigration pouring into the country is like water cast into a vessel that is leaky, and that it will not retain any quantity it receives.—According to the laws recognised in statistics, the very common laws of mortality, immigrants to this country are dying at the rate of one in three, and this is because they are especially exposed to the accidents of life, to sickness, hardship of every kind and toil-some poverty. They are especially exposed to epidemics, whether in the form of the cholera, yellow fever, or any thing else which decimates them and therefore the common allowance of mortality is not sufficient to express the proportion of the deaths in their case.

Now, therefore, if it be true that the action of this age of light and of freedom is detrimental to the progress, or the existence of the Catholic religion in the presence of other free denominations, how are we to account for the progress of the Catholic religion actually made, according to the statistics published in this city, in the Catholic Almanac? It must be that the original Catholic population of Maryland, and their descendants, have kept the faith and propagated it to a great extent, or, besides the living immigrants, a vast number have been preserved, and have not fallen away, but inherited the faith of their foreign-born ancestors, and are perpetuating it.—(Applause.)

But the other element to which I have referred is conversion; and although I am quite satisfied that the number of converts does not equal one-third of the descendants of Catholics who have passed away from the faith, nevertheless, I consider it a great element, essential for explanation of the condition of the Catholic Church at this time.

We find, by the census of 1850, that there were then in the United States nineteen millions five hundred and fifty-three thousand and sixty-five white inhabitants, of whom two millions two hundred and forty thousand five hundred and thirty-five were of foreign birth. Now, those of foreign birth were made up of all the nations I have mentioned; and the only two nations which contributed in any considerable degree to the augmentation of Catholics were Ireland and Germany; and in that year, 1850, the Irish, according to the census, numbered nine hundred and fifty thousand in the whole United States. Of this a very considerable portion were Protestants; and of the remainder, according to the laws of mortality, there would be a reduction of one-sixth, up to the present time; so that, by the closest examination, and arranging the results according to the best ascertained authority within reach, it follows as an approximate calculation that at the present day there are in the United States, say, eleven hundred thou-

sand Catholics born in foreign lands; over eight hundred thousand Irish and three hundred thousand Germans, because of the German immigration there are two Protestants for one Catholic. Though the number is not great, I wish it to be understood that I consider this a high estimate of the foreign-born Catholics of the United States. And yet we find in the Catholic Almanac for the year 1856 that the Catholic population, by the enumeration, as reported by the different dioceses of the United States, is two millions three hundred and ninety-seven thousand five hundred; thus leaving eleven hundred thousand foreign-born Catholics, and the balance twelve hundred and ninety-seven thousand five hundred. We should take into the account, too, a great loss, owing to the majority of parents leaving their children unprotected—not receiving an education, and owing to their poverty, being compelled to select habitations distant from religion and its ministers. Although this loss is so great, it is impossible to explain these statistics without supposing that many fell in with the doctrines of their ancestry, who propagated their faith and hope to those born in this country.

A third element is that of Conversion, and so far as it is a test question, here is a true test: whether or not Catholicity can compare with any other denomination of Christians, where there is neither popularity on one side nor prejudice on the other. It is the number of conversions; for while many speculate, and admit, with expressions of gratitude, that the Catholic Religion is useful and beneficial to mankind, they say that, in her regions of despair and darkness, it never can bear the test of light in the presence of equal education. And here is the test: when I say Conversions, not in boastful terms, but which we ascribe to the Almighty, I mean those of American birth, freemen who love freedom, who would not sacrifice legitimate freedom while embracing Catholicism—and who, understanding both sides of the question, have not hesitated to make sacrifices of worldly interests and advantages—for what purpose? to bear testimony to the truth which they had examined and which came under their notice, and by an act of simple faith embraced. Not worldly motives. And here is the field and theatre, the sphere, on which, it was said, it could not stand.

We all know that from the time of Archbishop Carroll to the present day there have been numerous converts. In New England, East, West, South, everywhere, there is scarcely any congregation that does not number its converts; and those converts take better care to instil their faith into the minds of their children than those who receive their faith from Catholic parents. (Applause.) What, then, is the condition of the Catholic Church as compared with the time of Archbishop Carroll? Seventy years ago, not going out of this period, in the history of the United States of America, was the first occasion on which the Catholic Church was tried by such circumstances. What is the condition to-day of the Catholic Church, its population made up of three elements? Two millions three hundred and ninety-seven thousand five hundred souls. Then, there were twenty-two or twenty-three priests; now there are seventeen hundred and sixty-one priests. Then there was no bishop to ordain priests, if there were candidates; now there are seven archbishops and thirty-five bishops. There were but the four churches I have mentioned, and now there are nineteen hundred and ten churches, besides other stations where Divine worship is held, to the number of eight hundred and ninety-five. Then in the Catholic Church there was not a Catholic Seminary for the training of Levites for the sanctuary; now there are thirty-seven seminaries appropriated exclusively to the training of youth to serve both God and man. Then there were no colleges; now there are twenty-four, incorporated by the States in which they are placed. Then we had but one female academy; now we have one hundred and thirty. But it is unnecessary to go on, and give other evidences of progress; these are sufficient. Here, then, are circumstances which I adduce to refute the calumny expressed abroad as well as at home—a calumny against light and liberty, as if the Catholic Church were necessarily inimical to Protestant or any other liberty—a charge against the Catholic Church which, it is said, may thrive when protected and surrounded by the patronage of civil government, as in Catholic countries, and which, persecuted, flourish like certain weeds, growing and producing the most vegetation when trampled on.—They say we increase when persecuted on one side and receive the patronage of civil government on the other. They say that the Church cannot win its own battles, and cannot meet the steady gaze of a free people and an enlightened age. This is the calumny refuted in making the exhibit of statistics, regarding the condition of the Catholic Church of the United States.

Now as to our prospects. Notwithstanding the poverty of Catholics, they have succeeded in producing the results to which I have referred—I will not say in spite of light and knowledge, but in harmony with them, during the period of seventy years under this great and extensive republic. (Applause.) What, then, is the prospect with regard to the Catholic religion? The prospect is, that it is going on increasing by the medium of native-born Catholics in this country. The prospect, with superior advantages, and the benefits of instruction in almost every part of the country, and the presence of priests where it is necessary, looking to spiritual interests for them to reside, Catholics will instil into their descendants the knowledge of their religion and the lessons of virtue which they have received, and which they prize more than life. And this religion will extend, not by miraculous means, but will hold its own from the moment that immigration diminishes. It will not lapse and fall away into indifference and infidelity, of which writers have so much reason to complain.

My impression is, however, that immigration will diminish. That it will cease, is not at all probable; for the relations of kindred are too numerous to suppose that there will not constantly be persons passing from one side of the Atlantic to the other, even should they not expect any temporal advantages by the change.

Immigration, as I have said, will diminish. The country has had enough of it. The welcome is not so cordial as it was; the hand of kindness of other days is not stretched out any more, and the immigrants feel that they are not now so ardently welcomed. This will restrain them to some extent. On the other hand, the population of Ireland has been much thinned, so many having been driven from her soil by famine, or interred in her bosom by pestilence; and this will influence the immigration from that country not a little, while they will be restrained both from motives of religion and philanthropy from coming hither, in consequence of the reception which awaits them. The third reason is the governments of Europe will, as far as may be in their power, employ their influence for the same purpose. Although in the darkened minds of political economists, who arrange things according to profit and loss, it may have been the doctrine of the British that the extensive grazing farms were adapted to the purpose of improving the breed of cattle, much more profitably to the proprietor than the crowded neighborhood of peasants, yet there was famine on one side and pestilence in the rear of famine. They who could escape had every inducement to leave the land for broad sheepwalks, for which they were occupied.

But there are such things, as wars do occur. Nations find it more profitable, if not in a pecuniary sense, in a spirit of national pride, to have a numerous hardy and brave peasantry, to meet the enemy against whom they will not be strong enough to contend. It is not at all probable that if Great Britain could have had recourse to its favorite recruiting ground in 1855, with the same results of success as under Wellington in 1815, and preceding years, in that contingency it is not at all probable that the British army would have been able to take the Redan, at Sevastopol. (Applause.) The failure was not for the want of bravery, but a want of force; and this exhibits that nation, so reckless of the lives of her own people, descending, and almost consigned, to the second rank, whereas she was formerly in the first. I think these considerations will operate on both sides of the Atlantic to diminish immigration; and the burden of sustaining the Catholic religion in this country, in the same scale of progress, will devolve on the immigrants now in this country, and those who were born therein.

Within the period to which I have referred the adherents of the Catholic religion have evinced no special love for that state of society in which their enemies pretend they prosper best. If any one says you love darkness, point to your colleges. Was it the love of darkness that stimulated a poor population to establish those institutions of learning? If any say you are disloyal to the country, point to every battle from the commencement of the country, and see if Catholics were not equal in the struggle, and as zealous to maintain the dignity and triumph of the country as those with whom they fought. (Applause.) Nor was it in the contest with Great Britain alone, against whom it is supposed we have a hereditary spite, but against Catholic Mexico, they fought with equal courage. Although they aimed the point of the sword at the breast of their brother Catholics, they aimed it not the less; and in every contest they endeavored to maintain liberty as well as right. Courage is one side and engaging in the contest is another. (Applause.) And when allusion is made to their social qualities, may you not point as an answer to the fact that when pestilence and plague had spread their dark pall over your city, they were ready to go with others into the glorious work of charity and humanity; and, if necessary, sacrifice their lives to mitigate pestilence and disease?

On that score what justification can there be to say that they love despotism because they are accustomed to it, and not liberty, because they never realized what it is? Before Columbus discovered the Western Continent there was a people in Europe acquainted with the rights and privileges of republican government. In Italy there was a republic of great prosperity, before the discovery of America. If no other instance could be alluded to, there was one little republic (San Marino) installed in the Papal States. How long? For fourteen hundred years.—She has continued to preserve her liberty. Though Catholic, she is against the one-man power.—Her supreme authority is not given into the hands of one man, but two, because her people love equality, and one man might deceive them in matters of control. This whole republic is not much larger than the District of Columbia, yet she has maintained her government and freedom for fourteen hundred years.—She is too just and wise to be disturbed, and too insignificant to excite the jealousy of her more powerful neighbors. Yet these people have had the periods of filibustering, (laughter) and troubles growing out of feuds with some neighboring barons. Notwithstanding, they have kept on, and are not afraid.

And now speaking of this Republic, which is an enlargement of such a model, what should be the desire of every man who loves her? It should be that the Catholic religion desires no more light than she possesses, no more liberty and laws, by which this country has made such astonishing progress; leaving religion to take care of its own concerns—every denomination managing its affairs in its own way. Prospering as no country has ever prospered, what ought to be the wish of every man who loves his country? That she may remain, preserving her liberty and the laws of justice and equality as long as the Republic of San Marino, and as great a century hence as she designs to aspire.

The lecture was listened to throughout with close attention. It was delivered from notes, which the lecturer referred to merely in the statistical portion of his remarks.

On the conclusion of the address, the reverend Speaker was greeted with loud and prolonged applause by the dense assemblage.

Increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Ill success sometimes arises from a conscience too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the world knows nothing of its greatest men, but there are forms of greatness, or at least of excellence, which "die and make no sign"; there are martyrs that miss the palm, but not the stake, heroes without the laurels and conquerors without the triumph.

IRISH INTELLIGENCE.

At a meeting of the Catholic inhabitants of Tra-more, held on Monday, the sum of 1,086 was subscribed towards building a Catholic chapel in that town. Lord Doneraile has given an acre of ground, rent free for ever, for the site.—*Waterford Mail*.

The Liberals claim a majority of 353 upon the parliamentary registry in Dublin, and expect to return one member next election. The number of freemen on the roll Dublin is 3,106, including only 419 liberals.

STATE OF KING'S COUNTY.—The quarter sessions for the Parsonstown division of King's County opened on Monday, before Mr. W. M. Barron, the assistant barrister. In his charge to the grand jury the learned gentleman took occasion to state that the representations which had been made to him of the disturbed condition of that county had been considerably exaggerated, and that he was agreeably disappointed at finding that the calendar of crimes for trial was, in fact, lighter than usual:—"He did not mean to say that there was no crime in their district; but as there were only nine bills of indictment to be submitted to them, he felt bound to congratulate them on the state of the calendar. It was true that some outrages had been recently committed, three or four of which were of a very serious and aggravated nature. In one instance a desperate attempt had been made to sacrifice life. Providence interfered, and the injured individual happily had recovered. For that attempted assassination one person was amenable and awaited his trial before another tribunal. There had been some assaults, and serving of threatening notices. One of the latter was served on a gentleman who had recently come to reside in their county. He had made inquiry into that case, and he was warranted in saying that there were no circumstances connected with that case which ought to reflect on the district where it occurred; and he was informed that no sympathy existed there with the persons concerned in that outrage. He had then before him a return of the commitments to their Bridewell for the last 10 years, which showed a gradual decrease for the last few years; and the commitments for the past year only amounted to 429. It was very true that the population had decreased, but not in the same ratio as crime. Numbers not only decreased, but the nature of the offences were much less aggravated in their nature than they were. He was convinced that there was a very great visible improvement in the county at large, but more particularly in that district. Still, such a state of things should not cause the constabulary to relax in their exertions to maintain the peace and tranquility of the county. He did not mean to say that they were free from outrage, but he maintained that they were not disorganized or disturbed. Society was in a wholesome state—the people were prosperous. He trusted that they would not disorganize or disturb. He trusted that they would long continue so, and that all would unite to cultivate kindly feelings of peace and good will among all classes."

THE POTATO CROP OF 1855.—The *Cork Examiner* states that the quantity of potatoes at present to be found in the possession of the farmers throughout the county generally greatly exceeds the estimate formed at the close of the harvest. It appears that in the rural districts of Cork business among the dealers in Indian meal has fallen off to a very remarkable extent. Large quantities of potatoes arrive daily in the city by the Great Southern and Western Railway from the midland counties, on some occasions to the amount of 80 tons. The retail prices, however, have not as yet diminished.

There has been an unusually large crop of wheat sowed this year in Ireland, the high prices having stimulated the farmers to try their chance of remunerating markets next year. The *Cork Examiner* of yesterday says:—"Wheat of which the breadth sown has been enormous, may be seen now springing up in all directions through the country."

THE WORKING CLASSES IN IRELAND.—The state of the laboring-classes in Dublin and many other large towns at present is deplorable. Employment is scarce, wages low, and provisions very dear. Taxation, which weighs heavily upon all, has not been so high for the past forty years. Trade, it need hardly be observed, is very bad. Altogether this is about the least prosperous opening of any new year since the famine of 1848-49. But notwithstanding the sufferings of the people, who have any means of support at all, there is no desire for a dishonorable, hollow, or inglorious peace with Russia. They are paying the war taxes without demur, and to the best of their ability they will continue to pay as cheerfully as any people ever paid taxes, provided they see earnestness and energy on the part of those who have the distribution of the public exchequer.

THE EMIGRATION TIDE.—The *Evening Mail*, referring to the unquestionable fact of a marked increase this year in the number of returned Irish emigrants, observes:—"Vast numbers of our nomadic tribes, to whom we thought Old Ireland had bidden a final adieu, are dropping homewards, and asking about the 'cabin-door close by the wild wood,' with a strong feeling of the immortality of tenant-right. Politicians may be disposed to regard this as the advance guard of the projected invasion; but, if they are connected in any way with the promoters of that scheme, we should say that they belong to the Commissariat; for they come unarmed; no revolvers, no bowie-knives, no pitchforks, no nothing. But they bring dollars; and, like the Earl of Richmond, go at once 'into the bowels of the land'; their first inquiries being about potato-soil and the probability of obtaining manure for the next year's crop. Some are even so provident as to have written over from the States to bespeak seaweed and guano, to be deposited against the time of their arrival in the locality where they propose to commence operations. The most probable solution, therefore, of this turn of the tide is, that the soundness of last year's potato crop has revived a faith in the old soil, and that these poor people are coming back in a full belief in the restitution of things to the status quo."

THE YOUNG IRISHMEN OF TO-DAY.—Latterly we have been anxiously endeavoring to come at something approaching to a correct estimate of the present "resources of Ireland," in bone and sinew, and above all in "pluck." The result of our observation, as far as it goes, is on the whole, not discouraging. The people, at all events—the men of the "horny fist," are as sound of heart and limb at this moment as ever they were; and their hatred of the Sassanach is as hot as it has been any time these seven hundred

years. Verily, it is nothing short of a miracle that this holy hatred of the stranger was not long ago crushed out of the heart of the country. Seeing it still alive—despite the bayonet and the gallows and the law; despite starvation and amelioration—coercion and cant—one feels warranted in proclaiming its immortality, and that the gates of hell shall not prevail against it. But there are other classes of our countrymen besides the peasant, into whose souls we would fain hope the iron has not entered. There are the sons of our wealthy farmers; a numerous and a "distinct" class, and as fine looking fellows to boot as any in Christendom. Some few of them have a hankering after government situations and commissions in the militia, but even these are not "far gone" in West-Brutainism—they are not beyond all hope of recovery. The great majority of them, however, are certainly not (like their fathers) un-Irish or anti-national; but this is not enough—they should be Irish and national to the heart's core and the marrow of their bones. A century back these young men would, we believe, be called "Bucks." You will meet at fair, and race, and funeral, mounted on good horses, with a little of the "swell," and perhaps a dash of the rake in their dress and bearing. They appear to be foud of display—affected "Beaufort" cravats and "bordered" trowsers, and attack prodigious importance to a "good-turn-out." With all this our young buck is neither a profligate nor a prodigal. On the contrary, he is both moral and economical. The bad times taught him thrift; indeed his desire to "gather gear," is carried to excess. And "the purse" is too often the standard by which he forms his judgment of men; and of women too we fear!

The *Freeman* gives the following summary of a case heard before Mr. Jones, Assistant-Barrister for Down, at the Newtownards Sessions, on December 31st:—"An ejectment was brought by a Mr. Montgomery against a tenant named Price, who occupied about 4½ acres of land at a rent of £3 14s. The bailiff of the estate was examined for the plaintiff and proved the tenancy and the service of the six months' notice to quit. The agent corroborated the testimony of the bailiff, and further proved, on cross-examination, that the defendant was an industrious man and had paid him his May rent. The defendant proved that he had been in possession fifteen years—that there was no house on the land when he took it, and that he built one—that there were no farm offices, and that he built such as were suitable—expending forty pounds on masonry, and paying thirty-three pounds for timber and slates. These sums—in the aggregate seventy three pounds—do not include his own labour in erecting the buildings—and yet for these two items alone we have a capital sunk in improvements, the interest on which, at five per cent., is equal to the whole annual value of the holding in the condition in which the landlord gave it to the improving tenant. The moral and equitable interest of William Price in this farm is quite equal to the interest of Mr. Hugh Montgomery. The interest of the money he expended on buildings alone would buy the fee-simple of the whole farm; but, in addition to the sum so expended, he fenced and drained the land, and yet, though he paid his rent regularly, he is now ejected, and all his property confiscated by law. The judge was constrained by the existing law to confiscate this poor man's property just as a judge in a slave state would be coerced to confiscate slave property; but when expressing his regret that he was coerced, he also expressed a hope that as he could not protect the poor man's property, or give any redress, "those who had the power" would take his case into their consideration. We ask the public to read this case of Price, and ask themselves, is it not time to have the law changed which coerces a judge to do that which he knows to be a practical injustice?"

THE "ULSTERMAN" AND MR. MACAULAY.—The *Ulsterman* takes Mr. Macaulay to task for his passage on Belfast, in which he attributes its progress and present prosperity to Protestantism. Here is an extract from our contemporary:—"Belfast prosperity and Belfast Catholicity grew side by side. Fifty years ago there was not even one Catholic in every fifteen of the population—there are now nearly seven in every fifteen. Shortly before the beginning of this century Belfast had no more than twelve thousand inhabitants, of whom scarce five hundred were Catholics. To-day the extended borough of Belfast contains one hundred and twenty thousand inhabitants, of whom fifty thousand are Catholics. What does Mr. Macaulay say to these patent facts? In half a century the total population has increased ten fold; in half a century the Catholic population has increased an hundred fold. These are facts, simple facts, that cannot be controverted."

THE PROTESTANT ASSOCIATION.—A numerous meeting of this body was held on the 2d Jan. in the Round Room of the Rotundo, Dublin, for the purpose of adopting a series of resolutions declaratory of the discontent of the loyal Protestant members of the Association at the want of a clear expression by parliamentary representatives of the principles, feelings, wants, and wishes of the Protestant constituencies of this country—lamenting also the non-vindication by the said representatives of the reformed faith, whereby the principles of Protestantism were despised, its traditions set at naught, and its religion spurned and postponed in favour of a religion that is false and antagonistic to it—deploring also the want of a genuine Protestant party in Ireland, and denouncing the "suicidal" policy of government in supporting the Papist College of Maynooth. The spirit of the resolutions also condemned the avowed reduction of the loyal Protestants of Ireland to the same social and political level as that of those who were known to be hostile to the principles of Protestant ascendancy, and declared such policy to be a disgrace to the age, and a violation of the apostolic precept, which commands especial favour to be shown to those "who are of the household of Faith"—declaring also that under such a state of things there is no cause to wonder at the spread of demoralisation and the prevalence of apostasy, social poisonings, and commercial dishonour in England, and the adoption of Mormonism, Mesmerism, Popery; and other abominations—the true wonder being that we are free from the plagues of Babylon, having made ourselves partakers of her sins; and, finally, proposing that the leading members of the opposition in parliament, the Protestant bishops and clergy, and his Excellency the Lord Lieutenant, be severally addressed and apprised of these facts and opinions. The meeting was crowded with people of both sexes, and the platform was thronged with an assemblage comprising a large number of influential Protestant gentry and citizens.—*Freeman*.

**A BISHOP CAUGHT STEALING.**—Thomas, Lord Plunket, D.D., Bishop of Tuam, &c., recently delivered a charge to his clergy; and, according to the *Saturday Review*, this charge, now published, is, with the exception of two paragraphs, taken "word for word, line for line," from a charge delivered in Chester by the Bishop of Chester, Dr. John Bird, in 1835. "We have," observes the *Review*, "said the whole, but there are twenty-three lines which are not filched from the charge of 1841, but which are stolen from a previous charge of the same Bishop of Chester, delivered and published in 1835. These Chester charges were not documents published in a corner—they were very plain spoken. They were levelled at a powerful school in the Church, and they dealt powerfully with that school. The Bishop of Chester, especially in 1841, used strongish language—he spoke of those with whom he differed as being instigated by the 'adversary of souls,' and so on. And the Bishop of Chester was at the time answered and protested against, by bishops and priests, in pamphlets innumerable, and in language nearly as strong as—stronger it could not be than—his own. In the world of controversy the Chester charge of 1841 is about as well known as Bishop Jewell's challenge, or any other polemical commonplace. This document, famous fourteen years ago, the Bishop of Tuam quietly takes down in 1855, or 1854, and transcribes, as we have said, paragraph by paragraph, and uses as his own—actually delivers to his clergy—and then prints without the remotest hint that he was only reproducing another man's published work, or the faintest allusion to its real author. And this he does with cool, calm, and collected self-possession. He generally extracts consecutively; but he occasionally transposes, tessellates, and mosaicizes his stolen wares. Once or twice he ventures on an original; and, we think that we have detected a 'but'; and in one rare instance the Lord Bishop of Tuam ventures to substitute 'I am persuaded'—his own powerful and satisfied phrase—for the more modest and rather self-distrusting 'I sincerely believe' of his brother of Chester. To a higher flight than this the Irish prelate has not trusted himself, except, as we have said, for the twenty-eight lines, which we make no doubt he borrowed from somebody."

**A PRIEST PREVENTED FROM PERFORMING THE BURIAL SERVICE IN A CHURCHYARD.**—A correspondent has communicated to us (Dublin *Freeman*) the particulars of an unseemly occurrence which took place at a funeral in this city on Christmas Eve. On Monday morning our correspondent attended the funeral of a lady named Miss Coffey, a respectable parishioner of St. Paul's parish for many years, and whose body was brought for interment to St. Michael's Churchyard. On arriving at the burial ground the sexton, acting on his orders, refused to allow the Catholic Clergyman to read the burial service over the body. In consequence of this refusal the Priest was obliged to read the service in Church-street, and the friends of the deceased, many of whom were Protestants, were compelled to remain uncovered in the public thoroughfare during the performance of the service.

**IRISH AND ENGLISH LANDLORDS.**—There has just been a striking illustration of the contrast between Landlordism in England and Ireland. Mr. Fox of Bramham Park, Yorkshire, allowed his tenants ten per cent. off their rents when times were bad, a few years ago.—Grateful for this indulgence, the farmers recently requested to be allowed to resume paying the difference, as they were perfectly able to do so under present prices. Mr. Fox declined, telling them to improve their farms that they might be enabled to meet some future contingency. We predict Mr. Fox will never even be shot at. Now for the contrast. The *Roscommon Messenger* informs us that "all the occupants of Mr. Pollock's newly acquired property, near Ballygar, were served with ejections during the past week. A large police force was kept for three days in attendance on the bailiffs engaged in the 'work of mercy.'" Some manifestation on the part of the people was apprehended, but through the energetic remonstrance of their excellent pastor, all passed off very quietly. But the 'good pastor' will not be always at hand.

**PRIESTS NOT ABETTERS OF RIBBONISM.**—We have been not a little surprised at the alacrity with which journalists of all shades of opinion in Ireland attribute to the Ribbon confederation, the agrarian outrages and assassinations which have taken place in that misgoverned and oppressed country. Since the cruel murder of Miss Hinds our London and Irish conservative contemporaries have been pouring out the full vial of their wrath on the heads of the devoted Irish priesthood and they have made that melancholy event the pretext for the most unfounded calumnies against the Catholic Church generally, but more particularly against one of her holiest institutions, the sacred tribunal of confession. The past history of Ribbonism in Ireland warrants us in boldly asserting that the Catholic priesthood have never approved or sanctioned this confederation, but on the contrary, they have been unceasing in their denunciations of it. The Catholic Church has hurled her most dreadful anathemas against those who have allied themselves with it—they are cut off from the faithful, and deprived of the benefits of the sacraments so long as they remain in connection with it. The Irish priesthood strong in the conviction of having faithfully discharged their sacred duties, and secure in the affections of the people, can afford to despise the miserable malevolence of their defamers; and that holy institution which has withstood the wreck of nations and the fall of kingdoms, the confessional—the chair of mercy at which the afflicted, broken-hearted and disconsolate sinner has found hope and consolation—can never be degraded or injured in the estimation of the Irish people by the foul-mouthed calumnies of the opponents of the Catholic Church. But what do these revilers propose to effect by endeavoring to degrade the Catholic priests of Ireland, and to bring into contempt the Confessional? Is it to produce in Ireland the state of things which existed in France after the first revolution, so beautifully described by Lord F. Williams in his 'Letters of Atticus.' This Protestant lord says—"the inhabitants of France, the most prosperous and flourishing monarchy that ever shed its splendour on the earth, all on a sudden cast off its confessional, and what was the consequence? These wretched madmen having no longer any check on their passions dared everything. Their crimes, like a mighty sea bursting its boundaries, overturned all Europe, inundated the world, and impressed upon the French name a stigma the most ineffaceable and ignominious that ever tarnished the fair fame of a nation." If these have been the results of the degradation of the confessional in France, is it desirable or

political to produce such a state of things in Ireland. History is said to be like the Spanish profit's mirror, by reflecting the past it foreshadows the future, and if this be so then let us imagine Ireland with a degraded priesthood, and a confessional despised and reprobated. Under these circumstances would not the pent up renaissance of the Irish peasant no longer checked by any moral restraint, become 'like a mighty sea bursting its boundaries,' and inundate the land, with the blood of the hereditary oppressors. To the influence of the priest, to the solacings of the confessional is the state indebted for whatever security for life and property, which exists in downtrodden, oppressed, and calumniated Ireland.—*Glasgow Free Press*.

A Young Papist wishes to know what is meant by the name 'Catholic Sole.' We shall be good enough to let him know in the words of a very witty reverend friend of ours:—"A Catholic Sole is one who, having had the misfortune, as we imagine it, to have been born a Catholic, and finding it inconvenient to apostatize openly, determines to make the most of his religion for the advancement of his temporal interests—and, at all events, never by any means to let it prejudice them." Now, good Young Papist, look about you in these balmy, quietist Whig days, and say are not Catholic Soles as plenty as flat fish!—*Nation*.

GREAT BRITAIN.

**THE BALTIC FLEET FOR 1855.**—The *Globe* gives us nearly as possible an accurate list of the Baltic fleet for 1856. It is to consist of 38 line-of-battle ships, and heavily-armed frigates, mounting 2,812 guns; 18 corvettes and steam frigates, mounting 392 guns; 20 steamers, with 105 guns; 17 gunboats, with 78 guns; and 3 floating batteries, 52 guns; 4 mortar ships, two mounting 44 mortars; 137 gunboats and mortarboats, carrying two heavy pieces of ordnance on an average; and there will be also a store of ammunition ship, hospital ship, and a floating factory. Total 243 ships of war—all, with the exception of a storeship and a hospital ship, propelled by steam. Total guns, 3,067.

**ENLIGHTENED ENGLAND.**—The last census of England reveals the fact that there are on that island five millions of children between the ages of three and fifteen years, of whom about three-fifths of a million were at work, two millions were at school, and two millions and a quarter neither at work nor at school. It was previously supposed that the great proportion of children allowed to grow up without education was owing to their being put at work instead of being sent to school, but the census has dissipated this error. More than three out of every four children in England (between the ages of three and fifteen) are neither getting education nor wages.

**INTEMPERANCE IN EDINBURGH.**—The following statement of the drunkenness of the city of Edinburgh is taken from the police records. During the year 1855 there were found alone in the streets, so drunk as to be unable to take care of themselves, 2,983 males, and 1,590 females. Of persons charged with offences, who were drunk when apprehended, there were 2,021 males, and 1,491 females; thus making a grand total of 8,095—being 4,533 males, and 3,512 females.

**ANOTHER TRACT DISTRIBUTOR.**—The *Times* of Thursday contains the report of a case heard at Worship street office on Wednesday, in which an old fellow, named Morgan Davis, was accused of having dreadfully wounded with a formidable knife a poor woman, Sarah Thomas, for having censured what the reporter designated the "most horrible and disgusting language" in the presence of complainant and other women. The old ruffian, who stated that he was a "seller of religious tracts," was remanded, and his victim was sent to the hospital.

**FANATICISM REBUKED.**—This paragraph from the *Daily News* needs neither note or comment:—

"Among the numerous public addresses presented to the King of Sardinia during his visit to this country was one from a public meeting held at Edinburgh, composed chiefly of the frequenters of anti-Papal demonstrations. In the course of the document referred to, the King was told that 'the blessing of God has descended upon Britain just in proportion as, by her fidelity to truth and liberty, she has been found worthy of the curses of the Pope. We earnestly trust that our own rulers will learn an important lesson, in reference to the unaltered intolerance of the Papal system by the presence of young Majesty among them,' &c.

The Royal answer to this address administers a sharp rebuke to its ill-judging authors. The Sardinian ambassador writes:—

"I cannot conceal from you that it is with extreme regret that His Majesty has been informed of the expressions of contempt (expressions de mépris) by which your address stigmatises the court of Rome. The King, as well as his predecessors, has considered it a duty to maintain the civil power in his hands intact. He may have deplored profoundly the line of conduct which the Holy See has thought it its duty to adopt towards him of late years. But descended as he is, from a long line of Catholic princes, and sovereign of subjects almost entirely Roman Catholic, he cannot admit words of reprobation thus severe, and above all, injurious towards the head of that church on earth. He cannot share in these contemptuous thoughts, which not only could not enter into his heart, but, above all, could never find place in a reply such as I have the honor to address to you.

"Your address further expresses the hope that His Majesty may extend to his subjects of all creeds the same privileges which have been conceded to the Vandois. I am happy in being able to inform you that your wishes are already accomplished. King Charles Albert, in emancipating the Vandois, desired to extend this measure, not only to the Protestants of all denominations, but even to the Israelites, who, in its states, enjoy in common the same rights, civil and religious.

"In thus indicating the well-known sentiments of the King, I have no doubt that I have secured for him an additional title to your esteem; for as a Roman Catholic Sovereign he has proved that, in his eyes religion is the symbol of tolerance, of union and of liberty, and that one of the principles which form the basis of his government is liberty of conscience. Accept, gentlemen, the assurance of my high consideration.

Marquis V. E. D'Azeglio.

The address which elicited the above reply called forth at the time expressions of disapprobation from many who felt regret to see the name of the city of Edinburgh stamped upon a document characterised by so little prudence and good taste."

In noticing the elevation of the new Judge Mr. Baron Bramwell, the *Times* recently ventured upon this candid description of the enlightened British people:—"The calendars at the various assize towns, evince such a lamentable condition of public morality that a firm and clear headed man, resolved at all costs to do his duty as a criminal judge, would at the present moment be an invaluable public servant. Murder is rife in the land in its most violent and its most insidious forms, and the astounding disclosures of fraudulent dealings among our mercantile classes, the thousand ingenious shapes which crime has assumed in the hands of the regular criminal practitioners, all are tokens which point to the necessity of stern repression.

The *Brighton Examiner* says:—"It is perhaps rather singular that just as Dr. Armstrong came on this circuit to lecture 'On the Arrest of Popery,' the Rev. Mr. Wheeler, Rector of New Shoreham, made his recantation of what he, we suppose, considered his former errors, and joined the Roman Catholic Church. How far he was induced to take this step by the late decision of Dr. Lushington we cannot tell; but, from what we hear, we shall not be surprised if Mr. Wheeler's secession be followed by others in the western division of this county. The secession of so important a member of the Puseyite party has excited no little sensation in the diocese. Since the retirement of Archdeacon Manning from the Establishment, there has been nothing in this part of the county which has created half the sensation as the secession of Mr. Wheeler, and every one must see that it affects all those large establishments which have been formed at Shoreham, Hurst, and Lancing, and which now involves, to a considerable extent, Magdalen College, Oxford, Oxford University being considered the head-quarters of Puseyism or Tractarianism. In the Gorham case, the state decided a doctrinal point. In the St. Barnabas case, Pinlicko, it decided in a matter, we suppose, of discipline. Some will say, that the sooner all the Tractarians leave the Established Church, the better. Let them leave and go to Rome, or, if they like, establish a free church of their own." But it is not clear that if a whole flock of Tractarians were to take flight, another would not immediately spring up in the Established Church in their place; nor is it clear as to how wide or how deep their doctrines have taken root among the people. We are evidently on the eve of great changes, for there must have been thousands of young persons indoctrinated of late years in principles the tendency of which is towards the Catholic Church. There is 'the Bishop of the diocese,' moreover; how is he situated? He has been present at the ceremonious performances of the Tractarians, in this county, on many occasions. The inference is, that he approved of them, and that the sentiments, opinions, and convictions of his own Clergy were not unknown to him. The power of the 'Bishops,' however, of the Anglican Church seems ill-defined, and they may not possess the power to interfere in these matters if so inclined."

**LONDON AT NIGHT.**—Let them go about 11 o'clock at night to the gin palaces frequented by the speculators in starving children. There, when their senses have recovered from the first whiff of complicated pollution—when the first sickness has passed off, and the eye has accustomed itself to the glare of the brilliant gas, let them see what it is they have encouraged. In a corner on the damp floor lies one wretch in a state of bestial unconsciousness, his rags reeking with the filthy odours of the last dram, which he could not carry to his cracked lips. Near the counter a strong bleared fellow is holding on, and licentiousing out a desire for another quartet, while the partner of his joys and sorrows, in a shift and the dragged remains of a gown, is endeavouring to tear him away. She had better leave him alone; this night, in their nuptial bower, he will kick her out of bed, knock her down half-a-dozen times, and she may esteem herself fortunate if the policeman arrives before she is eased out of the window of the three-pair back. There are two or three cabmen drinking gin—a heap of fellows in flannel jackets, roaring and bellowing at the top of their voices, and drinking gin—female impostors rubbing out their scintillating sores and drinking gin—stunted pickpockets, boys in stature, but adults in crime, with the true wandering eye of the Old Bailey dock, drinking gin; finally, the fathers, mothers, and proprietors of the starving children, drinking more gin than any of the others. They have easier minds than the rest of that foul rabble, more certain incomes, and more sustained thirst—for gin. Would that all this were exaggeration and sentimentalism! What we have stated is the simple truth.—*Times*.

Fanaticism becomes terrible when it is roused to a high pitch of excitement, but then, like insurrections, its dangerous effects are perceived, unfortunately, not until it has done some mischief; and then it is put down in time before its licentiousness will have time to subvert social order. Though what was called the 'Reformation' succeeded, it was not until it had to swim its way through oceans of blood, the injurious effects of which have been so disastrously felt in those countries in which it succeeded, up to the present hour Britain, Germany, Scandinavia, and Northern America have tasted of the fruits of that same 'Reformation,' and behold the state they are in. Look at the condition to which Protestantism has brought them. Observe, for instance, the present alarming condition of England. Homicide (of every degree), rape, robbery, and every conceivable offence perpetrated in that unfortunate country nearly every day. Look at the condition of Scotland, the 'most drunken country in the world,' not even excelled by Sweden. Again, there's America in a still more depraved state. And yet in all those countries religious fanaticism has been carried on to the greatest extent. The proceedings in England, at Stockport and elsewhere; in America the outrageous conduct of the followers of the miscreant called the 'Angel Gabriel,' and his proceedings in Greenock, are evidence to the state of feeling that prevails, and in Ireland similar outrages are not enacted, because the fanatics were so few they dared not stir.—*Glasgow Free Press*.

UNITED STATES.

**THE AMERICAN COLLEGE IN ROME.**—The *Catholic Miscellany* announces that a gentleman of that city will be another (the *month*, so far announced), of the hundred Catholic laymen to contribute each \$1,000 for the American College in Rome.

The Richmond (Va.) *Enquirer* says, the small pox has been raging with virulence in Richmond county, according to accounts we have from that quarter. It is said that Old Farnham meeting house is now converted into a small pox hospital.

**DECREASE IN IMMIGRATION.—ITS CAUSE.**—The number of foreigners arriving at the port of New Orleans from Europe, during October, November and December, 1855, was 6,593.—During the same period in 1854 there arrived 21,753. The decrease in immigration has been 15,140, or more than double the amount of the whole immigration during the quarter ending Dec. 31, 1855. The *Louisville Courier* attributes this large diminution in the number of immigrants to the rise and sudden spread of the Know-Nothing spirit, accompanied, as it has been, with gross wrongs and insults to our population of foreign birth, and adds:—"When they have witnessed the grossest outrages against their religion and its devotees—when every young upstart of twenty has been suffered to pour out voluble abuse upon their heads, to be rewarded by the applause of his party—when the sacred privileges of citizenship have been ruthlessly and unscrupulously trampled upon—and when executions are industriously made to degrade them to a condition of marked inferiority—it is not to be wondered at that their former compatriots have been advised to remain at home, and endure a despotism to which they have become habituated, rather than incur wrongs and insults in America.—*New York Citizen*.

**DIVORCE IN THE NEW YORK LEGISLATURE.**—A bill has been proposed in the Legislature of the State of New York, for the facilitating of divorces, and for extending the reasons on account of which divorces are to be granted. If the present Legislature is of the same complexion as that of last year, it is altogether probable that a measure so much against the social order of the country will meet with favor and pass into a statute,—especially if, as the *Tribune* suggests to its mover, a Mr. Richardson, to do, the ground be taken that the perpetuity of the marriage bond is a Catholic principle, and facility of divorce for various causes a truly Protestant measure. Indeed, such being the case, it is hard to see how any Know-Nothing, can hesitate to sustain Mr. Richardson's bill.—*N. Y. Freeman*.

**CLERICAL COMICALITIES.**—The *Utica* correspondent of an "Evangelical" paper, writing soon after the close of the late meeting in that place of the American Board of Commissioners for Foreign Missions, whose members, together with the hosts of Clergymen in attendance, were, as usual, quartered upon the hospitality of the citizens of the city, says:—"The 'world's people' have a fund of amusement arising from the various letters received from some of the divines who contemplated visiting our gay city at the time of the meeting. One says he is about to lead to the altar a young lady, and desires that he may be accommodated with two rooms and a private parlor—appropriated exclusively to themselves. Another expresses a hope that he may be provided with a home, during his stay, in a family where, there are marriageable young ladies—having the faculty of union for life strongly developed.

**AN AMERICAN BABE OF GRACE.**—A reverend champion of the Know-Nothing cause, who, besides being a Methodist preacher, enjoyed several offices through the influence of his faction, has, according to the *Bangor (Maine) Journal*, "fled the scene," forgetting in his hurry to leave behind a large amount of money belonging to other people. Of this worthy, whose name was Weaver (not a diaper weaver, like the dice and card-playing scripture-reader of Pallaskerry) the *Bangor* paper, after stating that there were sundry writs against him for swindling and "outrages committed on our citizens," gives the following description:—"Since he has been a resident of this city, those who have had the opportunity to know him, have had little reason to believe that his character had undergone any essential change since he was sentenced in the Municipal Court of Boston in 1836, as "a common and notorious thief," on indictments, for stealing from his employers, Milton, Slocum, and Co., in goods and money, to the amount of nearly 500 dollars, to three years in the House of Correction at South Boston, where he served out a portion of his sentence."

**A TRAGEDY AMONG THE COOLIES.**—The extraordinary atrocities of the Coolie trade from China have excited universal indignation, both among those who know they are generally the result of ignorant or brutal management, and others who understand nothing about the trade, and make no distinction between hired coolies who are treated as slaves, and voluntary emigrants who pay for their own passage. But all former instances have been outdone by a wholesale massacre, of which accounts have just been received. The horrible tale may be briefly told: The *Waverly*, an American ship of 750 tons, recently sailed from Amoy, with 432 coolies for Havannah or Callao. The captain having died shortly after her departure, the first mate in command of the vessel took her to Manila for the purpose of procuring another officer to take his place. On anchoring at Cavite it would appear the mate had alarmed the captain of the port about the sanitary condition of the ship, which prevented free intercourse with her, and as, besides the captain, one of the coolies had died, the prejudices of the Chinese were offended at the mode in which the burial was about to be conducted, or at some other unexplained treatment of the dead bodies. But the only explanation accorded to them was the mate's lifting a revolver and shooting down one or more of their number, the rest being driven without difficulty below, and made secure under hatches, without any precaution, or apparently any thought, about ventilation. The mate thereafter attended the captain's funeral, and spent the day on shore; and it was not until after midnight that the agents of the ship, who may till then have been unaware how the matter stood, took alarm, and insisted that the mate should then ascertain the state of his human freight; and so, at two o'clock next morning, twelve hours after the hatches had been put on, they were removed to discover that 251 of the coolies were lifeless corpses. Forty-five more were missing, leaving only 146, of whom several are not likely to survive. The mate and crew have been imprisoned by the Spanish authorities, and it is said that the United States Consul declines to take any cognizance of the matter. Other coolie ships have recently left China under circumstances that afford ground for apprehension that they may not complete their voyages without disaster. In connexion with this subject (which has not hitherto been treated as 'slave dealing') we may mention that the governor of Macao has imprisoned two Portuguese subjects charged with buying Chinese girls, chiefly at Ningpo, for the purpose of exporting them to Savannah; in short, with slave dealing.—*China Mail* of Nov. 15.

## REMITTANCES

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## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 1, 1856.

Up to the time of going to press, the steamer of the 19th had not been telegraphed.

"DICTATION IN MATTERS POLITICAL OF THE ROMAN CATHOLIC BISHOP OF TORONTO."—Under this caption, the *Montreal Herald* of yesterday reproduces an article of the *Toronto Leader*, reflecting severely upon the Pastoral Letter of His Lordship the Bishop of Toronto—wherein that Prelate plainly tells the people committed to his charge, that it is their duty, as Catholics and Christians, so to exercise their political privileges as citizens, as to secure to their children the advantages of a sound Catholic religious education; and that, if they neglect to do this, or encourage the present anti-Catholic school system, by sending their children to Non-Catholic schools, they will be guilty of mortal sin. "This," says the *Leader*, "is trenching on political grounds, and we cannot afford to allow his dictation to pass unchallenged."

We would suggest, however, to the *Leader* and the *Herald* that, in arrogating to itself the right to control the education of the child, the State—whose legitimate functions are confined to the material order—has first of all been guilty of "trenching" upon the domain of the moral and spiritual; and that in opposing this tyrannical interference of the civil power with the rights of the Church, the Bishop of Toronto has but fulfilled a duty, forced upon him by the previous "dictation of the State in matters moral and spiritual." "No sutor"—our cotemporary no doubt knows the proverb: and may perhaps see its application. Let the State confine itself within its own province, and mind its own business; let it repair our roads, make bridges, regulate tariffs, inspect our drains and backyards. These things it has the right to do; nor is there any fear that, whilst engaged in the performance of these, its sole legitimate functions, it will encounter any interference or dictation from the spiritual authority. But let it also abstain from meddling where it has no right to meddle; where it can do no good; and where, if it interferes at all, it can interfere only for evil. Let it abstain from dictating to Catholics how, or by whom, their children shall be educated; for the children are theirs, not the State's; and it is to God and His Church alone, and not to the State, that they are responsible for the manner in which they educate them.

No. It is not the Church in Canada that interferes with the State, and dictates in matters political, or apportioning of right to the State; but it is the State that interferes with the Church; and that presumes to "dictate in matters moral and spiritual"—in matters that affect man, as an immortal and responsible being; in matters, therefore, that appertain of right solely to the Church. It is against this interference that the Bishop of Toronto protests; it is this attempted "dictation" to the Church that he resists, and calls upon all faithful Catholics to resist—as, please God, they will resist; it is this tyrannical encroachment upon the rights of Catholics, that he condemns, and calls upon his faithful people to oppose by the legitimate exercise of their political privileges. We thank God that we have such a Bishop—so mindful of his duty—so watchful over the spiritual interests of his flock—so zealous to remind them of their duties—and so faithful in giving them a warning of impending dangers. Our hope is that the Catholic laity of Upper Canada may approve themselves worthy of such a Pastor.

The *Leader* also gravely tells us—poor man—that this spirited action of His Lordship the Bishop of Toronto, "is clearly an attempt to call in question the right of Catholics, on pain of incurring the censure of the Church, to send their children to any common school, no matter how inaccessible any other means of instruction may be." This we deny; for we altogether deny the right of Catholics—as Catholics—to send their children to schools condemned by the Church as "altogether dangerous." As against the Church, Catholics can have no such right: and the Bishop of Toronto is not so destitute of common sense as to call in question that which does not exist. Would the physician be justly obnoxious to the reproach of disregard for the physical well-being of his patient, should he advise him to abstain altogether from poisoned food—even if no other nourishment were within the sick man's reach? Assuredly not. And it is thus that the Bishop deals with the flock whose immortal interests have been committed to his keeping; and for whose souls he will one day have to answer—not to a newspaper editor, nor to a member of Parliament, but—to that Great God Himself, to Whom, rather than to man, though

he wear a wig, and be called Attorney-General, our first allegiance is due.

The sum of the matter is this. The Protestant majority of Upper Canada have no more right to tax the Catholic minority for the support of Non-Catholic schools, than have the Catholic majority of the Lower Province to tithe the Non-Catholic minority in favor of the Catholic Church. The "concessions" to which the *Leader* alludes, we scorn. We accept them, not as "concessions," but as instalments of a debt long due, long unjustly withheld, but which must be paid at last, and in full. The Irish Catholics of Upper Canada, have too long groaned under the curse of "State Churchism" in Ireland, to submit patiently to the equally degrading and slavish yoke of State Schoolism in the land of their adoption. To a fair and equitable arrangement we are willing, nay anxious, to accede; to an arrangement which shall exempt all Catholics from paying for the support of a Non-Catholic school, or school to which they are conscientiously opposed; and which shall secure to them a fair share of all public funds devoted by the State to educational purposes. If to this honest arrangement Protestants will not consent—then will we be compelled to adopt the Voluntary system in education as in religion, as the only means left us of securing for ourselves and children, "Freedom of Education" and "Freedom of Religion."

The accounts that we continually receive of the progress of Catholicity in the Upper Province, of the zeal of the people, and of their anxiety and heroic sacrifices to secure to their children the blessing of a sound Catholic education, are most encouraging. Scotchmen and Irishmen vie with one another, as to who shall do most for the good cause; and in this noble strife both show themselves equally worthy of the victor's crown.

One great difficulty which our Upper Canadian Catholics have to contend with is, the want of duly qualified teachers for their schools. Our friends labor under many other disadvantages besides, from which we in the Lower Province are free. They are surrounded by a numerous, wealthy, and intensely anti-Catholic population, from whom it is in vain to expect justice; and who scruple not to avail themselves of their numbers, and their political influence, to oppress their Catholic fellow-citizens. The "Freedom of Education" which the Protestant minority of the Lower Province enjoy to the fullest extent, and upon which no Catholic wishes to encroach, is always grudged, and too often entirely denied, to the Catholic minority of the Upper, where the administration and interpretation of a very defective School Law are entrusted to a very smart, but very bigoted and unscrupulous Anti-Catholic Chief Superintendent. Under these adverse circumstances great efforts must be made, and many sacrifices undergone, by the Catholics minority who wish to avail themselves of the imperfect provisions of the existing Laws upon education; and it is no less our interest than our duty to hasten to the aid of our ill-treated brethren of Upper Canada; and by every lawful means within our reach, to secure for them those inestimable blessings of "Freedom of Religion" and "Freedom of Education" which we here so abundantly possess. Neither for ourselves, nor for our co-religionists, do we ask any special privileges; we deprecate all ascendancy of one party over another—we desire neither Protestant nor Catholic ascendancy in Canada; we demand only equal rights for both; and that the Catholic minority of the Upper Province be in all respects, as liberally dealt with as are the Protestant minority in the Lower.

But if we wish to extort justice from our opponents, we must show ourselves in earnest in demanding it; we must convince them that nothing less will satisfy us, and that we will use every means within our reach, to carry out the teachings of the Catholic Church upon the all important topic of education.—It is therefore with no ordinary feelings of satisfaction that we this day beg to call the attention of our readers to the generous efforts of the Catholics of Alexandria in this matter; recommending their conduct to the imitation of the Catholics of the Upper Province, of all origins.

Alexandria is but a small village, whose population is, for the most part, made up of Scotch Catholics; men who reflect honor upon their country, and of whom their Church may be justly proud. They had long felt and lamented the want amongst them of good Catholic schools, presided over by duly qualified teachers. This want has at last been fully supplied. First—schools for boys under the charge of the "Brothers of St. Joseph" have been established in their village; and from the following letter it will be seen that the good work has been still further carried out, by the opening of female schools, under the auspices of the "Sisters" of the same Order. A correspondent writes under date of 27th ult.:

"DEAR SIR—You will be delighted to learn that the long expected Sisters of St. Joseph arrived here, to the number of five, on Friday last, from St. Lawrence. Three of them are to remain here permanently, and will open their schools on Friday next, under the patronage of the Blessed Virgin.

"The arrival of the Sisters was announced by the joyful pealing of the bells from our Church, and of those of the Brothers' Schools. Our citizens had made abundant preparations for the reception of their anxiously looked for guests; and although they are not, generally speaking, wealthy, they on this occasion approved themselves by their liberality, an honor to their country and their creed.  
"For the present, the 'Sisters' have taken up their abode at the old Presbytery, which has been fitted up by the liberal donations of our people as well as circumstances would admit, for their reception. But it is intended soon to set about building suitable school houses for both the 'Sisters' and the 'Brothers of St. Joseph' who have so kindly given their services to us. To enable us to carry out these designs, any donations from the many Scotch Catholics scattered over this continent, or from any other charitable persons, well wishers to the cause of Catholic education, will be thankfully received by our inde-

fatigable pastor, the Reverend Mr. MacLachlan of Alexandria; to whose exertions we are indebted for the establishment in our midst of these religious communities, and for the proud distinction of being the first place in the Upper Province where the "Sisters" and "Brothers of St. Joseph" have been established.

"From this Sir you will see that our Scotch Catholics of Glengarry have not degenerated, and are the worthy descendants of brave forefathers. Nowhere in Canada—I may safely say nowhere in America—is there a people more devotedly attached to their religion, more obedient to its precepts, or more ready to make sacrifices in its behalf, than the Scotch Catholics of Glengarry. One thing only do we want; and that, is more laborers in this portion of the Lord's vineyard. It were indeed much to be desired that a few priests from Scotland well acquainted with the Gaelic language, could be sent amongst us; for amongst our people there are many unable to speak any other language.

"I remain yours sincerely,  
"A SCOTCH CATHOLIC."

All honor to the brave Catholics of Glengarry! We fear however, that at the present time, poor Scotland has not many priests to spare. In that land, now for nigh three centuries abandoned to the gloomy and degrading superstition of Calvinism, so long a prey to Protestantism in its most loathsome form—given over to drunkenness, and all uncleanness—and alas! only too justly obnoxious to the reproach of being "the most drunken and immoral" country in Europe—the priest of the Catholic Church, the presence of the Christian Missionary, is more needed, than amongst the most brutalised savages of the South Pacific. To preach Christianity in the fetid dens of Glasgow—to inculcate the first precepts of morality, chastity, and temperance, upon the debauched and thoroughly depraved inhabitants of the large cities of Scotland—will be no easy task; and will require the unremitting energy of every man whom the Church can spare. Scotland is herself a Missionary country. She needs help from, but can send none to other and more favored lands; and so far from being desirous of seeing one Catholic priest sent from Scotland, we hope and trust that the day may yet come, when, mindful of the worse than heathen darkness of their countrymen on the other side of the Atlantic, the Scotch Catholics of Glengarry shall send their missionary priests to bring back their long erring, yet fondly remembered, fellow-countrymen to the truth—to give light to them that now sit in darkness, and in the region and shadow of death.

## THE FIRE DEPARTMENT.

Pursuant to notice, the investigation into the circumstances connected with the fire in the property of the Congregational Nunnery, on the night of the 27th December last, commenced on Friday of last week at 2. P.M. We give a condensed report of the proceedings.

His Honor the Mayor opened the investigation by propounding three questions, upon which the Committee were to pronounce their opinion:—

1. "Were the hose cut?"
2. "If not cut, why were they unserviceable?"
3. "Did the firemen, or any portion of them, neglect their duty?"

The following witnesses were then examined upon oath.

The Mayor, deposed—That on the evening in question, he was early at the fire. That his attention was called to the constant bursting of the hose as fast as they were laid down. That at first the fire was thought to be in Mr. Holland's buildings; and that the hose being carried in, burst and damaged many of the goods. At last the fire was discovered to be in the Nun's property. Heard rumors that the hose were being cut. Saw two men doing something to the hose under the gateway. Ran to the spot; men ran away; and upon examining, found the hose had burst, or had been cut. Two policemen came up to him, and reported that the hose had been cut. Asked—"why they had not arrested the scoundrels?" Did not take names or numbers of the policemen. Was much excited, and said openly that hose had been cut, and with key pipes. Afterwards, from what he saw and heard, was induced to believe that bursting was accidental. Did not think that much reliance was to be placed on report of the policemen, seeing that they did not arrest the men whom they saw cutting the hose. Was much surprised however at what he saw; and agreed with M. Valois, who was on the ground, that there was something extraordinary about it. Never saw the like before at any fire, though he had attended many. Saw men of the "Volligeur"—a French Canadian company—work hard. Heard jokes passing amongst the men about bursting of hose; and reproved them for their ill-timed levity. Being distinctly asked, whether—if the hose were not maliciously cut—there must not have been great negligence?—His Honor replied—"Yes, there must have been great negligence."

Dr. Trudel sworn—deposed to the fact of the hose becoming unserviceable every moment; but had no personal knowledge of the cause.

Mr. Beaudry, sworn—deposed to the same effect. Hose always bursting; engines in consequence useless—but had no personal knowledge of cause of hose bursting. After the fire, French Canadian firemen lodged complaint with him of having been pumped upon maliciously by the other fire companies. Never saw anything like the constant bursting of the hose at any previous fire.

M. La Brèche, Branchman of "Hero," sworn—deposed that he was early on the ground. "Volligeur's" hose having become unserviceable, prevailed upon that company to supply him with water, whilst the "Hero" played upon fire. Effected an entrance into building on fire, with some of his comrades, and commenced playing on the fire. Immediately, the "Neptune" and "Protector," at a distance of about ten or fifteen feet, directed their stream full upon him and his comrades, so as to render their position almost untenable—although there was no fire in the immediate direction in which these engines were throwing their water. Begged and prayed of them to desist, in vain; his remonstrances were disregarded, though they must have been heard. At last went to Captain of "Neptune," and remonstrated with him upon such infamous treatment. Got laughed at for his pains, and was told that it was not done intentionally. Replied "If you want to be respected, you must not speak that way to men who speak to you respectfully." Believes that

the "Neptune" and "Protector" pumped upon him intentionally. Does not think that the Firemen, generally, were active to extinguish the fire; for had they been so, they would have pumped on the fire, and not upon him and his comrades, who were hard at work.

This witness was then asked, if at a meeting of firemen he had not professed himself satisfied with the excuses offered by the men of the "Neptune" and "Protector" engines. He replied that, at the meeting referred to, he had done so, and, as a Christian, for the sake of peace. But that before the Committee he was upon oath; and as a Christian must tell the plain truth, and the whole truth. He therefore must state that, to the best of his belief, he was pumped upon purposely, and to prevent him from extinguishing the fire in the Nun's building; as the men who so ill-treated him were near enough to distinguish him, or at all events to hear his cries to them to desist.

Francis Farrell sworn—deposed—that he was at the fire. Saw hose burst repeatedly. Never saw such bursting before at any one fire. Saw "Volligeur" and "Hero" companies—French Canadians—playing on fire. Knew that the men at the "Neptune" were pumping; but did not see where the branchmen of that engine were directing their stream of water.—This witness, after much delay, admitted that he had stated at a meeting held for the purpose of organizing an Irish Catholic Fire Company—that he had found great difficulty in getting five men to work together on the night of the fire in question.

Patrick Cassidy, of the Hose Company, sworn—deposed that he was at the fire, and saw hose incessantly bursting. Heard one man of the "Union" say to the others—"Come, boys—pack up—let the place burn away—we can get no water." At the same time there was water in abundance; and he pointed out to a man named Pheby, a plug from which a stream of water was running to waste. [This last named man is, so it is said, insane.] Did not think that the firemen, generally, showed their usual zeal. Did not see any hose cut; but if they were not cut, they must have been in an insufficient state. Believes that the "Queen" engine did nothing. No obstructions ought to be allowed in the hose.

The investigation was then adjourned till Monday, at 2 P.M.; on which day the members of the Committee having assembled:

John Gallagher of the Hose Company was sworn—deposed that he was unable to assign any reason for the extraordinary and constant bursting of the hose; heard that they were cut, but had no personal knowledge of the fact. Men of the "Queen" engine refused to take a run of water which he offered them, and their engine did nothing. At the time the "Queen" refused to work, the fire was raging strongest. It seemed to him that there was a want of zeal amongst some of the Fire Companies—the "Union" amongst others. That engine—the witness added—was generally the first to go to work; but on this occasion kept fumbling about, lost time, and did little or nothing.—Men of the Hose Companies were not unwilling to work. Saw water running in all directions; the yard was flooded with water. There seemed to be neglect; Firemen did not exert themselves as usual; saw a want of exertion, which he had never witnessed before. The "Queen" engine did not work at all; though there was nothing to prevent it. If "Queen" and "Union" had worked, the fire would have been extinguished sooner. If the hose were not cut, they must have been in a bad state of repair.

Mr. Short, Captain of "Montreal" engine, sworn—deposed that he was early on the ground. The Captain of the "Neptune" told him not to work—an order which he disregarded. Got his engine to work, and played away on the fire which was blazing; though he did not commence so soon as he would have done, had it not been for the orders given him by the Captain of the "Neptune." Believes that the hose were the same as those which burst when on trial at Quebec, to the disgrace of the Fire Company. They were called "Fred's Hose." Would not, if Chief Engineer, use a hose that was a disgrace to him. Counted five bursts on the hose leading to his engine.—Could not say from his personal knowledge how they occurred. Some said hose were blocked up with ice; others said with charcoal. It is the duty of the Chief Engineer to see how kept in a state of efficiency.

M. Le Blanc—Advocate—sworn—deposed that he saw hose constantly bursting; and was much alarmed in consequence; but had no personal knowledge of their being cut. Men of Canadian Companies told him they could do nothing, as their hose were cut.—Remarked that there ought to be an investigation.—Heard Canadian firemen complain that they were prevented from working by the other Companies pumping upon them. Saw the men; their clothes were frozen on their bodies, and they seemed almost exhausted. Saw none of the men of the English Companies in a similar exhausted state.

B. Devlin, Esq., sworn—deposed to the constant and disgraceful bursting of the hose. Saw several engines doing nothing, but standing perfectly useless. This was the first thing that struck him with surprise. Heard that hose had been cut; spoke to the Mayor, who said that they had been cut. From what he saw, was led to make a communication to the *True Witness*; in order that such disgraceful circumstances might be investigated, and measures taken to prevent their repetition. When the fire was raging, saw engines standing idle—the men laughing and joking.

Marcus Doherty, Esq., sworn—deposed to having heard the witness Farrell complain of the conduct of the men at the fire in question.

Benoit Bastien—"Hook and Ladder Company"—sworn—deposed that he could say nothing as to the cause—but that the hose were constantly becoming unserviceable. Got into the burning building, and endeavored to rescue some valuable objects, belonging to the Nuns, from the flames. Was threatened with personal violence for so doing, by some of the other men; and whilst endeavoring to make his escape with the pictures, crucifixes, &c., that he had collected, was pumped upon, by—to the best of his belief—the "Protector." Knows that it was not any of the French Canadian engines that pumped upon him. There was no fire in the direction in which he was, when he was pumped upon; and therefore believes that he was so treated, in order to compel him to abandon the Nun's property that he had in his arms, and which he was endeavoring to rescue from the flames.

Robert Varnor, sworn—deposed that he was a branchman of the "Queen"—that that engine did nothing—did not think it was wanted. Thought the men were too eager and that if one or two of the engines had been out of the way, the fire would have

been extinguished sooner. Knew nothing of the cause of the hose bursting.

Jean B. Monette, sworn—Deposed that he was branchman of the "Hero." That, in company with La Brèche and another comrade, he effected an entrance into the burning building, and took up a position to play upon the flames. That immediately, the "Neptune" and "Protector" directed their stream full upon them; and in spite of their cries and entreaties to them to desist, persisted in pumping upon them—as he believed—on purpose, and with the intention of preventing them from saving the building. Did not believe that the firemen, generally, were desirous to extinguish the fire, or they would have pumped upon it, instead of upon the men of the "Hero" engine, from whom they were distant only 10 or 15 feet, and whose cries they must have distinctly heard.

Jean Joseph La Rose, sworn—Deposed that he was a branchman of the "Hero" engine, but could say nothing of his personal knowledge about the bursting of the hose, except that they burst oftener than at any other fire. In company with La Brèche and Monette, got into the Nun's building; when immediately the "Neptune" and "Protector" turned their stream full upon them, and deluged them with water. Cried out to them to desist; and M. La Brèche got down and complained to the captain of the "Neptune" about such unworthy conduct—but only got laughed at for his pains. Believes firmly that he and his comrades were pumped upon on purpose—because there was no fire where they stood and because the men of the "Neptune" and "Protector" engines, even if they had not seen them for the smoke, must distinctly have heard their cries; as the distance betwixt them was so small. Suffered much in the manner in which he had been treated; and met M. Le Blanc, who, seeing the frozen and exhausted condition in which he and his comrades were, told them to hurry home.

Mr. Fletcher, Assistant Engineer sworn—Deposed that he was early at the fire. That he attributed the bursting of the hose, in part to their being laid down in kinks, and to the too sudden forcing water through them. Did not notice any disinclination to work. Knew nothing of hose bursting from obstructions of ice. Hose frozen on the 25th; but would not say whether three days, and two nights were sufficient for thawing them with proper care.

It had never been represented to the Fire Department that the quantity of hose was not sufficient in frosty weather, in case one fire should occur within three days of another. Such a representation should have been made, if quantity of hose deficient. Saw nothing himself of pumping on men in building; but heard of it from La Brèche, and told him that the men who pumped on him were much to blame.

The Committee then adjourned till Thursday 2 P.M.

"A Member of the St. Patrick's Congregation"—or to speak correctly, one who falsely assumes that title, for we are sure that every honest Irish Catholic in Montreal disclaims all membership, or communion with him—still continues his abuse of the Irish Clergy of Montreal, in the columns of the *Pilot*—fit channel for his malignant drivellings, and malicious aspersions, against our revered pastors. If however he expects to elicit any reply from us, he is mistaken. The Catholic Clergy of this city know their duty, do their duty, always and under all circumstances—and need no one to defend them. They can well afford to despise the cowardly malignity which prompts the effusions of a mis-called "member of the St. Patrick's Congregation," which have by this time been appreciated at their proper value by the Irish laity also. We say "cowardly" advisedly; because no one but a coward would drag the name of a lady, or of a priest, into a newspaper discussion.

As the same writer, however, alludes to ourselves, and as we, as laymen, are fair game, we may be permitted to do for ourselves what we would scorn to do for our Clergy—viz., to offer a word or two in explanation of our conduct. "It is currently reported"—says the writer in the *Pilot*—that the editor of the *TRUE WITNESS* "originated the idea" of bringing forward a certain "Government employé" as one of the delegates from this city to the Buffalo Convention; and that he also "made such a proposition to the aforesaid Government employé." In these statements, there is both truth and falsehood.

It is false that "the idea originated" with us. For it was first proposed to us by a friend of the person alluded to, as a "Government employé"—who, the "friend," gave himself the trouble of calling at our office to sound us. It is true however that believing the aforesaid "Government employé" to be, from his long Colonial experience, better qualified than any man in Montreal to perform the duties of a delegate, we did make a suggestion to him in writing to that effect—which however from causes needless to recapitulate led to nothing. But how came this to be "currently and authoritatively reported?" There is but one way of accounting for it; and that is, that the person to whom the suggestion was made, was guilty of the ineffable meanness of divulging, or allowing to be divulged, the contents of a correspondence marked "Private and Confidential." If then it be true, as "A Member of the St. Patrick's Congregation" asserts—that "it is currently and authoritatively reported," that the editor of the *TRUE WITNESS* made any proposition to a certain "Government employé" about the Buffalo Convention, the only excuse we can offer for our conduct is this—that, we mistook the aforesaid "Government employé" for a gentleman; and that we will take good care never to fall into such a monstrous error again.

We would call attention to the report of Mr. Murphy's lecture on our sixth page.

The men accused of the murder of Corrigan at St. Sylvester, were brought up for trial at the "Court of Queen's Bench," Quebec, on Tuesday last. The Solicitor-General stated, that in consequence of the absence of some important witnesses, he could not go on with the case.

BUFFALO CONVENTION.

It would appear from a letter from the Reverend Dean Kirwan, of London, which we give below, that Tuesday, the 12th of February, has been fixed upon as the day of meeting:—

LONDON, C. W., Jan. 3d, 1856.

TO THE EDITOR OF THE AMERICAN CHIEF.

DEAR SIR:—As an important anxiety is manifested throughout the length and breadth of this vast Continent by the Irish race to accelerate the meeting of the Convention for the purpose of colonization, I beg to inform you, the delegates, and all who are supposed to lend their co-operation, that the Convention will meet in the city of Buffalo, on Tuesday, 12th day of February, 1856.

The preliminary meeting of the first session will commence at 4 o'clock P.M., of the same day. It may be expected that I should give a brief outline of the important duties that will devolve on the delegates. The object of the Convention is to promote colonization, as the best and surest mode of establishing the Irish family on this Continent, and thereby secure and protect the emigrant from the persecuting and paralyzing influence brought to bear against his country and creed. In order to effect this, 1st, it will be necessary to provide means; 2d, to provide the most suitable and convenient localities, either whole districts, or townships; 3d, the means of information which will be accessible to every emigrant as soon as he lands on the American soil. The Convention must not be a transient affair; perpetuity is necessary in order to maintain the existing and secure the future success of the object in view. There will be for many years an emigration from Ireland, and let me suppose that it should decrease to 20 thousand per annum, or even half, would it not be worth while to cherish and protect that number? In the course of ten years, they and their offspring would count a great host. In order, then, to be at all times in a position to relieve and assist the emigrant, the system of perpetuity is necessary to guarantee success. By this I mean that the Convention should be modelled on the system of Parliament, or the Councils of the Church; that the President should have large and concentrated power, for an arch without the binding keystone will crumble; that the delegates should continue in office for the space of five years from the date of their election; and that the Convention should meet annually at a specified time and place, and continue their labors. It is not to be expected that all the good that can be done will be accomplished in one year. Every year will bring its new quota, so that it is by the multiplication of numerals we arrive at millions.

It will also be powerful in preventing scheming politicians and abused faith of their countrymen, as the views of the Convention in relation to the position which Irishmen should occupy under their respective governments will be the voice of disinterested persons. It is to be supposed that the elected delegates will be men of probity, and acquired experience, and therefore that their opinions or councils will carry due weight with their countrymen. The Convention will also be useful and effective in giving salutary warning to their countrymen to beware of entering into an alliance or conspiracy with any body or party of men whose object is to violate the laws of the government under which they live, or desire to invade the Territory of an offending neighboring power. One of their first and most important duties will be to exhort the emigrants to support and uphold the constitution of their respective governments, for it is only when the letter, and above all, when the spirit of the letter of the constitution is violated, that injustice, oppression, and persecution follow. Let the motto then of the Convention be: Our God, our religion, our adopted country, and the constitution under which we live, the fostering protection under these of the emigrant. The idea of earning the slippery dollar must be eradicated, and the more permanent and substantial one of acquiring a home be substituted as the effectual means of putting the emigrant in a position of independence, and securing for him and his posterity and equality of civil rights and religious liberty. Let the idea of acquiring property be once implanted in the mind of the emigrant, and it will work its end; precedent and example have great influence, so that when the emigrant located on land writes to his friends or associates that he now cultivates the farm and has a home, he will become an actual missionary, installing identical views into the minds of his friends and acquaintances. How different it has been hitherto, when the tale of wages on the railroad or canal was carefully inquired after, and conned over and over again. Having given this brief outline, it may not be out of place that I should glance at the effect likely to be produced by the efforts of the Convention. The number of competitors in the labor market will be diminished in the large seaboard towns, cities, railroads and canals, by transferring them into the interior of the country; then will cease the fierce contentions for the possession of a job, so disgraceful to kindred and country; the country will be largely benefitted by its speedier development; food and clothing will be cheaper, for the number of non-producing individuals will be diminished, and, consequently, of consumers; whilst, on the other hand, the agricultural products of the country will be largely increased, and the surplus sent to market to supply the wants of non-producers. It is to the inequality or disproportion existing between non-producers or consumers and the agricultural class that has caused consumable commodities to range the last two years at famine prices. When it is considered that a half million of emigrants from Europe arrive annually on this Continent, all consumers, and but few producers, such a result must reasonably be expected. Colonization will create another beneficial effect for the coming emigrant, as the labor mart will not be glutted. Instead of being the taxed and unwelcome guest, he will be hailed with joy, because his services are required by his more fortunate and opulent fellow-being. To the same cause I may trace the necessity of having so many benevolent and charitable institutions in the large and populous towns and cities. These, however numerous, are inadequate to meet the wants of the infirm who had spent their early youth and manhood in earning the dollar, and likewise of many who have bequeathed their unprotected and unprovided orphans to the charitable care of their more industrious, provident, and fortunate neighbors. The sums expended in the erection of these establishments are considerable, yet they afford but a temporary relief for the infirm when convalescent or the orphan who has no home to return to when necessitated to leave the charitable roof that sheltered him. Colonization will diminish the cause and therefore the effect, by placing the young man in the prime of manhood, whilst his frame is vigorous and his arm strong, to wield the glittering axe, to cleave the forest, or eradicate the wild prairie grass, and build a home, which will shelter him and his family, and guarantee to him in his declining days a sufficiency for support. Would not such noble ends in view deserve the fostering care of our respective legislators and governments, and especially as they have such ample means on hands in the interminable extent of forests and prairie lands? How much a liberal policy and hearty co-operation on their part would conduce to the greatness, peace, and prosperity of the respective countries and people over whom Providence has placed them to be fostering and protecting fathers, the inequalities now so discernible on the surface of society would diminish; the poor man would not envy the rich, the clothes he wears, or the food he eats, for his farm granted him by the liberality of a wise and paternal government, will henceforth, by honest industry, supply him with the necessities of life. The reasonable and contented *Philosopher wants no more*. With this explanation, which I now submit to the public, I trust it will not be deemed presumptuous to invite the co-operation of the hierarchy and laymen of this Continent, and likewise to humbly request that our respective governments would send representatives to lay before the Convention the map of the country

and the inducements which they are willing to hold out to the emigrants, and the cause of Colonization.

I have the honor to be, &c., T. T. KIRWAN, R. D.

CONVENTION MEETING AT HAMILTON.

A meeting was held in St. Mary's Church, January 13th, 1856, to take into consideration what action should be taken by the Catholics of the City of Hamilton in the forthcoming Convention to be held at Buffalo.

The Very Rev. Edward Gordon V. G., Chairman, and Mr. James Ryan, Secretary. Moved by Mr. L. Devany, seconded by Mr. A. S. Jordan, and

Resolved—That this meeting approves of the Convention being held in Buffalo.—Carried.

It was then moved and carried that C. J. Tracey, D. Murphy, and M. J. O'Beirne, Esquires, be delegates to represent the Catholics of Hamilton.

Moved by the Rev. Mr. Carayon, seconded by Mr. D. Stuart, and

Resolved—That it is the opinion of this meeting, that the delegates from Canada should meet in Buffalo the day previous to the opening of the Convention.

Moved by Mr. Harrison, seconded by Mr. D. Stuart, and Resolved—That the proceedings of the meeting be published in the leading Catholic journals of the country.—Carried. The meeting then adjourned.

The following delegates for the Convention to be held at Buffalo, were appointed by the Catholic Institute of Perth.

The Very Rev. J. H. McDonagh, V.G., and John Deran, Esq.

To the Editor of the True Witness.

SIR—The Editor of the Montreal *Pilot* having refused to publish the subjoined letter—although in justice it was his duty to do so—you will much oblige me by inserting it in your journal.

Yours, &c., J. W. CASEY.

To the Editor of the Pilot.

SIR—Notwithstanding the notice that the columns of the *Pilot* are closed to any further discussion on the proceedings of the "Dissentients," I trust you will, as a matter of justice, permit me to honor the "Responsibles" of this evening with a notice of their very brilliant but harmless joint-stock effusion.

In the first place, I beg them to accept the acknowledgment of my gratitude for the very kind notice such "influential" Responsibles have taken of my "subordinate position" and myself. The silly fellows ought to know, if they know anything of human nature, that by writing my name so often in a few sentences, they would somewhat elevate me from my "subordinate position," though that elevation be in my own estimation, for which I am truly grateful. I regret that a little consideration for the "highly influential and respectable positions" which these gentlemen occupy, prevents me from giving a like publicity to their names; for, if I did, that respect which is now paid them, would, I fear, be diminished by the knowledge that they are our "highly influential gentlemen" and "most respectable Irish residents"!!! *O Canada! O aores!* who could believe that such arrogance existed in a joint-stock Co., without a "dissentient" voice. Their "respectability" might be impaired by this knowledge, much more so by the knowledge that they are guilty of—*falsehood*.

The "Responsibles" seem to be accurate in recording their entrance into the *Transcript* office. I could wish that for truth's sake, they had persevered in their accuracy and not introduced into their puerile effusion the name of a gentleman whose character and respectability are so well known, that any complimentary remarks from them would serve to diminish, rather than increase his well merited standing. And now, Sir, would you believe that these self-dubbed "influential and respectable" Responsibles would publicly and deliberately falsify the language, &c., of this gentleman, for no other purpose than that I can see than to entitle their communication to some consideration. I then assert that their statement respecting Mr. McDonagh's noticing my "lecture" to these Responsibles as one of "impertinence" and of "highly improper interference," is incorrect, is absolutely untrue—a statement they should not have the audacity to make, did they not possess a too sufficient quantum of those qualities which they attribute to me; but there they are, Sir, responsible for *falsehood*, which is somewhat more serious than "the advertisement" in the *Transcript*; and a falsehood they should publicly retract, if they possess any of the qualities of common courtesy. For my part, I am disposed to forgive them; they may possess good hearts, but their memory is as treacherous as that of the Reporter of the Meeting at the St. Patrick's House. I pity the joint-stock Co., in whose presence conversation is carried on for a few minutes, and in such a short period, they not only forget, but falsify that conversation. Oh, the collective truth of the Co.!!!

It appears that the use I made of that little proposition of had a ticklish effect on the Co.; as I perceive they have devoted a short notice to my ignorance of the adjective (?) "dissentient." I pity your knowledge, gentlemen; but I have not time to instruct them; yet will I tell them to look up my MS., and examine before they pronounce so dogmatically. Their ignorance of Printing establishments saves them from being laughed at by any who can distinguish between truth and falsehood. These "Responsibles" should have their cranial examined by some Phrenologist, and allow the public to know the construction of their intuitive organs. Behold how rich in divination! They at once learn that my letter was a "maiden production" Ah, these organs are disorganized. I have proclaimed them guilty of one falsehood already; I shall now mark this—*falsehood* No. 2. Again they say Mr. McDonagh would not publish my letter. Allow me to ask these "Responsibles" why I should require the columns of the *Transcript* to reply to a letter in the *Pilot*. I shall mark this however—*falsehood* No. 3. And again they say, I gained admission to the *Pilot* by "pure mistake," and they "knew" it.

If calling on and seeing the Editor of the *Pilot*, giving him my letter, which was kept for the issue of the following day, be a mistake, I confess my ignorance of the meaning of the word; but this is worthy of the "Responsibles;" and I shall mark it—*falsehood* No. 4!!! Are you not grateful, Messrs. "Responsibles," that I withhold the names of a Co. guilty of so many falsehoods in a short paragraph.—The "Responsibles" inquire if I went to the caucus with "the expectation to sponge." This language is adapted to a peculiar sphere, which is well understood by the "Responsibles"—*ne sutor ultra crepidam*. They say, too, such practices "take place at other meetings." Mysterious indeed! Let the Co. substitute the word *such* for *other*, and then they will be understood, unless indeed they would compare a "Restaurant" to St. Patrick's House. Truly what a contrast! Again they inquire, why I went to the caucus, knowing that it was for "dissentients" exclusively! So these "Responsibles" cannot apply their peculiar organs to the reading and understanding of plain English. If they possess any powers of discernment, let them read my letter again; and they will see under what circumstances I went to the caucus. 'Tis a great pity their modesty would not allow them to identify themselves with "A Member of St. Patrick's Congregation." I should feel most happy to proclaim that we have surpassed Ireland—claiming only one Frederick Lucas; and that we have a whole *LYE COMPANY*! Why be so reluctant, gentlemen, to wear the mantle of Frederick Lucas; 'tis well, you and ten such Co's, would have appeared "small fry" beneath its ample folds. Oh *terque quaterque* unfortunate "Responsibles."

And now, Sir, permit me to inform those influential gentlemen that were their argumentative equal to their intui-

tive powers, they would not descend from their "highly influential and respectable" positions to write billingsgate for common sense; but feeling they cannot distinguish between even these, I blame them not. They have given me nothing to reply to, except billingsgate and falsehood; of both of I have convicted them, though not in their peculiar line of argument. Let those concerned be mild in their judgment of the joint-stock Co. The collective wisdom of the "Responsibles"—*et hoc genus omne*—would so tarnish the columns of the *Transcript*, that Mr. Ronnie, its respected and accomplished Editor, need not dread being supplanted by such a *clique*.

Some may be surprised at the expression "our good friend Ronnie," but they should not. "Our good friend Ronnie" and his *confreres* of the press, deserve the everlasting gratitude of one of these Responsibles for the respectable appearance they give his jabberings in the City Council. I may return to this subject again; in the meantime *libera nos a malo*.

Yours, &c., J. W. CASEY.

Montreal, Jan. 23, 1856.

☞ This is positively the last communication that we will insert on this matter.

BAZAAR OF THE SOCIETY OF ST. VINCENT DE PAUL.

On Monday and Tuesday next, a Bazaar in aid of the funds of the institution of St. Thais—an asylum supported by the Society of St. Vincent de Paul, and intended for the reception of females after their discharge from prison, or who desire to abandon their vicious habits—will be open from morning to night at the house, No. 41, Notre Dame street, nearly opposite the old "Water Works" office.

We would beg to enlist the sympathies of our Irish friends for this institution, which makes no distinction of races; and in which at the present moment there are more penitents of British and Irish, than of French Canadian origin. The smallest contributions will be thankfully received at Dr. Picault's.

We hope that the attention of the proper authorities will be directed to the following statement:—

On Monday last, 21st instant, about half-past nine o'clock in the evening, five or six scoundrels, for the most part disguised, introduced themselves feloniously into the house of G. A. Beaudry, Esq., Notary, residing in the village of St. Jean Chrysostome, County of Chateauguy. Mr. Beaudry, who is also Secretary-Treasurer of the Municipality of that Parish, was then absent from home, in order to give the necessary instructions to the Valuator appointed by the Governor General to make the valuation of the liable properties in that municipality. There was in the house, only Mrs. Beaudry, her sister, two young children and a servant girl. The ruffians having blown out the lights, went into a room where Mrs. Beaudry was lying on a sofa. There, one of the villains had the cowardice to threaten her with a revolver pointed towards her face, enjoining her to tell them where was her husband, and that if she refused to do so, they would shoot her, adding that Mr. Beaudry wanted to make them pay taxes, and that they would murder him, soon or late. The poor lady, more dead than alive, being almost unable to speak by fright, answered that she did not know. After much threatening, which brought no result, (as Mrs. Beaudry was almost senseless and unable to speak,) the ruffians ran, like furious beasts, into the different parts of the house, screaming, swearing, breaking the household furniture, and, after firing over twenty shots, they went away swearing that they would return to commit the premeditated murder. It is but justice to add that the Municipal and School laws have never received any execution in that Parish.

Several communications unavoidably postponed, having come to hand too late. *Quebec* correspondent not received at all.

☞ Our best thanks are due and tendered to the Rev. Mr. Proulx, of Oslawa, for his kind exertions in favor of the *TRUE WITNESS*.

Birth.

At Quebec, on the 22nd ult., at the residence of his son-in-law, Mr. Henry Martin, Grocer, James Barry, aged 70 years, a native of the City of Cork, Ireland. *May he rest in peace.*

In this city, on the 24th ult., the wife of Mr. Michael Gorman, Printer, of a daughter.

In this city, on the 28th ultimo, Mrs. D. Lanigan, Notre Dame Street, of a daughter.

Died.

In this city, on the 20th ult., Lawrence William, eldest son of Mr. Thomas Hawley, aged 7 years and 28 days.

In this city, on the 30th ult., Mary Dwyer, relict of the late Michael O'Brien, of New Paisly, a native of the County of Limerick, Ireland, aged 65 years.

At his residence, London, O.W., after a long illness, Hardings J. O'Brien, aged 60 years; much regretted by his friends and acquaintances. Mr. O'Brien has been an old settler in London, and a good member of society. He belonged to the Knights of St. Patrick's Temperance Benefit Society for several years. On Saturday morning, at half-past nine o'clock, the funeral took place; and about half an hour previous to the time appointed, the Knights of St. Patrick assembled at their rooms opposite the Catholic church, and proceeded from thence in regalia to the house of the deceased, each wearing a mourning badge on his arm. On arriving at the place, they formed a procession, six of the members carrying the deceased brother. The Society marched two by two towards the church, followed by a large number of mourners. When the procession reached the church door, the members of the Society formed two lines, letting the corpse, borne by the six members, pass into the church. Immediately after Grand Mass was celebrated by the Very Rev. Dean Kirwan, the choir, accompanied by the Rev. Father Ryan of St. Thomas, sang the usual anthems for the occasion. Mass being finished, the corpse was placed in a hearse, and the funeral procession moved towards the cemetery, where the remains of the deceased were interred. *May he rest in peace.—Communicated.*

CARD OF THANKS.

THE undersigned acknowledges with much pleasure the very prompt and satisfactory manner in which his claim—occasioned by fire on the 4th of January—has been settled by the PROVINCIAL INSURANCE COMPANY OF TORONTO, through their obliging Agent, AUGUSTUS HEWARD, Esq.

WILLIAM KELLY, Lower Lachine Road.

Jan. 31.

INFORMATION WANTED

OF MARY and MARGARET OADIGAN, aged respectively, 21 and 18 years, who left the workhouse of Skibbereen, Ireland, in May 1853 for Canada. Any information will be thankfully received at this office.

## FOREIGN INTELLIGENCE.

## FRANCE.

A Council of War has assembled at the Tuileries, under the presidency of the Emperor.

It is composed of the following members:—The Emperor, the Prince Napoleon, the Duke of Cambridge, Prince Jerome Napoleon, Lord Cowley, Sir Edmund Lyons, Admiral Dundas, Sir Richard Airey, Sir Harry Jones, General della Marmora, Marshal Vaillant, Count Walewski, General Canrobert, General Bosquet, General Niel, General Martimprey, Admiral Hamelin, Admiral de la Graniere, and Admiral Penaud.

The object of the Council is to collect, to interchange, and consider all possible information with respect to the war in every quarter; but it will not be in the province of the Council to plan campaigns or to decide in the beginning of January what is to be done in April. The Council having deliberated fully on the important subjects which will suggest themselves to them will communicate the results of their labors to their respective Governments, who will discuss the questions which may be raised, and having decided them will give the orders necessary to secure the objects they may have in contemplation.

## GERMAN POWERS.

A telegraphic despatch from Berlin declares that Count Nesselrode has confidentially declared to M. De Seebach that, in his opinion, Russia had made, in her declaration of the 22nd December, the furthest concession that she could make.

The Vienna correspondent of the *Frankfort Post Gazette* writes on the 1st ult.:—"The hope of peace raised by Count Esterhazy's mission has suddenly disappeared. No one knows why. The accumulation of large bodies of troops in Bessarabia is regarded as a proof that Russia will energetically oppose any diminution of territory."

## RUSSIA.

Private St. Petersburg advices of 29th December mention Esterhazy's arrival, and the question of an ultimatum was the subject of universal talk and of all kinds of rumors. It was understood that no answer was to be given for fifteen days, and a Council of the Empire was to be appointed to examine and discuss the propositions. These letters confirm the disfavor with which Austria, at the present time, is professedly regarded. All classes, even including the peasants, indulge in invectives and sarcasms against her. The activity of the overland transit trade is said to have increased; and, owing to the extraordinary number of horses employed in bringing imports from the Russian frontier, the carriage back from St. Petersburg to Kowno had fallen to £6 per ton for hemp, flax, and tallow. Government had contracted for 3,000 tons of lead; its price had greatly fallen. This article and sulphur were imported through Prussia, with no apparent interruption, to the astonishment of the Russians. Some of the principal merchants expect that the overland trade must at last be stopped. Weather very mild. Goods were being sent to Archangel, in hopes of shipment, before the arrival of the blockading ships in the Baltic. Navigation has been resumed at some points. A steamer was to leave Travamunde for Revel on December 30th, and take goods thence to Libeck.

The *Times* expects from Russia neither a refusal nor an acceptance, but such a modified counter-proposition as may give rise to negotiations and enable her to play off upon us the devices of another mystification and another conference; but the *Times* trusts that such insidious overtures will be peremptorily refused.

At St. Petersburg the pacific opinion reigns in society, but it is in the minority among the masses. This division exists around the Emperor, and even in the midst of the imperial family. The Empress's mother desires the end of the war, and loses no occasion for recommending peace. The reigning Empress inclines more to the side of war. The Emperor has not declared himself. It is believed that he hesitates before the immense responsibility of the decision which is expected from him.

Among the operations designed for the ensuing season, it appears that there is to be another "grand" campaign in the Baltic—(everything is to be on a "great" scale for the future)—and British journalists favor us with an imposing account of the immense naval preparations of England for this expedition. Possibly; yet Russia is anything but overwhelmed by the intelligence. The Czar coolly orders new fortifications at every defensible point of the coast, and waits to enjoy the spectacle of England and France squandering a few more millions in vain. As for England, indeed, the Russian journals regard her share in the business with amusing disdain. *Le Nord*, speculating upon the proposed expedition, makes this stinging allusion to the glorious British Empire:—"As we see, the frosts of the north have their own little special advantages. Then, again, Russia possesses at this moment one army in Finland, another in the Baltic provinces, a third in Poland, and yet a fourth in St. Petersburg and its neighborhood. Surely these are obstacles not to be surmounted in a hurry, nor can any one dream of doing so. In any case it will not be English troops that can do it. It will hence be on the shoulders of the French army that Great Britain would once again lay all the burthen of this fresh expedition. Now we are of opinion that the French government, a better judge than England of everything connected with military operations, would look twice before it ventured on so difficult and formidable an enterprise. It seems to us besides that the French have been for two years doing England's work for her, and paying dear enough for her alliance, not to consider themselves completely out of her debt."—*Nation*.

## SWEDEN.

PREPARATIONS FOR WAR.—The Swedish journal *Fredriksholm* reports, under date Stockholm, December 24th:—"Activity unexampled reigns in every manufactory for producing articles necessary to the equipment of an army. The colonels of all the regiments have received orders to supply their troops with everything necessary to prepare them for marching at the first signal. The order was given secretly, but it was in its nature impossible of concealment. All leaves of absence to officers are refused. Everybody here believes that in case the allies should open the war with vigor in the Baltic next spring, our government will feel itself compelled to take an active part therein."

SARDINIA AND ENGLAND.—A letter from Genoa, of January 2, in the *Constitutionnel*, says:—"Preparations making at the Royal Palace at Turin lead to the belief that his Majesty Victor Emanuel, yielding to the representations of his councillors, has decided to contract a marriage, the political results of which will be of the highest importance. We do not know whether or not there may be any mistake in the interpretation of the preparations going on at the Palace, but if his Majesty should act upon the desires of his ministry, his marriage will be the result of his recent visit to London."

NEW VERSION OF THE REDAN AFFAIR.—A pretentious work has just appeared, a large octavo volume, which was expected to make a noise, and ought to do so, considering the hubbub of the advertisements about it, entitled "Inside Sevastopol." Its chief feature was announced as being a new, and the only true, version of the affair at the Redan; and certainly as now given by the author (name unknown), who gathered it from various spectators of and participants in the transaction, it wears an aspect far more discreditable than had been suspected, even after the first accounts, as to the muddling in the trenches, refusal of officers to lead, and of men to be led, and all the rest of it. Why these first accounts were subsequently attempted to be explained away has never been understood; but it would appear that they fell infinitely short of the disgraceful reality, and that the excuses offered only deepen the contempt of the French for the authors of the disaster and those who would extenuate it. The author is rather chary of giving names of officers incriminated, and even regiments principally obnoxious to censure he leaves blank; but he is minute and circumstantial enough as to the nature of the deplorable blundering, and as to the exhibition of a peculiar motion that is happily rarely displayed by British soldiers in face of an enemy. It would seem that there is an entire misconception in this country as to the character of the assault on the Redan. The work was easily enough carried in the first instance, there being exceeding few Russians in it—not above thirty! Their fire was very feeble; the storming party, consisting of 500 men, ran along the open space easily enough, and with small loss, all the talk about being mowed down wholesale being mere balderdash, as applied to the first part of the operation, though true enough as regarded the fatal finale. Entering the Redan was a facile operation:—That done, two divisions of the supports were marched out of the trenches; there was nothing to oppose them:—except a few dropping shots inside, all was silent as the grave. When, however, they got half-way between the trenches and the Russian work a pame seemed to seize them. They did not run away, but stood still. "We saw," says one of the author's military informants, (himself and officer) describing the occurrence on the spot, "we saw their officers trying to excite them by voice and gesture to advance. Some even took hold of their coats, and tried to start them, as you would to start a jibbing horse. It was all in vain:—they would not move. The men who were inside called to them to come on, and told them there was no one there; but it was no use; they stood still. Meanwhile, Windham could not get his 500 men to charge: had they done so, the Russians were in such small force, that even with that considerable body of troops, he would have driven them down the hill, and found time to turn the guns cityward. As to spiking the guns, he did not want to do that; he wanted them to defend his position. The moment of victory passed away. The Russian supports came up in vast numbers:—instead of finding 5,000 Englishmen on the top of the hill, protected by the Russian guns, now turned upon their former owners, the Russians found only the 500 who had first got in, and those engaged in desultory sharpshooting with the scanty garrison which lurked among the traverses. The fresh army of enemies did what we ought to have done; they charged with the bayonet, drove the remnant of our 500 towards the parapet, and recovered the guns. These were now turned with murderous effect on the poor panic-stricken devils who were standing irresolute between the trenches and the fort. They turned round and ran back into the trenches, already full of the men who were to have supported them. After this the confusion was hopeless. Regiments got all mixed together, and no officer could find his men or men their officer. It was then that Windham said 'Send me no more men; unless you can send an army forth officered and disciplined.' The few brave straggling parties that came out were only a useless sacrifice of the good men. Then the shot and shell came over into the crowded trenches; and the poor innocent babies, who didn't know a bayonet for a musket, and were no more fit to act soldiers than parsons, were cut up by balls and splinters, and were got out as quickly as possible."

This volume explains, for the first time, at least to the public ear, why our Allies have been so censorious as to the Redan, and why it has required strong official interference from imperial quarters to prevent that censure being a good deal more marked and

dangerous than happily it has yet become. Tender topic this to touch upon, but one remarkably inviting, nevertheless, as improper things so generally are. Contrary to the impression universally prevalent here, the attack on the Redan was in no way a feint, except in the bitter pleasantry of the faint-heartedness that distinguished it. So far from its being intended for "a diversion of the Russians while the French assailed the Malakoff," it was an integral part and parcel of the same operation, and essential to its completion. Because the attack on the Redan failed, and failed so ignominiously the capture of the Malakoff led merely to the possession of the "blood stained ruins" of South Sebastopol, which cannot even be retained because of the dominating fire of the north forts; whereas, had the English succeeded, the whole garrison must have laid down their arms, or been destroyed:—there was no possibility of escape. This is shown in the volume clearly to be the case; but it is not so shown by any *ex post facto* evidence. It appears it was well understood at the time, entered into Pelissier's calculations, and his arrangements were planned in accordance with the supposition that the Redan would be carried. So entirely was this the case that the Marshal, who, from his position at the Malakoff, could see our repulse at the Redan, no sooner observed the Russians begin to retreat across the harbor, than he sent word to that effect to Simpson, clearly an invitation, if not a good, to the renewal of the assault. But Simpson was too intent on his toothache, or lumbago, or tic doloureux, or chilblains, or chicken-pock, or whatever-to-be-coddled complaint was the matter with him; and remained deaf as a gurnet to the summons. Gortschakoff got off and we all know what has come on since. The author assures us that not only is this the conviction of every British officer competent to form, and candid enough to express an opinion, but he adds:—"I have spoken to at least twenty Frenchmen on the same subject. They will subscribe to any theory, and join in any compliment to the British arms; they will even politely deplore the freedom with which our generals are criticised by our press; but they are always faithful to two impressions—first, that there were great faults committed on the 8th of September; and, secondly, that if the Redan were taken simultaneously with the Malakoff, the Russian army must have capitulated or been destroyed."—*Correspondent of the Liverpool Albion*.

## SECOND LECTURE ON ASTRONOMY.

BY MR. EDWARD MURPHY, BEFORE ST. PATRICK'S SOCIETY.

(From the Pilot.)

Mr. Murphy delivered his second lecture on Astronomy, on Monday evening, January 21st, at St. Patrick's Hall. His subject for the evening was "Comets, Eclipses, Tides, the Laws of Attraction of Gravitation, and a brief survey of the Sidereal Heavens." After a brief review of the preceding lecture, the speaker commenced his remarks by a cursory examination of the cometary worlds. Comets are bodies that move in space, and like the planets, are under the influence of the sun's attraction. To the naked eye they appear like a star with a long streaming tail. The peculiarities which mark their flight, the suddenness with which they blaze forth, their exceeding velocity and terrific appearance, and their eccentric motions have rendered them objects of terror and dread in all ages of the world. The comets perform their revolutions in orbits of every possible eccentricity, and moving indifferently in accordance with or opposed to the general motions of the planets. Many hundreds of comets are known to exist, and the regular periods at which many of them approach the sun have been accurately calculated. The one called Halley's comet, so named after the astronomer who first calculated its period of revolution, approaches the sun once in 76 years, its last appearance having been in 1835. Halley predicted, or rather precalculated the time of its periodic revolution more than one hundred years ago, and the appearance of this comet, at two distinct times, precisely as calculated by Halley, has not only verified his figures, but has been considered also a mighty verification of the science of astronomy. The periods of time occupied in the revolution of comets vary. The shortest known period of any comet's revolution is three and a half years, while others appear only once in 3000 years. The great comet of 1811 was remarkable for its beauty and exceeding brilliancy, the tail was calculated to have been 100,000,000 miles in length. The comet of 1680 had a train which was 112,000,000 miles long, the comet of 1769 had a tail 44,000,000 miles in length, and that of 1744 was 8,000,000 miles, this latter comet having six separate and brilliant tails. In order to have a definite idea of the immense orbits in which these bodies revolve, we may remark that several of these comets whose periods of revolution occupy more than 3,000 years, are known to travel at the rate of more than 1,000,000 miles an hour, at their perihelion passage, although this velocity is somewhat diminished on approaching their aphelion or greatest distance from the Sun. Figures are useless in any attempt to reckon the enormous space passed over by these bodies. Passing over the questions raised as to the nature of the matter composing these bodies, or the probable effect which would result from their collision with the earth, he passed on to examine the eclipses of the sun and moon.

An eclipse of the sun is caused by the interposition of the body of the moon between the sun and the earth, when she throws a shadow over part of the earth; this can only happen when the moon is in conjunction, or at the time of new moon. Owing to the superior size of the sun the shadow is conical. An eclipse of the sun may be partial or total. An eclipse of the moon, if central, must be total, but not so with the sun. This latter body may have a central eclipse which is not total. Hence there are annular eclipses, when a ring of light appears round the edge of the moon during an eclipse of the sun. This kind of eclipse is occasioned by the moon being at her greatest distance from the earth at the time of the eclipse. A central eclipse of the sun is total only when the moon is nearest the earth at the time of its occurrence, and it, consequently, is rarely seen. When it does occur the darkness lasts only some five or six minutes. A partial eclipse of the sun happens when the moon passes a little above or below the plane of the earth's orbit. The number of eclipses in any year cannot be less than two, and both those of the sun; nor can there ever be more than seven; in which case there will be five of the sun and two of the moon. The most usual number is four in a year, two of each luminary.

An eclipse of the moon is occasioned by the interposition of the earth between the sun and the moon. This takes place only at the time of full moon. If the moon always moved in the path of the earth she would suffer total eclipse at each full moon, but, owing to the inclination of the moon's orbit there cannot be more than three lunar eclipses, and there may not be any. These may be partial or total. If the moon passes fully through the earth's shadow, the eclipse will be total, and, as the earth is considerably larger than the moon, the eclipse may last for

three or four hours. A partial eclipse happens when, instead of passing fully through the shadow of the earth, the moon rises a little above or sinks a little below it. By knowing exactly the distance of the moon from the earth, the width of the earth's shadow at that distance, and the rate of the moon's progress in her orbit, eclipses have been calculated accurately years before they happen.

Let me now speak for a while of the *Oceanic Tides*, in which the sun and moon perform an active part. The tides are those regular movements of the sea, whereby it rises and falls on its shores twice in twenty-four hours. These tides are governed by fixed laws, and are caused by the attractive power of the sun and moon. The moon exercises a larger influence on the tides, on account of its greater proximity to the earth, the attractive power always decreasing as the distance increases: The sun raises a tide only one third the height which the moon does. The highest tides happen when the sun and moon are either in conjunction (new moon) or in opposition (full moon). These are called the *Spring Tides*. When the moon has half of its illuminated side turned towards the earth, we have the *Neap Tides*, because the sun and moon, acting in contrary directions, partially counteract each other's influence.—The tides are less high in open seas than in wide-mouthed rivers opening towards the stream tide. Thus, at the mouth of the Indus, the rise and fall of the water is thirty feet. Lakes and inland seas are not subjected to tides. Air being lighter than water, astronomers are of opinion that the moon raises higher tides in the air than in the sea.

Let me now briefly speak of the great laws by which the planetary system is governed and controlled in their revolutions round the sun. The celebrated German astronomer, Kepler, discovered that three uniform laws governed the solar system, which has been named after him "Kepler's Laws." They are as follows.—1st—"The Path of the planets round the sun is an ellipse, the sun being in one of the foci." By this law, combined with the second (given below) the place of any planet can be predicted at any given time. 2nd—"The angular velocity of a planet's movement in its orbit is inversely as the squares of its distance from the sun." 3rd—"The squares of the periodic times of any two planets are to each other as the cubes of their mean distances from the sun." This last law shortens the labor of observation, as in the case of *Uranus* and *Neptune*. When their distances were found, the period of their revolution was easily determined by this law without waiting for them to go around the sun.—These planets have not been round the sun once since their discovery, and yet, immediately after their discovery, their periods of revolutions were ascertained. These laws are the bases for predicting the future courses of the planets, as also that of their satellites and the comets.

We shall now examine, in a few words, the laws of Attraction, which are the cause of, and explain, the celestial motions and the periods and forces by which the planets are sustained. Attraction of gravitation is the power by which bodies in general tend towards each other; this attraction is proportionate to the quantity of matter they contain. These principles were first discovered by the celebrated astronomer, Sir Isaac Newton. It is by these laws that the sun attracts the earth and all the other planets towards himself, and they, in turn, gravitate towards the sun. One of the laws of gravitation, "that bodies attract one another with forces proportional to the quantity of matter they contain;" another law is, "that attraction decreases as the squares of the distance from the centre increases." The attractive power of the sun is, in a measure, counteracted by what is called the *projectile force*, which is the tendency of bodies to move in straight lines. The union of these two forces, viz., the attractive and the projectile, gives to the planets a circular or elliptical orbit, and they are thus retained in their courses round the Sun.

Here the lecturer begged permission to make a short digression; and, addressing himself particularly to the Chairman and his countrymen present, he said that in astronomy, as well as in every other department of human knowledge, Ireland is keeping pace with the world, and in the middle ages was actually in advance of it in the science of astronomy. For we find that when the rest of Europe, through ignorance or forgetfulness, had no knowledge of the real figure of the earth, its rotundity and true formation was taught in the Irish schools. Thus as early as the eighth century, over seven hundred years before the birth of Copernicus, Feargal, an Irish priest, wrote a very learned treatise on the sphericity of the earth, and the existence of our antipodes. This Feargal was much honored by Pepin, King of France, for his great learning. Again, in the ninth century, Dungal, the Recluse, an Irish monk, wrote, at the special request of the Emperor Charlemagne, a letter on two eclipses of the sun in 810, which shows great ability and research, and proves to us that astronomy was cultivated with great ardor by our forefathers. I could mention the names of many others, but time will not permit; I shall therefore close with referring to an illustrious Irishman of the present day—the Earl of Ross. This excellent nobleman has constructed on his estate in Ireland, the largest and most magnificent telescope ever made. The tube of this monster telescope is 56 feet long and 6 feet in diameter. Some idea may be formed of its enormous size from the fact, that an ordinary sized man walked through the tube with ease and even with his umbrella spread. The construction of this instrument cost Lord Ross nearly £20,000; and every part of it was made on his own estate, and under his Lordship's immediate superintendance; for it is worthy of note, that Lord Ross is a resident Irish landlord, and spends his vast income among those who produce it. The wonderful power of this gigantic telescope has resolved into stars many nebulae which had been previously supposed to be simply patches of luminous matter in the sky. And objects on the moon's surface, the size of our public buildings, are with this instrument distinctly seen, as it brings the moon within about 50 miles of us. With this short digression we shall resume our subject.

Let us now take a brief view of the sidereal heavens, or the regions of the fixed stars. All the heavenly bodies beyond our system are called "fixed stars," because, with few exceptions, they never appear to move or change their relative positions, as do the planets. The fixed stars are distinguished by their twinkling light, as the fixed stars twinkle and the planets do not. These bodies are supposed to be so many separate centres of light and heat, like our own sun, to different systems of planets. The number of fixed stars visible to the naked eye is about 1000; but, when the telescope is swept over the heavens, we see millions of stars in the firmament. The stars seen with the naked eye are divided into six different classes, according to their magnitude. The most brilliant are called stars of the first magnitude; those next in brilliancy are stars of the second magnitude, &c. By the telescope, stars are to be seen which rank as low as the sixteenth magnitude. Some of the more conspicuous of the fixed stars, when seen through an instrument, are found to consist of two or more stars, which revolve about each other in regular periods of time, some of which extend to hundreds of years. Of these double stars, it is often found that one of them exceeds the other in brilliancy, and sometimes shines with a different colored light; some are blue, others are red, and others, again, are green. Astronomers have mapped out the heavens into 48 constellations, of which 48 were formed by the ancients. The fixed stars are unequally scattered over the sky, and appear to us of different degrees of magnitude, but all at one distance, and to the naked eye the most distant fixed star appears no farther off than of the planets. But, by the aid of the telescope, we find that the nearest of the fixed stars is not less than 11,000 times the distance of Uranus (1,820,000,000 miles distant) from the sun. The only means which astronomers have of measuring their distance is by what is called "parallax motion," and this is so small, that

though the observations were made on opposite sides of the earth's orbit, a circle of 190,000,000 miles in diameter, it is only with the most delicate instruments that any alteration can be noticed in the position of any of these stars, and this only in three or four of the largest. But, perhaps, you may ask, what is a parallax? A parallax denotes the change in the apparent place of any heavenly body, caused by being seen from different points of view. Therefore, the greater the distance of any body from the earth the less parallax. Thus, the parallax of the nearest of the fixed stars is much less than that of the remotest planet, as the fixed stars are so much farther from us. Now, to find the distance of the fixed stars, astronomers make use of the whole diameter of the earth's orbit—a diameter of 190,000,000 miles—as a base line, and the angle at which any of the fixed stars would be seen, when examined at opposite extremities of the earth's orbit, would be its parallax, which, being known, its distance can be found according to the rules of geometry. Thus, the parallax of star No 61, Constellation Cygni, was ascertained by M. Bessel to be 330,000 times the diameter of the earth's orbit from us. Therefore, this star is the enormous distance of (62,000,000,000,000) sixty-two millions of millions of miles distant from our sun. The distance of the star Sirius is found to be (82,000,000,000,000) eighty-two millions of millions of miles from our sun. These are considered to be the nearest of the fixed stars. Since, notwithstanding a base line of 190,000,000 miles is used, the angle produced on a telescope measuring seconds is so small as to be undistinguishable. In order to obtain a clearer idea of the distance of these stars, we will take their measurement by the agency of light, whose velocity exceeds everything else with which we are acquainted. It travels at the rate of 12,000,000 miles a minute, making the transit from the sun to the earth in about eight minutes. But, for light to pass the enormous interval which exists between the earth and 61 Cygni, it would require 10 years and 114 days, and a ray of light would require 12 years to pass from Sirius to the earth. Others of fixed stars are many thousands of times farther distant than Sirius, and, accordingly, the light which they give, when viewed through a telescope, must have left them many thousands of years ago, and been travelling at the rate of 12,000,000 miles per minute ever since, in order to reach the earth. Suppose, for instance, a cannon ball to move 500 miles every hour, without intermission, in the direction of one of these fixed stars, it would require, to reach it, (14,255,000) fourteen million two hundred and fifty-five thousand years.

As we advance in our examination of the universe, the astounding grandeur and extent of the heavens opens to our view. The vast luminous belt, called the "Milky Way," is found to consist of an infinite number of stars, whose vast distance from us can neither be calculated, or imagined. Dr. Herschell, in directing his telescope to this field of stars, saw 50,000 of them pass the object-glass of his instrument in a single hour. The nebulae, which appear to the naked eye like faint misty specks of fog, are found, by the aid of powerful telescopes, to be clusters of stars, countless in number. One of the most remarkable of the unresolved nebulae was found, when examined with Lord Rosse's telescope, to consist of an immense irregular mass of stars, so remote in space that they were unknown as separate stars by the investigations of other telescopes. And these separate stars, so apparently remote and, with the largest telescopes, barely visible as separate stars, are probably millions of miles apart from each other.

A few observations, in conclusion, on the subject which we have been contemplating. From the great size of the planets belonging to our system, some of which are many times larger than our earth; from the similarity existing among all the planetary bodies; from their being bound together by the same general laws; and from the telescopic appearance of the nearest of the planets and the moon, their surfaces exhibiting diversified scenery, in many cases not unlike our earth, astronomers are of opinion that many, if not all, the primary and secondary planets are the abode of sensitive and intellectual beings. And if a Microscope unfolds to us the fact that a single drop of water may contain in itself a little, busy, invisible world of millions of animated beings, may it not suggest to us that the ponderous globes belonging to our system, are like our planet, inhabited by beings, whose nature, intellectually and physically, must forever remain to us a mystery. But what is the solar system, in all its grandeur and magnificence, when compared with the starry firmament that surrounds it? It is but an insignificant portion of the universe, an atom, a mere unit, we may say, among the countless millions of shining orbs, which fill the boundless regions of illimitable space. Could we but wing our flight to the region of the fixed stars, and while standing on the "milky way," contemplating the magnificent scene we should there behold, our souls would be ravished with the glorious panorama of suns, worlds, and systems rising up in sublime perspective before us; and we would read with awe in that gorgeous scene the power and majesty of the Great Creator of the universe.

We were very much pleased with the beauty and correctness of the numerous astronomical diagrams, with which Mr. Murphy illustrated his lectures.

LANDLADIES AND LODGINGS.—There is a story told of a learned Cambridge professor which has always filled me with the highest respect for his courage and conduct. Finding that his college bedmaker—which is, however, a very mitigated species of landlady—was continually abstracting teas, and being, a sarcastic philosopher, aware of what weight of evidence some females can resist, he determined to let her know he had found her peccadilloes out, without the chance of contradiction. He bought two pounds of tea, one of which he placed as usual in his caddy, and secreted the other in a drawer; he drew from the latter store so much as was necessary for his use, but never touched the former; the contents of the caddy nevertheless decreased daily, and in greater proportion, and at last while the professor had still a little left, Mrs. Brown, the bedmaker, declared his tea to be out, and offered to get him some more. "Well," exclaimed her master, producing his remnant in great triumph, "I declare, Mrs. Brown, that your pound has not lasted so long as mine has." But though this may have been permitted to a great man to do, backed by the opinion of the whole of Europe, and with 500 bachelors within call, I affirm for myself to have been mad. From the first designing woman who hooked me as a lodger to the last nothing of mine was safe from them; nothing untouched, unrummaged, unpilfered, except a case of horse pistols, which they were all afraid to meddle with, and wherein I was consequently wont to keep a few wax matches and my biggest lump of sugar.—Dickens's Household Words.

A few years ago, says the Rev. John Clay, (chaplain of the Preston House of Correction), a relative of my own was requested, when on a visit, to take charge of a class in a Sunday school. The members of the class "went through the Catechism with sufficient verbal accuracy, but made sad failures when examined as to their knowledge of its meaning. One of the scholars, in answer to a question, said that her spiritual pastor was the devil! After having been set right on this point, the same girl was asked if she knew who her "ghostly enemy" was. Remembering the answer which she ought to have given to the former question, and determined to be right now, she promptly replied—"The Rev. Mr. G.—"

A learned Leipzig professor, in speaking of the relative frequency of insanity in different countries, makes this singular remark:—"The extreme, is, on the one hand, presented by the State of Maine, in North America, where every fourteenth man is mad."

TAPE WORM CURED BY DR. McLANE'S CELEBRATED VERMIFUGE.

New York, August 2, 1852. A certain lady in this city testifies that, after using Dr. McLane's Vermifuge, she passed a tape worm ten inches long; and has no hesitation in recommending it to every person afflicted with worms; as, in her opinion, it far exceeds every other remedy now in use. The name of the lady, and further particulars, can be learned by calling on Mrs. Hardie, Manhattan place, or E. L. Theall, Druggist, corner of Rutgers and Monroe streets. P. S. The above valuable remedy, also Dr. McLane's Celebrated Liver Pills, can now be had at all respectable Drug Stores in this city. Purchasers will please be careful to ask for, and take note but DR. McLANE'S VERMIFUGE. All others, in comparison, are worthless. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.



THE MONTHLY MEETING of the SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 4th instant, at EIGHT o'clock. N.B.—A punctual attendance is requested. By Order, T. C. COLLINS, Recording Secretary.



THE USUAL MONTHLY MEETING of the Association will be held on TUESDAY EVENING, the 5th instant, at eight o'clock precisely, in the Room adjoining the Recollet Church. By Order, P. J. FOGARTY, Secretary.

TO ADVERTISERS. THE MONTREAL WEEKLY HERALD Has now a Country Circulation of upwards of 6,000 COPIES,

Being the Largest Circulation of any Paper published in Eastern Canada, IT therefore offers inducements to persons who may wish to CIRCULATE THEIR ADVERTISEMENTS, superior to any other medium offered for such purpose. Terms for advertising in the Weekly Herald, 3d. per line for each insertion. Dec. 20.

INSTITUTION OF THE DEAF AND DUMB, NEAR MONTREAL.

THE SCHOOL for the DEAF AND DUMB, (under the patronage of His Lordship the Bishop of Montreal) which has been prevented from re-opening for the last few months, will receive Pupils at the Institution at Coteau St. Louis, on the 7th January next. The public in general, as well as parents of the Deaf and Dumb, will be happy to learn that this Institution has secured the services of an experienced professor from France, to whom will be confided the course of instruction to be adopted. This professor, Mr. Joseph Young, was born at Metz, is 33 years of age, and became deaf and dumb in his infancy. This gentleman, after having completed his course of studies at the celebrated institution of Nancy, was professor during eight years at the school of the Deaf and Dumb at Soissons. Mr. Damais, of the diocese of Lyons, who accompanied Mr. Young to Canada, will assist him in the instruction of the Deaf and Dumb. Mr. Damais will also take charge of the temporal management of the Institution, and correspond with parents of the pupils. The Rev. Mr. Lagorce will continue to have the spiritual direction of the Deaf and Dumb. The programme of the course of study, as drawn up by Mr. Young, is as follows. The course of studies, divided into three parts, comprises:— First, Writing, the Elements of Grammar, and the first rudiments of religious instruction. Second, Calligraphy, Exercises in Grammar, Reading, Sacred History, Arithmetic, Geography, Catechism and Religious Lessons, containing interesting accounts, taken principally from the Old and New Testament, Politeness, &c. Third, Grammar in both languages, Ancient and Modern History, Geography, Linear Drawing, Book-keeping, the truths of the Christian Doctrine, &c. The course of study will, in general, comprise a term of five years, but it may be abridged according to the talent of the pupils, or the wishes of their parents. N.B.—A pupil will not, in every case, be admitted under the age of Ten Years. The Deaf and Dumb now advanced in years, or possessed of little intelligence, will only receive religious instruction by the use of signs, and taught the use of words most generally required. The rate of Board and Tuition will be \$7 a month, payable in advance of each term. If the pupil belong to a poor family, he will receive board at the moderate charge of \$4 a month. If parents prefer it, they can board their children out of the institution. The editors of English and French papers are requested to publish this advertisement (gratis) for one month, in order to benefit the Deaf and Dumb. January 2, 1855.

A YOUNG LADY (a Catholic), who has already filled the Situation of Governess and Companion, is desirous of RE-ENGAGING with a respectable Family. The most satisfactory references will be given. Apply at this Office.

NOTICE. A RARE CHANCE TO REALIZE AN INDEPENDENT FORTUNE IN A FEW YEARS.

THE SUBSCRIBER has received a PATENT for CAST-IRON MONUMENTS, SLABS, PLATES, PILLARS, and COLUMNS, to be placed at GRAVES or places of Interment, in memory of the Dead. The Patentee will SELL a PART or the WHOLE of his RIGHT for the Lower Province, either for CASH, or in EXCHANGE for LAND in the Upper Province. Or, otherwise, he will enter into a CO-PARTNERSHIP with any Respectable Business man or Mechanic that will FURNISH Money to carry on the same in Montreal. He has at present Five different Sets of Patterns, together with Letters of all sizes and ornaments, and Images, &c. The Subscriber will guarantee that from 50 to 75 per cent. Profit can be realized by embarking in this trade.—He will be prepared to ERECT MONUMENTS of CAST-IRON which are more durable, and much more beautiful than can be made either in Stone, Wood, or any other material hitherto used for the purpose; and he pledges himself that he will make them more than 75 per cent. cheaper than Marble. Any person wishing Monuments, or any person (such as Pattern Makers, or Iron Founders, or Undertakers, or any one willing to act as Travelling Agent, with a Capital of from £100 to £200) can make application to "Mr. WILLIAM BROWN, Montreal Foundry and City Works," where all the necessary information required can be obtained for one week only from the Patentee, who will be there to exhibit a Specimen of one, and a Model of another, and Drawings of several that he has Erected. JOHN DONAGHUE, Patentee. Montreal, January 22nd, 1855.

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Hours of attendance, &c., made known at the Class Room, No. 50, St. Charles Borromeo Street, Sept. 6.

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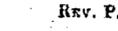
TERMS:

The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150  
For Students not learning Greek or Latin, 125  
Those who remain at the College during the vacation, will be charged extra, 15  
French, Spanish, German, and Drawing, each, 20  
per annum, 30  
Music, per annum, 40  
Use of Piano, per annum, 8

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

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