

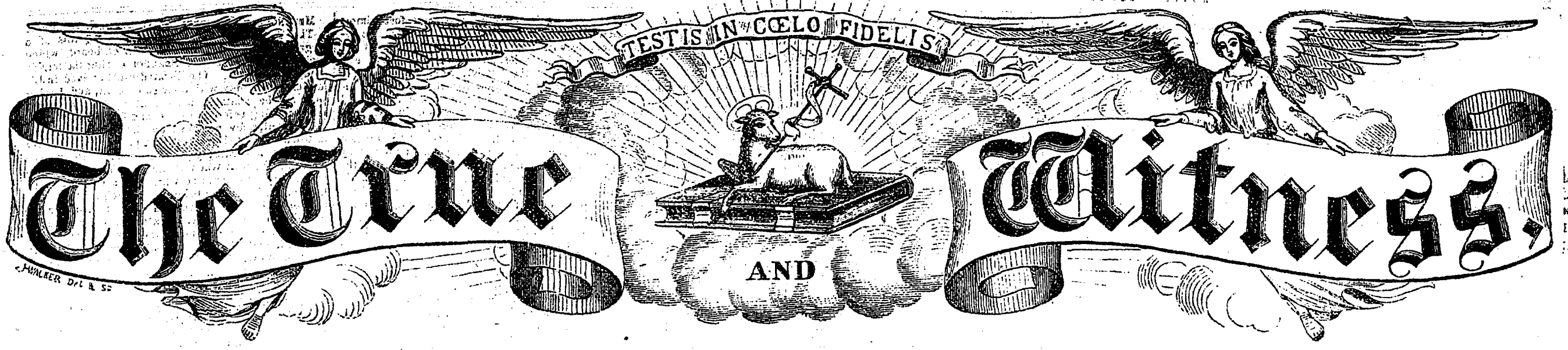
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, JANUARY 16, 1857.

No. 23.

LETTERS FROM ROME, BY JOHN FRANCIS MAGUIRE, M.P. FOR DUNGARVAN.

[An interesting series of letters from the Eternal City has appeared in the Cork Examiner from the pen of the hon. member for Dungarvan. We give the following]:—

CRIMINAL STATISTICS—POLITICAL OFFENDERS.

In forming a fair estimate of the state of crime in the Papal States, as represented by the numbers now actually suffering punishment for their offences, under process, or awaiting their trial, one consideration should be held distinctly in view—that Rome has no penal settlements, such as England and France possess, to which she could deport the worst portion, or, indeed, any portion of her criminals. Thus, if it be said that Rome has so many prisoners in the various prisons of the Papal States, the number so stated represents the entire, whereas, if the same be said of France or England it would not represent anything like the truth, for France has her Cayenne and England her Bermuda and her Australian settlements for the detention of a large class of offenders. The Pope's possessions are limited to his own states, and beyond their boundary it is impossible for him to establish a prison or penal colony. The statistics now before me, and upon the exactness of which it is impossible to entertain the smallest doubt, exhibit a steady decrease in crime, so far as that can be evidenced by the number in prison; and in all countries this is the test and criterion by which the state of a country in this particular respect is judged of. In December, 1854, the number of prisoners—those awaiting their trial, under process, or actually condemned and suffering punishment—was 12,140. The next year showed a lesser amount of crime, the number for December, 1855, being 11,656. In this year the diminution is even still more perceptible. I take two months of the present year, August and September, and not only do I find that there is a less number in August, 1856, than in December, but I perceive that there is a favorable difference between the two months of the same year. In August, the number was 10,885; and in September, 10,777. I can only state, what I have reason to know to be the fact, that the returns for the months of October and November exhibit a still more satisfactory diminution in their numbers. These are distributed throughout the Pontifical States, the proportion in some of the chief places having been as follows in September last:—Rome, 1,185; Bologna, 1,338; Ancona, 787; Civita Vecchia, 1,591; Ferrara, 299. The returns quoted embrace all kinds of crimes and all kinds of accusations, and, amongst the rest, they comprehend a class of offenders who in some countries, for instance in France, are under the control as well as sanctioned by the police authorities, and in others defy almost all authority or restraint whatsoever. I allude to women of depraved character, one of whom is not to be met in the streets of Rome, which may accordingly be traversed with impunity at any hour of the evening or night by a modest female, without the risk of having her eyes and ears offended, as they are in too many cities of our highly-civilized empire. Offenders of this class are at once made amenable to the law, and committed either to the Termini, or to the institution of the Good Shepherd, where every means of reformation is adopted, and in very many instances with great success—both institutions being specially under the care and control of religious communities.—In the returns are also necessarily included all those who, having been sentenced to imprisonment for life, or for a term of fifteen or twenty years, since the accession of Pius the Ninth, have not as yet been the objects of his clemency. So that the 10,777 prisoners who in September last were lying in the prisons of the Pontifical States, in September of this year give an exaggerated idea of the actual state of crime, it is really representing the crime, not of one year, but of several years.

There has been a notion industriously propagated, for obvious reasons, that the prisons of the Papal States were filled with political offenders, the victims of arbitrary power and remorseless tyranny. That there are persons confined for political offences there can be no question whatever; I myself saw prisoners of this class in the prison of San Michele; but that their number has been immensely exaggerated, the real state of the case distinctly demonstrates. Of "purely political offenders" there were 99 about two months since; and since that time that number has been reduced to 70—that is, 29 additional pardons have since been granted through the clemency of the Pope, in many instances excited by the appeals of those who have since been his objects. In the early part of October the number of persons confined for political offences, and offences which are described or classified as those "arising out of party spirit"—meaning thereby injury to the persons, acts of violence, frequently stabbing, the result of quarrels arising from party hate or political disputes

—or, in fact, offences which bear a strong and remarkable analogy to the outrages and acts of violence that so frequently occur in the north of Ireland, and are directly traceable to sectarian as well as political differences—the entire number so classified under these two heads did not exceed 338; and of that number, those undergoing sentence, or held in detention, for "purely political" offences did not exceed 99; which number, as I have stated, is now reduced to 70, and may be still reduced considerably ere the 1st of January, 1857. The gross number has been reduced from 338 to 292. The Pope has granted 47 pardons to "purely political" offenders from the 1st of January, 1855, to the 15th of May, 1856—that is, either remitted the greater portion of their punishment, or restored them to full liberty; and within the same period he has exhibited similar clemency to 65, whose offences arose out of "party spirit"—making in all no less than 112. From May to October he has granted 83 pardons more, of which 29 have been granted to "purely political" offenders, and the rest to persons coming under the head of offenders from "party motives." When the gross number reached 338, political and party offenders, they were distributed as follows:—Ancona, 54; Fort Urbano, 21; Paliano, 208; San Michele, 43 suffering punishment, and 12 under process. Now that the gross number is reduced to 70 "purely political" offenders, and 222 offenders from "party spirit," somewhat of the same proportions is maintained in the prisons mentioned.

These statistics would not exhibit the whole truth unless they also embraced another class, who are suffering exile in consequence of their connexion with the memorable revolution which compelled his Holiness—himself the first as well as the most illustrious of reformers—to fly to Gaeta. The number of those who were formally excluded from the amnesty of September, 1849, was 253, and of those 200 were members of the Triumvirate, of the Constituent Assembly, and of the Provisional Government, and 83 were chiefs of the different military corps. Of this gross number 21 were strangers, and not subjects of the Pontifical States. Of the 233 mentioned 59 have received pardon—that is, 35 of the Constituent Assembly, and 24 military leaders. Hence the number of the Pope's subjects so exiled at present is 203. Some of those who since died, others would not appeal to the clemency of their Sovereign, and more have exhibited such "perverse conduct" (*perversa condotta*) that it is not thought prudent to extend pardon to them.

There is, lastly, another class, who fled from Rome and the Papal States after the success of the French, and whose return to the States is prohibited. These amount in all to 1,273; but, as there are, or were no less than 629 foreigners among them, not more than 644 are subjects of the Pope. Subtracting from this number those who were then exiled, as a commutation of a heavier sentence, or who demanded and obtained permission to spend the remainder of their lives in foreign countries, in order, amongst other reasons, to be free from all surveillance, and amounting in all to 152, it appears that the total number of the Pope's subjects to whom return, without permission being obtained, is prohibited, is 492. Many of these have fled from punishment for offences not political; but there can be no doubt whatever that an appeal made by most of those now in exile, and who could be proved not to have been leagued in other countries against the throne and authority of the Pope, would not be made in vain. The whole career of Pius IX., including the instances which I have given of his mercy and compassion, is in favor of the belief that could he carry out his own benevolent intentions, and freely obey the promptings of his noble and tender nature, there is not a good or honest subject of his now in exile to whom he would not to-morrow grant permission to return to his home and country. One fact must be mentioned to the honor of Pius IX.—as it contrasts so strongly with the bloody vengeance which other sovereigns wreak on their subjects when once rebellion has been crushed—that there has not been a single person executed for a purely political offence during his reign. Try this fact by the actual conduct of other European monarchs, and by what that of the English government would have been had the affair of 1848 in Ireland been like that of the Hungarians, the Venetians, or the Sicilians, or even had an Irish Secretary of State been shot in the Castle of Dublin, and Lord Clarendon been compelled to fly across the Channel to England for personal safety; and then the clemency of Pius IX. will shine the brighter by the contrast.

But while clemency is a noble virtue, especially in sovereigns, weakness is a folly, and may be as ruinous as a vice; and thus, though one would ardently desire that every native of the Papal States, now in exile on account of the part which he took in the revolution of 1848, should be permitted to return to his home and

kindred, provided he did not come back in the spirit of a revolutionist and an avenger, no rational person could expect that the Pope would be so insensible to the promptings of ordinary caution and foresight as to allow men to return to his States who have been openly declaring their determination to accomplish his overthrow, or have been known to be parties to, and promoters of, conspiracies towards the same end.—If he did so, he would be more or less than mortal, and would act as no other sovereign has acted, or is ever likely to act, under similar circumstances. If the Pope were only allowed to take his own course, and if those who dishonestly excite expectations which they never can and never mean to realise would wisely stop in their treacherous career, matters would soon be arranged on a better and safer basis than they now are. But it is not by keeping the more sanguine minds of the country in a fever of excitement, by delusive hopes and false expectations, that tranquillity can be established, or that great reforms can be promoted; and those who pursue this dishonest course are equally the enemies of the subjects of the Pope as of the Pope himself.

The hon. and learned member writes hopefully of the Roman Prisons. He says:—"The work of reformation has been undertaken in earnestness and sincerity, and already the fruits of a wise and salutary policy are making themselves manifest, wherever it has had a fair opportunity for its practical development. Emphatically, it may be said, that the Prisons of Rome are in a state of transition. The great object of the prisoner's reformation is never abandoned—it is rather the first object held in view; but, in order to bring about that result, the substitution of members of religious orders for the ordinary staff of the Roman prisons, is being steadily and persistently carried on. Jailors and turnkeys, however excellent the best of them may be, are not generally influenced in the discharge of their duties by very pure and lofty motives. It would be expecting too much of human nature to suppose they should. But with persons devoted to a religious life it is far otherwise. Their whole and only interest is to serve God by doing the greatest possible good to their brethren, no matter how degraded they may be, no matter into what depths of physical misery or moral depravity they may have fallen. The different results produced by different systems—the management by mere mercenaries, and the management by religious, Mr. Maguire describes as most striking. He proceeds to give a very interesting account of the Termini, a prison for women, which is under the control of the *Sœurs de Providence*, one of those noble institutions of which Catholic Belgium has been so gloriously fruitful. It is entirely devoted to the care of jails, hospitals and schools, its glorious mission being to reclaim the erring, to succor and console the sick, and enlighten the ignorant. . . . We were shown through the various dormitories, all of which were of immense size, lofty, airy, and well lighted. In one room which was more than 40 feet square, there were but 18 beds, neatly arranged, and cleanly as well as comfortable in their materials; and in another, which was 60 feet in length by 40 in width, there were no more than 25 beds. The infirmary, chapel, and refectory, were large in proportion, and all kept in a condition of perfect cleanliness, the necessary result of such superintendence and such control as the wisdom and humanity of His Holiness had provided for this important institution. When it was first handed over to the Nuns, the prisoners were in a state of great ignorance, very many of them being unable to read. But since then their proficiency in reading and writing, as well as in useful and ornamental needlework, has been great; and their conduct almost uniformly good. The Superior stated that nothing could be more edifying than their pious demeanor when assisting at the death-bed of a dying fellow-prisoner, or their eagerness in sharing in such a solemn office. In fact, a dozen feeble women, acting under a sense of religious obligation, and animated by tender compassion for human misery in its most painful form, have succeeded in acquiring the most salutary control over more than 200 of their ruder fellow-creatures, not a few of whom are expiating offences of great enormity, and who perhaps at the time recognised no law but that of their fierce and untutored natures. It is unnecessary to say that religion is the potent agent by which gentleness and obedience are insured, and amendment is being accomplished.

The Brothers of Mercy have got the control of a prison for men in the adjoining building but for the last six months; and though some of the officers of the former staff are still retained, the *three* Brothers to whom its care has been entrusted would not, they state, be in the least degree afraid of having it all to themselves. Their influence—the influence of a mild and gentle but firm rule—is already most wonderful, and productive of the best results, in the improved tone and feeling of the prisoners. This prison, at the time I visited it, was undergoing considerable

changes, mainly undertaken for the more easy and speedy adoption of a better system; but so far as it was possible, in the condition of evident transition in which our visit found it, even industrial and literary training was sedulously promoted; while the moral improvement of the prisoner is, of necessity, the first object, and never, under any circumstances, neglected. The Brothers under whose care this prison is placed belong to a Belgian community, established by a distinguished ecclesiastic, Canon Scheepers, of Malins, who, if I mistake not, has been recently appointed one of the Chamberlains of His Holiness; though his sense of duty may render it to a certain extent an honorary distinction.

A number of the same valuable brotherhood preside over an interesting institution intended for the reformation of juvenile offenders, and vagrants of the worst class—the prison of Santa Balbina. I saw several of the boys in the playground, a large open space, in which they roamed about freely, and indulged in harmless sport, but always under the watchful eye of a Brother, whose manner towards them is of that paternal kind which while exciting confidence, also commands respect. The entire number of young prisoners was 97 on the day I visited the institution. But really the term "prisoner" does not exactly describe their condition, save so far as they are under restraint and cannot leave until permitted to do so; for, while they are taught to read and write, many of them are employed in a vineyard and garden belonging to the establishment, and the rest are occupied in various industrial pursuits, suited to their state in life—and the rule, which they cheerfully obey, is that of all others best calculated to effect their reformation. The separate cell system is in a great measure carried out in this prison, the extensive dormitories being divided by rows of small apartments, perhaps about 6 feet by 5, wired in at the top and in front; ventilation and thorough separation being thus obtained at the same time. The same plan has been adopted in the Catholic Reformatory in the operation at Hammersmith. The boys much prefer this separate system to that of open dormitories, the idea of the little room being *their own*, and the duty of keeping it in order, in some degree exciting a feeling of self-respect. The Brothers say "they can do anything" with the boys; such is the boundless nature of the influence they possess, and, above all, the confidence which their motives inspire, even in the breasts of the most corrupted. The severest punishment, unless for an attempt at escape, is confinement for a short period; and it may be mentioned that there is but one "guardian," and he is at the outer door. The Brothers have been connected with this asylum for three years.

At San Michele, one of the greatest establishments in Rome, embracing within its vast extent a grand college, an hospital, more than one asylum for the poor, and three prisons—there is a prison for males, in which the separate system has been strictly carried out for 50 years, or since the time of Clement the Eleventh. In some respects it is very similar to the modern military prisons of Ireland, one of the most perfect, and indeed best managed of which is in Cork. In all cases that it can be enforced, the silent system is maintained; but there are times when speaking is allowed, and occupations—for instance particular descriptions of work—during which it cannot be judiciously prevented. The cells, as in the military prison to which I have referred, rise tier over tier, or storey over storey—all looking into, and lighted by, the vast hall in which the industrial employment, of various kinds is carried on. The prisoners eat their food in their cells; and as I entered the great hall of the prison, I beheld them walk quietly and silently from their cells to where an officer was serving out to each a fair allowance of a soup that looked well to the eye and that a curious friend assured me was not at all unpalatable to the taste. On Sundays they are allowed to talk to each other for half an hour. They rise every morning at half-past five o'clock, dress, and arrange their cells; at half-past six they attend Mass, and then breakfast; at half-past seven they proceed to their various occupations, always of an industrial kind, at which they continue till half-past eleven; they then get their dinner, and remain in their cells till half-past one, when they resume their work, which lasts till five. At five they sup; after which they immediately attend school, which lasts till half-past seven, when instruction of a religious nature is given, and the night prayers are said. They then return to their cells, in which they are shut up till next morning commences another day of melancholy drudgery, irksome, no doubt, but by no means unimproving. Four brothers are in charge of this prison, in which were several prisoners who had been sentenced to various terms of imprisonment, some even for life; but the greater number, if not all those of the latter, had their sentences commuted to 20 years on the occasion of the last anniversary of the Pope's accession to the throne.

In another department of the same vast building, I visited the prison in which persons convicted

of political offences were confined. In one large room I observed about 10 or 12 men; and in a great hall, which was well lighted, as well as ventilated, from the street, and into which the cells—each fully three times larger in size than the cells for criminals—opened. There were two or three rows, one above the other and only on one side of the hall, the other side consisting of the extensive wall of the building, pierced by several windows. There might have been 20 persons in the hall, either walking up and down, chattering to each other, or engaged, as I could perceive, in a game of dominoes. A glance into the interior of the cells of this prison was sufficient to show that they differed from ordinary cells in many other respects than superior size; for in one into which I looked there were glasses of different kinds, some ornaments, and other articles not usually found in such places. So far as a sense of delicacy would permit me to do so, I saw enough to convince me that at least in this prison there was nothing which in any way realised the descriptions which I had read of "Italian dungeons."

This Prison is entirely in the management of the police. At the time I visited it the number of prisoners was under 50; and of this number but a small proportion were undergoing punishment for what are in Rome known as purely political offences.

One of the best managed and most perfect of the prisons of Rome, is that under the control of the Sisters of the Good Shepherd.

Then the grand new prison near Fossombrone may be also incidentally referred to. It is now ready for 250 persons, and will be rendered capable of containing 500. This will be the Model Prison of the States, in which every improvement that experience has proved to be useful, or that humanity can suggest, will have a fair trial. In the other prisons there is change as well as progress; but in this there will be the most perfect adaptation of the means employed to the object to be accomplished. This is amongst the other monuments of the reformatory zeal of Pius the Ninth.

It would be only tedious if I were to refer to all the other prisons in Rome, especially as I have given sufficient to justify my assertion that they are in a state of transition, and the expression of a confident hope that in the course of a very short time they will be inferior in no respect save in the expense of their construction, alteration, and management, to the boasted prisons of England; and that in many respects they will be vastly superior in their results—above all, in the great work of reformation—in the real improvement, in mind and heart, in intelligence and industry, of their unhappy inmates, whose guilt is, in the Roman as in other States, most frequently caused by poverty and ignorance, and temptation, against which poverty and ignorance are but a poor protection. To no subject has the Pope devoted more attention than to this most important one of the treatment of criminals; and the gradual changes which are being effected, or which are already planned, have been entirely inspired by the zeal and humanity of His Holiness, whose chief as well as most enthusiastic agent in the good work is his principal Chamberlain, Monsignor de Merod, the brother in law of the Count de Montalembert. Monsignor Talbot, who also holds the office of Chamberlain to His Holiness, is the most zealous and earnest in the work of prison reform. So that the Pope has the advantage of the assistance and sympathy of two men who are singularly suited to the promotion of this great and humane object; for while Monsignor de Merod has had extensive experience of the prison system of Belgium, which is perhaps superior to any in the world, Monsignor Talbot is thoroughly acquainted with all those improvements which have been recently adopted in England. The former distinguished person has the official charge of the prisons; while the latter visits them several times in the week, but in a capacity more immediately spiritual. The Pope was not satisfied with *hearing* of the state of those institutions, he was resolved to see for himself; and about the close of last year he visited all the prisons of Rome—and the reforms which are now being carried out, as well as those which are in contemplation, are in a great measure the fruit of that remarkable visit—entirely one of surprise to the authorities of the prisons, which at the time excited the greatest interest, none such having been made for the previous thirty years. I again repeat that, while the Roman Prisons would certainly bear no comparison to the costly and magnificent establishments of England, they are in a state of the most hopeful transition, not to costliness and munificence, but to practical efficiency and success.

A KEEN REBUKE.—A man who forbade his servant girl (who belonged to the same church with himself) going in and out of the front door of the house, was quietly asked by the girl if he supposed they would enter heaven by separate doors.

REV. DR. CAYLLE ON THE ENGLISH BIBLE SOCIETIES

Ballyroan Cottage, Dec. 18, 1856.

The financial statistics of these Societies at home and abroad, prove that they have, from voluntary subscriptions, the enormous annual revenues of upwards of five millions of pounds sterling. This sum is quite distinct from the annual income of the Protestant Church of England, Ireland, and Wales, which amounts to the crying injustice of eight millions and a-half of British money.

During the last forty years, agents of these Societies were seen in every Catholic country of Europe: they were found in the Presidencies of India; they were met in America: and they established stations in several places along the African coast, from Morocco to the Cape of Good Hope.

Yet, when we look abroad in their track, we find that they have never made Converts in any Nation which they have ever visited: the Hindoo hates them: the Mahomedan despises them: the Idolator will not even hear them.

Although Catholic Europe, from long experience of the designs of the Societies, can tell the cause of their failure in every nation, yet Ireland alone, poor persecuted Ireland alone, can tell the working of this diabolical system, and write the history of their conduct in the tears of the persecuted living, and in the blood of the martyred dead.

The happy failure of this scheme of Biblicism can be traced, with perfect accuracy, to the conduct of the English agents wherever they go. If the diary of one of these emissaries were published, it would reveal a startling set of facts such as, perhaps, never before met the public eye.

calumny and lies against the tenets, the discipline of the Catholic Church; and against the morality, practices, and learning of the Catholic clergy and Catholic people. Meet one of these agents on railway, or on board ship, you cannot fail to recognise him in a moment by the petulant familiarity with which he speaks of the name of God; by the rude intimacy which he professes to have with the Blessed Saviour of mankind; and the jaunty air of vulgar confidence with which he talks of Paul, and Peter, and John, and Luke, and Mark, and Matthew!

So great in fact, is the hatred excited against them, that the Catholic missionaries find much difficulty in reaching the heart of the savage or the idolator, wherever the English Biblical has once set his foot. The very name of "English" closes the heart of a whole tribe or people against all intercourse; and it requires years of communication before the horror of the Biblical English can be entirely removed and forgotten.

One consolatory reflection, however, must gratify all the friends of religion and public order, and will be found in the fact—namely, that the universal public Catholic feeling, are loud at this moment against the Biblical revolutionary stratagems of England. The French papers call for a reform in the appointment of English Ambassadors; and several English noblemen have decided on bringing forward a Bill in Parliament to regulate the office, and confine within professional limits, the duties of foreign Embassies.

And if any one additional argument more powerful than another could be adduced to persuade the Legislature to interfere in checking the mischief of their Bible Societies at home, that argument is to be found in the present religious, and social, and moral character of England. The amount of ignorance, infidelity, and public crime amongst the people is now a topic of admitted truth and public shame: the city churches are every day becoming abandoned by the working class: the churches of London have (an official fact), as an average attendance at each service on Sunday, only a congregation, or rather an audience of fifty persons!

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to be shocked into the very marrow of his bones, at the charges brought forward in court, of the child-murders, the stabblings, the adult murders, the unnatural crimes, the crimes that can't be named, and the awful black catalogue of English immorality and indeed brutality. And this is the nation, this is the people, and these are the Clergy, and these are the Gospellers which are, forsooth, to be our models, our examples, our teachers; and not only our instructors, but the Apostles who are to reclaim all foreign peoples, and make them—the dead image of themselves at home: where the activity and zeal of the clergy: where the obedience and virtues of the people; and where the real truth of the Gospel can be tested by merely attending at their Courts of Assize, and listening to the charges against the father and mother for killing their children for 6s. 8d. of burial society money: husbands ripping open with knives, razors, and bill-hooks their wives and daughters: young men drowning girls, their accomplices in crime: women administering arsenic, strychnine, laudanum to their husbands and sons: servants killing fellow-servants for a pint of ale, and then cutting up their dead limbs with hatchets and roasting them in ovens. And all this time, the murderers, the suicides, the sellers of the human flesh of their children, are the true offspring of their children, are the true offspring of the grand reformed creed, the congregation of the holy new Religion, the people belonging to the glorious Biblical Society, the Elect of the reformed faith: and moreover, (what a splendid creed!) when death approaches, and when in the very last gasp of existence, they have only to think on the Saviour (as the slang of the Preachers goes) and die in what they call the blessed hope, and they all enter the Kingdom of God and his Saints and Angels, quite as pure and as white as the untrodden snow, to live for ever in the realms of eternal bliss! The Lord protect us from the new creed, from the reformed faith! and if I had a pen and a tongue to reach the assembled Parliament, I would implore the Senate to give some employment to the English Clergy, to teach morality to the people, to instruct them in the Ten Commandments and the Apostles' Creed: and not to leave England as it now is, the European hotbed of every vice, the school of infidelity, the inventor of new crimes, and the scandal of even Natural Religion.

IRISH INTELLIGENCE.

MONUMENT TO FATHER MATHEW.—We are happy to see from the following that Cork is bestirring itself on the subject of the Monument to the great Father Mathew. Limerick has already taken the preliminary steps for erecting a public monument in that city to Father Mathew. For the credit of Cork, we trust this example will have its proper effect on it. In justice to itself indeed, it ought to have been the first to step forward, and discharge this public duty to its greatest citizen, the man whose fame will hang over it like a halo to all future time. Our truly great men are not so many that we can afford to let the name of the most distinguished of them all pass into oblivion in the very city which has been peculiarly adorned by his long connexion with it, and which has peculiarly shared in the honors of his wide-spread fame. Some of the public journals have hinted, in terms sufficiently intelligible, that during his life he was neglected and badly treated here—in short that he was not a prophet in his own city! The best way, indeed, the only way that now remains to us, to take away this reproach, and attest our reverence for Ireland's second Apostle, is to erect a public monument on the most appropriate site presented by the city, that shall serve, at once, as a memorial to the man, and memento of the virtue to the promotion of which his life was devoted.—Cork Reporter.

The Belfast News-Letter says that the concession by the Master in Chancery in restoring, in the report relating to St. John's Charity, the titles of Archbishop and Primate claimed by the Most Rev. Dr. Dixon, Catholic Archbishop of Armagh, amounts to the substantial repeal of Lord John Russell's Ecclesiastical Act, rendering it a dead letter, and wholly inoperative. "Thus," says the Belfast paper, "is Lord John Russell beaten, rather more than to his heart's content, in a question regarding the operation of one of his most significant bills. At any period of his lordship's career, this would have been to him 'a heavy blow and a great discouragement,' but it is just now a sad repulse to a great statesman, who has so long been the leader of a large and powerful party, whose Parliamentary success so largely depends upon his continued popularity with the Liberal and Roman Catholic parties, and who will not feel it very comfortable to attempt, during a most critical period, the leadership of his old party, while smarting under the pain of a defeat in one of his cherished measures."

SACRILEGE.—We are pained very much to be obliged to state that some ill-disposed persons entered the Catholic Church at Drumintee, county Armagh, on the night of the 29th ultimo, and took from it an image of the Virgin and Child, and some altar ornaments, which in the most sacrilegious manner they broke; and scattered the fragments about.—Dundalk Democrat.

THE INCOME TAX.—An agitation against the continuance of the income tax is spreading rapidly in England and has been commenced in Ireland. Whatever the merits of direct taxation may be, it is plain that if the government insist upon 'the bond' and take another year's income tax out of the country they will be guilty of a piece of sharp practice which if perpetrated on a small scale and by an individual would be denounced as an abominable swindle. In 1853 Ireland was first visited with the income tax at the rate of seven pence in the pound. Nine pence more were added during the war, but on the condition that the increase was to be taken off on the sixth of April after the expiration of a year from the ratification of a treaty of peace. It is not at all improbable that the government delayed the signing of the treaty of peace long enough to enable them according to the letter of the law to perpetrate this job, at any rate the ratification took place on the 27th of last April, and this excess of twenty-one days beyond the chosen date furnishes the Government with an excuse to continue the tax until the 6th of April, '58, thus gaining about £8,000,000 by the transaction. As much of this tax as was imposed to meet the expenses of the blunder called the Russian war ought certainly to be wiped away now that the war is over. For the rest, the sum would have to be made up by indirect taxation, the weight of which would most probably fall on the poor man's shoulders. Let the Chancellor of the Exchequer keep the income tax in preference, and put not his hand on the food or into the narrow pockets of the poor.—Nation.

IRELAND FOR THE IRISH.—At the recent sale in the Incorporated Estates Court of the county Waterford property of John Kelly, Esq., Stranally, three tenant farmers on the estate succeeded, after considerable competition, in purchasing the fee-simple of their several holdings. A few years ago those farmers were in very struggling circumstances.—Clonmel Chronicle.

THE ISLAND OF ACHILL.—In this heretofore almost unknown district, says the Freeman, the Catholic population, notwithstanding the banished friars of the Greater Hall Missionaries, has increased rapidly; and the good Priest of the district, anxious to procure the requisite accommodation for their spiritual instruction, is about to build a new church and school in one of the divisions of his parish, in which no such accommodation was heretofore possessed. The district in which a new church is about to be erected is separated from the other portions of the parish by an arm of the sea, and in the midst of winter, the severity of whose rigour is more felt on this Atlantic coast, these poor people every Sunday traverse from eight to ten miles on foot, and pass a straight, often a voyage of danger in tempestuous weather, in order to hear Mass. In this effort the Reverend Mr. Henry is supported by his Archbishop, who thus writes his approval of the good work:—

"St. Jarlath's, Tuam, Dec. 7th, 1856. With no slight solicitude for the success of the undertaking—the erection of an additional church and school in the parish of Achill—we recommend the bearer, Rev. James Henry, one of its Clergy, to the pious attention of the Faithful. The name of a district, with which the public has been long made familiar will, no doubt, enlist a warm sympathy and interest in the object of his Mission."

"It is, however, due to the cause of truth as well as to the character of the natives to state that the grounds of this appeal rest not on any peculiar ravages, which, as was erroneously supposed, the enemy had made in that remote district, but rather on the peculiar and heroic fortitude with which the faithful inhabitants baffled such dire hostility, having come safe and triumphant out of the fiery ordeal. This supposed defection was one of the convenient calumnies of the day which time has dissipated. Their steadfastness a fact now patent to the most obtuse gaze, and another honorable monument of the unconquerable fidelity of the people."

"In the achievement of such signal triumphs, amidst contests so fierce and cruel, their clergy are entitled to no small share of credit. Not only have they guarded their flocks from the prowling wolves that sought to destroy them, but they have been assiduous in enlarging the number of schools for the young, and places of worship, in order to make the holy sacrifice of the Mass accessible to the aged. It is to extend those blessings, of which Achill is already far from being destitute, that the Rev. Mr. Henry addresses himself to the benevolent and charitable for aid, and we feel it a pleasing duty to recommend his application."

"J. J. O'Connell, Archbishop of Tuam." His Grace the Archbishop of Dublin has also sanctioned this appeal.

TEMPERANCE IN KERRY.—Though years of famine and suffering have caused many to fall away from its ranks, we have seen among the thousands who have left our shores to seek a home beyond the Atlantic, the most salutary effects from the adoption of abstinence principles, and although the return of material prosperity is, we regret to say, leading but too many of our rural population back to habits of intemperance, we see every day, even in our own town, the revolution which the "Temperance Movement" has created in homes once squallid with misery and degraded by blasphemy and violence.—Look at the butchers of Tralee! What were the great body of them twenty years ago? Penniless drunks, living from hand to mouth, reckless and dangerous members of society. What are they now? The most respectable body of men—morally and socially—of their class to be found in any town in Ireland or England. They are worthy of all praise and imitation for the fidelity with which they have kept their pledge, and the position which they have achieved for themselves. Look at Killarney. There, too, the demon of intemperance held his horrid reign. Nowhere were the labors of our revered friend crowned with such signal and lasting success, and the "Capital of the Lakes," can now boast of over 600 as staunch teetotalers as the universe can show. Immortal honor to the men of Killarney, who thus stand out, amid privation and daily trials, a bright exemplar to Irishmen of every class and creed. Immortal honor, too, to the noble house and the noble genius who have cheered them on, in their moral career. And however, his sensitive modesty may shrink from any allusion to him, immortal honor to the single minded and energetic young priest who is now watching over the interest of the temperance cause in Killarney of the "streams." We trust that in Tralee there will be great revival of temperance principle. The noble Hall of the Young Men's Society, about to be opened on the first of January, 1857, will we have reason to hope, form a theatre for their inculcation and development. The much respected Catholic Bishop of Kerry, the Right Rev. Dr. Moriarty, has informed us that his best efforts will be used to engraft the Temperance principle on the constitution of this society. The work, indeed, has already been begun, and a considerable number of young men are forming themselves into a society. A new element, too, is being eliminated in our town, which when brought into full action here, and taken up, as we have no doubt it will be, throughout the country, will bring to the aid of the temperance cause an auxiliary influence without which no great moral revolution was ever consummated. We allude to the establishment of a Female Temperance Society. This admirable design has originated with the Superior of the Sisters of Mercy, whose labors of charity among the poor of our lanes, and the fallen ones of our streets have gained for them the admiration of all who love God's image, and would see it raised from the dust of misery or of sin.—Tralee Chronicle.

WINGS AND TORIES.—Indeed, if we were to be driven—which Heaven forbid! and happily we are not, or at least hope we shall not be—merely to elect between the two British parties, there is not the shadow of a doubt, that on this particular question of education, it would be our duty, our plain, manifest, unmistakable policy to support the Tories. Our views meet theirs thoroughly upon this question.—They have even given earnest of what we might expect from them, while the Whigs have only given assurance doubly sure the other way. There is already one Catholic University in the British Empire, the University of Laval in Canada. It obtained a Charter on simple application during the administration of Lord Derby. Had the Catholic University of Ireland applied at the same time, there is not a doubt that Mr. Disraeli would have been only too delighted to advise the concession of the same faculties. But that would have raised a slight difficulty in the way of Mr. Sadler's appointment to the Treasury, Mr. Monsell's to the Board of Ordnance, Mr. Edmond O'Flaherty's to the Income Tax Office, and Mr. Keogh's to the Court of Common Pleas. Of course, however, Catholic interests were better served, and the honour and glory of the Catholics of Ireland more truly consulted by the sanction given to these excellent, and edifying appointments! We know we were not considered good Catholics for taking the liberty of thinking otherwise. However it is the simple and memorable fact, that the Tories have at least established a precedent for the charter of the Catholic University. Nay, no later than last Session, Sir John Pakington, who was Secretary of State under Lord Derby, and the minister through whose particular department the Laval charter passed, in debate on Mr. Walpole's motion, expressed his opinion in favour of an independent endowment for the Catholic University. Mr. Walpole's motion itself means, when carried to its full and legitimate effect, a separate establishment for Catholic popular education. The dominion system is the Tory theory in England and in Ireland. The other system is the peculiar *cheval de bataille* of Whigs and Liberals all over the world.—Nation.

A railway is in contemplation from Tullamore to Athlone.

MELANCHOLY OCCURRENCE.—THIRTEEN LIVES LOST. The Limerick Free Press announces the loss of a large schooner, the "Droghda," which was wrecked on the Lower Shannon during the terrific gale of last week. The ill-fated craft arrived in Limerick on Monday with a cargo of corn, and having sold, the boatmen started at an early hour, the next morning before the storm had fairly commenced. As is usual, a few persons from the islands who were in town availed themselves of a passage home in the boat, and accordingly nine men and two women were in the boat when it started. The crew comprised only two men, and when they arrived at Beagh Castle, the hurricane being at its height, they cast anchor and lost it, and had then to run for the islands. Unfortunately, the attempt proved ineffectual, as the boat grounded and upset. Every soul perished, and the smack went to pieces. The farmers who owned the corn were among the passengers, and had in their possession the sum of £150, which, of course, was lost.

Mr. John Collett, formerly M.P. for Athlone, has shot himself dead at his residence near Salisbury.—His conduct for some time past had been such as to cause suspicion, and he was therefore watched; but he contrived to elude his observers, and blew his brains out in the library. The motive does not appear. A verdict of "temporary derangement" was returned by the coroner's jury. A married man, with three children, has strangled himself with one of his stockings in the Surrey county jail. He had been charged with a burglary at Epsom, and was remanded for further examination.

We (Nation) quoted last week from the Sydney Freeman's Journal an announcement that Mr. John Sadler is at present residing on the river Maunabridge, in that colony. The following narrative, which a Drogheda correspondent has sent to us, quoted from an old magazine, may have possibly suggested the manner of the lamented gentleman's exit:—"During a pause in a conversation about the deaths in the parish, one of them observed, 'Death is awful.' 'Ay, ay, sir, very awful!' echoes the man of story-telling notoriety, 'and handy, too, sometimes.' 'Handy, sir?' 'Yes, sir, handy. Death, sir, is sometimes very handy. I can give you an instance. When I was a lad, a man in our town of Limerick, of the name of Gathergelt, was vestry clerk, and held other lucrative offices in our parish. Never was man so looked up to by all ranks as Gathergelt. Three maiden sisters had seven thousand pounds on the interest of which they lived; what must they do but place it with Gathergelt? A widow with one only daughter—and a beautiful girl—she had two thousand; they must place it with Mr. Gathergelt. In fact, all in the parish who had money trusted him with it. He had a savings' bank for the poor besides. All at once—I remember it was one Sunday morning—the whole parish was thrown into consternation by a rumor that Gathergelt had destroyed himself! Every one was affected in some way or other by the news, either with astonishment, grief, or despair. The poor widow, reduced to beggary, went mad; and her daughter took in washing to support her. Many, who though they rose in affluence, laid down penniless on their sleepless beds that night. The son was fetched out of church during morning service, and informed that his father had been found hanging from a tree in the orchard, having evidently been dead some time. The death of a man certainly never caused more misery; the mansion-house was beset by the people who had lost their money by the Savings' Bank, and they were obliged to hurry forward the funeral, to prevent the body from molestation. His family left the town, one at a time, as soon as they could sell the splendid house and furniture; and the ruined were obliged to sit down under their losses with the best courage they could muster. Gentlemen, all that time that man was living, and although the time I tell of was about forty years back, he still lives in affluence in America.' 'Impossible!' burst from his astonished auditors. 'So I said when I heard it,' continued the narrator. 'But he was seen there, and it is now pretty generally credited in the town, particularly among the losers by the Savings' Bank business.—There was a man in the workhouse who much resembled him in person, and Gathergelt, who always had a sharp eye to the main chance, turned it about in his mind to make this man useful; but the man out short his cogitations by dying suddenly, and then a bright idea flashed upon the speculator. With the assistance of his son, who was a surgeon, he had the body brought home, hanged it over-night in the garden, and started for America, with all his (or rather other people's) wealth.'—People's Wealth.

THE IRISH SLAVE TRADE.—A chapter of the secret history of the Irish poor was disclosed at the police office on Saturday last. From the statement made by the two poor creatures—one a discharged soldier of the 88th Regiment—and from further information elicited by the magistrates, it appears that the principal authorities in London have in their pay a regular "Irish pauper-driver," named John Frost, who resides at 45, High street, Wapping. The man's business is to conduct the Irish outcasts of London to Bristol or Liverpool, and see them safely deposited on the deck of the steamer which is to convey them to the nearest Irish port, there to be cast ashore, and left to make their way to their several "unions" as best they can. Their sea-store for the night's voyage is a bit of bread and cheese, which many of them, from sea-sickness, or previous illness perhaps, cannot make use of; and thus they are frequently flung on the quays of Cork, weary and faint from hunger, cold, and watching through the dreary night, exposed on the deck of a steamship, perhaps in wet and tempestuous weather. Frost always accompanies them to Bristol, and sometimes to Cork. He has in his service as sub-driver a man named Higgins, living in Leintrin street, in this city, and when unable to accompany his "pauper" charge to Cork he consigns them to Higgins here. As a general rule—so Higgins informed the magistrates—Frost sends him, by the Post Office order, money to defray the travelling expenses of all paupers belonging to unions outside the county of Cork, by railway or coach, to the nearest town within their several unions; but if they belong to any union within the county of Cork, no matter how distant, no travelling expenses are provided, and they are flung on the street to beg their way to their own unions, or seek refuge in the bridge-well. One fact which the case proves—and candour obliges us to make the acknowledgment—is this, that the English guardians treat the Irish poor with more consideration and humanity than Irish guardians.—As a general rule, they pay the travelling expenses of all Irish "paupers" as far as the limits of their own unions. This is not done in Ireland. Short as the distance is from Cork to Bandon, the guardians of either union do not pay to either place the travelling expenses of the most helpless applicant for relief belonging to the other. We do not know whether the difference, so disparaging to this country, is between the English and Irish poor law, or between the English and Irish guardians; but it exists, and the amount of human suffering which it occasions would be appalling if placed before the public in all its details. But the public never hear of it, for the "rejection" of applications for relief by boards of guardians being only part of the "routine business of the board" is never published in the newspapers. Cork Reporter.

THE DUKE OF WELLINGTON AND FATHER MATHEW.—In 1847, the leader of one of the temperance bands in Cork enlisted in the army. He was the chief support of an aged mother, his wife and six children. The amiable Father Mathew applied to the colonel of the regiment in vain for his discharge. Being disappointed, he wrote, contrary to the advice of his friends, to the commander of the forces, who, by field marshal the Duke of Wellington presents his compliments to the Very Rev. Mr. Mathew—he could not refuse his application, and has directed the discharge of the soldier he desired!



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

The True Witness.

MONTREAL, FRIDAY, JAN. 16, 1857.

NEWS OF THE WEEK.

The European news by the Asia, from Liverpool the 27th ult., is of little interest. In spite of the blustering tone of the Prussian Government, and its ostentatious display of force, it is generally supposed that the peace of Europe is not seriously menaced by the Neufchatel question. The Great Powers are all alike interested at present, in preventing a renewal of hostilities; and from their proffered mediation, the happiest results may be anticipated. The Paris Conference, to settle the disputed points with Russia, are looked forward to as a mere matter of form; since it is understood that the Russian Government is prepared to give way upon the Bolgrad, and Isle of Serpents questions, and that no other questions will be discussed.

The Eastern question looks more serious.—The negotiations at Constantinople between the British Minister, and Ferouk Khan, the Persian envoy, have been broken off. Public opinion in England however, is very unfavorable to an Eastern war.

The domestic news is of no great importance. The "Little murder" is still shrouded in mystery. The Anglicans have received another heavy blow in the shape of a judgment rendered by Sir John Dodson, Dean of the "Archbishop's Court" against crosses, altars, and altar ornaments in Protestant places of worship. These, "the gilded candlesticks," the "credence tables," the "crosses," and altar ornaments generally, have been found to with strange tenacity by the High Anglicans, as "Signs of Life" to which, in spite of the adverse decisions in the Gorham and Denison cases, they could still point, in proof of their Catholicity. Alas! this playing at Popery in the Establishment must come to an end; and the last "signs of life" must now be quenched, and trodden out; the Low Church party are triumphant, and Puseyism has raised its *camp de grace*. An appeal has indeed been made to the "Judicial Committee of the Privy Council;" but there is no doubt that the judgment of the other Courts will be confirmed. Amidst all these puerilities, it is refreshing to find that the truth is still making progress. The Weekly Register announces the abjuration of the Anglican heresy by the Reverend Russell Howell, B.A., of Christ Church, Oxford; who was received, during Christmas Week, into the Catholic Church, by the Very Rev. Father Coffin, at St. Mary's Clapham. The recent report of the conversion of a Duchess has been traced to a Protestant source; it being, says the Weekly Register, "a common practice with Protestant papers to publish the conversion of some conspicuous person, and when the statement is contradicted, to throw the responsibility on the Catholic press."

MORALS OF TORONTO.—We find in the Toronto Colonist a significant article upon this subject; some extracts of which we would lay before our readers. The population of Toronto numbers, according to our cotemporary, about 42,000. The number of arrests made by the Police during the past year, amounts to 5,250, against 3,255 in 1855. The fines and fees levied by the Police Magistrate are, for 1856, put down at £2,191 15s 7d, against little over £700 for the previous year.—The Colonist partly accounts for this discreditable state of things by the assertion that "many of the persons arrested have been strangers;" but, admitting this, the statistics above given, show, as our cotemporary truly remarks, "a very unpleasant and unwholesome state of society."—And, taking into account that there are but 50 policemen in Toronto, the Colonist thus moralises:—

"Had the number been 100 instead of 50, and had their sphere of duty been, in consequence, more widely extended, and more closely watched, the probability is that instead of the number of arrests being 5,250, it would have reached 8,000; and this in a population of 42,000! The inference is, that the morals of the people in this city and neighborhood are bad, and we fear that this is not only incontrovertible, but that they are getting decidedly worse. In fact it cannot well be otherwise. There are some localities in this city where every street corner is rendered squalid by the existence of groggeries of the lowest class—poisoning establishments, without any pretension to the character of houses of refreshment, without the capability of affording the traveller rest and shelter, but solely adapted for the sale of a villainous beverage of which the effects are easily visible on the countenances of the unfortunate wretches who come in shoals before Mr. Gurnett on Monday morning, and in the emaciated forms over which the Coroner holds an inquest almost every day. Some few years ago the Temperance body made a spasmodic effort to remedy the evil, by insisting on the election of such persons as License Inspectors who would fairly discharge their duty, and refuse to certify that those pest houses were fit and proper places for the sale of liquors; but, as is usual, the effort ceased almost as suddenly as it was made; and now the red rag across the lower half of a widow points

out the easy road to ruin, very frequently, on each corner house at the junction of a street. The effect of such a system on the city revenues is very questionable. A large amount is undoubtedly derived from licenses; but undoubtedly, also, a large proportion of the police expenditure is caused indirectly by the almost unrestricted sale of liquor. Filthy dens, vomit forth night after night, and more especially on the nights of sacred days, filthy wretches fit for no other place than the lock-up; and if the system be persevered in, the expenditure for police must be largely increased. Fifty men cannot watch every street in this city night and day; cannot arrest and lock up all the noisy inebriates, watch and seize at the right moment all the thieves, burglars, and other floating vagabonds who prow about in search of honest men's goods; nor can they discharge all the other multifarious duties connected with their position. As it is, the expense of the department is far in excess of its receipts; and if the boiling of the private and individual kettles of the Recorder, and the host of others connected with it, down to Policeman 50, were to depend upon the produce of their peculiar chase, the establishment would have been bankrupt long ago. The increase in the number of arrests is in reality somewhat alarming. If they go on increasing at the rate of 75 per cent year after year, it is not very difficult to calculate the precise day when every man, woman and child of us will be compelled to enter an appearance at His Honor's Court."

Gloomy as is the above picture, that drawn by His Honor Judge Hagarty, in his "Charge" to the Grand Jury at the opening of the Toronto City Assizes on the 5th inst., is far worse; and shows strongly the worthlessness of "State-Schoolism" as a preventive of crime. In noticing the gaol statistics of juvenile offenders, the Judge pertinently remarks in his "Charge" to the Grand Jury—"we may naturally ask how such a crop of young criminals can arise in this land, boasting as it does a widely extended system of Free Schools, supported by munificent assessments on the whole property of the country. . . . I fear that the Educational statistics of this city can too readily afford an answer."

To these statistics thus furnished by Mr. Allen, the Governor of the Gaol, and quoted by His Honor, we refer. We find that, of the prisoners committed to gaol for the year 1855, there were:—

Table with 2 columns: Category and Count. Totally uneducated. . . . . 567. Able to read and write. . . . . 848. Total 1416.

From this it would appear that, of the Toronto criminals, the great majority is composed of those who have undergone the process of secular school training; but whose subsequent career proves convincingly, that the arts of reading and writing which they had acquired, more or less perfectly, had not tended to make them honest men, more useful citizens, or better Christians.

From these facts, we are therefore fully authorised to conclude—not indeed that mere secular education begets crime—but that it has no tendency whatever to diminish it; and that if its effects are not beneficial in a moral point of view, it is absurd to call upon the community to pay for it, on the plea that thereby crime is diminished, morality increased, and life and property rendered more secure.

For the support of this secular, and as the gaol statistics of Toronto show, this morally worthless system of education, there have been expended, says His Honor, in Toronto, £16,000, "in the purchase of lands, and erection of handsome school houses in the different Wards. A sum of £3,500 is annually raised by assessment (besides interest and sinking fund of debentures) which, with the Government Grant of £750, maintains the schools. "These," adds His Honor, "are large figures for a population considerably under fifty thousand, and ought to effect a widespread benefit."

Yes—if secular instruction, if mere intellectual culture, if education with the religious element abstracted, were capable of doing good, Toronto would be one of the most moral cities on this Continent; and its criminal statistics would show a steady annual decrease in the number of arrests, in proportion to the population. Is this however the case? We leave the Daily Colonist, quoted above, to answer this question.

Now, seeing that the "wide-spread benefit" which the enormous sums annually expended in Toronto "ought" to have effected, are no where apparent, and that, on the contrary, the increase of crime is "really alarming," being at about the rate of "75 per cent." per annum, one would think that Judge Hagarty might have felt some misgivings as to the policy of maintaining a system, so impotent for good, and so powerful for evil; that he might have suspected that taxation for mere secular education—and no other education is possible in "Mixed Schools"—was a very expensive, and very useless burden upon the community; that, in short, he would have recognised the necessity of introducing the religious element into any system of education supported by the public funds; and would therefore have declared himself favorable to the "Separate," or "Denominational" system—under which alone, in a mixed community like ours, can religious, be combined with secular, instruction. Judge Hagarty is however a thorough, consistent champion of "State-Schoolism;" and, far from being inclined to relax the system, he would render it, if possible, more stringent. He would not only tax us for the support of his Godless schools; but he would render School attendance compulsory, by law. As it is, he complains that "four-fifths of the cost of erecting and maintaining the Common Schools of Toronto are defrayed by those who do not send their children to them"—(which is

no doubt true; as these "handsome school houses" have been built, in great part, with Catholic money); and he then commends to the notice of the Grand Jury, the action of the Protestant Legislature of Rhode Island, for compelling children to attend school.

This is the logical deduction from the premises, which he and the "State Schoolists" hold. If the State, or the majority, has the right to tax the Catholic for the support of a school to which he is conscientiously opposed, it has just as good a right to compel him to send his children to the same obnoxious institution; and if it has not this right, it is self-evident that it cannot have the other. Thus Judge Hagarty ably argues:—

"Once it is conceded, as I fear it must be, that the class most dangerous to the well being of society does not in fact, avail itself of the high privileges of free education, the argument appears reduced to a very intelligible state. Property is compelled to provide for others the means of enjoying this blessing—the only class of people that property is practically interested in educating, is not compelled to accept, and exercises its right of rejecting the boon. But it seems a very plain proposition that, co-existent with the legal obligations to teach should be the legal obligations to be taught. The owner of property who has no children to send to the Common Schools is told that he must pay, because it is only right to provide education for those who have not the means of providing it for themselves. He may reasonably answer (as would large numbers of our rate-payers): 'I am ready to pay double what you ask, if you give me value for my money—if you assure me that the class you seek to benefit will be the better for my contribution. You compel me to teach; should that class not be equally compelled to be taught?' Such must be the reflection of numberless thinking men, while they pay their large contributions towards upholding a nobly endowed system, especially designed (at least in large towns) for the benefit of those who decline its favors. We open our capacious school houses—we provide an effective staff of teachers, but the streets remain infested by hordes of untaught children—the raw material of the future burglar and assassin. If it be said that it would be an interference with rational liberty to enforce attendance at school, the answer seems very reasonable. It would be an interference, but to no greater extent than the compulsory contributions by assessment for school rates."

And thus it is that, as in daily life, one false step invariably leads to another, so in the political order, does one tolerated infringement upon the rights of the individual, become the precedent for another, and a more dangerous one. So in the days when "State-Churchism" was rampant in the British Isles, the law made it obligatory on all, not only to pay for its support, but to attend upon its hated ministrations. "State-Churchism" has on this Continent been superseded by the equally odious, perhaps more degrading, tyranny of "State-Schoolism;" and to the student of history, it is curious and instructive to observe the close family resemblance betwixt the "State-Churchist" of the XVII. century, and the "State-Schoolist" of the XIX. In features, tone of voice, and general demeanor, they are undistinguishable, so faithfully has the latter copied all the most striking traits of the other.—May we not hope, that, as the maxim is now almost universally recognised, even amongst Protestants, that "the State has no legitimate jurisdiction over religion"—so also, with the increase of light and the spread of sound principles, the equally self-evident axiom, that "Education is not a legitimate function of the State"—may be generally adopted and acted upon? We may appear too sanguine; but the success that during the last century has attended the efforts of the friends of "Freedom of Religion," to shake off the yoke of "State-Churchism," should in this century encourage the friends of "Freedom of Education" in their resistance to "State-Schoolism." Of this however we may be assured, that our only chance of success lies in offering a rigorous opposition to the first encroachments upon our natural, inalienable rights as parents and as Catholics; and that, if from want, of energy, of union amongst ourselves, of honesty and disinterestedness, we allow our adversaries to tax us for the support of their Godless schools, it will not be long ere they snatch from us our children; and, by due process of law, hand them over to the demoralising influences of their Protestant Common Schools. This would, no doubt, be an interference with our rights as parents; but, as Judge Hagarty truly remarks, "to no greater extent than the compulsory contributions by assessment for school rates."

We would again request the Montreal Witness to bear in mind that the sole question at issue betwixt us, as to the jail statistics published by him, is, at the present moment, this:—

Is it the fact that, of the juvenile offenders committed to the Montreal jail during the past year "88 per cent. were pupils of the nuns and friars?"

The Montreal Witness says that it is a fact. We as positively assert that it is not. One or the other must be guilty of a most egregious falsehood.

It is no answer for the Montreal Witness to reply that "out of 300 commitments of juvenile offenders during the year, 264—or precisely 88 per cent. were Catholics"—unless he can also show that, of these 264 juvenile offenders, the whole, or, at all events, the chief part, were "pupils of the nuns and friars;" for, if it no more follows that all children of Catholic parents, or who have been baptized by a Catholic priest in a Catholic church, are "pupils of the nuns and friars" than it does, that all Protestant criminals are "pupils" of the Montreal High School, or

of the Protestant educational institution at Pointe aux Trembles. What would be thought by Protestants, what would the Montreal Witness say, were the True Witness to tell its readers, by way of illustrating the innumerable results of the education given by the French Canadian Missionary Society, that— "12 per cent. of the juvenile offenders for the past year were its pupils" and if, when called upon for its authority for making such an assertion, it were to try and sneak out of the dilemma by such an explanation as this—"that out of the whole number committed, 12 per cent. were Protestants?" Were the True Witness to be guilty of such conduct, he would be denounced by Protestants, and most justly, as a liar and a slanderer. And yet this is precisely what the Montreal Witness has been guilty of, with regard to our Catholic educational institutions.

Here then is the sum of the matter. We again call upon the Montreal Witness, either to produce his authority for his statement—that "88 per cent. of the vagrants and criminals of the jail are"—not Catholics, but—"pupils of the nuns and friars;" or to retract it as unfounded: promising him, that, as we court investigation, we will publish his reply, if he dares to do the same, in his columns, with this our challenge.

We have addressed the subjoined note upon the same subject to Mr. McGinn, the Chief Gaoler of Montreal; with the view of ascertaining whether it was from him, that the Montreal Witness received its information that, out of 300 commitments of juvenile offenders, 264—or "88 per cent.—were pupils of the nuns and friars?"—

Montreal, January 12, 1857.

Sir—The Montreal Witness in publishing the juvenile criminal statistics of this City, adds that "88 per cent. of the juvenile criminals for last year were pupils of the nuns and friars." If he did not invent this story himself, the editor of the Montreal Witness must have received it from some officer connected with the Gaol. I would therefore take the liberty of asking you whether you ever informed any one that "88 per cent. of the said offenders were pupils of the nuns and friars?" and also, if you have any reason to believe that such is the case?

I have the honor to be, Sir, Your's respectfully, GEORGE H. CLERK, Ed. True Witness.

T. McGinn, Esq., Chief Gaoler, Montreal.

The following letter from a numerous body of the French Canadian Catholic congregation of Bourbonnais—the scene of the late unhappy schism in the Diocese of Chicago—to His Lordship the Bishop of Montreal, announcing the return to Catholic unity of a large portion of the seceders, and their re-admission to the communion of the Church, will, we are sure, give great consolation to their co-religionists and fellow-countrymen in Canada:—

TO HIS LORDSHIP THE BISHOP OF MONTREAL.

Bourbonnais Grove, 1st Jan., 1857.

"MONSIEUR LE VICAIRE—We trust your Lordship will be pleased to accept graciously the present letter, which we, members of the congregation of Bourbonnais, address to you, with the view of conveying through you, to their Lordships the Bishops of Canada, the expression of that gratitude which we feel in our hearts for the interest which our former masters in the faith still bear towards us. We cannot, without giving lively thanks to God, reflect upon the charity which your Lordship displays towards us—both by the prayers offered by you to heaven on our behalf—and in the sending to us of Priests, who have come here to re-establish amongst us the principles of religion, shaken as they have been for some months past by a schism which has justly deeply moved all our friends in Canada, and which has reasonably made many tremble, who love our holy religion.

It is in our power to-day, thank God, to ease the natural anxieties of your Lordship as to our dispositions; as also to console the afflicted heart of our esteemed Bishop of Chicago, by informing you that, through the labors of those whom you have sent to us, we begin to see religion revive amongst us; families at discord again reunite in the bonds of the peace of the Lord, and are preparing to enjoy that harmony which so universally obtains in our own happy Canada. Already upwards of a hundred persons have drawn nigh unto the Sanctuary, in order to obtain release from the sentence of excommunication which they had incurred by countenancing the performance of the sacred offices of the Church, or receiving her sacraments from the hands of an erring priest. Oh! how delighted we should have been to have seen your Lordship in our church, as a witness of the joyful and edifying spectacle offered to us by those who wished to be received back again as members of our Holy Church. The movement taking place amongst us, and around us, assures us that the schism is checked; that it no longer spreads; but that, on the contrary, it is diminishing, and that we have every reason to expect that in a few months no traces of it will remain.

We have learned with pleasure that our Bishop is in communication with your Lordship, with the view of procuring for us those Priests of whom we stand so much in need, both as ministers of religion, and for the education of our children. We cannot, it is true, conceal from you our desire to retain Monsieur Desaulniers; but, seeing that it is impossible for that gentleman to remain, we can assure you beforehand, that we will receive with gratitude those Priests whom your Lordship may be pleased to place at the disposal of His Lordship the Bishop of Chicago.

We conclude, Monsieur, by requesting your Lordship to receive favorably this expression of our profound veneration for your person; as also of our submission to the commands of the Church, as issued by our Chief Pastors. At the same time, we would beg your Lordship to make known, by the publication of this letter, our feelings of gratitude to all persons in Canada who have interested themselves for us, either by their prayers, or other means.

We have the honor to sign ourselves, "Monsieur." Your Lordship's very humble servants, and the obedient children of the "humbly," &c. "N.B.—The undersigned would avail themselves of the present occasion, to warn the Canadian public against the mendacious writings which have appeared, or which may appear, upon the subject of the St. Anne's schism. "Alexis Dariche, Noel Vasseur, J. Blain, E. Bergeron, Godfroid Letourneau, Pierre Mucatis, A. Martineau, P. Bondreau, Jos. Richard, Ls. Belan, A. Lemieux, Tous. Arnois, O. Minville, Ls. Durocher, D. Dariche, J. Labonte, J. Adam, J. B. Martin, Chs.

Lafontaine, T. Deniere, F. Boulet, A. Bernier, Jos. Lambert, Francois Marcotte, A. Delongchamp, E. Brousseau, M. Danquand, J. Delongchamp, J. Rivard, T. Lamont, V. Fortin, Elic Daudurand, G. Paquette, Leon Bergeron, F. Brousseau, O. Rivard, G. Tetreau, J. Kirouac, F. Proulx, O. Dimont, E. Caron, D. Lanesse, T. Flageole, J. B. Martin, F. Caron, J. B. Caron, F. Frasier, S. Boudreau, J. Lambert, E. Darche, J. Besse, B. Martin, B. Derichard, S. Kirouac, E. Lambert, A. Carinyvels, D. Lambert, P. Brousseau, P. Moison, Ambroise Lepine, Hilaire Prigon, Louis de Grandpre, J. Videnose, Henri Boucher, Jos. Grandpre, L. Grandpre, L. Nault, Elic Boisvert, A. Richard, Simon de Lannay, Moise Legris, Francois Marcotte, Chs. Brunelle, A. Allaire, J. Eclair, L. Benicobe, O. Boisvert, A. Marcotte, E. Marcotte, A. Carron, N. Marcotte, L. Marcotte, A. Marcotte (perc) Jos. Savoie, A. Lemieux, J. Lebeau, J. Menieur, L. Constantin, J. B. Martin, Chs. Vanharen, M. D., F. Sedur, George Martin, Ambroise Bernad, Louis Savoie, M. Richard, C. Tetreau, B. Hebert, E. Savoie, M. Tremble, J. Betourneau, J. Luneau, J. Lapalline, A. Arpin, V. Langlois, A. Richard, A. Daudurand, J. Alexandre, A. Legris, J. Fortin, J. Demarche, D. Benoit, Leon Pin, Jos. de Lannay, M. Fleury, Leon Robert, B. Richard, Jos. Fortin, Jos. Frichette, Gerbert Lambert, Dom. Piedalou, C. Bessette, Bte. Giffes, Chs. Marie, H. Provost, X. Menard, Jos. Richard, Isaac Pilot, Jos. Legris, Andre Martin, A. Lefevre, E. Boudreau, Jos. Lesage, Antoine, Saintonge, (perc) Antoine Saintonge, J. B. Moisan, N. Nereux, Louis Par, Elic Lesage, Augustin Frasier, Prudent Caron, F. Baltazar, Helonie Lafleur, Louis Mercier, Jos. Prigon, P. Saesac, C. Graveline, J. E. S. Caron, Esche Sylvestre, N. Rivard, A. Rivard, N. Constantin, A. Constantin, D. Fortier, G. Fortier (St. Anne), God. Fortier."

MRS. UNSWORTH'S CONCERT.—We take this the first opportunity of congratulating Mrs. Unsworth, and her accomplished daughter upon the success which attended their Concert of the 9th inst. The hall was crowded, and the audience were well repaid for their attendance.—We trust that this happy result will induce Mrs. Unsworth to repeat the experiment.

The St. Patrick's Soiree, on Tuesday the 13th inst., was a decided success, and reflects credit upon our Irish friends generally, and its promoters in particular. There were present representatives of all our national and benevolent societies; and the dancing, which commenced early, was kept up with spirit to an advanced hour by the trim daughters, and brave sons of old Ireland. A neat address was delivered by the President of the St. Patrick's Society, Dr. Howard.

We learn from the Montreal Gazette that, whilst the population of this city has been increased during the past year by the addition of about 5,000 souls, the number of arrests, as evidenced by the Police statistics, has diminished 50%.

"JOURNAL DE ILLINOIS."—This is the title of a new journal published in the French language by M. M. Grandpre and Petit, for the use of the French Canadian population in Illinois. We wish our cotemporary a long and successful career; and trust that it may be, under God, a means of preserving the descendants of Catholic Frenchmen from the corrupting and debasing influences to which they are exposed amongst the Non-Catholic people of the United States. If there be one object on earth more loathsome than another, it is that of a de-Catholicized, or Yankeeified Frenchman or Irishman.

Mr. Quinlan of Hamilton, is informed that the non-receipt of his paper is owing to its having been addressed to "J. Swinlan," that being the name remitted to us. The error has been corrected, and we think that he will find the back numbers at the Post Office by inquiring under the name of J. Swinlan.

Mr. McKeown is informed that his paper was duly forwarded; and if not received, the Post Office alone is to blame. We would beg of our subscribers, if any delay occurs, to send notice to this office.

REV. J. M. BRUYERES REJOINER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA. The long-expected reply of the Chief Superintendent of Education, at length made its appearance in the Leader of the 24th ult. The perusal of it has brought back to the recollection of many, the old adage of the Latin poet:—

Parturient montes, nascitur ridiculus.

Which I translate freely, thus:— "Dr. Ryerson, after several weeks of painful labor, has brought forth a ridiculous."

"Fess." The rev. gentleman starts off with a sarcasm upon what he chooses to call the extravagance and puerility of the Rev. Mr. Bruyeres's letter. If I am not mistaken, an impartial public is naturally inclined to look over with indulgence the occasional puerilities which may escape an earnest and honest man. But I doubt whether they will extend the same indulgence to the crudities thrown broadcast in the face of two hundred millions of believers in the Church of Rome. Pause awhile, reader. The creed of Catholics is termed by Dr. Ryerson "conscientious convictions manufactured to order." No one better than the Chief Superintendent of Education knew the falsehood of a charge which, besides, is the most outrageous insult offered to Catholics, as rational beings, and believers in a creed which is professed by the greatest geniuses, as well as the most limited capacities. This creed, manufactured to order, was believed by the conquerors of Poitiers, Crecy, and Agincourt, by Bossuet, Fenelon, Massillon, Descartes, Mallebranche, Tasso, Napoleon. It is professed by such weak-minded men as Cardinal Wiseman, and Archbishop Hughes. Many of the most gigantic intellects and profound reasoners of the present day have made their profession of this creed, fit only for brutes, according to Dr. Ryerson: The Schlegels, the Stolbergers, the Mannings, and the Wilberforces. It is daily embraced by Dukes, Duchesses, Peers, men of the highest ability, replete with learning and virtue. Over five hundred ministers of different denominations, have, during the last ten years, made their solemn profession of those conscientious convictions manufactured to order. I thank most sincerely the independent, and noble Editor of the Leader, who, in his editorial remarks of the 24th ult., flung a manly

rebuke in the face of the reviler of the faith of his fellow-Christians. In order to prevent public indignation from falling heavily upon his godless indignation, endeavored to depict me as the representative and organ of a party—a small and inconsiderable party; doubtless, leagued for the destruction of the State Schoolism. With a view of bringing upon my devoted head an overwhelming weight of odium, he attempted to draw a line of distinction between the native clergy and the foreign clergy, between those of former days, and those lately entered into the ministry in this Province. Alluding to me personally, and to his Lordship Dr. DeCharbonnel, now in Europe, he bestowed upon us the old epithet borrowed from the *Globe*, his new organ,—of foreign clergy, the *vitæ fusion* of a new foreign element, unacquainted, of course, with our Canadian institutions and usages: The hypocrite son of John Wesley, condescends to speak in terms of praise of the venerable Bishop Macdonnell, and the excellent Bishop Power; insinuating as clearly as language can convey his meaning, that these bishops above named were rather favorable to State-Schoolism. In their days, if we are to believe Doctor Ryerson, there was no such clamor against our Common Schools.

Now, as to the injurious imputation which the Chief Superintendent of Education has tried to fasten upon the character of the late lamented Bishop Power, I am happy in being able to scatter it to the four winds. I have before me a letter addressed last March, to the Editor of the *Colonist* in this city, by the Honorable John Elmsley, of Toronto. I beg leave to lay before Dr. Ryerson and those it may concern, the following extracts from the documents alluded to. Addressing the Editor of the *Colonist*, the Honorable Mr. Elmsley says: "Following the unhappy example of Dr. Ryerson, and indeed almost using his words, you have thought proper to allege that Bishop Power understood the workings of the Public School System, and died contented. As to the first portion of this allegation, I am in a position to state that Bishop Power was certainly not long in coming to a perfect understanding of the workings of that infidel system; to the latter portion, that he died contented therewith, I am equally competent to state, and do hereby declare, that it is totally void of truth. His Lordship did me the honor to confide in my charge a large share in the working of the Catholic Separate School System, from the moment that he understood the workings of the other, or mixed system, until it pleased Almighty God to call him to the enjoyment of his reward in Heaven. In favor of Catholic Schools he devoted his best energies; and were he now living, he would set himself vigorously to the work of counteracting the effects of those educational establishments which practically ignore the dogmas of the Christian Religion, and are rapidly subsiding into pure deism." "Your encomiums, in so far as they relate to the line of conduct you have attributed to him, are severe reproaches; and I am most happy in having it in my power to state, for the benefit of all whom it may concern, that our late Bishop was a most energetic advocate and supporter of Catholic Separate Schools, and most resolutely opposed to Mixed."

"I have the honor to be, Sir,  
Your obedient servant,  
"J. Elmsley."

Commentary on the above document is unnecessary. The Honorable Mr. Elmsley is as well known in this city as Dr. Ryerson. For honesty, candor, and character, the former stands, at least, on an equality with the latter. From the perusal of Mr. Elmsley's letter, the public may judge what faith is to be placed in the Chief Superintendent's insinuation, that Bishop Power was favorable to mixed education, or State Schoolism. As to the venerable Bishop Macdonnell, as Dr. Ryerson affects to call him, in his new-fangled veneration for a Catholic Prelate, I know nothing of his dispositions concerning Mixed or Separate Schools. This good man had gone to the enjoyment of his reward in Heaven long before my coming into this Province. But from the bare-faced imputation cast upon Bishop Power's character by the Chief Superintendent of Education, I may safely infer, that the Venerable Bishop of Kingston was about as much in love with the working and fruits of the Common School System, as is the present incumbent of the Catholic See of Toronto.

That the opposition to the State School System may not have been consequent upon its immediate introduction into the neighboring Republic, as decided and universal as it is at the present time, may be readily accounted for. Many honest men, among whom were some Catholic Clergymen, in a spirit of conciliation, may have been willing to give it a trial. But as the tree is known by its fruits, this criterion has not been wanting to the Common School System. I have before me evidences of its disastrous results in the United States, which fall with crushing power upon its supporters and advocates. I will select a few of them, all taken from Protestant authorities, and from some of the leading American papers. The *New York Church Journal*, in an article headed "The Common School System a failure," says: "The Common School System is proving a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfill these promises. The whole system, we regret, is proving a lamentable failure." In the same article, my authority goes on saying: "The prevailing system is lamentably defective, in that it does not aim at the training of the whole man; neglecting, as it does, the moral and controlling powers of human nature, and concentrating all its force upon the development of the intellect."—Again, in the same article: "The prevalent notion that mankind are vicious because ignorant, and that to make them virtuous, it is only necessary to make them intelligent, is contradicted alike by sound philosophy and universal experience." Next follows a report of the Prison Association of New York, revealing a most alarming increase of crime, since the introduction of the Common School System into the country. The *Richmond Examiner*, another Protestant paper, has the following: "The worst of all these abominations, because when once installed, it becomes the hot-bed propagator of all—is the modern system of free schools. We forget who it is that has charged and proved, that the New England system of free schools, has been the cause and prolific source of all the legions of terrible infidelities and treasons that have hurried her cities into Sodom and Gomorrah, and her fair lands into the common nestling-place of howling bedlamites." Lately the American papers filled their columns with a series of startling revelations as to the morals of the "Common Schools in Massachusetts."—These revelations, says a contemporary, are altogether too beastly for us to transfer to our columns. Suffice it to say, that they establish the fact, that the boasted "Common Schools" of our republican neighbors, especially the "girls' school," are—we do not say but little better, but—a good deal worse than the ordinary places of debauch which abound in large cities."

Were it necessary I might extend my quotations to any desirable length. The above will suffice, I trust, to convince any sensible man, that Catholics have some reason for their hostility to State Schoolism, and their preference for Free Separate Schools. The Common Schools presided over by Dr. Ryerson are but an importation from the New England States, where they have produced their disastrous effects. Our Common Schools are the worthy daughters of Yankee Land. There, contempt of all religion and its Ministers, infidelity, Know-Nothingism, riot, and bloodshed, have kept pace with the progress and prosperity of State-Schoolism. Behold the precious inheritance which Dr. Ryerson is preparing to bequeath to Canada, should this detestable education be forced upon us, and kept upon our necks, in spite of ourselves. Already the unhappy fruits of Dr. Ryerson's schools are but too apparent in our midst. I allude to the frequent instances of rudeness and ill-manners experienced by Clergymen of our Church at the hands of some of those juvenile Socrates, the

pride of this Model Education. Hardly a week passes but some Catholic Priest is insulted in some way or other by youths who are not educated in our schools. In mentioning the above incidents, I do not wish it to be understood that such rude and uncouth manners are tolerated; much less inculcated by the gentlemen of the Education Office. The Chief Superintendent and his amiable colleagues are the last men in the world, who would countenance such disgraceful facts. What I mean to say is, that such total disregard of Christian feeling and good manners, is the result of that system of education pursued in the Common Schools, viz: the absence of religious training. To make an honest man, a Christian, a polished gentleman, something more is requisite than reading, writing, arithmetic, astronomy, natural history, &c. &c. From the teaching of the declension of nouns, the variations of the article, and the conjugation of verbs, the child will never learn "to do unto others as he would have them do unto him." Let him master the rule of three, he will not, on that account, understand the distinction between *mine* and *thine*. Education, without religion, will never cure the vices and ill-manners which are observable among the pupils of the Common Schools. Religion is the only antidote to crime. But, as all religion must necessarily be excluded from the "Common Schools" of a community whose members have no religion in common, it follows that the Common School System is inadequate to the object contemplated, viz: the preservation of society.

In presence of the above facts, which stare every sensible man in the face, who can refrain from smiling with pity at Dr. Ryerson's impudent assertion that the people of Upper Canada cherish and support them, (the Common Schools,) when it is remembered that the whole Catholic population are dissatisfied with the working and sad fruits of State Education, and are calling for Free Schools?—when you take into consideration that nearly all the members of the Church of England, and many of those in connection with the Church of Scotland, and the liberal and enlightened of all denominations, are opposed to them, and establish schools of their own, at the same time that they are made to support State schools? At this very moment, Catholics are busily engaged in establishing and supporting their own Free Schools, notwithstanding the odious restrictions with which the Separate School Law is hampered. In pursuing this line of conduct, Catholics and other assertors of freedom of education, are guided by the unerring principles of eternal justice and equity. They claim, as a cotemporary says, the right and privilege to provide for the education as for the feeding and clothing of their children. They maintain that on parents, and not on the State, has the Creator of the universe imposed the obligation to provide for all the wants, corporal, intellectual, moral and religious of their offspring. No power on earth can withdraw them from their control. The principle assumed by the Chief Superintendent of Education and the friends of State schoolism, viz., that it is the duty of the State to provide for all the youth of the country, has been imported from pagan Lacedaemon. There, the infant was examined by the Magistrate; and if found feeble and deformed, and likely to be a burden to the State, it was doomed to immediate destruction. If strong, it was left to the mother's care till it had attained its seventh year. At that age the child was entrusted to the public master, and his education was left to the wisdom of the law. I take the liberty of reminding Dr. Ryerson and his friends, that we are living in a Christian country, and blessed with the benign influence of a more humane Gospel than that of Lycurgus, the celebrated lawgiver of Sparta. To the parents, not to the State, the child belongs; so, at least, the law of God and of nature proclaims. From the parents, control no power on earth can snatch him.

But because Catholics claim the privilege of educating their children, as they deem proper, and in their own schools, they are cried down by Dr. Ryerson as the abettors of ignorance, as the future "Hevers of wood, and drawers of water." Because, foresooth! they do not wish to be placed under the once shouting Methodist Preacher, they are represented by him as being prohibited all mental development, all exercise of thought, all participation of any mental food, the reception of even a single ray of intellectual light. If such be the unhappy influence of the Roman Catholic Church, over mental culture, intelligence and education, how gloomy must be the horizon of the capital of the Catholic world, the dread Rome! The following extract from an unexceptionable witness, because a Protestant and a Scotchman, will, perhaps, render my distinguished antagonist more diffident of himself, for the future, when he presumes to lecture on Catholic education. My authority is Dr. Laing, a well known Presbyterian Minister and a tourist, who relates what he himself saw and had full opportunity of examining. In his "Notes of a Traveller," which appeared in 1844, he says:—"In Catholic Germany, in France, and even in Italy, the education of the common people in reading, writing, arithmetic, music, manners, and morals, is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands; and they might, perhaps, retort on our Presbyterian clergy, and ask if they too are, in their country, at the head of the intellectual movements of the age? Education is, in reality, not only not repressed, but is encouraged by the Popish Church, and it is a mighty instrument in its hands, and ably used. In every street in Rome, for instance, there are, at short distances, public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with a population of 150,678 souls, has three hundred and seventy-two primary schools, with four hundred and eighty-two teachers, and fourteen thousand children attending them. Has Edinburgh so many schools for the instruction of those classes? I doubt it. Berlin, with a population about double that of Rome, has only two hundred and sixty-four schools. Rome has also her University, with an average attendance of six hundred and sixty students; and the papal States, with a population of two and a half millions, contain seven Universities. Prussia, with a population of fourteen millions, has but seven." The reader will remark that the number of primary schools, in the city of Rome alone, is put down by Dr. Laing at three hundred and seventy-two. This number is, perhaps, somewhat below the mark. According to the Roman Almanac for 1844, Rome then had three hundred and eighty-one free schools. This number has not likely decreased since, as the population has been steadily increasing. It must be recollected that many of these free schools are supported by private charity, whilst those of Protestant countries are maintained only by burdensome taxation. The perusal of the above splendid testimony of Dr. Laing in behalf of Catholic education in Catholic Rome, will readily remind the reader of the well known proverb: "Truth is powerful, and will prevail." The distinguished traveller cannot be suspected of partiality to Catholic Rome. His prejudice and bigotry against it are only half concealed. Nothing but the power of truth could extort it. Dr. Ryerson, who seems to take special delight in expatiating on all participation of any intellectual food being prohibited to the followers of the Church of Rome, would do well to take a lesson of candor and honesty from his brother minister. His education, in this respect, I am sorry to say, must have been sadly deficient. His knowledge of Greek, Latin, Astronomy, or Botany, will never compensate before an impartial public, for the total absence of candor and sincerity.

In spite of my anxiety to discover in Dr. Ryerson's long document, something sensible and truthful, I find myself altogether disappointed. Against his assertion that the Roman Catholic children who have been taught in the mixed schools, are as good Roman Catholics as those who have been, or are, taught in the Separate Schools, I beg to protest most emphatically. On the

authority of the oldest and best informed Catholic Clergymen of Canada; I am able to assert, that with a few honorable exceptions, these sound Roman Catholics, educated in mixed schools, may be honorable men, honest men, according to the Protestant sense of the word; but, practical, religious, scrupulous, observers of the rules of their church, they are not. They are Catholics in name; Protestant, or half-heathen, in practice. They are Protestant to all intents and purposes. Therefore we can well afford to give them up to the Chief Superintendent of Education in Upper Canada. They are as Catholic and as Protestant as himself. Behold the secret and great spring of the efforts put forth by Dr. Ryerson and his new organ, the *Globe*, to support Common Schools. Our enemies have sworn to destroy Catholicity in this Province. In their blind and inveterate hatred against it, they have not been able to contrive a more efficient plan than the Common Schools. Hence they move heaven and earth to uphold their tottering and crumbling machinery.

I come now to the examination of the charges brought against me, at the Supreme Court of the Education Office, in Upper Canada. I am charged with wilful error, in regard to certain exclusions as well as inclusions in my list of books, which are likely to be admitted in, or excluded from, the Public Libraries. The Chief Superintendent of Education asserts that neither Hume nor Gibbon are to be found in his libraries. I repeat again, on the authority of my own eyes, that the above-named works are contained in the *Journal of Education*, for 1853, under the head of "General Catalogue of Works for Public Libraries in Upper Canada." I will add, moreover, that lest the youthful reader should be tempted to shun these poisonous sources of scepticism and infidelity, to the title of these dangerous books are appended notes well calculated to arouse curiosity in the mind of the reader, and entice him to take of the forbidden fruit. The history of the Decline and Fall of the Roman Empire, by E. Gibbon, is said in the catalogue, prepared by Dr. Ryerson, to be a work which, "if it is not always history, is often something more than history; it is philosophy, it is theology, it is wit and eloquence, it is criticism the most masterly on every subject with which literature can be connected." Of the History of England by D. Hume, it is said in the note appended to it by Dr. Ryerson:—"Though not impartial, nor free from religious scepticism, it is the most generally read history of England ever written. The author's philosophical turn of thought and beauty of diction, together with his skill in arranging and grouping facts, invest his history with an interest that never flags." So much for the infidel Hume and sceptical Gibbon, which are not in Dr. Ryerson's libraries. If the Rev. gentleman has a catalogue of books different from the one under my eyes, let him publish it in some of our city papers, that the public may judge for themselves. I have asserted that Bossuet's History of the Variations is not in the libraries got up by the Chief Superintendent. No allusion was made by me to Bossuet's Discourse on Universal History. Hereupon Dr. Ryerson takes me to task. I repeat the assertion. The reply of the Chief Superintendent is a miserable quibble, unworthy of an official. I repeat again, on the authority of the catalogue before me, Cardinal Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, are not in the catalogue. I did not allude to Cardinal Wiseman's Lectures on the Connection between Science and Revealed Religion. The History of England by Lingard, D. D., is in the catalogue, but with an appropriate note by the Chief Superintendent, warning his readers that *Doctor Lingard is a Catholic Priest, and an advocate of the Roman Catholic Church.* That is to say: beware readers! it is the production of a Popish Priest. Does Doctor Ryerson append such warning to books composed by Protestant writers, to put Catholics on their guard? No, of course; nothing unkind can come from a Protestant pen. I beg to assure the Chief Superintendent that the mistake about the antiquities of the Anglo-Saxon Church, by Rev. Dr. Lingard, history of the Christian Church by T. Reeve, and abstracts of the history of the Christian Church by the Rev. W. Gahan, was quite unintentional on my part. The reader, however, may judge of the importance attached by Dr. Ryerson to the unintentional exclusion of some two or three small volumes, when it is remembered, that out of over 4,000 works mentioned in the catalogue, not perhaps twenty works come from the pen of sound Catholic authors. So much for the fairness and honesty with which Dr. Ryerson boasts of having acted in the selection of books for public libraries.

I stand accused by the Chief Superintendent of Education, in his usual charge and choice style, of being, together with his Lordship Bishop de Charbonnel, an infusion of a new foreign element into our country. Query: if I am already infused, how can I be a foreign element? Has Dr. Ryerson, by some chemical process separated the foreign from the native element? Before I answer the charge, I beg to suggest to the Rev. gentleman of the Education Office, when he chooses to honor me again with his scurrilous diatribes, to let Dr. De Charbonnel alone. His Lordship is now in Europe, consequently unable to lend the cowardly attacks of the Chief Superintendent of Education. I may be permitted, *à passant* to inform his Reverence, Dr. Ryerson, that Bishop De Charbonnel, with less means, by far, at his command, than have been laid under the control of the Chief Superintendent, has done more for the cause of education in Canada, in five years, than Dr. Ryerson will ever be able to accomplish in twenty years, should the Almighty, for the punishment of our sins, inflict him on us during that space of time. To return to the very serious charge brought against me, viz: of being an infusion of a new foreign element into this country. I do not hesitate in saying, that the accusation betrays an equal amount of ignorance of Catholic feelings, and of malice. Had Dr. Ryerson lived in the days of the Apostles, he would, doubtless, have cried them down as an importation from a foreign clime. These messengers of heavenly tidings, who carried the faith of Christ to the different nations, were not natives, says Archbishop Hughes, of the several countries in which they propagated Christianity. They were by national origin Jews; by the grace of divine faith, they became Christians. In the eyes of the Catholic Church, there is neither foreigner nor native. Neither the Church nor its members should be called a new foreign element on any continent or island of this globe. In the Catholic Church, the Catholic of foreign birth stands on an equality with the Catholic of native origin. Under the influence of the Catholic or universal principle, representatives of all nations are blended together into a unity which has its foundation on the Eternal Wisdom, who came down from Heaven to form a Church of all nations and of all peoples. Such is the doctrine inculcated almost in every page of that sacred book, which Catholics believe to be the Word of Eternal Truth. Dr. Ryerson may talk as long as he pleases, about his nativism. It is but a mere accident common to him with the insect of the bog and the fox of the forest. His boasted nativism is calculated to make him the laughing stock of all sensible men.

Because an opponent of State Schoolism, and an asserter of Freedom of Education, I am accused by the Chief Superintendent of Education, of being an obstacle to the diffusion of intelligence, mental power, enterprise, wealth, individual influence, and public position. Now, hark, dear reader, to the real meaning of the Chief Superintendent of Education. His Reverence addresses you to this effect: "There is no intelligence except in my Hall of Science; no learning, except in my Schools. Everywhere else ignorance and degradation prevail. Your Christian Brothers, your Nuns, your Sisters of Charity, are all blockheads, stupid donkeys, compared with my teachers of the Model Schools. You, my darling Municipalities, do not believe a word of what Rev. Mr. Bruyere tells you; he is a Popish Priest. Give me a little more money; give me the whole Clergy Reserve fund. If you cannot give me the whole, give me, at least, part of it. With this money I will rear

throughout the breadth and length of the land, palace-like schools, I will furnish them with the richest school apparatus; I will supply them with plenty of maps, globes, charts, &c., &c.; I will make them real rat-traps, holding out the most enticing baits. You, my dear little Papists, come to my schools—my Model Schools. I will soon make you ashamed of your religion and of your Church. Come, ye little Papists. You, Bishop De Charbonnel, and you, Padre Bruyere; you are both scoundrels for opposing me in my noble efforts in behalf of my Model Schools; ye are the abettors of ignorance, the promoters of darkness, for keeping your little Papists from coming under my parental care. I will soon make you feel the weight of my indignation, if you persist in your denunciation of my benevolent designs. By George! I will destroy your Separate Schools, and send your Brothers and Nuns to Halifax, if you do not hold your tongues and stop your pews." Behold, reader, the real cause of the terrible roaring of the Lion of the Education Office.

Lastly, I am charged with being the representative and organ of a party. When Dr. Ryerson uttered this, he said what is untrue, and what he knew to be untrue. Unlike our neighbors, Catholics are not split up on any question of vital importance. On the question of education, as well as on any subject of equal weight, we are not divided into a thousand fractions. No! We are united in one compact body, animated by the same feeling, guided by the same views. I avail myself of this opportunity to inform the worthy Superintendent of Education, that I am but a feeble echo of that mighty voice of 1,150,000 Roman Catholics, which, thunder-like, resounds from Sandwich to Gaspe, from the shores of our beautiful Lake to the farthest northern boundaries. With one accord, one mind, pastors and people, demand the abolition of Common Schools, as Dr. Ryerson would fain charge us with doing. We ask no favor, we ask our rights. We ask that we may be permitted to fulfil our duty towards our children, without tantalizing interference. Catholics ask to be left alone in the management of their free, independent, and voluntary Schools. They ask not to be compelled to send their children to houses of education against which they have conscientious objections. They ask that they be not taxed, and that the common funds of the country, viz: the secularized Reserves, be not devoted exclusively to the support of either church or school, to which, as Catholics they have conscientious objections. They ask not to be compelled to contribute to the support of a system of education from which they can derive no benefit. With State Schools we will have nothing to do; we don't want them for ourselves. Let those who are satisfied with their working and fruits, enjoy them to their heart's content. Such is our position, such our principles. Will Dr. Ryerson see in them *direct aggression against his Common School System?* Will he again charge us with a hostile intention against his Model Schools?

From the above plain statement of our views and objects, the public may be able to judge of the amount of truth contained in the following senseless exclamation of the Chief Superintendent:—"I will not consent to Mr. Bruyere's assertion from the hands of a Protestant that his Bible—the best chart of his civil liberty, as well as his best directory to heaven." Dr. Ryerson need not fear. Rev. Mr. Bruyere has never interfered with the conscientious belief of any one. Nor will he remain silent when the Chief Superintendent of Education, is holding the bait to entice the Catholic children into his schools, and exclaiming incessantly,—"Money, money; more money!" "Dr. Ryerson is a very expensive luxury," says a cotemporary. Therefore I have advised our Municipalities to withhold from him the Clergy Reserve fund.

Before I conclude this already too long rejoinder, I beg leave to express my astonishment at Dr. Ryerson's dragging before the public, and without the consent of those concerned, his long correspondence between himself and some other persons. I believe that many will agree with me, when I say that it has about as much to do with the question at issue between Dr. Ryerson and myself, as the Chinese rebellion.

The next suggestion I wish to make, is that desperate must be the cause which has to be propped up with such miserable stays as the *Globe*. Dr. Ryerson's experience ought to have brought to his recollection, that every cause or measure advocated by such a wretched sheet, is doomed to fall. Were the prosperity of State Schoolism identified with the prosperity, religious feeling and wish of the people, the *Globe* would never have raised its impotent voice in its behalf.

Should it not be to late, I avail myself of this opportunity to offer to the worthy Chief Superintendent of Education, the compliments of the season. That he may see many a return of the same, he however, from prejudices against his fellow Christians is the earnest wish of his devoted friend and sincere admirer.  
J. M. BRUYERE.  
Toronto, Jan. 5, 1857.

P. S.—I hope Dr. Ryerson will excuse me, if I have not answered his reply of the 24th ult. sooner. The Christmas holidays, which are long since over, are the sole cause of the delay.

**PRESENTATION.**  
(From the *Ottawa Tribune*.)  
The following address was presented to His Lordship the Bishop of Bytown, by the members of the St. Patrick's Temperance Society of this city, on the morning of New Year's Day. Mr. P. Devine read the address, which was as follows:—

To His Lordship, Joseph Eugene Guizot, Bishop of Bytown.  
MAY IT PLEASE YOUR LORDSHIP,

We, the members of the Total Abstinence Society, avail ourselves of this opportunity of once more approaching Your Lordship, to congratulate your Lordship on your happy preservation from all the vicissitudes of the past year, and join with the rest of our co-religionists of this Diocese in supplicating the Throne of Grace, from whence all blessings flow, for a long continuance of your Lordship's perfect health, to enable your Lordship to make provision for all our spiritual wants. In conclusion, my Lord, permit us to implore your Lordship's benediction on our humble society, and to wish your Lordship a prosperous and happy New Year.

His Lordship replied nearly as follows:  
DEARLY BELOVED BROTHERS,  
Language fails me to convey to you, in suitable terms, the heartfelt satisfaction that I feel for your kind wishes, as expressed towards me in the address which has just been read; it gives me the more satisfaction as I am aware those sentiments emanate from hearts endowed with the true Christian piety, and a love of the doctrines and teachings of our holy religion. I feel that it is not to me alone personally, but to our Holy Mother Church, of which I am but an humble minister, that you on this festive occasion offer your fealty, and I rejoice that it is so. My prayers are ever offered up to the Throne of Grace for the spiritual and temporal welfare of my whole flock, but the members of the St. Patrick's Temperance Society are always remembered in an especial manner. Continue, dear brethren, in the course you are pursuing,—with the return of each New Year let your exertions in the cause of temperance be redoubled. If on each return of this happy day you can but offer up one poor soul reclaimed from the loathsome sin of drunkenness at the Throne of Mercy, you will have accomplished one of the most glorious acts that man can conceive. Receive, dear brethren, my benediction, and may you, one and all, enjoy peace and prosperity throughout the year. May the God of the universe pour down upon you His choicest blessings, and grant you hereafter a crown of eternal glory.  
Immediately after the presentation of the above address, Master Patrick Lunny read the following on behalf of the Juvenile Total Abstinence Society:—

To His Lordship the Bishop of Bytown.  
MAY IT PLEASE YOUR LORDSHIP,  
We the members of the Juvenile Temperance Society come to throw ourselves at the feet of your Lordship to beseech your Lordship's blessing for our Society; and feeling conscious, my Lord, that our youth and innocence only tend the more to expose us to all the attacks of those craven wolves that seek the destruction of the lambs of Christ's fold.  
Please to accept, my Lord, this humble address from your devoted little children in Christ.  
His Lordship replied in his usual happy manner, encouraging those young disciples of the never-to-be-forgotten Father Mathew to hold by the good cause, and bestowing upon them his benediction.

**REMITTANCES RECEIVED.**  
Vercheres, Rev. Mr. Brunau, 12s 6d; Hawkesbury Mills, J. Maguire, 21s 3d; Quebec, A. Friel, 12s 6d; Huntingdon, Rev. E. Doyle, 21s; L'Assomption, H. McMillin, 6s 3d; Nanpan, P. Rennie, 10s; Newboro, A. Noone, 10s; Dewitt Clinton, U. S., J. O'Brien, 15s; Reach, G. Merrick, 21 10s; Toronto, Rev. Mr. Bruyere, 15s; Eaton Corner, C. McCafferty, 15s; Huntingdon, Rev. L. P. Gagner, 12s 6d; Inkerman, T. T. Bishop, 10s; Sherrington, E. Conroy, 5s; Westport, J. Byrne, 10s.  
Per G. McFall, Huntingdon—Self, 15s; J. Corrigan, 15s; M. McFee, 6s 3d.  
Per Rev. J. McNulty, Toronto—Self, 10s; Mr. Gutherie, 10s; J. McCollin, 10s; M. Murphy, 5s; D. McCragg, 10s; C. Doherty, 10s.  
Per T. Daley, Lobbrough—Self, 12s 6d; J. Dwyer, 12s 6d.  
Per Rev. C. Warty, Niagara—S. Berriman, 10s; T. Kavanagh, 10s.  
Per J. Campion, Russelltown—Self, 12s 6d; D. Gordon, 6s 3d.  
Per R. E. Corcoran, Rawdon—Self, 12s 6s; E. Corcoran, 12s 6d.  
Per P. S. McHenry, Hamilton—M. Bolan, 10s; M. Mahony, 21 5s.  
Per J. Flanagan, Hamilton—Self 6s 3d; T. Beattie, 6s 3d; J. Egan, 6s 3d; N. Kely, 6s 3d; M. Dwyer, 6s 3d; T. Spillay, 6s 3d.  
Per D. McDonald, Summerstown—Self, 12s 6d; K. McDonald, 12s 6d.  
Per J. Ford, Prescott—J. McCarthy, 6s 3d; J. Walsh, 12s 6d; F. Ford, 6s 3d; E. White, 12s 6d; J. Dunn, 12s 6d.  
Per A. Daly, Rawdon—Self, 12s 6d; P. Daly, 21 5s.

**MEETING OF PARLIAMENT.**—It is officially announced that the Provincial Parliament will be assembled for the despatch of business on the 26th February.—There will be a nominal prorogation in the meantime, involving it at an earlier date, followed in a few days by a Proclamation assembling it for the day above mentioned.—*Transcript.*

**ACCIDENT AND LOSS OF LIFE.**—At the Township of Rawdon, on the 27th ult., a young man named James Dixon, son of James Dixon, Esq., from the adjoining township of Killara, while attending a thrashing machine, unaccountably caught his hand in some part of the machinery, and not slightly injured two of his fingers. They were not then unfortunately properly dressed. The consequence was that, in a few days, it was found necessary to remove the fingers, which was done. The removal of them caused lock-jaw, and, finally, on the 5th instant, death put an end to his sufferings. Mr. James Dixon was beloved by all who knew him, as a promising and worthy young man, and his death at the early age of 21 years, is deeply regretted by a large circle of friends and relations.—*Montreal Herald.*

**ST. LOUIS WARD.**—A numerous signed Requisition has been presented to Mr. L. Dunne requesting him to stand as a candidate for this Ward at the approaching Municipal Election, and has been accepted by him.

At a meeting of the Electors of the St. Louis Ward, held on Tuesday evening at the upper story of the Engine House, St. Germain Street, the concurrence was found too great for the strength of the building. The floor consequently partially broke through and the crowd were precipitated to the basement story, several having received severe contusions in the fall. Neither life nor limb, happily, was lost. The Fire Engine we believe, sustained some injury.—*Montreal Transcript.*

**SUSPECTED POISONING CASE.**—A French Canadian baker died, after a short illness, in St. Louis on Sunday night last, and as he had been but a few weeks husband to a woman who was said to have married him against her inclination, his friends requested the Coroner to inquire into the cause of death. The inquest was commenced on Tuesday, and adjourned to last evening. In the meanwhile an examination of the body was made by Drs. Froumont and Jackson, and the cause of death was ascertained to be poison, a sufficient quantity of arsenic to destroy life being found in the stomach and intestines. A physician had been attending deceased during his illness, but it would seem, was ignorant that poison had been administered. The examination of witnesses was continued by the Coroner until one o'clock this morning, and will be resumed at 9 o'clock, in the Court House. Deceased's name was Joseph Bizon, a young woman of prepossessing appearance, is in custody, to await the result of the investigation; as is also a Mme. Fortier, suspected of being an accessory.—*Quebec Chronicle.*

Mr. J. C. Tache has published an address to the electors of Rimouski, announcing the resignation of his seat in Parliament for that County. He does not distinctly state his reasons for this step, but, we believe, it is generally understood that he is prompted so to act, in consequence of having undertaken to conduct the new French daily paper about to be established in Quebec. It is said that Mr. M. W. Baby has been requested to offer himself for the County, instead of Mr. Tache, and that Mr. Joseph Garon, of Rimouski, Notary, will contest the election on the *Rouge* ticket.—*Quebec Chronicle.*

Poor Mr. Cauchon, the law hero of the dinner at the Music Hall, who assumed with such effrontery the whole credit of a demonstration only signifying the favor with which the North Shore Railway project was then regarded, finds himself without a defender to-day except in the columns of the *Mercury*—a terribly degraded position for a minister of the crown, and most significant of his impending fate. The whole city press has followed in the wake of the *Colonist*, and exposes with no sparing hand the worthlessness of Mr. Cauchon as a politician. Mr. Cauchon never was more than tolerated. He managed to get credit for energy of will and capacity which he did not possess. His enemies ever believed in his pledges of securing us the North Shore Railway as a government undertaking. He elbowed out Mr. Chauveau because Mr. Chauveau could not do that which he pledged himself to do. He has done less than Mr. Chauveau, and he has attempted to humbug the people of the city and district in the bargain.—*Quebec Colonist.*

**Married.**  
In this city, on the 12th instant, by the Rev. Mr. Conolly, Mr. Thomas Sexton, third son of Mr. Sexton of this city, to Miss Margaret Ferns, eldest daughter of Mr. John Ferns, of this city.

**Died.**  
At Coteau du Lac, on the 9th instant, Adelaide Wilson, wife of A. A. Pellion, Esq., and sister to the Hon. Chas. Wilson.  
In this city, on the 9th inst., Capt. Chas. O'Brien, brother of Col. Ermattinger, aged 55 years.  
At Cote-des-Neiges, on the 10th inst., Mary Moore, aged 76 years.—May her soul rest in peace.

FOREIGN INTELLIGENCE.

BRANCE.—The Constitution states that, as soon as the instructions of the Porte for its Plenipotentiary, reached Paris, there appeared to be nothing to oppose the immediate assembling of the Conference.

ENGLAND AND PERSIA.—The Debats has an article on the present complication of England and Persia, with the object of showing how Russian influence has superseded that of England at the court of Teheran.

RUSSIA AND PERSIA.—The Paris papers publish a curious plan of campaign in case of an intervention by Russia, in favor of Persia, against England.

SPAIN.—Madrid news mentions the discovery of a revolutionary club.

ITALY.—Rome.—News has just reached Rome that the Emperor of Russia has placed Catholic Chaplains in his army on the same footing, as regards pay, pensions, and allowances.

GERMANY.—Prussia.—Prussia is preparing actively for war, and is marching 135,000 men towards the Swiss frontiers.

AUSTRIA.—The Emperor, who, since he has been at Venice, has frequently walked out in plain clothes with one of his aides-de-camp.

SWITZERLAND.—Her abandonment by France and the apparently resolute action of the King of Prussia have caused a good deal of excitement in Switzerland.

were placed in the second category, that of those whose cases are to be reserved; and two of them—namely, Count Pourtales, Gorgier, and Mr. Perret, the advocate, formerly president of the Stadtrath of Neuchâtel—were acquitted.

One thing is certain, that if the Swiss can bide the brunt of the first onset of the Prussians, they need have no fear of a protracted war.

USE OF PROTESTANTISM.—We (Weekly Register) are perfectly ready to admit that for some centuries Protestantism has performed the office of scavenger in Germany, by draining off the poisonous humors which gather in the Church.

RUSSIA.—Letters from St. Petersburg say it is now generally believed that Russia will take an active part in the Persian war.

GERMANY.—The Times' Paris correspondent states that the Russian army amounts to 40,000 men complete on the shores of the Caspian, and is still in cantonments.

SWITZERLAND.—Several letters from Vienna speak of more intimate relations existing between Russia and the Porte.

THE ANGLO-PERSIAN WAR.—Advices from Constantinople to the 12th received via Trieste, states that Lord Stratford de Redcliffe's ultimatum had been transmitted to Teheran on the 8th Dec.

PROTESTANTISM.—In one of the most celebrated of Dr. Newman's lectures on the logical inconsistency of Protestants after advertising to the religious persecutions of which every Protestant people has been guilty.

THE WAR WITH PERSIA.—Be it known to all the "loyal" men and "humble" newspapers in Ireland, that we are at war with Persia.

The declaration of war, published at Calcutta on the 1st November is now before the public. Is any one able to discover in it anything more than the fact that England chooses to go to war with Persia?

By those articles the Persian government engaged not to send troops to Herat on any account, unless foreign troops—that is, troops from the direction of Cabul or Candahar or other foreign troops—should invade Herat.

FRIENDLY ADVICE.—The Lord be merciful to that people and country that hearken to the "friendly advice" of England.

MARTYRDOM OF ANOTHER PRIEST.—The Univers publishes a letter of September 20th, from a person belonging to the Virginic frigate, at Wor Sung, not far from Shanghai, which contains some particulars that are interesting.

CHINA.—The details of his martyrdom are indeed, most horrible. The Chinese, even after their victim was dead, persecuted his remains with a savage and unrelenting hatred.

PROTESTANTISM.—In one of the most celebrated of Dr. Newman's lectures on the logical inconsistency of Protestants after advertising to the religious persecutions of which every Protestant people has been guilty.

WONDERFUL POWER OF FUEL.—It is well known of modern engineers that there is a virtue in a bushel of coals, properly consumed, to raise seventy millions of pounds weight a foot high.

claimed the necessity of relieving his subjects from it. Accordingly, a new law has been proposed to carry out the royal will, and, exactly as we might have expected, we find that the denunciation of the principle is made the pretext for an immediate recurrence to the practice.

AMERICAN FILLIBUSTERISM IN CENTRAL AMERICA AND CUBA.—It is said that, when a certain class of gentlemen fall out, honest men get their own, and we have had a charming illustration of the proverb lately.

WONDERFUL POWER OF FUEL.—It is well known of modern engineers that there is a virtue in a bushel of coals, properly consumed, to raise seventy millions of pounds weight a foot high.

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eight miles. It will be observed that, in the above statement, the inherent power of fuel is, of necessity, greatly underrated.

EXTRAORDINARY OCCURRENCE.—A Western Editor on entering his office and seeing his apprentice boy cutting up some queer papers, called up to him:—"Jim, what are you lying on the floor for?"

A BAD MEMORY.—"Mary, my love, do you remember the text this morning?" "Mary—" "No Pa, I never can remember the text, I've such a bad memory."

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

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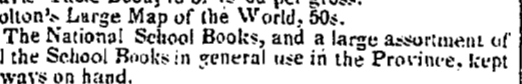
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