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CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, MAY 2, 1856.

NO. 38.

CRIME IN ENGLAND AND IRELAND.

(From the *Dublin Freeman's Journal*.)

The poisoning system in England, it appears, is owing to an extraordinary exaltation of the nervous system. One stands to the other in the relation of cause and effect, the necessary inference from which speculative philosophy is, that the poisoner is released from moral accountability, for he could no more refrain from arsenic or strychnine than he could control the agitation of his nerves! Men and women did not poison an hundred years ago, because civilisation had not rendered the medullary substance so sensitive as it is at the present day! We suppose, if mankind—English mankind—is to go on in the path of progressive improvement—assuming the theory to be correct—the time will come when the whole population will either become terribly criminal or irrecoverably mad. Philosophy aims at too much, as well as strikes at the foundations of morality and religion in propounding such mischievous theories.—There is no evidence that Palmer or Dove, and the multitude of criminals who have lately been practising on the lives of wives, husbands, and children, were under the influence of nervous excitability. They appeared in full possession of their faculties, and acted with cool premeditation. Passion had nothing to do with their murderous resolves. Some studied the *Pharmacopœia* to ascertain what poisons could resist the severest tests of chemistry, while others attended Coroners' Inquests with assiduity—heard the evidence of the most experienced chemists about the effects of various poisonous substances—took notes for their study—and, in the full confidence of knowledge, administered the fatal dose or repetition of doses. This horrible practice seems to gain strength with each succeeding case. No sooner is one brought to light than another follows. Strychnine, arsenic, and essential oils, divide between them the destruction of life. In Ireland—thanks to our inferior civilisation!—our duller nervous system does not generate the class of crimes which abound in England.—We have, no doubt, crimes and criminals, but our apothecaries are never solicited for strychnine "to kill rats," and we question, if such application are made to the humblest of the profession, in the remotest village in Ireland, whether the police would not be set on the track of the inquirer, where English apothecaries sell their poisons as liberally as salts or senna. The *Times*, which so long trafficked on Irish crime, had been compelled to silence by the generally pacific character of our population during the last five years. In the face of parliamentary returns, and assize and quarter sessions intelligence, the comparative immunity of Ireland from serious crime, such as studded half the shires in England, could not be gainsayed. Some weeks ago Archbishop Cullen re-produced the notorious fact, that crime was less abundant in Ireland than in England. The *Times* seized on the assertion, and in its own fashion attempted to prove the reverse of the Archbishop's statement. Official returns were garbled—crimes, committals, and convictions were confounded—and in a grand rhetorical flourish, like the closing purple lights of a melodrama, the *Times* satisfied innocent England that Catholic Ireland was still the most criminal portion of the British empire. This hardy defiance of truth brought into the field a writer whose letter appears in this week's *Freeman*.

To the Editor of the *Freeman*.

Sir—Enclosed I send you a copy of a letter which I have addressed to the *Times*, in answer to a letter which appeared in that journal, affirming that Dr. Cullen's assertion that there was much less crime in Ireland than in England was incorrect, and that the contrary was the case, and attempting to prove that affirmation by official returns. Though not belonging to the same communion as Dr. Cullen, Roman Catholic Archbishop of Dublin, still as an Irishman I am glad to be able to prove his assertion correct. As the letter contains statistics of crime which may be unknown to many of your readers, I send you the copy of it in case you should think it worthy of a place in your columns, and remain, Sir, your obedient servant,

M. W. J.

To the Editor of the *Times*.

"Sir—Some short time ago I recollect reading in your journal a letter undertaking to prove that the number of crimes committed in Ireland, as shown by the number of convictions at assizes and sessions, far exceeded the number of crimes committed in England, similarly verified, in proportion to the respective populations of the two countries. Having at the time I read the letter no means of testing the accuracy of the English criminal returns adduced in proof of the writer's assertions in that letter, I took for granted that they were correct; and consequently that the writer had succeeded in establishing his point. However, on reading the analysis of the English criminal statistics for the year 1854, which you pub-

lished in the *Times* of Thursday, March 6, I have been induced to compare the returns of English offences, there given, with the returns of Irish crimes as given in *Thoms' Almanac* for the same year—and, when, on having made the comparison, I found that so far from there being a preponderance of crime in Ireland, the very reverse was the case, I drew up the adjoined tabular analysis which common justice will lead you to insert, in order to correct the impression made on the public by the letter alluded to above. The returns given in this table are for the last year for which we have any record, namely, 1854:—

TABULAR COMPARATIVE ANALYSIS OF ENGLISH AND IRISH CRIMES FOR 1854.

Classes of Sentences.	ENGLAND.		IRELAND.	
	Number of Convictions.	Proportion of Convictions to Population.	Number of Convictions.	Proportion of Convictions to Population.
Death.....	49	One to 365,860	6	One to 1,091,995
Transportation	310	One to 57,833	39	One to 167,999
Penal Servitude	2,108	One to 8,504	669	One to 9,795
Imprisonment.	20,388	One to 879	5,515	One to 1,188
Total number of Convictions,	23,049	One to 779	7,501	One to 929

"The above table plainly shows that in crimes involving sentences of death or transportation, the number of convictions were three times more numerous in England than in Ireland—and also in those crimes involving sentences of imprisonment and penal servitude, the same results, though in a less degree, are manifest, the population of both countries being in such instances taken into account. Thus it is evident that the number of crimes of a grave nature in England are three times more numerous than they ought to be in comparison with the number of similar crimes committed in Ireland. One class of convictions I have omitted in the above table—viz., those which involved fines, &c. In Ireland there were 720 of these trivial offences, nearly one-tenth of the whole number of convictions; in England there were only 192 of those species of crimes; thus showing further that the crimes in England were of a graver character, generally speaking, than those in Ireland. There is another thing to be considered as regards the incentives to crime—murder, for instance, and offences against property with violence. In Ireland, I may say invariably, some grievance—real or fancied—connected with land will be found to have been the incentive to those two species of crimes. In England no such cause exists, in consequence of the much greater size of the farms. There are only 142,358 farms in England under 100 acres. In Ireland, on the contrary, there are 458,976 under 30 acres; and taking the respective average of the two countries into account, the disproportion will be even more manifest; so that there evidently are greater liabilities to agrarian disputes in Ireland than in England.

"I think the above remarks and returns of crime will surprise many of your readers who had come to a quite different conclusion. What, in my opinion, has greatly helped the delusion, is the fact of the murders in Ireland being almost all of one particular species, connected with land somehow, and thus they excited more attention. Before concluding, I may as well notice the amount of pauperism in the two countries. In England, in the years 1854-55, there were 839,164 paupers, about in round numbers 1 to 20 of the whole population. In Ireland for same year the number of paupers was 86,819, or about 1 in 80 of the whole population. Thus showing that the number receiving relief from one parish in England were three times the number receiving relief in Ireland in proportion to their populations.

"Enclosing my card, I am, Sir, your obedient servant,

"M. W. J.

"Dublin, March 8, 1856."

M. W. J., though not a Catholic, is an Irishman. Convinced of the truth of the Archbishop's statement, he addressed a reply to the *Times*, which, of course, was not published, impugning its accuracy, and proving the preponderance of crime to have been altogether on the side of England. We should observe that the *Times* used the English criminal statistics for 1854, which are far more favorable to its view than the returns of the past year, while the Irish criminal returns for 1855 will exhibit a large decrease of crime compared with 1854. However, the *Times* had the benefit of similar returns for similar years in both countries, and, notwithstanding this vantage ground, the facts on which it relies are so divergent from truth as to lead to the belief, that the *Times* wilfully and of premeditated malice misrepresented. From the tabular analysis compiled by our correspondent we find that the total number of con-

victions in England in 1854 amounted to 23,049, or one conviction to 929. If we take the graver classes of crimes, the difference is still more striking. England had 49 convictions for death, or one to 365,368; Ireland, 6, or 1 to each million of the population.—In England, 310 were sentenced to transportation, or 1 to 57,800; in Ireland, 39, or 1 to 168,000. One to 8,504 of the population was sentenced to penal servitude in England, and 1 to 9,795 in Ireland.—The greater number of convictions in both countries were for terms of imprisonment, amounting in England to 20,388, or 1 to 879, and in Ireland to 5,515, or 1 to 1,188. In crimes involving death, transportation, and servitude the convictions in 1854 were three times more numerous in England, or in the proportion of 2,467 to 714. With respect to the peculiar class of crime which exists in Ireland, out of which the *Times* makes the most—charitably overlooking the drain on the druggists' shelves, and the cool barbarity of offences against property and person in England—we cannot improve on the language or facts of our correspondent:—"There is another thing to be considered as regards incentives to crime—murder, for instance, and offences against property, with violence. In Ireland, I may say invariably, some grievance, real or fancied, connected with land will be found to have been the 'incentive' to these two species of crimes. In England no such cause exists, in consequence of the much greater size of the farms. There are only 142,358 farms in England under 100 acres. In Ireland, on the contrary, there are 458,976 under 30 acres; and, taking the respective average of the two countries into account, the disproportion will be even more manifest—so that there are evidently greater liabilities to agrarian disputes in Ireland than in England." Our correspondent might have safely concluded from his own statistics that the class of agrarian offences—so rife in Ireland, and rapidly dying away, could not exist at all in England—that the conditions under which the land has been held in that country for centuries rendered agrarian outrage impossible; for the offences called agrarian in England, and which prevailed at particular periods, arose from far different causes—such as the decline in agricultural wages—high prices of food—the substitution of machinery for labor, &c. Our correspondent supplies another unpalatable fact to the *Times*, though, for obvious reasons, we would not lay much stress on the present unfiled state of the Irish union workhouses. In 1854-5 the number of paupers in England was 839,164, or nearly one to twenty of the population; while in Ireland, for the same period, the number was 86,819, or one to eighty. This, however, is no reliable test, for in Ireland thousands prefer the chances and unpunishable liberty of beggary to the meagre dietary of the workhouse; while in England mendicity, if detected, is rigorously punished. The English pauper, too, is content with a reasonable and diversified diet instead of the everlasting skimmilk and thin gruel of the Irish pauper.

GODLESS EDUCATION THE SOURCE OF CRIME.

(From the *Tablet*.)

Mr. Wakley, the coroner, complains that he has too much to do. At an inquest which he held on Wednesday week, in Marylebone, "Mr. Wakley," says the *Times*, "regretted to observe to what a fearful extent infanticide had increased in the metropolis within the last few years—indeed, he might say the last few months. He had held an appalling number of inquests in that district of the county within that period."

To diminish the business of the coroner, Lord J. Russell would increase the numbers of the schoolmasters. The innocent and amiable enthusiast would ameliorate the heart by enlightening the intellect. If the education spoken of by Lord John Russell mean anything, it means an acquaintance with English authors. Nevertheless, we all know that Voltaire, in his "Letters on the English Nation," declares that it was by reading English writers he first became an infidel. Yet it is the cherished hope of Lord John Russell that the course of reading which made Voltaire deny Christ will make the working classes obey the Commandments. The morals of the people will be greatly improved, he thinks, when they are familiar with "our great English authors."

It was usual with Sir Walter Raleigh, as Father Parsons, the Jesuit, asserts, to make his young acquaintances (by way of improving them) "spell God backwards." Yet Dr. Johnson regards Sir Walter as an honor to English literature and a type of "our great English authors." He is by no means the most exceptionable of them; but no man will be morally improved by reading his history. His lucubrations are poisoned by the corruptions of his mind. But if Sir Walter Raleigh be pernicious, what must Gibbon and Hume be? Sir Walter Raleigh (says

Father Milner, in his "Letters to a Prebendary,") was justly put to death for perpetrating robbery on the high seas. Now, the writings of a robber are not likely to make honest men. A man who in private society blasphemed God, and in his public actions outraged morality—a pirate like Raleigh, or a speculator like Bacon—must be a very dangerous moralist. Yet the whole stream of English literature is tinged with the words and ideas "that wise Bacon and grave Raleigh 'spake.'" The more popular writers have filled their urns at those fountains, and retailed their thoughts. The working classes who imitate the practices of Raleigh and Bacon will certainly be hanged, and all classes who adopt their opinions are certainly in danger of hell fire. Nothing can be more dangerous to society than to deify vice because it is accompanied by intellect—it is a kind of devil worship.

The vices of genius are not excused but aggravated by its intelligence. Strauss has truly observed it is a most melancholy fact that the only shred of religion which the revolution of the 18th century has left to the educated classes is the worship of genius. But what can be more pernicious than to worship vice, piracy, or speculation in the aspect and under the form of talent? It is the idolatry against which Saint Augustine directed his thunderbolts when in his "City of God" he denounced the absurdity of revering adultery in Jupiter and theft in Mercury. To return; if Sir Walter Raleigh privately sneered at the Deity, his successors—such writers as Hobbes—publicly proved, or endeavored to prove, that God does not exist.

Now, Lord John Russell, in his amiable simplicity, believes that if "the masses" only read the novelists and essayists who popularise the ideas of the godless philosophers of Britain, and they all do this, "the masses" will become, not sinners, like the philosophers, but models of every virtue, like Lord John Russell himself. This is his hallucination—a hallucination which we do not share. We believe that he who does not gather with the Church scatters. We deny that the worship of reason is more advantageous than the worship of God. We assert that this is an old blunder of the French Atheists now brought up under a new form. We believe that Lord John Russell in England and the Godless-College folk in Ireland are unconsciously miserable apes of the Mirabeaus and Dantons of the last century. There is nothing new in them. They are old clothes—men who drive a trade in the cast-off toggery and renovated rags of the French revolutionists, which they would fraudulently pawn upon us for something new. Nor did these ideas originate with the French. They are much older. The French of the last century servilely imitated the light-bearer" of the garden of Eden, who assured our first parents that by eating the fruit of the tree of knowledge they should become like unto God. It is an old story, a twice-told tale, and quite as false in the mouth of the modern plagiarist in Parliament as in that of the original inventor in Eden. It is lamentable that this "light-bearer" of modern times, who would triumphantly educate little factory boys into a perfect knowledge of the alphabet, cannot be persuaded to educate the Whigs into a detestation of corruption in politics and perjury at elections—that the quack medicine does not cure the quacks—that education does not make Whigs honest any more than knowledge made the Devil like a Deity.

But, if the literature of Protestant England does not produce honest politicians, it will not produce weavers and tailors. It could not. The early literature of "reformed" England is bad, but the literature which succeeded it is worse. The atheistical metaphysics of David Hume, the materialism of John Locke, and the scepticism of Gibbon, are quite as likely to poison the mind of readers as the infidelity of Hobbes or Herbert. The inferior writers who translated the ideas of these men into popular language are more pernicious than themselves. Nobody reads Bolingbroke in his own prose, but every one reads his ideas in Pope's brilliant versification.

It is not by reading the doctrines of Spinoza, in the oratory of the one or the poetry of the other, that the humble classes will become honest citizens. Poverty cannot be moralised into rectitude through the instrumentality of Atheism. Unfortunately philosophy has only become more profligate in descending to the present times. We are not to suppose for a moment that the infanticides of which Mr. Wakley complains are attributable to the cruelty or savageness of the English character—they do not originate in the natural badness of the heart, but in the artificial corruption of the mind of the English.—During the last thirty years the opinions of Malthus have been showered into the English mind through a thousand vehicles. The *Edinburgh Review* seems to have been founded for the express purpose of vi-

nowing Malthusianism through the empire. It has preached the "doctrine of devils" four times a year for the last twenty years with an energy which is not to be surpassed, and this pertinacity has not been without its fruits. The gentlemen "connected with the press" have read the *Review*, borrowed its Malthusianism, and moulded it into leading articles in every city in the monarchy. Miss Martineau has blended the poison with her actions, and Chambers with his *Edinburgh Journal*. It has come out in the form of *Monthly Magazines*, *Household Words*, and *Family Herald*, "thick as autumnal leaves that strew the brooks, Vallambrosa." Through all these and a thousand other mediums the people have been told that their miseries are attributable to their numbers—that edible provisions cannot keep pace with population—that great nations, such as that of China, prevented famine by killing children. The wretched readers who take these hints, and have acted on these suggestions, have been hanged or transported, while the tempters who suggested their acts have been held in honor.

About thirty years ago the laborious classes entertained the preposterous notion that the increase of machinery was prejudicial to their interests. They have been taught the contrary. They are now too enlightened to believe this. They know that it is really the increase of men which makes them poor, and accordingly, instead of breaking machinery, as they used to do, they kill their children, as Mr. Wakley complains. St. Peter assures us that the Epistles of St. Paul contain many things which the unlearned and unstable "wrest to their own destruction." What is true of the writings of St. Paul is still more true of the immoral publications which preach Malthusianism, such as *Chambers's Journal*, and the *Edinburgh Review*, and the three-halfpenny trash which trade in literary poisons. It is, meantime, a great triumph to periodical literature, and very useful, beyond all question, to manufacturing capitalists, that infanticide has been substituted for the breaking of machinery. This change is the result of literary industry and the march of intellect, and that increase of schools, that knowledge of reading without which literary productions cannot reach the popular mind. It is a great victory; and though Mr. Wakley is dissatisfied, the Whigs, and particularly Lord John Russell, are highly pleased. Flesh and blood are cheap, machinery is costly, and we are indebted to "our best public instructors" for the revolution in the public mind, which has produced the present state of things, in which murder is prevalent, and steam engines safe.

It was monstrous to break machinery which cost money—it was a heinous mistake, which was entertained by the common people within our own memory, and was cherished by legislative assemblies a few centuries back. But we have grown out of that ignorance now, thanks to "education." We have been improved out of our prejudices against machinery, and a time will come, no doubt, when we shall be improved out of our prejudices against child murder. Infanticide is a crime according to law, but in the eyes of philosophic political economists it is doubtless a virtue. The countrymen of Cato and Confucius killed their infants, and why should not enlightened Englishmen?

If they do not, it will not be from the want of education. The Protestant press teems with publications which must sooner or later place British Protestants on a level with Pagans. An Irish contemporary assures us that the number of "absolutely vicious newspapers" sold yearly in England "is eleven millions seven hundred and two thousand. Infidel and polluting publications," he continues, "have a yearly circulation of 10,400,000; periodicals of the worst class 520,000." It is by this sort of reading that Lord John Russell hopes to improve the moral character of the English poor.

The Protestant poor are diligently taught to read in order to enable them to peruse the Bible, but having acquired that art they neglect the Bible and read those polluting publications. In one of these religion is inculcated by showing that electricity is the true deity; another inculcates Christianity by proving that Christ never existed; a third facilitates morality by teaching young women how to make away with children without loss of time or hindrance of business. The advantage of these publications consists in their simplification of philosophy. Locke's doctrine's as to the material nature of the soul is stripped of the ambiguity and clumsy English of the original. They are superior to Locke, as they express plainly what he dimly hints at.

They give us the philosophy of Gibbon unencumbered with the amplification of that distinguished unbeliever. Parson Malthus's work is very costly, but you get in the treatise on "painless extinction" the pith of the Parson at the small charge of one penny. In another treatise the crabbed philosophy of Hobbes is stripped of its abstractions and rendered intelligible to the humblest intellects. Here we have the marrow of David Hume, and there what Martin Luther permitted to the rich, a plurality of wives, strongly recommended to the poor. The worthlessness of Protestant literature is an old complaint. Would to Heaven it were only worthless. It is ruinously mischievous. Wherever it flourishes, we have, as in New York, "Free Love Societies," and, as in England, "burial clubs," which give Mr. Wakley that excessive occupation he mourns over.

THE MISSING PACIFIC.—The following was received at Lloyd's on Thursday: hopes were expressed that the steamer referred to may turn out to be the Pacific. "Pigeira, March 24.—The Skipwith, Captain Ryan, arrived here, in coming off the Newfoundland coast, fell in with the distance of 200 miles from the land, and saw the lights of a steamer in the ice. Mem.—The above vessel left St. John's Newfoundland, on the 13th February."

IRISH INTELLIGENCE.

The Right Rev. Dr. Walsh, Bishop of Ossory, and the Right Rev. Dr. Delaney, Bishop of Cork, have set out on their journey to the Eternal City.

THE JESUIT MISSION IN THE WEST.—ERECTOR OF A CATHOLIC CATHEDRAL IN LOUGHREA.—The Mission of the Jesuit Fathers, which has been conducted during Lent in Loughrea, terminated on Monday. The labours of the missionaries, Revs. Dr. Haly, Father Dwyer, and Father Fortescue, have been crowned with the most signal success. After the termination of the sacred offices of the day, a meeting of the principal inhabitants and gentry of the neighbourhood was held in the sacristy of the parish chapel, for the purpose of appointing a committee and entering into subscriptions for the erection of a cathedral suitable for the accommodation of the large population of this most extensive and Catholic district. The chair was taken by the Right Rev. Dr. Derry, Bishop of Clonfert, who stated the objects for which he had called the meeting. A committee was formed, and after a few resolutions had been proposed and seconded, a subscription list was opened, his lordship heading it with the sum of £100. James Smythe, Esq., Masonbrook, also gave £100. Several other subscriptions were at once handed in, and before the proceedings terminated nearly £1000 was subscribed.

The Redemptorist Fathers in Limerick are about commencing their new convent and church on Mount St. Alphonsus, the site of their present temporary church and residence. Already specifications are called for from builders and contractors for the convent which will be first built. The convent will cost about five thousand pounds, but the buildings are to be of a plain and substantial character.

MINISTERS' MONEY.—The petition against this obnoxious impost, signed by the Mayor, town council, and 6,500 citizens, was forwarded to Mr. Fagan, for presentation in the House of Commons.—*Cork Examiner*.

REJOICINGS FOR PEACE.—The Belfast *News Letter* mentions that there were great rejoicings and fireworks, &c., for the Peace, in Belfast, Carrickfergus, Ballymena, Lisburn, Lurgan, Portadown and Armagh. This is to be taken *cum grano satís*, and only to be understood of a portion of the people. The following sentence of our contemporary in reference to Belfast on the day the news arrived is indicative of the strong undercurrent:—"The news did not greatly surprise the people. The town was unusually quiet during the early part of Monday. There was little excitement." The rejoicings were evidently got up to order.

THE SLOB LANDS OF LOUGH SWILLY.—On Saturday last (says the *Derry Journal*), Mr. McCormick, the eminent contractor for public works in the North of Ireland, completed the construction of the immense embankment which he has thrown across Lough Swilly, from the main land near Farland Point, Burt, to the island of Inch. By the closing of this embankment, no less than 4000 acres of land will be reclaimed from the Lough, and changed into valuable farming lands.

SADLERISM.—It has become a question which of the brothers Sadler, John or James, was the more guilty in the affair of the Tipperary Bank. The proceedings before Master Murphy on Tuesday inextricably involve both parties, and prove that fearful lies were the dying words of the suicide. The unfortunate depositors have sustained a further disappointment, for up to the examination of Messrs. Morogh and Kennedy on Tuesday, it was believed that the Bank had obtained mortgages on the estates purchased with the overdrawn money. Such was not the fact. Mr. Norris's part in these transactions is not yet unravelled. In short, no one can tell when all will be unravelled, or where these revelations are to end.—*Nation*.

Even Catholic Ireland seems to be somewhat affected by the Sabbatarian delusion. While our grave English magistrates are forbidding grown men to be shaved on the Protestant "Sabbath," their worship of Dungarvan put forth a delusion on the subject of the pegtops of little boys, who, we are told, are both fined and have to pay the costs of the important proceedings, for using their innocent toys on Sunday. The prediction of the *Globe*, that we should soon arrive at a *reductio ad absurdum* on this subject is surely in course of fulfilment; for Scotland itself can hardly produce anything more ridiculous. A young English lady who visited that "highly favoured land" (as its children deem it) some time ago, was told by her hostess that she would not be answerable for the consequences if an "ungodly tune" were played on the Sabbath, and the profane strains were heard in the streets; so great would be the shock on the Presbyterian mind.—*Cor. Tablet*.

The following form of Petition to Parliament has been suggested for adoption by Catholics, but it may properly be signed by liberal Protestants also:—

"The humble Petition of the undersigned inhabitants of

"Showeth—That your Petitioners are informed that an effort is now making to procure the repeal of all laws whereby temporal provision is made for religious teaching and worship in Ireland.

"That these provisions include the glebes, endowments, and temporalities now enjoyed by the clergy of the Protestant Episcopal Communion in Ireland; the tax called Ministers' Money, the grant to the Theological Professors of the Presbyterian College, Belfast, the Regium Donum, and the Statutory Endowment of the Royal College of St. Patrick at Maynooth.

"That at the same time an agitation is actively pressed forward to obtain the repeal of the Maynooth Endowment without removing the other legal endowments above enumerated.

"That your Petitioners consider the Maynooth Endowment as a poor and incompetent compensation for the property of which the Catholic Church in Ireland has been unjustly deprived, and that while they would gladly see the whole of the above provisions impartially abolished, which they sincerely believe would tend to the tranquility and prosperity of Ireland, and to the good of religion, they confidently pray your Honourable House not to consider any proposal for the repeal of the Maynooth Endowment, until the temporalities of the Church in Ireland, including the sacred edifices, tithes, lands, and endowments, have been taken from the clergy of the Protestant Episcopal communion, and the unjust tax called Ministers' Money abolished.

"And your Petitioners will ever pray."

ENNIS ELECTION.—The Attorney-General has been elected for Ennis without opposition.

A fresh candidate for Athlone has been announced in the person of Mr. John Ennis, Governor of the Bank of Ireland, and Chairman of the Midland Great Western Railway. Mr. Ennis is enormously wealthy, has large landed property in the county of Westmeath, is in politics a Whig, and in religion a Catholic. He is, however, not very popular with the Liberal party in Ireland.

A local paper says:—"A painful incident occurred at the Leitrim assizes. Thomas O'Hagan, Q.C., was seized in Court with a sudden and alarming illness when in the act of addressing the jury. It is to be hoped that it will not prove serious, but grave doubts are entertained. Mr. O'Hagan has held a brief in every record tried on the circuit during this protracted assizes and has been quite overworked. There is no man at the Irish bar more deservedly popular than this eloquent and gifted gentleman. His kindly and unassuming manners, and his sterling honesty command the esteem and respect of all who come in contact with him. To be struck down in a career in the meridian only of its brilliancy would be looked upon as little short of a national calamity by a very large portion of his fellow-countrymen.

THE LATE CATASTROPHE IN CORK.—The following details of the late dreadful accident in Cork are supplied by the *Examiner*, which reached this morning:—"One of the most appalling and terrible accidents which probably has ever become matter for detail in a newspaper, and certainly the most disastrous that has occurred in Cork as regards the loss of human life, within the memory of the oldest person living, took place on Saturday night in this city, shortly after the hour of 12 o'clock. At that time, and for some hours previously, "a wake" was being held on the body of a child about two years old, the son of a man named Patrick Sullivan, a cooper, residing in a place called Penrose's-lane, a lane running off the North Main-street, and connecting the latter with Duncan-street. We believe there are few but those whose hard lot it is to live in the wretched lanes which branch off either side of the North Main-street who have the slightest conception of the misery, the squalor, and unmistakable signs of dilapidation and decay which encompass the visitor on every hand. With breath scarcely sufficient to admit more than a single passenger, and much too narrow to permit of two persons walking abreast, the houses, dirty, dingy, and apparently for many years past going rapidly into decay, generally rise to the height of three stories on either side of those miserable alleys. In the front room of an upper story in Penrose's-square the friends of the father of the deceased child assembled on Saturday night to the number, it has been stated, of 40 or 50; and, after visiting the place yesterday, how they succeeded in finding room for such a number in a space so utterly disproportionate it is difficult to understand. It is stated that the usual kind of entertainment which is provided on those occasions was being indulged in, when suddenly one of the visitors exclaimed that "the floor was sinking." Sullivan, the father of the deceased child, who was standing with his back against the door, said "that could not be, as there was not there sufficient to bring it down." He had scarcely uttered the words when, without further warning, crash went the floor, and one appalling terrific shriek from all assembled showed that they fully realized the dreadful fate that awaited them. Down came the living weight, crushing and smashing everything that interfered to arrest its fearful descent, and carrying the first floor completely away, the entire mass of human beings, men, women, and children, timber, beams, bricks and mortar, and whatever articles of domestic furniture the house contained, were also precipitated on the basement story into one hopeless, inextricable mass, in which the dead, the dying, and the comparatively uninjured lay piled on each other to the depth of five or six feet. A cry of horror arose from those whose faculties were not completely paralyzed, which was quickly taken up by the persons outside, and an alarm was at once spread that the unhappy inmates were all destroyed. Constable Carey and two of the men belonging to the Tuckey-street station were quickly on the spot, and a vigorous effort was made to force the door and lower windows, but the pressure from inside offered a resistance that could not be overcome. A ladder was procured, and on opening one of the upper windows a picture of human suffering and agony and death was presented which it is utterly impossible to describe. By this time a large body of the police force had arrived, and a number of active and intelligent citizens were also present and rendered valuable assistance. By a vigorous exertion the door and lower windows were forced, and steps were promptly taken to rescue the sufferers from the mass of rubbish, bricks, mortar, and other materials in which, it might be said, they were literally embedded. In directing and personally assisting in this work of mercy efficient and valuable assistance was rendered by Sub-inspector De Gernon, chief of constabulary in this city; Mr. Maguire, M.P., the Mayor, Drs. Sandham, Callahan, and Allen, together with Head Constables Crowley and Roe, and Constables Carey, Meagher, Phelan, and a large number of constables and civilians. When the bodies had been extricated and conveyed into the street, it was found that eight were actually dead, and several others expired before medical aid could be applied. A considerable proportion of those in whom even a glimmering of life appeared were taken to the North Infirmary, where, having been previously made aware of the catastrophe, Drs. Bullen and Finn were prepared for their reception, assisted by the medical residents of the infirmary, Messrs. William Roche and Rice. At an early hour yesterday morning it was ascertained that the entire number of persons killed amounted to 19, of whom six remained at the North Infirmary, five had been removed to the Bridewell, and eight had been taken to their various homes by their friends. It has been ascertained that there are 19 other persons who are more or less wounded, and some of whom remain at the North Infirmary, and others are treated in their own homes.

"I WILL BE A MARTYR."—At the Petty Sessions, Kilmole (Co. Clare), 24th ult., Rev. Michael Meehan preferred a charge against William Denny, Bible-reader, for the use of language intentionally to excite plaintiffs to a breach of the peace. The Rev. gentleman stated on oath that he had been seven years the Parish Priest of Carrigaholt; that on the 11th of this present March defendant, who was accompanied by another (both being perfect strangers to him), came up as he was walking near the police barracks, and at once said to him, in a very excited manner,

"You're the Parish Priest. This is an infamous parish of yours; I have been kicked and abused in the parish; and you teach them to do so from the altar." The Rev. gentleman then said—"This is a parish of a remarkably peaceable character. The police-office is just at hand, come and lodge your complaint there; it is the proper place, and I will give every aid to the police to make out who struck you, but do not stigmatise the parish." The Bible-reader, instead of minding what the plaintiff said, continued to use most provoking words, such as "False Church of Rome—your treacherous Church," until they all came up to the police-barracks. Then he called on the police, only one policeman was there, the others were on duty, firing at a target; the plaintiff told all that the defendant had said to the one policeman, who said he could not stir from the barracks. Denny then said, "I don't want police." Plaintiff replied, "If you were kicked as you stated, tell me where and by whom, and I will aid the police, and go myself and make out the offender." "I don't want you nor the police," said Denny. "Then," said the Priest, "it is quite clear you were not kicked at all; and why did you insult me and my Church?" The people then crowded round him, and he said to the Priest, "You want to mob me." "No," said the Rev. gentleman, "I want to protect you, and to protect the peaceable character of the parish." The defendant then loudly, in the presence of the policeman, cried out, "False Church of Rome, treacherous Church of Rome." The Parish Priest warned the people not to touch him, for that was what he wanted, and that they would only be playing his game by doing so. After vaporing away for some time against the Church of Rome, &c., he walked away. The people enjoyed the sport most peaceably. The indignation, which the Parish Priest checked at the beginning, turned into loud laughter at the foaming, disappointed Bible-reader, who sought in vain for a bit of martyrdom. This is nothing new. Swift describes "Jack as delighting to sit in the gutter and get himself kicked by the bystanders, that he might behold himself under persecution. The heroine in "Rob Roy" will not allow her knight to chastise the impertinence of the pettifogger. "I will have no assauls and battery on Mr. Jobson. I am not in sufficient charity with him to permit a single touch of your whip—why, he would live on it for a term at least." The Carrigaholt Jobson is named Denny, and the Rev. Michael Meehan is really too hard upon him. We wonder a Priest should show so little charity. How is the poor man to live unless he can get a thump to report now and then? A kick, perhaps, might do. But to look so sharp after the parish that he can report no converts, and then refuse him an occasional beating! how in the world does this stony-hearted Priest think that poor Mr. Denny is to get his bread? Mr. Meehan seems bent upon showing that Priests are as relentless as they are represented even by Protestant tradition. He grudges the poor humble Bible-reader so much as a kick or a cuff.—*Weekly Register*.

IS JOHN SADLER ALIVE?

To the Editor of the Nation.

Sir—There are many fine things written, as well as spoken, in jest; and as I have been seriously considering the case put by your able and erudite correspondent, "R. W. A. of D.," I can come to no other conclusion but that the suicide of John Sadler, on Hampstead Heath, was a mere delusion and attempt to swindle us out of our senses, as palpably as he did out of our money.

"Self-murder most foul, as in the best it is; But this most foul, strange, and unnatural."

There was a very imperfect identification of the body, by a single witness, at the inquest; and so qualified was this solitary evidence, that it in no degree rebuts the presumption of the deceased not being John Sadler at all!

For the deliberate verdict of twelve Englishmen on their oaths, after listening to a sound exposition of the law and attending circumstances, we should have the most unfeigned respect; but as to the inquiry of a coroner's jury in the case of an extraordinary death, very little reliance or importance can be attached to it. This is really the opinion of some of our most able jurists, and of the present Lord Chief Justice in England. I beg to refer to the case of "The Queen v. Medhurst," tried at the Central Criminal Court, in London, April 13th 1839, where the Attorney-General (Sir John Campbell), for the defence, and in the course of his address to the court, spoke as follows:—

For the inquest of a coroner's jury, in a case of extraordinary death, I have no respect at all. The constable gets together whom he can first find, no qualification being required in the jurymen. They meet amidst the fumes of an ale house. Whatever rumors have been spread in the neighborhood respecting the fate of the deceased they have heard; and the more horrible and improbable such rumors are, the more apt to believe them. To calm their imaginations, they are by law required to view the dead body, with its convulsed countenance and ghastly wounds, before they begin their investigation; and the coroner, who ought, as judge, to explain to them nice legal distinctions, and to enlighten their understandings by a clear development of facts, may be a low legal practitioner, unqualified for such duties, or a person wholly uninitiated in law, who has been elected to the office by popular acts, and who seeks to inflame the prejudices of the jury instead of allaying them. In extenuation of the recklessness with which a verdict may be pronounced by such a tribunal, I should mention that the jury and the coroner are not aware of the solemnity or consequence of the act about which they are employed. Nor is this to be wondered at; for I believe I may positively assert that in the annals of the administration of criminal justice in this country, there is not a single instance of a conviction for murder on the finding of a coroner's inquest. In the vast majority of instances the instrument is quashed for gross informality; and if there be any ground for the charge, an indictment for murder is found by a grand jury.

Surely, sir, it is not upon the judgment of a tribunal so constituted, and with such insufficient evidence before it of identity, we are bound to consider John Sadler as deceased. He has gone, no doubt, a long journey, like kindred spirits before him, but not to that

undiscovered country, from whose bourne

No traveller returns." Rest assured of that, Mr. Editor, and let all depositors, turn with what confidence they may possess from the judgment of Jack Straw's Castle, on the death to that other inquiry of Straw now being carried on with the most solemnity and consequence of the Winding-up Act.

A. V. A.

EMIGRATION.—The Galway papers complain that notwithstanding the "disgraceful" treatment, the result of the machinations of the Know-Nothing party, which Irish emigrants have met of late at the hands of the Americans, emigration from the western provinces still continues, not in such numbers as heretofore, but still to an extent that may eventually militate very much against the agricultural interests of Ireland. One of the local journals says:—"A stop has been put, as we conceived, to this fearful drain of the most useful of our countrymen; but within the last few weeks the drain has commenced again, and every day almost witnesses crowds of decently-dressed and comfortable-looking emigrants proceeding to what was once regarded, and truly was, the land of freedom: and of kindness, to Irishmen in particular. Crowds of these self-banishing, or 'law exiled' wanderers proceed by train to Liverpool; and the Clarence is about to sail from this port with a full complement for the shores of the once hospitable, but, we fear, now inhospitable shores of America.

A ROSCOMMON TRAGEDY.—On Tuesday evening, Mrs. Sarah Kelly, hitherto distinguished in the Dublin law courts, as the successful suitor in the case of Kelly v. Shewles, in which a very large amount of property was litigated, was foully murdered whilst out walking on her grounds, in the county of Roscommon, in company of her nephew. Two men, with blackened faces, approached, and desiring the nephew to stand aside, shot the unfortunate lady through the head. Her death was instantaneous. It is said the nephew and another person have been arrested on suspicion of being concerned in the murder. The coroner's jury has returned a verdict of "Wilful murder against some persons or persons unknown."

A telegraphic message from the South states that a serious conflict took place on Thursday at Templemore races between the military and peasantry. The origin of the riot was the rescue from arrest of a female pickpocket. Two soldiers are stated to have died this morning. The Bridewell is full of prisoners.

IRISH COAST DEFENCES.—Peace having been duly proclaimed, and the war being at an end, the authorities have begun to turn their eyes to the defenceless state of the Irish coast. Here, for instance, is a sample of their newborn vigilance:—"Among the various works erected for the defence of the west coast, and particularly of the noble estuary of Bantry Bay, the most important are those on Whiddy Island. They consist of three circular redoubts crowning three separate eminences, each surrounded by a fosse 30 feet wide and 20 feet deep, with scarp and counterscarp walls, beyond which is a glacis running down to the sea. The only mode of reaching the redoubt, therefore, is by a portcullis and drawbridge. The contract under the Ordnance Board, Mr. D. W. Murphy, of Bantry, has been for some time past occupied in making preparations for the mounting of the guns intended to form the armament. This is to consist of 12-24 pounders on the centre, and eight on each of the east and west redoubts. It is not intended actually to mount the guns at once, which can be sent from Woolwich in the course of a few days to meet any emergency, but everything else, to the putting down of the racing irons, will be in readiness. These redoubts are sufficiently large to afford barrack accommodation to 500 men.

AGRARIAN MURDERS IN IRELAND.—The following letter has appeared in the *Manchester Examiner and Times*:—"Sir—While a special commission is being held at present in county Cavan for the trial of certain parties supposed to be the barbarous murderers of the late Miss Hinds, one fact may explain something of the cause of this murder, viz: The will of this unfortunate lady specially stipulated that her heirs, &c., were to evict every Catholic off her property; and unless these conditions were fulfilled they could not enjoy said property for forty years after her decease—Yours respectfully, J. P. Manchester, April 7, 1856. [As a voucher for the above fact, our correspondent encloses his name and address.—Ed.]"

GREAT BRITAIN.

JESUIT POOR SCHOOLS AND EVENING SCHOOLS.—If the Jesuits are, as is generally imagined by those who do not know them, opposed to education, they are taking strange ways of showing their hostility. Everywhere they are erecting schools, and the *alumni* from Stonyhurst have a high standing at the examinations of the London University, to which they are affiliated. Here in Liverpool they have, in course of erection, a handsome building adjoining the presbytery, intended for a collegiate school; and they have built, with the assistance of a grant from the Education Committee of the Privy Council, capacious poor schools, which were recently opened. The fathers have also determined to open a night school for boys, young men, and persons more advanced in life, whose education has been neglected.—*Liverpool Journal*.

CONVERSIONS.—On Monday last, the Feast of the Annunciation of the Blessed Virgin, thirteen converts were received by the Rev. D. M. Vesque, in the chapel of the Convent at Norwood. The converts made their declaration of Faith publicly, in presence of the congregation and of a vast number of their Protestant neighbors, who attended to witness the ceremonial, which was indeed a very imposing one.—*Weekly Register*.

CONVERTS IN PARLIAMENT.—Mr. Hutchins, the member for Lynton, took the oath appointed for Catholic members on Tuesday evening, having been received into the Church a few days before. He was introduced on this occasion by Lord Edward Howard and Mr. Monsell. It is remarkable that there was but one Catholic member from any English constituency, by whom he could have been accompanied.—*ib.*

A conversion of an Anglican minister has lately taken place here. Mr. A. Rawes arrived a few weeks back in Edinburgh, and has received the happiness of reconciliation to the Church, by the hands of one of the Rev. Clergy of St. Patrick's. On reference to the "Clergy List," I find the name of the Rev. H. A. Rawes inserted as Curate of St. Botolph, Aldgate, London, I am informed that Mr. Rawes intends studying for the Priesthood. Mr. Rawes was warder of the Protestant House of Mercy near Soho-square.—*Cor. of Weekly Register*.

The Thanksgiving of the Catholic Church for Peace was made on Sunday, as we announced. It was solemn, and remarkable for the presence and co-operation of every Bishop in England, (the Bishop of Birmingham being at present at Rome); and for the Sermon of the Cardinal Archbishop of Westminster.—*Weekly Register*.

We lately mentioned that the "Convocation" of the Establishment had been making some overtures for union with the Wesleyans. The latter have, as we anticipated, scornfully rejected them:—"It is not aggression upon ignorance, error, and ungodliness," but upon another Christian denomination." It is not taking action for the union of the Churches of Christ, but for the aggrandisement of one of these at the expense of another. It is an invitation to Ministers to break their ordination pledges, and to members of our Church to forsake their spiritual home. "Few, indeed, are the members of the Church of Methodism who could be transplanted into the consecrated ground of the Church of England without injury to their inner life. We refrain from saying more. The crude report of their committee we do not wish to fling in the face of their Church. We are unwilling to permit ourselves an allusion to the doctrinal divisions, the portentous heresies, the Romanism and rationalism, which darken large spaces in the territory of the Church of England, and which sit impersonated upon her Episcopal Bench or in her University chairs." This comes to what we said. The Establishment ask, Why should you not join us? The Wesleyans answer, Why should we? Compare this with the fact that the Catholic Church, although it has made no advances, has smoothed no difficulties, has made no confessions, has promised no reforms in order to draw men from Protestantism, and has neither endowments nor worldly position to give; has drawn over some two hundred Clergy of the Establishment within the last few years; and that although married men who submit to her are excluded even from the lowest ecclesiastical station. Why? Because to that question, "Why should we?" she has an answer, "You should, because we have among us Him who alone has words of eternal life."—*Weekly Register*.

THE REV. G. C. GORHAM AND HIS PARISHIONERS.—The Rev. G. C. Gorham, rector of Bramford Speke, whose controversy with "Bishop" Philpotts is so well known has had a violent rupture with a large number of his parishioners, the result of which is that they have commenced proceedings against the Rev. gentleman for "brawling in Church."

The London Sun Newspaper has put its columns in mourning, for what it designates "The Precious Peace," adding "The trumped up peace was signed yesterday, and the enemy of mankind did the deed of darkness on the Lord's Day!—a very fitting consummation for all parties concerned."

A weekly London Protestant newspaper applauds the intention of building a Protestant church at Constantinople: "A fabric that shall be at once a temple and a monument, for it will remain an enduring memento of the war." It is, however, proposed by our contemporary "to make the fabric complete" by supplying it with a statue of—Florence Nightingale!

PAUPERISM INCREASING WITH THE INCREASE OF CRIME.—The "signs of the times" are far more significant than agreeable to contemplate. Side by side with a fearful amount of criminal statistics advance also dreadful items, showing a large increase in the number of the miserably poor. Our prisons are built upon scales almost colossal, but crime laughs at the huge machinery, which only adds to the burden of the nation without being either a punishment or a prevention. So also are our unions, workhouses, and the like. They have been increased, enlarged, and multiplied, and yet they do not shelter the outcast nor protect the homeless. Still do the arches of the "Adelphi" yield the friendless ones a miserable shelter, and the streets are still filled at nightfall by hordes of shivering paupers, while around the grim barcodes doors, which will not open, let them knock ever so earnestly, the starving scores and hundreds cluster, forming scenes which are an outrage to the humanity, and exhibiting pictures of such incredible destitution as are the shame and reproach of any Christian people. A return recently made by the House of Commons shows that in the 624 unions and parishes of England and Wales on the 1st of January last, the increase in the number of paupers receiving in and out-door relief was twenty thousand in excess of the number receiving relief on the same date of the preceding year. Twenty thousand more paupers added in one year to the immense army of famine and wretchedness already on our hands! and of these nearly eight thousand were adult and able-bodied!—The totals were, on the 1st of January, 1855, 850,453, while on the 1st of January, 1856, they amounted to 876,655! Whence comes this appalling contribution, and through what cause do nearly a million of paupers (not to speak of the struggling poor, the professional mendicant, and those who prey on the public) appear in the midst of the wealth, the industrial enterprise, and the vast floating capital of England? Men have quitted the spade and the plough, the forge and the factory, and joined the ranks of the armies abroad.—Men, by hundreds, and by thousands have emigrated this past year, and yet the dreadful pressure from without does not appear to have relaxed in any way. Pauperism has increased its numbers as if with a malignant force of aggregation, and in defiance of cheaper meat, a cheaper loaf and other necessities equally reduced. What is most remarkable, too, is the fact that the more industrial and manufacturing counties show a larger increase in this dismal element than those possessing smaller capital and fewer manufactures.—Lancashire added seven thousand to its paupers, and yet Lancashire is one of the great workshops of the world. Middlesex, the centre of wealth and opulence of business, trade, and enterprise, could also add its quota of 6,767; Surrey, Warwick, and Staffordshire are unhappily competitors also, and with success. If we look around us with shuddering eyes on the vices and crimes of the age, it is only to acknowledge with a forlorn conviction of the truth, that there are demoralising agencies abroad which resist every means and agency of repression; that cruelty, lust, drunkenness, and crimes, which show how utterly abandoned a man may become, and with what an infernal skill he can construct the deadliest schemes, are the broad, open, glaring characteristics of the day, and that added to these is a mass of pauperism so vast and unwieldy that the shoulders of the community bend under the hideous load. That pauperism will go on increasing and multiplying seems to be more than probable, and that it will become at last a dominant power to break forth and fester like ulcerous sores, contaminating and poisoning all that is exterior to it, appears to be a mere matter of course. It will gather into murmurs, tumults, and social perils: The outlaws thus actuated by the direst despotic powers—hunger and hatred blended, will kill, burn, and destroy, and an interminable warfare, in which politics will for once have no existence, seems not very far distant.—*Weekly Despatch*.

THE "NO-POPERY" TRADE.—In these hard times, no class thrives so well as those who profess to have "renounced the errors of Popery." No inquiry is made as to character or as to your antecedents. If you are soliciting subscriptions, those whose hearts were never known to bleed, fork out most liberally. While lectures on useful subjects and of undoubted ability speak to idle benches, any mountebank who cannot deliver three consecutive sentences, if he is only violent enough in denouncing "Popery," secures crowded houses and well-fed pockets. The last instance of the interesting "No-Popery" school is noticed in a letter from Mr. Thomas Johnson, of Lancaster, inserted in last week's *Kendal Mercury*. Mr. Johnson says, the party in question "Has been obtaining money at Lancaster, under rather questionable pretences. He is an Italian, with yellow complexion, dark spectacles, and an aspect the reverse of prepossessing. He speaks English, and has a certificate of naturalisation, under the Alien Act of 1844. He also shows a letter, referring to a Scripture readership; a certificate of full membership from the United Presbyterian Church at Edinburgh; and a commendatory epistle from some credulous elder at Warrington. He travels without luggage, and accounted (truly) for this at Lancaster, by saying he had left it with a gentleman, whom he named. He protests with abundant zeal against the corruptions of the Roman Church.—He performed family worship at the house where he staid, but his conduct to a young female there was not strictly decorous. He borrowed a shirt-front and handkerchief, which he omitted to return, and left for the north on Wednesday, a trifle in debt for his lodgings."—*Preston Guardian*.

A "FREE CHURCH" PRIVATE STILL.—In Edinburgh it is common for the unoccupied portions of the different Protestant Churches to be let as shops, or ware and work-rooms for various business purposes. The signboards and other insignia of worldly operations contrast oddly with the ecclesiastical character of the edifice. Last week a curious discovery was made by the police here, which is thus reported in the local papers.—"Discovery of a Whisky Still.—On Monday forenoon, a whisky still was discovered in the basement story of the Free Tron Church, High Street, Edinburgh. Information of its existence having been communicated to the excise authorities, two officers procured a warrant and broke into the place. Some whisky was found, and a still and other apparatus which had been recently used."

SUNDAY MUSIC—SUNDAY FLOWERS.—Sir Benjamin Hall will not, at the pressing instigation of certain saints, stop the trumpets and trombones on the Sabbath; but, we are sure it will give great delight to the particularly pious to learn, that all the daisies (now in bud in Kensington Gardens) have had a meeting, and, out of pure religion and in holy condemnation of the profane Sabbath trumpets aforesaid, the daisies, to a flower, have resolved not to blow on Sundays.—*Punch*.

It is rumoured in London that the beautiful church lately built by the Irvingites in Gordon-square is about to be sold; and one cannot help wishing that it could be obtained for a cathedral for this diocese. It is in all respects well adapted for the purpose; and its proportions are even better than some of our own churches, being similar (in height and other respects) to Birmingham cathedral. There are confessionals in the aisles, and a chapel at the back of (what would be) the high altar; the chancel being sufficiently spacious for a pontifical function and the caputular body. It is said that Mr. Drummond, M.P., (an "angel" of the Irvingite Church), has often officiated here, vested in a splendid cope. There can, of course, be no reason why the Church should not be devoted to the true worship, any more than in the case of those Italian basilicas which were originally built for heathen rites, but are now devoted to the most sacred purposes.—*Correspondent Tablet*.

TREATIES OF PEACE.—It may be interesting at this moment to notice the dates of various important treaties of peace to which this country has been one of "the great contracting parties." The peace of Ryswick (general) was signed on Friday, September 20, 1697; that of Utrecht (succession), Monday, March 13, 1713; that of Aix-la-Chapelle (Spain and France), Tuesday, April 30, 1748; that of Paris (general), Thursday, February 10, 1763; that of Paris (America), Saturday, November 30, 1762; that of Paris, (France and Spain), Monday, January 20, 1763; that of Holland, Tuesday, September 2, 1763; that of Amiens (Revolution), Saturday, March 27, 1802; that of Ghent (America), Saturday, December 24, 1814; and that of Paris (general), Monday, May 30, 1814. So far as we are aware, the treaty of peace signed on Sunday—the fifth peace concluded in that capital within the last 93 years—is the only one which has received the formal signatures of the Plenipotentiaries on a Sunday. Here is a fact for the Sabbatarians, who will doubtless, if consistent, contend that to secure the world's peace is neither a work of necessity nor of mercy!—*Manchester Guardian*.

It is said that Government has ordered 600 mortar rockets, 100,000 ordinary rockets, and other pyrotechnic preparations, for a demonstration in Hyde Park on the conclusion of the war.

EMIGRATION FROM LIVERPOOL FOR MARCH.—The total number of passengers who have sailed from this port for the United States and the Australian colonies during the past month has been 6,618, a less number than in any corresponding month for the past four years. 5,228 proceeded to the United States in 11 ships, 16 of whom were cabin and 5,212 steerage passengers. Of these 1,600 were English, 269 Scotch, 3,119 Irish, and 224 natives of other countries, chiefly Germans. Only four ships of an aggregate tonnage of 5,777 tons have sailed for the Australian colonies, carrying in all 1,350 passengers, of whom 22 were cabin, and 1,328 steerage passengers, 759 being English, 126 Scotch, 459 Irish, and 24 natives of other countries.

In England, during 1855, there were sent by mail 456,000,000 letters, about 8,000,000 book packages, 71,000,000 newspapers, and 800,000 valentines.

UNITED STATES.

FALSE REPORTS.—A report of the safety of Bishop O'Reilly, arising from the fact that the name of a Rev. Mr. O'Reilly appearing in the Cambria's list of passengers, reached this city last week and was generally believed; we regret, however, to inform our readers that it was incorrect, the Rev. gentleman who came in the *Cambria*, being, it is stated, a nephew to the late Father Brady, of Hartford. There can now be no possible doubt that the Bishop is on board of the *Pacific*.

The Rev. Father Jago, of Lambertville, N.J., whose death was chronicled last week, is, we are glad to say, not only alive, but unhurt. The jumping off the railroad cars and subsequent death, were, we presume, the result of some bad dream often indulged in by that not very intellectual class, the New Jersey editors.—*American Celt*.

The *Chicago Tribune*, in estimating the emigration of the present year, says:—"No spring has witnessed so early and so strong a tide of travel setting Westward as the spring of '56. 'They come by thousands,' said an agent of the Southern Michigan Railroad the other day, as he pointed to a heavy train alive with settlers. And so they do. There were on Friday and Saturday of last week upon the road forty three coaches taken up with Eastern emigrants, making for or seeking Western homes.

NOVEL CONVERSION.—The Israelites of Hartford, Conn., have bought the meeting house formerly occupied by the North Baptist Church with the \$5,000 given by the late Judah Touro, and have fitted up the edifice, and named it in honor of their benefactor, "Touro Hall."

NEW YORK, April 24.—Mr. Henry Grinnel has just received a letter from Lady Franklin, in which she expresses a desire that Dr. Kane should visit England for the purpose of taking charge of another Arctic expedition. She still hopes that some survivor of Sir John Franklin's party may be found living among the Esquimaux, from whom might be obtained the particulars of her husband's fate. She proposes to fit out a propeller at her own expense, and give the command to Dr. Kane.

SECRET SOCIETIES.—How any good and sincere Catholics can belong to a Secret Society passes our comprehension. Are they aware that the Church forbids it and declares it immoral? Do they not reflect that secret societies are of their own nature contrary to the good order of civil society in general, that they are the readymade instruments of every conspiracy against legitimate government, which is equally an ordinance of God, an indispensable condition of all human peace, of private virtue, and of the prosperity and tranquility of Holy Mother Church herself? Above all, in this country, where Irishmen and Catholics are aimed at by a secret society, for Irishmen and (professed) Catholics to join a secret society, is to put a weapon in the hands of their enemies: which no one but a traitor will do. An Irish Catholic who belongs to a secret society (no matter what good motive he may allege for it), is no better than a Know Nothing, he is a Know Nothing at heart, and but for the accident of his birth, would have been a Know-Nothing in fact. Friends, what we do, let us do openly and above board. If we want a Secret Society, let it suffice us that we already belong to one over which God has thrown the veil, a veil no human eye can penetrate—the invisible Society of the Just. Nothing is more hidden in this world (if you crave the piquant stimulus of mystery) than the Catholic Church, in its spiritual beauty, and the better Catholics you are, the more perfectly will you enter into this delightful secret, of which those who join secret societies plainly show that they know nothing.—*Leader*.

AN AMERICAN EDITOR'S VALEDICTORY.—"The undesignated retires from the editorial chair with the complete conviction that all is vanity. From the hour he started his paper to the present time, he has been solicited to lie upon every given subject, and can't remember having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires, in order to recruit his moral constitution.

PROGRESS OF INSANITY.—We understand that in one of the School Districts of Hillsborough, in this state, the whole population have become believers in the doctrine of Miller—closed their district school, and taken their children home to get prepared for the Second Advent.—*Concord (N. H.) Statesman*.

DECLINE OF RELIGION.—The Colporteur, the organ of the American and Foreign Bible Society, says that of the one million of people in New York city and the places immediately adjacent, there are more than 800,000 who do not attend public worship. In Philadelphia and Boston, it is ascertained that at least three fourths of the people habitually absent themselves from church, and the same is true of other places. The religious denominations, too, have greatly decreased in numbers within the past ten years. The membership in the New York Baptist churches has decreased 362 since 1845, although the population has increased 261,966. The Presbyterians, in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodist in the same time had lost 461; and there has been but one self-supporting-Reformed Dutch church planted in this city during fifteen years.

A MAN WITH NINE WIVES.—The notorious Nathan Brown, the most remarkable bigamist ever known in America, was brought by officer Elliott the other day, from near Jeffersonville, Indiana under the requisition of Gov. Chase. He is reported to have nine wives. His practice is to live with each three months, get hold of their property and desert them. He is now safe in Butler county jail, at the instance of the seventh wife, a resident of this city. The old sinner is fifty three years of age, and has married three wives within two years.—*Hamilton (O.) Intelligence*.

ANOTHER "HARD SHELL" BAPTIST STORY.—Just now the "Hard Shell" Baptists appear to be affording a good deal of amusement to our brethren of the broadsheet in America. It is but a day or two since that we gave the short but telling sermon of one of the "brethren" in Kentucky, and now we find another bit of fun emanating from the same sect. A correspondent who helps to fill the "drawer" of *Harpur's Magazine* writes his experience of the "Hard Shells" as follows:—"This sect are in the habit of holding a yearly association in our vicinity, generally in a piece of wood near to a good spring. The brethren from abroad are quartered upon those in the neighbourhood of the meeting; and these are required, of course, to lay in a good supply of the creature comforts, and among them, as the most important, a plenty of whisky. A short time ago, such a place having been selected, the brethren near by were busy putting up benches and making the place ready, when brother Smith said, 'Wa'll, brother Gobbin, what preparations have you made at home for the big association?' 'Why, I've laid in a barrel of flour or so, and a gallon of whisky.' Brother Smith expressed a great contempt at this preparation. 'A gallon of whisky for a big meeting?' 'Why, I've laid in a whole barrel; and you're just as well able, brother Gobbin, as I am to support the gospel.'

REMITTANCES

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 2, 1856.

Subscribers intending to remove their residences will please give notice of the change at this office, so as to ensure the correct and timely delivery of their papers.

NEWS OF THE WEEK.

The *Persia*, from Liverpool 19th ult., was telegraphed at New York on Tuesday last; having made the quickest run from port to port on record. Her news is of very little importance. The following is the substance of the telegraphic report.

The Paris Conferences had closed, and Lord Clarendon was daily expected in London; until his return the debate on the American difficulty had been postponed. Ministers had met with a slight defeat on the Maynooth question, and a dissolution was spoken of as probable. It would seem also that troops are about to be despatched to Canada. Bread stuffs generally were falling in price.

IS A "COMMON" AND PURELY "SECULAR" EDUCATION POSSIBLE?

The *Montreal Herald* is intelligent enough to perceive, and honest enough to confess, that no system of education, which is not purely secular, or from which the religious element and all that may give rise to religious controversy, are not thoroughly eliminated, can be "Common" to both Protestants and Catholics. "Separate Schools, or Secular schools"—he exclaims—"this is the true alternative, between which the Legislature has to decide. It may be said that the statement of the alternative is unnecessary, because there is no other." It is thus that in an able article the *Herald* sums up the "School Question."

But—and we put it to our cotemporary in no captious spirit—is such a system of education possible? Is it practicable so to conduct our Schools as that they shall be at once "Common" and "Secular"—that is perfectly neutral or impartial upon all points of religious controversy betwixt Catholics and Protestants? Is it possible totally to exclude all religious and ecclesiastical topics from our schools, without thereby rendering them worthless as "Common" Schools?

Certainly, the alphabet, and the multiplication table can be got through with, without stirring the embers of religious strife; no doubt the laws of grammar, and the rules of arithmetic may be mastered without provoking a Popish controversy. But these alone do not constitute an education. Schools that limited their studies to orthography, grammar and arithmetic, would not long be "Common" to all classes of society; and beyond these elementary branches they could hardly venture without trespassing on forbidden ground; without ceasing to be "Secular," without acquiring a positively religious character.

History for instance—history is an important, indeed an indispensable element of education. Yet would all modern history have to be excluded from our purely "Secular" Schools; for all modern history is more or less religious, ecclesiastical, and controversial; is more or less occupied with the progress and influences of Christianity, the power and fortunes of the Church, and the comparative effects of Catholicity and Protestantism upon civilization, and the destinies of the human race. In fact, the Church, or in other words, the Papacy, is the central point around which all the facts of modern history arrange themselves; and it is only by considering them in their relationship to this centre, that their relationship to one another can be appreciated, or their meaning deciphered. Without the Church, history is as worthless as an old almanac; it is like the play of Hamlet, the part of Hamlet omitted, and as incomprehensible as an omelet without eggs. This of course the *Herald* will admit.

He will also admit that Catholic and Protestant histories of the same events are not only irreconcilable with, but mutually contradictory of, one another. History presents a perfectly different aspect, accordingly as it is studied from a Catholic or Protestant stand point. Nor does this difference date only from the epoch of the Reformation; for Catholic and Protestant historians differ as widely from one another upon events that happened prior to the great revolution of the XVI century, as they do upon those that succeeded and flowed from it.

We open a Protestant history of the "Middle-Ages"—the "Dark Ages"—as the Protestant calls them—the "Ages of Faith" according to the Catholic. The chances are as a hundred to one that the

first thing that meets the eye is a passage, eloquently vituperative of the "corruptions of Rome," and the love of persecution inherent in the Papal Church. As we read, the shrieks of the slaughtered Albigeois ring in our ears; the page is red with blood; and in the contemplation of the unmerited sufferings, so long and patiently borne by these chaste martyrs of the Lamb, we are taught to conceive a lively horror of Rome, Popery, and Jesuits; and a firm determination to resist, if necessary even unto death, every effort of the emissaries of the "Man of Sin," to acquire a footing in this "glorious land of our adoption or birth place"—as the case may be. But there is another side to the picture.

We open a Catholic history, curious to see what Popish historians have to say for themselves, or what excuses they have to offer for the atrocities of their Church. To our surprise we find no excuses, no apologies, but a straight forward denial of the crimes laid to their charge. We read—not of a pure, simple people serving the Lord in faith, and humbly walking in the steps of a crucified master,—but of a band of the filthiest and most impure fanatics that ever desolated the surface of the earth; whose name of "Bulgars"—the name by which alone they were known to their cotemporaries—sufficiently indicates the oriental origin, and the peculiar nature of their religious tenets; whilst the name itself, innocent at first, but made loathsome by those who bore it, has become to all succeeding generations, a hissing and reproach, like those of the accursed cities of Sodom and Gomorrah, whose execrable vices these early Protestants of Provence far outdid. We read, not of persecution meekly borne by them, but of cruel and oft repeated outrages by them inflicted on their unoffending neighbours, and which at last drew down upon their guilty heads the wrath of the civil power, and the just vengeance of the offended State. We read of a fierce struggle, and of bloody deeds, it is true. But clear even amidst the din of the battle field is heard the voice of Rome, lovingly calling sinners to repentance, and loudly inculcating upon the excited victor the duty of clemency towards the vanquished.

It must be admitted that there is no similarity betwixt these two pictures; and that history as written by a Gibbon, a Hume, or a Macaulay, bears no resemblance to history as edited by a Catholic historian. We are not putting forward any claims on behalf of the latter: but we do ask our cotemporary, who shall pronounce betwixt them? who shall decide whether the history of the Protestant or that of the Catholic, shall be the text book of our "Common" Schools? Protestants have no right to insist that Protestant history shall be used: Catholics have no right to insist that history written by historians on their side shall be employed: and to teach both is impossible. Therefore, all History must be banished from our schools, if we would keep them purely and simply secular—that is, perfectly neutral on all matters of religious controversy betwixt Catholics and Protestants. But if, from our Schools, such an important element of a common education as History be banished, the Schools themselves would be worthless, and would, therefore, soon cease to be "Common."

And again—for the same reasons as those which would render it necessary to banish the study of History, would it be necessary to exclude the study of Geography—another very important, indeed essential element of a common education. Geography, as taught in schools, deals, not only with the physical, but with the moral phenomena of the countries which it describes; it treats of politics, religion, and the habits of the people thence accruing, as well as of parallels of latitude, meridians, and the names of principal cities. There is a Catholic Geography and a Protestant Geography, as there are Catholic and Protestant Histories. A Protestant Geography is invariably controversial. Under such captions as Spain, Italy, or Portugal, you are told how the people of those countries, though blessed with a most fertile soil, and a genial climate, are sunk in the lowest depths of barbarism and superstition, because of their servile adherence to the corruptions of Rome, and their subservency to an illiterate priesthood;—whilst, on the other hand, the Great Briton "rules the waves"—goes ahead—makes railroads—and keeps on the right track to heaven, because of his Protestantism and Bible Christianity. Now these are lessons which no Catholic desires to have his children taught; and for the teaching of which he naturally objects to pay. For somewhat similar, and equally valid reasons, Protestants have the right to object to being taxed for the support of schools in which a Catholic Geography is taught. As with "History," all compromise is impossible; again therefore must another important element of a common education be banished from our Schools; and assuredly Schools from which both History and Geography are excluded will soon cease to be "Common" Schools.

For, these eliminated from the course of education would the Schools remain "Common?" "Common Schools," as we understand them, as their advocates define them, are not mere Pauper schools, or schools for the education of the children of indigent parents. They are schools designed for the education of the children of the whole community—of the children of the rich as well as of the poor; and must therefore include in their course of studies all that is comprehended under the general term of a "secular education" at the very least. Otherwise, wealthy parents would not send their children to them; and schools thus abandoned to the children of the indigent classes, even though supported by the State, would cease to be "Common," and become simply "Pauper" Schools.

Here then is the dilemma, which in no captious spirit, we present to the consideration of the *Herald* and all liberal men.

Justice requires that our "Common" Schools be perfectly secular; that therefrom all topics calculated

to awaken religious controversy, or to offend the religious convictions of either Catholic or Protestant, be entirely excluded.

But many of the most necessary branches of a common education do inevitably involve the discussion of many most important and most keenly contested religious questions. Therefore justice requires that these "necessary branches of a common education" be prohibited in our "Common" Schools.

But these excluded—the Schools would hold out no inducement to parents in easy circumstances to send their children thither; and the Schools would therefore *ipso facto* cease to be "Common."

There is therefore no alternative betwixt "Separate" Schools, or the "Denominational" system, and no "State Schoolism" at all.—Q.E.D.

As corroborative of the correctness of our views that purely secular education is impossible, we would call the attention of the *Herald* to the following extract from the writings of the celebrated Dr. Arnold—than whom there is assuredly no higher Protestant authority upon the "School Question."

"On the whole" says Dr. Arnold, "I am quite clear as to my original position—namely, that if you once get off from the purely natural ground of physical science, philology, and pure logic—the moment, in short, on which you enter on any moral subjects, whether moral philosophy or history—you must either be Christian or anti-Christian; for you touch upon the ground of Christianity, and you must either take it as your standard of moral judgment or you must renounce it, and either follow another standard or have no standard at all. In other words, again, the moment you touch on what alone is education—the forming of the moral principles and habits of man—neutrality is impossible; it would be very possible if Christianity consisted really in a set of theoretical truths, as many seem to fancy; but it is not possible, inasmuch as it claims to be the paramount arbiter of all our moral judgments; and he who judges of good and evil, right and wrong, without reference to its authority, virtually denies it."

* In a recent debate in the British House of Commons, this writer was quoted by Sir F. Thesiger, as of the "highest authority"—*V. Times*, 10th ult.

THE SLAVE QUESTION.—A friend calls our attention to some articles on the subject of Negro Slavery in the United States, the evils thence accruing, and to the general silence of what is called the "Religious" press in Canada upon this question, so important in a religious as well as a political point of view. We suppose by this he intends to imply a censure upon the silence of the *TRUE*, as well as of the *Other Witness*.

We offer no apology for our silence; we candidly confess that we do not sympathise with the "Abolitionists" of the United States; that we do not respect their motives; and that we fear that their object, if attained by the means they propose, would be injurious both to the white man and the black man—to the free and to the slave—and would be subversive of European civilization on the American Continent.

The Catholic Church has however always desired, and does desire, the emancipation of the slave—no matter what the color of his skin. But then she works not as the "Abolition" societies work; not with Sharp's Rifles and bowie knives; not even with Legislative enactments. Her weapons are purely spiritual; they are those by which in Europe, in the Middle Ages, she silently but effectually accomplished the emancipation of the serfs. Of this process scarce any trace can be discerned in the Statute Book, or in the Records of the Courts of Law. No violence, no social, or civil convulsions marked its progress.—It is even hard to say when the emancipation commenced, and when it ceased; and yet we know that—whilst in the tenth and eleventh centuries the condition of the working classes in Europe was almost universally that of slaves—long before the religious revolution of the XVI. century, slavery existed scarcely in name, and in substance had disappeared entirely from every country in Europe within the pale of the Roman Catholic Church.

Upon these same agencies, and on no other, do we rely for the amelioration of the lot of the black man on this Continent. We do not believe that that lot can be really or permanently ameliorated by the Ranters of the North, with their Rifles, and fag ends of Scripture. Doubtless, the condition of the black slave in many parts of the Union is very bad; no doubt that he is often the victim of the cruelty or more brutal lust of the white. It cannot be otherwise. Such has ever been the lot of the slave in heathen or Protestant countries; and of all slave-masters—as every one versant with the history of British Colonisation well knows, as Macaulay and many other Protestant writers are themselves forced to admit—the Protestant Anglo-Saxon races are notorious, or rather infamous, for their cruel treatment of their slaves. To this neither Legislation, nor armed violence, can bring any remedy. The first step towards the amelioration of the slave's lot must be the conversion of his heathen, or Protestant, master to Catholicity.

And again, we would remind our friend, that though the Church hates slavery, it is not merely because of its being an unhealthy and abnormal condition of the labor market; but because of the moral evils thence accruing—because in a Protestant community which tolerates slavery, "Marriage" and the "family" amongst a large class of the people are impossible, and concubinage is inevitable.

The Church looks rather to the souls than the bodies of men; her mission is rather to train them for heaven, than to regulate the rate of wages, or the prices of labor. But with the Abolitionists, the whole question is purely material; arising out of the sectional jealousies betwixt North and South, betwixt the manufacturing and cotton growing States. It is with them rather a commercial question, a matter of political economy, than a moral or religious question. "Abolitionism" is, in short, a "speculation," or matter of "business," and has but little con-

nection with natural philanthropy, none whatever with Christian Charity.

Lastly, the Church does not teach that slavery is essentially evil; for she knows nothing as evil that is not of sin. Accidentally, it is true, slavery may be, and often is abominable. But it does not thence follow that the slave-master is necessarily a sinner; or that by holding slaves he is guilty of sin, or forfeits his chance of salvation.

The Bible never represents slavery as essentially evil. In the Old Testament we see slavery, or compulsory servitude, recognised as lawful, and we find provisions made for regulating, and controlling it.—The New Testament abounds with admonitions to masters and to slaves, reminding them of their reciprocal duties; but nowhere is the master enjoined, under pain of sin, to emancipate his slave or servant. He is told to love him, even as he loves himself; to respect in his Christian slave a temple of the Holy Ghost—an immortal soul, redeemed with the Blood of the Lamb—and, as before God, his equal. Where these sentiments prevail in the master's breast, slavery loses all its odious features. Amongst Catholics, for instance, to whom marriage is a Sacrament, and who recognise its inviolable sanctity, there may be slaveholders; but amongst Catholics however, husbands and wives, though slaves, would not be separated,—neither would children and parents be torn asunder. These, the accidents, the abuses of slavery, are not essentially parts thereof; and are in fact peculiar to Protestant and heathen slave countries; to communities which either have never owned, or having owned, have rejected or protested against, the authority of the Church. This is the secret of the horrors of the Slave system in the United States. It is, we fear, but too often and too generally, cruel, brutal, and licentious, bloody and lecherous; but it is so, not so much because it is a system of compulsory servitude, as because, for the most part, the Slaveholders in the United States are either heathens or Protestants.

THE ST. SYLVESTER AFFAIR.—The Select Committee recommend the appointment of a Commission to examine, on the spot, into the circumstances connected with the death of Corrigan at the row at the St. Sylvester Cattle Show; and also into the particulars of the trial and acquittal of the persons accused of having been accessory to his death.

The *Citizen* of Toronto publishes some details of the antecedents of the unhappy man Corrigan; from which it would appear that he was a most abandoned scoundrel, and that suits are still pending in Chancery, arising out of his attempts to cheat a Quebec merchant of the name of Gale. These facts, which the *Citizen* gives authoritatively, can of course offer no excuse for the manner in which he met his death, or for the perpetration of a crime which no Catholic will attempt to defend. We may be permitted to doubt if the unintentional killing of a man in a half drunken fight is "murder," in the ordinary acceptation of the word; we may be permitted to doubt the propriety of convicting of murder men, accused indeed of having struck the deceased, but whose identity with his assailants was not established; but we should be sorry, very sorry, to put forward any plea in justification of an act which, as Christians, Catholics, and freemen, we are bound to condemn, and should rejoice to see punished in due form of law.

THE NEPEAN TRAGEDY.—Our readers may remember that, in extenuation of the killing of Tierney by a party of Orangemen, it was positively asserted by the Protestant press, that a shot, or shots, had been fired from the house in which were the deceased and his comrades. This is at length acknowledged by the Protestant papers themselves to be false; and they admit that, on the occasion alluded to, no gun was fired by the Catholic party. "No shot," says the *Ottawa Commercial Times* of the 24th ult., "was actually fired on that day." In the meantime, the Protestant magistrates of the district have succeeded in securing the criminals from the hands of justice. The parties implicated are well known;—not one has been arrested; nor is there the least probability that, whilst the administration of justice is committed to such hands, any of them ever will be arrested. When depositions against the guilty parties are made to a Protestant magistrate, he shuffles the complainant off with a—you must come another time—or you must make your application at some other place. It is thus that justice is administered by Protestants to Catholics.

IRISH PROTESTANT SOCIETY.—On Thursday evening of last week a number of our Irish Protestant fellow-citizens met together, for the purpose of forming themselves into a Society to advance the welfare of Irish Protestants in Canada. A Constitution was presented, and on the motion of the Rev. A. Digby Campbell, seconded by the Rev. John Corder—both Clergymen of the Protestant Faith—was adopted unanimously. All persons, Irishmen, or descendants of Irishmen, not being Catholics, or not holding the Catholic Faith, are eligible as members; and all Non-Catholics, of whatever origin, are eligible as Honorary members. Officers to be elected in the usual manner. All Irish Protestant ministers, of all denominations, doing business in the City, and being Ordinary members, to be Chaplains *ex-officio*; and all ministers of Non-Catholic sects residing, or practising, in Montreal, to be Honorary members of the Society. For the present, we believe that the Rev. Messrs. Corder and A. Digby Campbell—the former gentleman a Unitarian minister, the other a minister of the Anglican sect—are the Joint Chaplains to the Society.

A serious fire broke out on Wednesday morning, about 3.30, in Bonaventure Street, which destroyed several houses, and a couple of horses. It is said that a child perished in the flames.

ECCLESIASTICAL.—In compliance with the request of the United Episcopate of Canada, at the last Provincial Council held at Quebec in 1854, the Sovereign Pontiff has been pleased to decree the erection of two new dioceses in the diocese of Toronto. The Bulls by which His Holiness declares his intentions have lately arrived; and we learn that the Rev. M. Pinsonneault of Montreal is therein named to the See of London; and the Reverend Mr. Farrell of Kingston to that of Hamilton.

The consecration of the newly appointed Prelate will take place during the course of the present month. On Sunday the 11th inst., the Bishop of Hamilton will be consecrated at Kingston; and on Trinity Sunday, 18th inst., the Rev. M. Pinsonneault will be consecrated Bishop of London at Montreal. In consequence, we may expect in a few days the arrival in town of several of the Prelates of Canada; amongst others of His Lordship the Bishop of Toronto, who, we also understand, intends shortly to start for Europe.

These two newly erected dioceses, as we said above, have hitherto formed part of the large diocese of Toronto. The diocese of London will comprise the nine counties forming the peninsula betwixt Lakes Huron and Erie, and contains a large French Canadian population. The diocese of Hamilton immediately adjoins that of London to the eastward, and extends away to the northward by the shores of Georgian Bay.

These new arrangements are destined to produce great spiritual advantages to the Catholics of Upper Canada; who for their parts will, we are sure, duly appreciate the paternal interest with which the successor of St. Peter watches over the flock committed to him by Our Lord Himself.

On Tuesday last the Rev. Father McCullagh started for Boston on his return to his native land, carrying with him the best wishes, and affectionate remembrances of his fellow countrymen in Montreal. It having been determined to give the reverend gentleman some substantial token of the regard which is so generally felt for him, a number of the members of St. Patrick's Congregation waited upon him in the St. Patrick's House, on Sunday last after High Mass, to beg his acceptance of a silver snuff box, as a parting gift from his numerous friends. The reverend gentleman replied in an eloquent and touching address.

Letters have been received in town by the *Perse* announcing the arrival at Liverpool of the Rev. Mr. Paré of the Evêché of Montreal, who started a few weeks ago, to join His Lordship the Bishop of this diocese at Paris. We hope that ere long we may have the pleasure of announcing the speedy return of our beloved Pastor to his native Canada.

Were any defence for the action taken by the friends of the Buffalo Colonisation movement needed, we should find it in a Protestant document reproduced by the *American Celt* of the 26th ult., and entitled, "The Third Annual Report of the Children's Aid Society." In the words of our cotemporary this "Report" is the account "of the success of proselytizers who have leagued together to kidnap the poor Catholic children, who float about in the thick currents of city life without guide or guardian; and is in reality a log book of lost souls, containing a statement of the expenses of their shipwreck, and the fees paid the pilot, the crew and the sailors."

That few, if any, of the second generation of Irish Catholic immigrants in the United States grow up in the faith of their ancestors—that for the most part the descendants of Catholic parents in the United States are infidels or Protestants, is a melancholy fact—but a fact which there is no gainsaying. A pitiful two and a half millions, out of a population of about twenty five millions, is all that the Church can claim as her own in the United States at the present day. In the document before us we are permitted to trace the process, or rather, one of the many processes, by which this wholesale apostacy has been effected.

The secret is very simple. Our enemies get hold of the little children whose parents are poor, and whose helpless poverty compels them still to linger about the fetid dens of New York, Boston, and the large cities on the eastern seaboard. The children thus caught, are from their earliest years taught to hate and despise the religion of their fathers, as a disreputable kind of religion; a poor man's religion; a religion unfitted for respectable persons and native born Americans. Sunday Schools, for the very young—Common Schools for those more advanced in age—grog shops, cheap theatres and brothels for the adults—complete the work commenced by the "Children's Aid Society." The second generation of Irish, German and Italian Catholics in the United States, as might have been expected from such a course of training, grow up for the most part Non-Catholics or Protestants.

To check this devil's work, is the great object proposed by the Buffalo Convention. Colonisation is the means—not the end—by which it is hoped this object may be most effectually accomplished. Its promoters seek, not to entice adopted citizens from the States, but to persuade Catholics to leave the haunts of vice, wherein they are exposed to so many anti-Catholic influences, and to settle themselves on the waste lands of this vast Continent; in the United States, in Canada, or wherever they can obtain land, and create for themselves and children an independent home. We may be told that this scheme is visionary, impracticable; but surely it is one which no good Catholic should condemn until it has had a fair trial; for it is a scheme which has for its object only the advancement of our holy religion, and the greater honor and glory to God.

THE COLONIZATION MEETING.—The time of this meeting, on Tuesday Evening last, the 29 inst., having been entirely occupied in taking the names, and subscriptions of members, and in other preliminary matters, the organization of the contemplated colonisation society has been further deferred until next Tuesday Evening, the 6th of May.
P. E. McKEON,
Secretary, *pro tem.*

To the Editor of the True Witness.

Sir,—Pursuant to adjournment of the 15th instant, a meeting of the Irish parishioners of St. Columba of Sillery, was held on Tuesday, 22nd inst., for the purpose of appointing a Committee of Directors, and furthering the objects of the Irish Colonization Society established here. The Rev. P. H. Harkin, Honorary President, in the chair. The following gentlemen, after having been severally proposed and seconded, were unanimously appointed a Committee.—Messrs. James Donovan, James Burns, John McMahon, James McInally, James Finigan, Sen., Thomas Egan, Maurice Malone, William French, Sen., John O'Sullivan, John Kelly, Charles Timmony and John Cooligan.

The following resolutions were then proposed and unanimously carried:—

Moved by Mr. D. Bogue, seconded by Mr. James Conolly; "That a meeting take place on the first Monday of January, each year, for the purpose of electing a Committee and Office-Bearers."

On suggestion from the chair, it was moved by J. Fitzpatrick, Esq., seconded by Mr. D. Bogue;

"That this meeting invite the co-operation and aid of the Irish Catholics of the adjacent parishes of St. Foy and St. Romuald; and that letters be addressed by the Secretary to some of the influential persons of said parishes, requesting their exertion in carrying out the objects of this Society."

Moved by Mr. William Power, seconded by Mr. James McCoy;

"That a unanimous vote of thanks be tendered to the Quebec Colonist, Montreal True Witness, Toronto Catholic Citizen, and American Celt, for their prompt attention in publishing our proceedings, and their untiring advocacy in the cause of Colonization and the Irish emigrant."

Moved by J. O'Sullivan, seconded by Mr. Thomas Egan;

"That a report of the proceedings of this meeting be published in the Quebec Colonist and Montreal True Witness."

After some concluding remarks from the Chairman, on the duty of members, the organization of the Society, &c., it was moved by Mr. James Flanagan, seconded by Mr. James Finigan, Sen.;

"That the thanks of this meeting be given to the Rev. Mr. Harkin, for his efficient and dignified conduct in the Chair."

A great number of additional members then gave in their names and the meeting separated.

ANDREW DOUGLASS, Secy.

Sillery, Quebec, April 23rd 1856.

To the Editor of the True Witness.

St. Thomas, C.W., April 21st, 1856.
A public meeting of the Catholic inhabitants of the Town of St. Thomas, and Co. of Elgin, was held in the Catholic Church in the Town of St. Thomas, on Sunday, the 20th instant immediately after Divine Service. The attendance was both numerous and respectable. The Rev. J. D. Ryan explained in a lucid manner the objects of the meeting, and by general desire assumed the chair. He stated that he was anxious the questions lately brought before the public by the Catholic Convention, held at Buffalo, in respect to the Colonization of Catholics, should receive the due consideration of his people; and with that view he had convened this meeting. Mr. Charles Ryan was requested to act as Secretary *pro tem.*

The Rev. Chairman then called upon the Delegates to explain the views and actions of the Buffalo Convention. Messrs. Bobier and Murtagh came forward and gave very satisfactory explanations at considerable length.

It was then unanimously resolved, "That this meeting cordially approves of the objects contemplated by the Catholic Convention, held at Buffalo; and will, to the best of their ability, endeavor to forward the views of the same, as recommended in the Report of their proceedings."

The Rev. Mr. Ryan was then unanimously elected as President of the Colonization Society. H. Cassidy, Esq., was appointed Secretary of the same; and Patrick Burns, Esq., J.P., chosen Treasurer.

At the suggestion of the Chairman, a vote of thanks was passed to Messrs. Bobier and Murtagh for their disinterested services as Delegates to the Buffalo Convention.

It was next resolved—That a Committee of nine be appointed to carry out the objects of the Society, in conjunction with the Officers previously elected.

The following are the names of the Committee selected: Messrs. Thomas Moore, Cornelius Rogan, James Briody, Michael Walshe, James Brady, John McCabill, Thomas Kelly, James Casey and Patrick Burke, with power to add to their number.

It was then resolved—That the proceedings of this meeting be sent for publication to the *True Witness*, *Catholic Citizen* and *Mirror*, Toronto; *Tribune*, Ottawa City; and *American Celt*, New York.

J. D. RYAN, Chairman.

Charles Ryan, Secretary.
On motion of Mr. Murtagh, seconded by Mr. Edward Walshe—the Rev. Mr. Ryan was moved from the Chair, and Patrick Bobier, Esq., J.P., was called thereto.

It was then unanimously resolved, upon motion of Mr. Michael Walshe, seconded by H. Cassidy, Esq.:—"That a cordial vote of thanks be tendered to the Chairman for his dignified conduct, and to the Secretary for the valuable services rendered by him."

The meeting then adjourned until some definite instructions be received from the Supreme Directory of Canada.
PATRICK BOBIER, Chairman.

Chas. Ryan, Secretary.

To the Editor of the True Witness.

Dundas, April 20th, 1856.
Sir—A meeting of the Catholics of Dundas, C.W., was held in the church on Sunday the 20th inst., at 4 o'clock P.M., for the purpose of electing proper officers to assist in carrying out the design of the Convention, held in Buffalo on the 12th February last.

P. Freely, Esq., was called to the Chair, and Chas. Burns was requested to act as Secretary.

Moved by Mr. McCabe, seconded by the Rev. J. O'Riley—"That this Society be called the 'Dundas Colonization Society.'" Carried.

Moved by Mr. McCabe, seconded by Mr. P. Smith—"That James McMahon, Esq., M.D., be President of this Society." Carried.

Moved by the Rev. J. O'Riley, seconded by Mr. Bernard Conley—"That John Burns, Esq., T.G., be Vice-President." Carried.

Moved by Mr. P. Smith, seconded by Mr. P. Boyle—"That the Rev. J. O'Riley be Treasurer." Carried.

Moved by Mr. John McGerrald, seconded by Mr. Smith—"That Mr. Chas. Burns be Secretary." Carried.

Moved by Mr. B. Conley, seconded by Mr. J. Devlin—"That Mr. William Smith be Corresponding Secretary." Carried.

Messrs. B. Conley, John McGerrald, P. Boyle, Michael McCabe, and P. Smith, were appointed a Managing Committee, with power to add to their number." Carried.

Moved by Mr. McCabe, seconded by Mr. Thos. Duffy—"That the proceedings of this meeting be published in the Montreal True Witness; Catholic Citizen, and Mirror, Toronto." Carried.

Mr. Freely having left the Chair, and Mr. Bernard Conley being called thereto—a vote of thanks was unanimously passed to the Chairman.

A subscription list was opened, and several persons entered their names, when the meeting separated.
CHARLES BURNS, Secretary.

A correspondent informs us that the Colonisation scheme is favorably looked upon at Rockwood, C. W. He writes:—

"The Colonisation movement is progressing favorably in these parts. By a letter received from the Reverend Dean Kirwan, I understand that it is his intention to take the earliest opportunity of convening the Supreme Directory for Canada. This is cheering; as Local Societies can do but little until after the assembling of the Directory. Very many in these parts are preparing to start for the Ottawa in the ensuing season; and may God in His mercy grant that we may be successful in our efforts to assist our long suffering people in their selection of a home. Scarcely a day passes, but what some fine strapping countryman of mine comes to me applying for information. The other day I was thus applied to by one of seven brothers, all grown up—their father still hearty and as strong as any of them—and the whole family anxious to start for the land of promise. I know of many other families similarly situated in this neighborhood—good Catholics and who by industry and sobriety have got together a little money with which they propose to purchase land. I assure you Sir that it affords me much pleasure to give the applicants in such cases all the information in my power; for I feel convinced that such a class of settlers, carrying with them their industrious and religious habits, will prove, in every sense of the word, a blessing to the district which shall have the good luck to get them. They will soon erect the cross on the forest clearing; the Church and priest will shortly follow; and thus will they be the instruments for spreading the faith of our glorious St. Patrick over the land. Amen."

"I hear that the Reverend Father Ryan of Brantford is about to take an active part in this movement; as is also a priest from Toronto. God bless and reward them for their devotedness to our poor people. With the help of our Clergy we are sure to succeed."

Yours truly,

AN IRISH CATHOLIC."

PARLIAMENTARY.—The proceedings in the Provincial Parliament during the past week present little of interest, with the exception of a discussion on the expediency of a Repeal of the Legislative Union betwixt Upper and Lower Canada. The people of the Upper Province, irritated at the loss of the Seat of Government, seem determined to insist upon representation by population; thus securing to the enemies of French Canadian nationality, and the religion of Lower Canada, a preponderance in the Legislature. To these terms the friends of Lower Canada will, we trust, never submit; and if no alternative is offered them, save "Repeal of the Union," or "Representation by Population," we think that they will not be long in making choice of the former.

The House of Assembly agreed on the 28th ult., to Mr. McKenzie's motion for an address to the Throne praying for a full pardon for Smith O'Brien and John Frost.

The report that M. Cauchon had resigned is formally contradicted.

The *Avenir* advocates the formation of one great Society, to embrace men of all origins and without distinction of parties; its festival to be kept on the Fourth of July, day memorable as the anniversary of American independence. Our respected cotemporary's recommendation has been anticipated. There exists, and has long existed, a Society open to all men, of all climes, of every rank, in which no distinctions are known, at whose hospitable board rich and poor, noble and serf, free and bond are alike welcome; to which all are invited; from which none are excluded; and whose motto is "Glory to God in the Highest, and on earth peace to men of good will." This Society is known in history as the Catholic Church; and she keeps a great anniversary festival about the period of the vernal equinox, in remembrance of a great deliverance wrought for the human race. We invite our cotemporary to join that Society, in which he will find order, liberty, fraternity and life everlasting.

CATHOLIC UNIVERSITY.

The following interesting letter from the Rector of St. Mary's, Hamilton, Canada West, enclosing £10 towards the Catholic University, has been received by the Very Rev. Dr. Leahy, Vice-President of the University:—

Hamilton, Canada West, March 4th, 1856.
VERY REV. AND DEAR SIR—I beg leave to send you the enclosed order for ten pounds sterling, which you will please accept as a mite from the undersigned, towards the funds of the Catholic University of Dublin, my native city.

I regret that my present circumstances will not allow me to evince, more substantially, the interest I feel for the future welfare and prosperity of your university.

We have two large schoolhouses being built in this city, which we hope to have in operation in a short time. They are to be Catholic separate schools; the law lately passed allows us to have our own schools; and to have our share of the taxes raised in the city for educational purposes.

We are making great efforts and personal sacrifices to avail ourselves of the advantages the present law holds out to us; but there is one great disadvantage which we cannot easily surmount—the want of good teachers. You, Very Rev. Sir, I trust, will help us in this difficulty by interceding for us with the Brothers of the Christian Schools, whom your influence might induce to send us a few of the Christian Brothers to take charge of our schools. We will pay their passage out, and will support them liberally.

The Catholics of this city number about 5,000, being one-fourth of the population, and almost all natives of Ireland, who are thirsting to give a Catholic education to their children.

Hoping to have the pleasure of hearing from you at your earliest convenience, I have the honor to be, very Rev. and dear Sir, yours faithfully in Christ,

EDWARD GORDON, V.G.
Pastor of St. Mary's, Hamilton, C.W.

The Rev. P. Leahy, D.D., Vice-President
Catholic University, Stephen's-green, Dublin.

Died.

At Paris, France, on the 2nd ult., Amélie Bertholet, wife of Alfred LaRocque, Esq., aged 33 years.

Some of our Protestant papers boast that Protestants of all denominations in Upper Canada, are hostile to "Freedom of Education." The following from the *Hamilton Gazette*, an organ of the Anglican sect, would seem to tell a very different story:—

SEPARATE SCHOOLS.

An idea very generally prevails that the Anglican Churchmen of this Diocese, have abandoned the idea of agitating for Separate Schools, wherein defined religious training would form part of the curriculum.

We cannot bring ourselves to credit, that the above *ad id* is based upon any substantial foundation.

Our venerable and astute Bishop has uniformly uplifted an emphatic protest against the system which would exalt the multiplication table above the Bible, and substitute the spelling book for the three Creeds. Never has he sounded a wavering or uncertain note on this all important subject. With as much determination he denounces the divorcement of Christianity from education, as he did when he commenced the crusade which ended so gloriously in the establishment of Trinity College.

So far as we have had an opportunity of learning, the great bulk of our clergy retain their hostility against the rationalistic doctrines of Egerton Ryerson.

Strange, indeed, would it be if they had adopted any other conclusion.

Every year makes more glaringly patent, the utter impracticability of instructing the mass of our rising generation in a knowledge of sacred things, through the machinery of Sunday schools. As a general rule a clergyman can only manage to organize one effective school of this description in his parish or mission. Of course there are exceptions, but we are confident that the rule is as above stated. The difficulty of procuring devoted and effective teachers is felt to be prodigiously great by all who have made the experiment; and in multitudes of instances the work of catechetical instruction devolves almost exclusively upon the pastors.

Where a minister has got three full services to perform, it must be plain to the most obtuse that the space of time which he can devote to the special tuition of the young, must be limited indeed. The exhaustion of the mind and body greatly incapacitates him for the work, and renders the task of effectual indoctrination utterly hopeless.

If this be conceded, how chilling the prospects of the generation at present rising up in our midst! Is it employing the language of an alarmist when we predict that in the course of ten or fifteen years the Province will be deluged with infidelity and religious indifference, if steps are not taken to arrest the progress of the plague?

Frankly do we admit that the question is burdened and clogged with many difficulties, but surely that fact furnishes no reason why its discussion by the approaching Synod should be blinked or tabooed. In the multitude of counsel there is wisdom, and strength lies in union.

We may not be able to obtain all that we could desire, but something may be done to work a modification in the existing deplorable state of matters. Half a loaf, is better than stark starvation.

For instance our endowed teachers might be enjoined to hear the pupils under their curatorship recite the catechisms approved of by their respective denominations, and to take care that the children understood the meaning of the words which they repeated.

Various other suggestions may be struck out in a thorough discussion of the question.

At all events if the Synod can do no more, it can at least record its protest against the monster moral-ulcer spot of our day and generation.

Loud is the outcry against the Romanists of Canada West, on account of the exertions which they are making to facilitate the spread of separate schools of a non-infidel character. That outcry we cannot bring ourselves to increase. Wrong, fearfully wrong, in a multitude of instances, here the Papist occupies a strong and towering vantage ground. Yes, the deluded adherents of this sacramental sect, will rise up in judgment at the last day against Anglo-Catholicism, and condemn it, if they be permitted to contend single-handed for the paramount claims of revelation.

For thus speaking we know right well that the Gallios of mere political Protestantism, who are continually crying "peace! peace!" will empty upon us their vials of recrimination and rebuke. In the estimation of such gentry Dr. Ryerson is a much more orthodox authority than St. Paul, and consequently any onslaught against the impeccability of their Saint, cannot fail to be regarded by them with wrath. The Doctor, however, though a "smart man," according to Jonathan's acceptance of the expression, is not yet canonized, and his Bulls in our esteem, are not one whit more sterling, than the rescripts of his brother empirics Barum, and such like.

We have received the first number of a new bi-weekly paper, published at *Trois-Rivieres—Le Bas Canada*—liberal, patriotic, and, we hope, Catholic; for only by maintaining their faith, can the people of Lower Canada hope to preserve their independent and distinctive nationality; only as docile children of the Church can they be good citizens and good Canadians. Our new cotemporary is very handsomely printed; and in the successful prosecution of his self-allotted task—to advocate the interests of French Canadian nationality—we heartily wish him God speed. May God preserve Lower Canada, at least, from all taint of Yankeeism, and Yankee principles. Of these we have already far too much in our midst already.

REMITTANCES RECEIVED.

Tarbolton, P. Kelly, 15s; Norwood, W. McCarthy, £1 5s; Hawkesbury Mills, J. Carr, 6s 3d; Toronto, J. Malone, 12s 6d; Sherrington, Rev. J. Gratton, 6s 3d; Carleton Place, P. Galvin, 6s 3d; Frost Village, T. Lawlor, 6s 3d; Isle aux Noix, M. Dowd, 12s 6d; Coteau du Lac, J. Phelan, 6s 3d; Brantford, Rev. J. Ryan, 12s 6d; Cavan, M. Cooney, 6s 3d; Tracadie, N. B. Rev. F. Gauvreau, 12s 6d; Warwick, G. McGauran, 6s 3d.
Per Rev. B. J. Higgins, Centreville—Self 12s 6d; J. Campbell, 12s 6d.
Per Rev. G. A. Hay, St. Andrews—S. McIntosh, 6s 3d; J. Walsh, 6s 3d; M. Mulloney, 6s 3d; A. H. McDonald, 6s 3d; N. Loughrey, 5s.
Per J. Doyle, Aylmer—G. Maguire, 12s 6d; J. Keany, 12s 6d; M. Cullin, 12s 6d.
Per W. McKenny, Cobourg—T. McCarthy, 10s.

CHRISTIAN SCHOOLS.

EXAMINATION.

THE EXAMINATION OF THE ENGLISH HIGH-CLASSES OF THE CHRISTIAN SCHOOLS will take place on THURSDAY next, the 8th inst., in the Upper Saloon of the School-building of St. Lawrence Suburb, corner of Vitre and Cheneville Streets, to which the Reverend Clergy, the parents, and all persons that have an interest in the education of the youth are most respectfully invited.

The branches of instruction to be examined on are—Catechism, Reading, Grammar, Parsing, Natural Philosophy, Geography, Astronomy, Natural History, Outlines of History, Music, Bookkeeping, Orthography, Geometry, Arithmetic, Mensuration, Composition, Algebra, and the French Exercises.

FOREIGN INTELLIGENCE.

FRANCE.

The French papers give some hints as to the nature of the treaty. No government has, as yet, been fixed upon for the Principalities. No part of the Turkish territory will be occupied. The late Firman of the Sultan is not attached to the treaty, but terms are used which bind the Sultan to observe it. Free navigation of the Danube for all countries is secured. The Plenipotentiaries spoke of the state of Italy, and indications are not wanting of the probability of a general European Congress arising out of the Conferences which shall consider the whole state of Europe. If so, we may not look for a continuance of peace. The Treaty is composed of a preamble and 34 articles. The tone of the document is most conciliatory, and pays great compliments to the French Emperor.

The following is the letter of the *Times* Paris correspondent, dated 10th ult.:

"It is believed that the Congress will be able to get through its business this week or the beginning of next. The Italian question still occupies it, though one does not well know what can be done beyond giving advice to the Pope and the King of Naples, which we may be pretty sure they will not take, so long as it is confined to words."

The *Assemblée Nationale* has a significant article on the revolutionary policy towards Italy, advocated by the London *Times*; and more than hints, that to such a policy France will be no party. We give some extracts:—

"France will remain, we are told, the ally of England in peace as in war. This we desire and hope. We profess a profound admiration for England, her liberal institutions, and the duration and grandeur of her Government. We always desire for our country the alliance of England, but we desire it, and can only desire it, on certain conditions. United, France and England can dispose of the destinies of the world: There is no Power that can resist them, no obstacle that they are not in a measure able to conquer. But the more this union of force is irresistible, the more imperative it is to be acquainted with the aim, the interests, and the principles in which this force will be employed. Thus, in order to detail our opinions and render our ideas more clear, we will say—If the alliance of England obliges us to tolerate a permanent state of revolution and anarchy in Spain, we are not for the English alliance. If France will be compelled, in order to remain the ally of England, to permit revolution to introduce itself into Italy, to overthrow the kingdom of the Two Sicilies, to plant itself in Palermo, to menace the Sovereign Pontiff in Rome, then are we not in favor of the English alliance. If in Switzerland the oppression of honest folks, the despotism of the multitude, anarchy in the heart of power, are the conditions of the English alliance, we think that, at that price, it is too dear. The war is finished in the East, but the Eastern question is not terminated. Under the guarantee of all Europe the Ottoman empire has nothing to fear from Russia; but there remains to be effected in the countries subjected to the sceptre of the Sultan a task less rapid in solution, but no less difficult. There are great interests for us to protect amid those difficult problems which remain to be solved: What is the destiny of that empire which Europe wishes to endow with a new regeneration? Which belief, which influence, will prevail there? This will remain, we trust, for a long time the subject of the pre-occupation of our Government, which cannot desire that our treasures should be wasted and our blood split for a regeneration of the Ottoman empire that should not have a permanent result on our influence. The best reliance for us is, therefore, that which appears to have the same interests as ourselves at Constantinople—namely, the alliance of Austria. France has a great task to accomplish in those splendid regions still submitted to the authority of the son of Mahomet, which is to establish, by the influence of her civilization, the ascendancy of Catholicism. Her role is to place herself at the head of the Catholic interests in the East. United to Austria, she can perform great actions and acquire at the same time immense advantages and much glory."

The *Assemblée* thus concludes:—

"This policy of the *Times*, which indicates not less the idea of a reaction against the glorious expedition which delivered Rome in 1849 than against the treaties of 1815, is probably not that professed in Paris by Lord Clarendon; it is as yet only the policy of the *Times*. But experience has taught us that the *Times* is a very powerful journal in England, and its policy has finished more than once by becoming that of the Government."

A note attributed to the Earl of Clarendon by the gossips of Paris, is as follows:—"I sign a peace at Paris, and go to open a war in London."

A LITTLE CLOUD IN THE FRENCH POLITICAL HORIZON.—The Paris correspondent of the Boston *Atlas*, in a late letter, says:—"I regret to say the secret societies are exceedingly active throughout the country, arrests are constantly making, the most active society is the famous Marianne. Arrests continue to take place among the students here."

The *Patrie* announces that the Emperor of Austria ratified the treaty of peace on the 6th April, and immediately forwarded it to Paris. It is expected that the other ratifications will have reached the Ministry of Foreign Affairs about the 25th.

RUSSIA.

PROCLAMATION OF PEACE.—The text of the Russian Imperial Manifesto making proclamation of peace, has been published. The Czar states in the outset that the war was not provoked by Russia; and that the Emperor Nicholas had always declared that its only object was the relief of his co-religionists in Turkey. After referring to the failure of the Vienna

conferences, the manifesto points out that the warlike preparations of the allied governments, who had formed against Russia "a hostile coalition," had been continued during the Conferences, and the war necessarily continued. The patriotism and sacrifices of the Russians—soldiers and people—are highly praised. The enemy had been repelled from the coasts of Siberia, from the shores of the White Sea, and from the ramparts of Sveaborg; "the heroic defence, during eleven months, of the fortification of the southern part of Sebastopol (erected under the very eyes and fire of the enemy) will live in the memory of the most distant posterity." "In Asia, after the glorious victories of two preceding campaigns, Kars was compelled to surrender with its numerous garrison, forming the entire of the army of Anatolia, and the elite of the Turkish troops who went to the succor of the place, were forced to retire. Meanwhile, by the impenetrable and wise decrees of Providence, a fact was preparing conformable to the wishes of our well-beloved august father, to our own, and to those of all Russia, and which realised the objects of the war. The future condition and the privileges of all the Christians of the East are henceforth guaranteed. The Sultan solemnly recognises them, and, consequent upon this act of justice, the Ottoman Empire enters into the family of European States. Russians! your efforts and your sacrifices have not been in vain. A great work has been accomplished, although by other and unforeseen means, and we may now with a quiet conscience put an end to those efforts and to those sacrifices by restoring to our dear country the inestimable blessings of peace. To hasten the conclusion of the treaty of peace, and to dispel even for the future, the very idea of ambitious views or projects, which might be attributed to us, we have consented to the adoption of certain precautionary measures destined to prevent a collision of our ships of war with those of Turkey in the Black Sea, and to the establishment of a new frontier line in the southern part of Bessarabia, nearest to the Danube."

VISIT OF THE CZAR TO LONDON AND PARIS.—A correspondent of the *Manchester Guardian*, writing from London, says:—"There is a rumor that the new Emperor of all the Russias, wishing to consolidate his pacific relations with the great Western Powers by the ties of personal friendship, will visit the Emperor Napoleon and Queen Victoria in their own capitals within a month after the ratifications of the treaty of peace are exchanged. The Emperor Alexander will be received in Paris with enthusiastic *empressement*; in London with grave respect, not unmingled with cordiality. The Emperor of the French is, it is said, about to form a camp of military instruction at Boulogne, and will there entertain the Czar with a review of 60,000 French troops. We cannot offer the Emperor of Russia, either at Aldershot or in Hyde Park, a military spectacle of an imposing character; but Queen Victoria may invite the Czar to Spithead, to witness a naval review."

ITALY.

The Italian papers state, that Monsignor Franzoni, the illustrious exiled Archbishop of Turin, is likely to resign his See, and take up his permanent residence at Rome; and that he is also to receive the Cardinal's Hat. Monsignor Charraz, Bishop of Genoa, is to succeed to the Archiepiscopal dignity; and Monsignor Gentile, Bishop of Novara, is said to be likely to be translated to the See of Genoa.

ROME.—Letters from Rome are to the 3rd of April. The Holy Father had that morning held a Papal Chapel at the Sistine, to return thanks to Almighty God for the conclusion of Peace. After the Mass, His Holiness himself intoned the *Te Deum*, which was chanted with much enthusiasm and evident feeling on the part of the assistants, who seemed to participate in the constant wishes of the Church, in being ever desirous of maintaining concord among Christian Princes. Indeed, whenever the Church throws open her treasures of Indulgence, one of the conditions for gaining these spiritual favors is prayer for the continuance or the restoration of peace.

The *Giornale di Roma* announces that Her Majesty the Empress of the French has sent a munificent donation to the foreign conferences of the Society of St. Vincent de Paul at Rome.

SPAIN.

The *Constitutionnel* says that all the Corporations in the Province of Biscay have sent in their resignations, alleging, as a reason that they cannot conscientiously carry out the Government order for the sale of the property of the Clergy. The Government, on the other hand, refuses to accept the resignations, and has fined the local authorities for refusing to act in obedience to a law.

CRIMEA.

(From the *Times*' Correspondent.)

CAMP BEFORE SEBASTOPOL, March 28.—The occupations of an army during a cessation of hostilities differ but little from those of our military training schools at Aldershot or the Curragh, and, but for the vicinity of our enemy, the traces of the late protracted conflict, and the severity of the Crimean spring, there would be little to distinguish this vast camp of English, French, and Sardinians from the ordinary standing camps which are more commonly seen upon the continent than among ourselves. All the open spaces on the plateau are covered every morning with our battalions at drill or exercise. The day that is not for a divisional inspection, is sure to be devoted either to brigade or regimental drill, and there is no doubt but that the British army is now fast assuming that rigidity and regularity which our military men so much admire, but which in this war at least has on no occasion been of service to us.—The Light Division, broken in two almost by the abstraction of the 77th and 88th at the Alma, charged the Russian batteries under the very nose of Sir

George Brown in such formation and order as would have insured every officer and man weeks of extra drill from that gallant officer in peace time. The 30th, 55th, and 95th of Evans's Division were also speedily deprived of their orderly formation. At Inkermann the regiments were broken up and fought man by man or in little groups, meeting the surge of the Russians by so many shifting points of steel and fire; and in the attacks on the Redan there was no formation at all, from the time the men left the trenches till they returned, and the place was attacked by a brave and devoted armed mob. Some considerations connected with these matters might tempt our chiefs to consider whether our drill might not be submitted to some modifications. No military man dares to propose the revision of our squad books, but there is not one of them who could not point out faults and absurdities in them.

The Russians do not disguise their joy at the prospects of peace, and, indeed, they must have suffered enormously in the siege. They say that the shot of the allies sometimes struck their boats full of men crossing from the north side, and sunk them, and they take pride in relating the horrors of the siege. Some of them will never be known. Mr. Deane, the diver, has, however, brought others to light. Close by the ruins of Fort Paul, whence the bridge started to the north side, he discovered, at the bottom of the harbor, a battery of field-artillery, horses, men, and all entangled in the harness, and with their skeletons just hanging together in the network of leather. He has fished up five field-pieces and two howitzers. They are filled with mud, but they can soon be made fit for Woolwich. The wood of the carriages has been utterly destroyed by the *terredo navalis*, or whatever it is which lives on such hard fare or in such hard quarters as the best old oak affords. On the skeleton of one of the horses there were the bones of a driver held together by the rags of his uniform, and with his foot still in the stirrup!

All thoughts are turned towards home, but it cannot be denied that the sudden prospect of peace has given a rude shock to those eager soldiers who regarded the armistice but as a breathing-time granted to the enemy, and to those newly-created departments which, forced to an exuberant development in the hotbed of our necessities, will now possibly be deprived of the measure of favor and encouragement which the civility, devotion, sincerity, and zeal of those who organized and adopted them have unquestionably entitled them to expect.

Among others the only question is, "When do we go?" There are few indeed who bestow much thought on the interests of Mr. John Bull in this nostalgic passion. What are to become of the thousands of huts? What will become of endless forms of expenditure and representatives of wealth which make this plateau an El Dorado? What will become of the thousands of tons of iron which cover its soil—of our railways, of our steam-engines, of our mechanical appliances—in fine, of those myriad contrivances for the absorption of the estimates, including the army itself?

It is certain that the British speculator, who has displayed but little enterprise in the commencement of the war, may now exercise his peculiar faculties of calculation and bold conjecture with advantage to the Government and profit to himself. To the pleasant little colonies of cantiniers, *marchands en gros* et en détail, of wine importers, pharmacopologists, and storekeepers at Kamiesch and Balaklava, with their affiliated branches throughout the camp. Peace presents herself with a most ferocious and threatening aspect, her hand charged with a cornucopia of flats in bankruptcy, *concessions des biens*, outlawries, repudiated cargoes, and blighted gain. The Medusa's head could not be more terrible to them and to the crew of dependents and parasites who flock around them. Already from Marseilles the myrmidons of the law, armed with ineffable powers, have descended on Kamiesch, and have stamped all kinds of seals upon all sorts of premises, and have aroused the energies of the French Gendarmerie. Those gentlemen who had nothing before will, however, be sure to carry out of the Crimea at least as much as they had; but it is probable that the most utterly ruined of the gentlemen who so kindly supplied our wants, and even pandered to the appetites of the more luxurious, will depart from the Crimea with more money than they ever had any reasonable idea of possessing in the most prosperous moments of their former lives.

PROTESTANTISM AND POLYGAMY.

(From the *Northern Times*.)

A good deal of indignation has been lately expended by our religious papers on the Bill now before Parliament for legalising "Marriage with a Deceased Wife's Sister." Catholics have generally contented themselves with expressing calmly their repugnance to the measure—because they knew well that the "Bill" was only a natural development of Protestantism, and because a more open opposition on their part could nowise tend to arrest its progress. The agitation for promoting it the same reasons that old Henry VIII. had for denying the Papal supremacy; and we all know that when such motives are backed by sufficient power, and unchecked by conscience or religion, their career will not be stopped by trifles. We have been led into these remarks by the publication, in New York, of a remarkable book on "Protestant Foreign Missions." Its author, the Rev. David E. Allan, was for 25 years employed in India by the American Foreign Missionary Society. He ought to be considered as unexceptionable authority; and certainly his disclosures and his opinions throw some new and extraordinary light on the *modus operandi* of Protestant Missionaries. We always imagined that Christianity was not very favorable to the passions of depraved and sinful man—but Mr. Allan shows us that when the expenditure of funds, almost unlimited, fails to touch the Indian heathen, the Protestant apostles of all shades bring other and more powerful instruments of conversion into full play. Hear how philosophi-

cally the Rev. D. E. Allan discourse on Indian habits—especially Polygamy:—

"How should we treat Polygamists when they give us satisfactory proofs of personal piety, and demand admission into Christian communion? I have never personally met such a case, but many have occurred—and many more must necessarily be met with as the gospel progresses. My opinion decidedly is that we should treat them as follows:—When a man, legally married to several wives, desires to become a Christian, he should be required to give, with all sincerity, every information regarding his domestic ties. He should be permitted to continue his conjugal relations with all his wives, and his paternal relations to his children. In my judgment he should be allowed to use his own discretion, and follow his own ideas of duty in cohabiting with his wives."

Do not be surprised. This is not merely Mr. Allan's private opinion. As if he had some notion that his readers would be a little startled, he publishes in the appendix to his volume a curious document. It is the report of a "General Conference" of Missionaries held in Calcutta. This meeting represented the Episcopalians, the Presbyterians, the Methodists, the Baptists, and the Congregationalists:—

"After (we are told) long and matured reflection and repeated consultations, the following Canon was unanimously adopted:—Any convert who, before his baptism, had more than one wife, shall, according to the Jewish and Primitive Churches, be permitted to keep them all—but he shall not be eligible to any dignity in our Church."

We hope we shall hear from the *Guardian* and the *Christian News* a plain account of what is their opinion on the subject. Do the good people here in Scotland approve of this version of Christianity? If they do, why make such a noise about Mormonism, for any other horrible and disgusting and demoralizing system of sensuality?—why haggle about a man marrying his deceased wife's sister, when, by adopting the Calcutta Canon, every man of them may at pleasure go even farther?—for the reservation about baptism is at best but a mere sham, put in to tone down the horror of the sentence.

We cannot, by the bye, pass over the mention of the Jewish and Primitive Churches.

Protestants, we fancied, discarded traditions. But, on occasions, they can look back for them, and even invent them, as is here done, when they appeal to the Primitive Church. We would advise them not to go back so far. We can furnish them with a case in point, and of sufficient authority, among their ancestors in religion, and nearer their own time. In 1539 there lived a Protestant, recently converted, named Philip, Landgrave of Hesse. There were in Germany at that time certain Protestant missionaries called Luther, Melancthon, and Bucer. Philip, who had on many occasions given satisfactory proofs of personal piety, had some slight scruples about his domestic relations. He submitted these in all sincerity to the missionaries, and was favored with a Canon quite as accommodating as the Calcutta one. We give it in the original language, for the instruction of office-bearers in Foreign Mission Societies:—"Quod si denique vestra Celsitudo omnino concluderit adhuc unam conjugem ducere, judicamus id secreto faciendum, &c., &c." That the leave here given extended only to one additional wife, and that the so-called marriage was to be done secretly, are merely circumstances which we leave the *Guardian* and *News* to account for as they best may. The whole matter here, and in India, shows us Catholics that Protestantism, as our Holy Mother the Church always held, teaches anything, or nothing—believes anything, or nothing—is content, as a test for membership, with the simple wish to be admitted, while immorality of the very grossest kind may be continued, and that under ecclesiastical sanction.

MISREPRESENTATIONS OF PROTESTANT TRAVELLERS.

(From the *Weekly Register*.)

We publish elsewhere, a correspondence between C. R. Weld, Esq., Barrister-at-Law, and the Editor of the *Weekly Register*, which curiously illustrates the intensity of Protestant prejudice, and its effect in depriving men (who are, upon other subjects, fair-minded, and having more than average powers attainments and respectability), of the faculty of observing and recording events which pass under their own eyes. Such a man is Mr. Weld. He is so far free from the common prejudices of Englishmen, that we think even a citizen of the United States will admit the general fairness of his book of travels. On everything unconnected with religion he writes like a gentleman and a man of sense. But, let the Catholic religion be concerned, and he is so utterly blinded by prejudice and bigotry, so preoccupied by what Dr. Newman calls "the great Protestant Tradition," that he can see nothing inconsistent with it, however clear and however straight before his eyes. In the Cathedral of Montreal, he chanced to see a box set to collect the alms of the Faithful for the Society of the Holy Childhood; by which hundreds of children in China are every year rescued from death and educated as Christians. A more noble, godlike charity never existed; and we rejoice that it has lately been introduced into England, as our readers are already aware. Over the box was a representation of some exposed infants; intended, of course, not for persons of Mr. Weld's education, but for the ignorant, to whom (as St. Augustin says) such representations supply the place of books. This offended his taste. The proverb forbids us to discuss that point with him. But, what is worthy to be observed, true to "the Protestant Tradition," he assumed at once and without inquiry that the whole thing was what he is pleased to call "a sordid scheme of priestcraft, an ingenious device to fill the Priests' coffers;" those miserable "Priests," who care neither for God or man, but only for their own gains; for, as he emphatically adds, "here as elsewhere, the sordid scheme of priestcraft end in four words, *ubi panis, ibi Deus*." So entirely was he engrossed with this one idea, that though there was, straight before his eyes, a notice in the largest type, and in his own language, to say that the money collected was for the society above mentioned, and that the object of that society was to "aid in preserving for the exposed infants in China the life of the soul and of the body," (points upon which our readers can judge for themselves for the original notice lies before us as we write, and may be seen at this office by any who pleases, its identity attested by the signatures of the two Wardens of the Cathedral) all this notwithstanding, Mr. Weld was as incapable of recording it correctly, as if he had never learned to read at all. He could not see the words

which were straight before his eyes because they failed to support the Protestant Tradition. Still he thought it right, as he expressly says, to copy on the spot, in his notebook, the words of the inscription. But, alas! he saw and copied down on the spot and published in London, words which had no existence at all except in the Protestant Tradition and in his own imagination. That tradition teaches that a Catholic Priest makes his livelihood by selling to his flock for ready money permission to commit whatever sins they please, and the certainty of salvation, without any regard to their characters or dispositions. When such a person as our traveller sees in a Catholic church any notice which bears upon the payment of money, he is at once sure, without particular examination, that it must relate to this infamous traffic. He has no need to read it through. If pressed to do so before he judged, he would only feel provoked at the unfairness, the quibbling temper of his antagonist, who denies what everybody knows (i.e., all Protestants). He assures you he is far from illiberal; he has a great respect for many Catholics and many Priests; he is all dignified candour in his judgment of persons so inferior to himself, as all Catholics must needs be; he does not blame individuals even for this sale of permission to commit sin and of pardons for sins. It is part of the Catholic system which he regrets and condemns, but for which he is too candid to condemn individuals. There is nothing personal in his remarks. But as for denying the fact of such a traffic, that would be simply ridiculous; it is as notorious as that the Pope resides at Rome, or that Lent is a Catholic fast. It is mere waste of time to discuss it. There are facts which have long ago been settled, labelled, and put by for permanent use, and this is one of them. We do not discuss whether there has been a French Revolution or whether there is a French Empire; and the sale of licences to sin is as little matter for discussion. Accordingly, as soon as our traveller saw the money-box, he jumped to the conclusion that it contained money paid to the Priests to buy the salvation of the donors, and copied the words, which existed only in his own Protestant imagination, "Put in a trifle for the salvation of your souls."

He is far from singular in this resolution to see only what the Protestant Tradition authorises. Dr. Newman cites the case of the Rev. Mr. Collins, incumbent of Feversham, who saw at the door of Brussels Cathedral a scale of the prices of chairs; and declared, first to his private friends and then to a public meeting, that it was a tariff of the price of each conceivable sin. The Rev. gentleman had no intention of saying what was false; he had no doubt of the truth of his story. What else should a list of prices be, in a Catholic Church? Who would require to read carefully through the board over an English turnpike, to assure himself that it was a list of tolls? He could see at a glance that a similar list in a Belgian Church, must be a list of sins and their prices; and he repeated the story so often, that at last he believed that he had read it through. Mr. Weld, like Mr. Collins, evidently thinks he himself is the injured party.

A RICH LECTURE ON ASTRONOMY.—Ethan Spikes, Esq., of Hallowell, Maine, writes the following letter to the *Portland Transcript and Eclectic*, descriptive of matters and things in that part of the country. Our readers will enjoy his amusing report of the lecture on Astronomy.

"Mister Editor:—Perhaps in a letterary pint of view, our town haint been so forwed as she utter. While Polyticks and millingary interest has been carried furdher perhaps than any place on the arth, yet except in my own case, literatour hasn't gone beyond course hand writing an the single rule of three. Ferlosophy has been quoted below pork; syence hasn't compaired with Syder, string beans has been generally set higher than stromony; letters trigonometry, and pumpkins was ahead of poetry. Naow, haowsever, the tables has turned bottom side under. Syence is ris!

"We've got a Lie-see-um! The cry of Letters is begun, the tree of nolidge has sprouted; interlect bites over matter—that eye interlect, which has been dormonse, is naow roused like a sleepy lion gitten away from jordan. The fust lecturer of the season was gin fast night by James Peabody who's been one quarter to an academary.

"General subject—*Astronomy*.
"Pettickler ditto—*Comics*.
"I haint time to gin you more'n a digestive fac-simila of the lecturer.

"James begun by observin that ef anybody supposed that the stars warn't a heap bigger than they looked, they were almighty behinhandans. Wy, says he, ther's that ar leetle shiner called Saturn, says he, don't look bigger than a tater, and yet according to Herkyls—who knows the heavenly bodies jist as easy as I know father—tis gumwath larger than the whole county of Oxford! An the leetlest star you can pick out is as big as a cart wheel. At this pint Deacon Elderberry ris, and said that it was going to fur, twas regalar blasfemy, contrary to Scriptur, and again common sense. Then he tuck his hat and cleared, fust spitin out his torbacker cud as a testimony agin the doctrine.

"After speaking of the milk-way which he said was longer than the Cumberland or Oxford Canaw—an the moon, which the onlarned consider to be a green cheese, but which science demonstrated to be a jack-ern-lantern on a large scale, the lecturer proceeded to the pettickler part of his subject—

"COMICS OR BLAZEN STARS."
"Comics, says James—he says—are of two kinds, the Tame or the Wild. The fust ones is made of old moons as aint fit for service, and is called by the one dictated shooten stars, but we of the schools call on em meires. This difference led the speaker to say that larnin is everything.

"The wild kind, says James, is a different critter; bein composed of knobelous matter, hyfolouton gas, oxide of cast iron, and salts of harmonia, makes it highly sayage, and onsertin! They fust appeared about Deuteronomy, or a perhaps a little later, in the year six, and was discovered spontaneously from Portland observators on Pompey's pillow in Rooshy. They are pesky things, says he, ollars gittin up wars, hurricans, and earthquakes; Oneasy and restless, travellin about faster than a rale-road, but never reaching any where in pettickler. Kinder loomnated Peter Roggs, Mighty onsertin; they are, can't be depended on. FATHER MILLER engaged one to do a pettickler job in '43, but it probably got batten tarms somewhere else, and that ere job remains ondone this day.

"But naow, says James, we comes to consider their

tails. Them, says he, is rael numerous. Talk about the moon's 'wonderous tail.' Why the tails of all these planits in the cidereal heavings would'nt make one for a fust-rate comic! Longer than the nagmetic telegraph, and widur than Sebago pond, they stretches out over the universal kneerpy in the unlimten nugacity of either, now sweepin down among the elongate concavities of diurnal convexities, and agin sorin upwards till lost in the great hyperion!

"James was so-up by this peroration that he had to be carried home on a cheer. This mornin, however, he was as well as could be expected, and if convalescence does'nt set in, he'll be about in a day or two.

'ETHAN SPIKES.'

CLERICAL COURTESIES.—Some correspondence has recently passed between the Rev. Mr. W—; Primitive Methodist minister of Malmesbury, and the Rev. Mr. M—, Baptist minister, of Chippenham. It appears that Mr. W—, having objections to a sermon which he had heard Mr. M— deliver, as not in some portions borne out by Scripture, embodied his opinion in a letter, which "in a spirit of Christian love," he sent to Mr. M—, offering to discuss certain propositions, and also the subject of baptism by immersion, with Mr. M—, in the Town-hall, Malmesbury. The following answer was returned:—"Chippenham, March 10, 1856. Sir—When I arrived home on Saturday morning the post had delivered your little bundle of foolishness, and I choose to take Solomon's advice (Proverbs, c. 26, v. 4), as I clearly see you are unlearned and unstable, and do not understand the sayings of Paul, and therefore wrest it, as you do also other Scripture (if grace prevented), to your own destruction (2 Peter, c. 3, v. 16.) May the Lord open your poor blind eyes, is the prayer of your soul's well wisher."—*Wills Independent*.

OUR "REVEREND" REFORMERS.—Rev. Wm. M. Pratt of Lexington, cautions the public against one Wm. Thomas, who has been recently travelling through Kentucky, relating his experience as a reformed Catholic. This wolf in sheep's clothing appeared before our citizens, a few weeks since, with a pitiful tale of what was being done by Catholics to spread their religion. &c; &c; well long and earnestly upon his own disinterested (?) efforts to stay the tide of evil, and concluded the interesting exercises by calling upon the congregation for assistance in his "good work." A contribution was taken up, and this public benefactor went on his way rejoicing; since which time, Thomas has been found to be an impostor;—like many other Catholic-haters and reformers, this "distinguished divine" has proved himself a humbug, and his believers "have been sold." Verily, is religion frequently a cloak under which base men practice deeds of rascality. Our citizens should profit by past experience and learn that "all is not gold that glitters;"—in other words, that all are not holy men, who wear long faces, and offer up lengthy prayers.—*Georgetown (Ky.) Gazette*.

A Rev. Mr. Sparry, who has been lecturing against "the Pope," in this city, and who desecrated the Sabbath by noisy and lying political harangues, left town suddenly between Sunday night and Monday morning, without waking up the landlord. Just as might have been expected of such a fellow.—*New Haven (Conn.) Register*.

The Appleton Cresent of last week is down upon the Rev. W. McDonald for preaching an Abolition, Nigger worshipping, Know-Nothing sermon, in the Chapel of the University of that place on the preceding Sunday. Have all the sinners been converted or all the souls in and about Appleton saved? If so, we can see no objection to turning the pulpit upside down, and using it as a stump from which to deliver political harangues Great country this, where traitors and bigots prate of patriotism and freedom, and sharp shooting priests are striving to stir up civil war and drench the land in fraternal blood!—*Oskosh (Wis) Democrat*.

INTERESTING ADVICE TO A NEW EDITOR.—Almost every one who can write at all, lancies he is capable of being editor of a paper, and that he could perform the duties of the office, much better than many who are actually engaged in it. Hence the multilarious objections which may often be heard almost to every paper in existence. The *New Orleans Christian Advocate* includes this propensity, in the following sarcastic charge to one who was lately appointed editor of a religious paper:—

Firstly—If any man be in this office by purpose, he is not in by rights. No boy was ever brought up for an editor. No father ever thought, 'I will educate my son for an editor.' It is an accidental succession. Now if you desire to be an editor, lived for it, saw it coming, calculated it a week before you found yourself one, you are not in the regular line. (This to test our calling.)

Secondly—If you have any particular friend, go and embrace him for the last time: For when you refuse his advice 'how to make your paper more interesting,' or exercise the editorial discretion in declining an article that he said, in an N. B., 'you might do as you liked, without the least offence,' he is off and ever after that offish. (Encouragement.)

Thirdly—Make to yourself friends of the Postmaster General and all the Postmasters in particular. (Reasons obvious.)

Fourthly Do all the good you can and as little harm; for these will be your main chances.

Fifthly—Put away that delusive notion that honest people pay their debts. (Exceptions.)

Sixthly—Blessed are they that expect nothing, for they shall not be disappointed; as you certainly will be if you expect an easy life or rich living. (Instance.)

Seventhly—Acquaint yourself early with those Agents who do nothing, and strike them off, and those patrons who consider that they do a favor by reading the paper, and have nothing to do with them. Neither ever yet supported a paper, and the more such friends it had the worse for it.

Eighthly—Reject many of your own manuscripts, as well as other people's.

Ninthly—Never think you are done, or through when you are through. Begin again.

Finally, and to conclude—Look out for all things. Be prepared to go thick and thin—especially thin.

Mrs. Potter a spiritual medium, has prophesied that the steamer *Ericsson*, which left New York nearly four months ago, will be burned to the waters' edge before the 26th of the present month.

THE WAITER'S ENEMY.—A chapter might be written upon the impatient men who are irascible and hard upon waiters. I like to be gentle with them. If they do not bring what I want on the instant, they are at least books to me which I can read and meditate upon; and the only punishment I ever inflict on a neglectful or uncivil waiter is to ask him for a cigar-light, make him a low bow, and showing him twopenny, inform him that I intend to present it to the waiter at the Hen and Chickens Hotel Birmingham, whither I am bound by the night mail, instead of to him. He feels this severely. He would, were he malicious, unwait upon; but he can't, my dinner is gone and past; and all he can do is to over-charge the next customer, which is no business of mine, or to retire to his pantry and repent; which is better. But I know men—I am sure they are tyrants at home—bully their servants, pester their wives, and beat their children—who seem to take a delight in harassing, badgering, oburgating the waiter; setting pitfalls in the reckoning that he may stumble, and giving him confused orders that he may trip himself up. These are the men who call in the landlords, and demand the waiter's instant dismissal, because the mutton chop has a curly tail. These are the jocund companions who quarrel with the cabmen, and menace them with ruin and the treadmill. I never had a fracas with a cabman in my life; and once, when the driver of a dashing Hanson told me confidently that the fare from the White Horse Cellar to Kensington Turnpike would be four shillings, I poked him in the ribs, telling him he was a droll fellow; whereupon he, seeing the humour of the thing, drove me cheerily to the palace-gates for a shilling.—*Household Words*.

HAVE YOU A DISEASED LIVER?

The question, though startling, is sufficiently suggestive, when the fact is taken into consideration that diseases of the Liver have become most alarmingly frequent in the United States. Indeed, there are few formidable diseases that are not in some way traceable to a deranged state of that important organ. Many of the complaints usually classed under the head of Consumption, have their origin in the Liver. "Any remedy that would insure regularity and healthful action in the Liver, would be a blessing to mankind!" has been the exclamation of thousands. That remedy has been found; it is safe and sure. When a fair trial has been afforded it, it has never been known to fail.

Reader, have you any disease of the Liver, or disease which you believe proceeds from hepatic derangement? Lose not a moment, but purchase a box of Dr. McLane's Pills, and they will restore you to health. It is the only remedy yet discovered, in which implicit confidence may be placed.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 36



THE regular MONTHLY MEETING OF ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 5th inst., at EIGHT o'clock.

By order, T. C. COLLINS, Rec. Sec.

MECHANICS' PENCILS.

JUST RECEIVED, 40 gross of very superior United States manufacture, completely assorted.

For SALE, at low prices, by Wholesale and Retail, at the MONTREAL TOOL STORE, No. 275, St. Paul Street, (Sign of the Hammer.) ALEXANDER BRYSON.

March 31, 1856.

A NEW WORK

BY MRS. SADLER.

JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. SADLER, author of "Willy Burke," "Alice Riordan," "New Lights, or Life in Galway," &c. &c.; 12 mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7 1/2d.

ALSO, JUST PUBLISHED,

"WELL, WELL!"

A Tale founded on fact. By Rev. M. A. Wallace. 1 vol., 12mo. cloth, extra, 3s 9d.



BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

TEACHERS WANTED.

WANTED, on the 1st JULY NEXT, for two ELEMENTARY SCHOOLS, Two persons who are qualified to Teach the various branches of instruction in the FRENCH and ENGLISH LANGUAGES. Salary liberal. Satisfactory Testimonials, as to character and ability, will be required. Address—"Patrick Halpin, Chairman School Commissioners, Sherrington, C.E." March 20, 1856.

M'CONOCHY & CUNNINGHAM, Plumbers, Brass Founders and Gas-Fitters, RECOLLET STREET, Near St. Peter Street, Montreal.

BATES, WATER-CLOSETS, PUMPS, GAS-FITTINGS, and everything connected with the Branch promptly attended to, on the most Reasonable Terms.

BRASS-CASTINGS OF EVERY DESCRIPTION. February, 1856.

MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged except those thoroughly competent, and of good moral character.

There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics.

The French department is conducted by Mons. P. Gar-not.

On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct.

For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.

W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED,

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

Toronto papers will confer a favor on a poor girl by inserting the above.

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

DONNELLY & CO.,

BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the

Ready-Made Clothing Line,

in the House formerly Occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHES, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of

FIRST-CLASS CUTTERS,

at as Low a Price, and in as Good Style as any other Establishment in this City.

An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere.

All Orders punctually attended to. Montreal, Feb. 27, 1856.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice, at reasonable rates. Montreal, March 6, 1856.

CENTRE OF FASHION!

MONTREAL CLOTHING STORE, 85 McGill Street, 85 WHOLESALE AND RETAIL,

D. CAREY

IS NOW RECEIVING, and will continue to receive, a splendid assortment of

FALL AND WINTER GOODS,

Consisting of BROAD, BEAVER and PILOT CLOTHS, CASSIMERES, DOESKINS, TWEEDS and VESTINGS.

Constantly for sale, an extensive and general stock of

FASHIONABLE READY-MADE CLOTHING,

Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.

IMPORTANT NOTICE!

The services of RANCOUR, the celebrated CUTTER, having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit, will characterize the Custom Department. September 20.

REMOVAL.

THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his HORSE-SHOEING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOEING BUSINESS as heretofore.

Feb. 15, 1856. JAMES MALONEY.



PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling; which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent Toronto; or to HENRY CHAPMAN & Co., Montreal. Dec., 1854.

MONTREAL MARKET PRICES.

		April 29, 1856.	
		s.	d.
Wheat	per minot	6 6	a 7 0
Oats	"	1 8	a 1 10
Barley	"	4 6	a 4 9
Buckwheat	"	3 0	a 3 3
Rye	"	0 0	a 0 0
Peas	"	4 0	a 4 6
Potatoes	per bag	3 0	a 3 3
Beans, American	per bush	0 0	a 0 0
Beans, Canadian	"	12 6	a 13 0
Mutton	per qt.	5 0	a 7 0
Lamb	"	5 0	a 6 0
Veal	"	5 0	a 12 0
Beef	per lb.	6 4	a 0 9
Lard	"	0 9	a 0 10
Cheese	"	0 6	a 0 8
Pork	"	0 7	a 0 7 1/2
Butter, Fresh	"	1 3	a 1 6
Butter, Salt	"	0 10	a 0 11
Honey	"	0 0	a 0 0
Eggs	per dozen	0 10	a 0 11
Flour	per quintal	18 6	a 19 0
Oatmeal	"	13 6	a 14 0
Freeb-Pork	per 100 lbs.	47 6	a 55 0

SADLER & CO'S. NEW PUBLICATIONS.

A NEW WORK.

BY MRS. SADIÉR.

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