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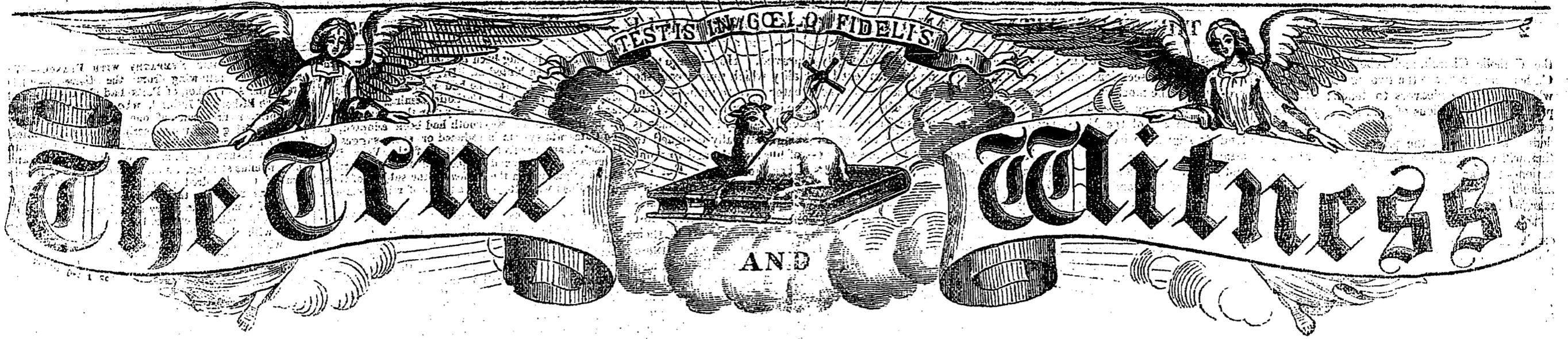
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, SEPTEMBER 26, 1856.

No. 7.

A VOICE FROM AUSTRIA.

(From the Nation.)

The Times has been so very recently using the honied words of patronising praise towards Ireland, that it is no wonder we start on finding it this week return for an instant to its ancient grudge, and talk of the time "when O'Connell was howling on behalf of his ragged clients."

"To speak of Ireland and India, and the manner in which British Liberalism is administered in those regions, is to throw in the face of the English government all the opprobrium of a barbarism which luckily has no example elsewhere. It is well that once more the deformed contradiction between the zeal of England for the welfare of Italy, of Poland, and of Greece, and its conduct towards Ireland, should be laid bare."

We doubt if the case of Ireland was ever stated so completely, yet concisely. Nothing but the blindness of infatuation could have induced English statesmen to presume that before all Europe they could, with impunity, raise their voice about "oppressed nationalities."

There runs throughout this, as throughout all the writings of the English press on the same subject, a very flimsy deception. They contrast the treatment of political offenders in Ireland and in Italy; but they omit to contrast the individuals, to contrast their principles and teachings, or to contrast the elements of society in the two countries.

land to England. Much stress is laid upon freedom of speech and writing in this country. Here again the elements of society in Italy and Ireland have to be considered: the temperament, manners, and characteristics of the two races contrasted. There is nothing like the same liberty of speech and writing here that there is in America; this liberty of speech and writing is permitted just as long as it suits the British book and no longer; the moment they were likely to become effectual they were soon strangled.

PROTESTANT HERO WORSHIP; OR, CALVINISM AND CARBONARISM.

(From the Glasgow Northern Times.)

Sometime ago we called attention to the Carbonares or Secret Societies of Italy, which may be called an affiliation of assassins, since they avow that association is their means of action, and a dagger is their emblem. At the close of the session the leader of the Conservative party dwelt upon the same subject, and we have reason to believe, spoke the sentiments of the French Emperor. He described the dangerous ramifications of these dread societies, and their appalling insensibility to crime.

Well, in 1848 these wretches had power in Italy; and how did they use it? For wholesale assassination and spoliation. Who was their hero? One Ciceruacchio or Brunetti, who, ever since 1831, had been notorious as one of the Carbonari, and who, with his associates, rivalled the horrible Circo. So long ago as 1837—nearly twenty years ago—his crimes had made him infamous.

that when the French entered Rome they found the revolutionary chiefs had carefully burnt the records of their proceedings.

These were the ruffians under whom—Lord Palmerston was so shameless as to say—Rome had never been better governed! The Pope did nothing but just print and publish that infamous assertion of the English minister—to hold him up to the execration of the Roman people.

They knew full well the horrible atrocities of the Revolutionary rule. They remembered the Ciceruacchio; they likewise remembered his intimacy with Lord Minto, who, during his mission into Italy, used to confer with him: and had his bust in his room!

In this Lord Minto was faithful to the traditions of Calvinism. Even Hallam records how Knox and Buchanan taught that killing tyrants was no murder. This was the creed of the early Calvinists: it was the creed of Ciceruacchio; and Lord Minto considered him a patriot.

The miscreant was looked upon in another light in Italy. He had long escaped detection. The other day the Austrians caught him, and very summarily disposed of him.

Hereupon we have a burst of honest British indignation about his murder!

It is true he had been a murderer, but a murderer of priests, and that was a virtue; especially as he had hated the Pope.

The old Calvinists (as Mr. Hallam tells us) were fond of talking about Ehud and Eglon, and Samuel and Agag, and other Scriptural authorities for heaving "idolators" in pieces. The present race of Calvinists—a little too civilised to do such deeds of blood—have no objection to their being done, at all events, abroad. And Ciceruacchio was a man after their own heart.

It is a curious circumstance that the only instance of humanity his admirers allege of him is one in which he saved two soldiers who had killed an aged priest. That was their title to the sympathy of Ciceruacchio. He could scarcely slay them for following his example. His friend, Zambrouchi, the President of the bloody tribunal the revolutionary chiefs erected in Rome, had several priests shot in his own presence. He asked one to have breakfast with him, and then shot him in cold blood!

But what is in these acts for which we do not find Calvinistic precedents in Scotland? Were not the old Catholic prelate and clergy hunted down like wild beasts and hung up like dogs? Was it not by such measures that Catholicism was put down in this country? Did not its reign commence by the cold-blooded murder of Cardinal Beaton, and was it not consummated by the hanging of a Catholic Archbishop on the Bridge of Stirling?

So the English public, represented by Walter Savage Landor, cry out at the call of Garibaldi that Ciceruacchio was a hero and a patriot. Garibaldi testifies to his character; Garibaldi, the very appearance of whose ruffian legions used to scare the people of the Roman States; and whose troops desecrated and despoiled the churches with as much barbarity as the Kelso mob displayed in wrecking the chapel. There is thorough sympathy between Gavazzi and Garibaldi; and Gavazzi has been entertained at Edinburgh. The good people of Scotland have an idea that a man who hates the Pope cannot be a bad man. It is a miserable mistake. But it explains why Ciceruacchio is deemed to have been a hero, when he was simply a scandal.

HORRORS IN ENGLAND: OR MONASTERIES AND WORKHOUSES.

(From the Glasgow Northern Times.)

The most horrible atrocities have been just discovered, or rather again disclosed, in the English workhouses. Poor old men, who happens to offend a brutal official by some trivial fault, are put to death by what may be called the torture of water. They are stripped naked, and hundreds of gallons of water are poured upon their heads, until exhausted nature sinks, and the victims die. This is a treatment borrowed from the English prisons, where it transpired a little while ago that even boys were tortured to death in this way—strapped tightly to the wall, and deluged with torrents of cold water, to force them to work, with ruptured muscles or fractured limbs, upon the prison crank. Such are some of the "secrets of the prison-house" in England, the country which affects such sympathy with the political prisoners of Italy!

years chaplain to our penal colonies, has borne the testimony of an eye witness to their unutterable horrors, in his published evidence before the House of Commons. And at home more than one poor wretch has lately been hanged for murder in taking a deadly revenge on the cruelty of some prison official. And yet the Government of this country dares to make itself the arbiter of humanity all over the world, especially in Italy! Why, a century ago, when our prisons were as they are now too often hells of cruelty, and our hospitals were as bad, the philanthropist, Howard, found in Rome models of good management and humanity in both. And the reformatory system, which is now the fashion in this country, is an imitation of the system established in Belgium by a Catholic priest. The calumnies of Mr. Gladstone against the Government of Naples contain nothing equal to the atrocities disclosed a year or two ago in our houses of correction. And our workhouses are too often, it appears, as bad as our prisons. At this moment a surgeon awaits his trial for causing the death of an aged pauper, in the manner we have alluded to. And an inquiry has just concluded, in which it was disclosed that the habit, in one of the largest workhouses in London, for ruffians of officials to beat women at their will to blackness, to bruises—ay, to blood!

Not long ago the English press denounced an Austrian general for sentencing a female spy to be flogged. It appears now to be the system in English workhouses to flog women until the blood streams down their backs!

A few years ago, it transpired that English paupers were found feeding on green and festering rottenness. Few of our readers remember the Andover case, and perhaps few the Norwood case, in which infants were the sufferers; and an "asylum" was found, through bad treatment, a place of death rather than of nourishment.

These atrocities explain the horror with which the poor regard the workhouses. They know far more than we do; they hear and see what well fed "guardians" or "justices never come to know. It is the system that is vicious; it is essentially mercenary; and hence its necessary inhumanity. You cannot imbue paid officials with charity; they regard their work with aversion, and get through it coarsely and cruelly, not so much from natural badness as from habitual hardness. If men do not deal with the poor from charity, they quickly become hardened into inhumanity. It is the inherent vice of a poor law; it cannot be cured. It is an accursed system, for it is all mercenary and compulsory, and is hostile to charity and humanity.

The workhouses in England are in fact prisons. They are worse. They are dens of vice. The poor, regarding them with horror, rarely enter them until either they are bound down by age or depraved by vice. The respectable poor avoid them as pest-houses. The inmates find themselves really imprisoned. They are not free to go out and come in. The "regulations" amount to a stringent imprisonment, and are rendered all the more rigid on account of the depravity of too many of those who are confined there. But those make the place unendurable by the few who have any decency. And the officials, accustomed to deal with the degraded, contract a tone of coarseness and cruelty of spirit, from which all suffer indiscriminately.

It was avowed by the wicked and hard-hearted authors of this abominable law that their object was to render the workhouse so repulsive as to exclude all who were not in the lowest state of want, and to give no relief out of the workhouse except to those too infirm to be removed into it. They have certainly succeeded in their infernal policy, for the poor regard the workhouses with horror. But the horrible "workhouse test," as it is called, has gone too far in England. The poor are driven by want to vice. They steal rather than starve. They starve rather than enter that hell upon earth—an English workhouse. Last week, in one day, a daily paper announced three cases of starvation in London. Three cases of starvation known, ascertained, and reported in London in one week! Three fellow-creatures literally starved to death in the great metropolis—the Babylon which so vaunts itself on its civilization, its Christianity, its charity! Are there not hundreds of charitable institutions with thousands of ostentatious subscribers? Are there not tens of thousands raised by poor rates, and dispersed by paid officials? Yes; and the practical result is—men and women starve to death in your streets, at your gates! And their blood will be required at your hands, because these awful calamities are caused by your brutal and unfeeling system. You keep established a test so severe that it keeps even starving wretches from your workhouses until they faint, stagger, and totter down, and gasp, and die—at your doors! And this is no rare occurrence. Not long ago, the Registrar-General gave deaths from starvation at about one per diem, and gave a great number of deaths unaccounted for. Moreover, suicides take place daily, nightly, al-

most hourly, and many of them are caused by distress. Cases have lately occurred of respectable persons starving themselves rather than enter the abominable workhouses. Nor is this all. The majority of the poor prefer stealing to starving. And, thus, the workhouses serve to feed the jails. Where is the use of trying the starving system? It does not even save money!

So horrible a sight does not occur in Rome—or, we believe, in any Catholic city—from one year's end to the other. Most certainly nowhere in Italy, or Spain or Austria, or Russia. In Rome, the mendicant need never want a comfortable meal. So it was once in England. Cobbett, in his history of the Reformation, says you could not go six miles in any direction but you came to some monastery, where you could get a piece of bread and a glass of ale. Men did not—could not—starve to death under such a system. But it was contrary to political economy; as practised by Protestants—the science of selfishness. It can easily be shown that it was so, for amongst so many it must often happen that a lazy man gets a meal. And this is far more to be avoided than deaths by starvation. Rather let men starve than get along lazily. Such is Protestantism. Upon that their whole system of "relief" is founded. It is a mockery to call it relief. It is cruelty on system.

The Catholic Church teaches otherwise. Rather let a hundred live lazily than one human being die the horrible death of starvation. They mean to repress laziness or mendicancy. Don't starve men to prevent them being lazy. Is there no virtue in your religion? Ah, there's the rub! There is no virtue in the Protestant religion to eradicate idleness or any other vice. You let men grow up lazy and ill-instructed, and then, with revolting hypocrisy and hideous cruelty, you say you must starve them because they are so.

In Rome, they manage these things better. Rome is just now the object of rude scorn and ignorant reproach. Ecclesiastics cannot govern! No; not in your way. They have not learnt the science of selfishness, and cannot starve men upon system. But they do far better. They try to teach, not to starve. Many years ago, one of those cardinals who are so calumniated established, under the auspices of Leo XII., in the hospital of St. Michael, a magnificent industrial institution, in which the poor, young and old, are employed in weaving and other useful trades. The result has been most salutary. Yes; the Papal Government prefer industrial institutions to your vile workhouse test, with your ruffianly porters, driving starving women from their doors, or treating them to wounds, and bruises, and blood when they are inside, and cruel savages ready on any trivial offence to order them to be tortured to death.

DR. OAHILL ON ENGLAND AND NAPLES.

The English press, within the last week, is beginning to show symptoms of retraction in reference to their policy towards Naples. The Cabinet of St. James's think that Austria secretly supports Naples in her present attitude of defiance; and the character and mind of Napoleon is so dark and impenetrable that even he cannot be relied on, as their ally, in crushing King Ferdinand, and in aiding the Revolutionists. All the English agents are, therefore, paralysed for the present; and they are watching every word, hint and nod of the Emperor; and the Conservative English press beats with a quick or a slow pulse, according as Napoleon smiles or frowns on their policy. The records of ancient or modern Christian history have no parallel with the perfidious, persecuting character which England, since the reign of Elizabeth, has universally evinced towards all Catholic countries. Her Cabinets, Ambassadors, historians, novelists, editors; her admirals, generals, statesmen, tourists; her aristocracy, her merchants, her artisans; her universities, corporations, public bodies, down to the very gaols, poorhouses, bridewells: in fact her universal population have imbibed from their infancy the irradicable creed of contempt and hatred of Catholicity. And it is quite true to state that in all their pursuits, at home and abroad, their national character may put on some modification from their intercourse with society; but in their anti-Catholic antipathies their intolerance gains strength from age, and their hatred strikes deeper root from travelled experience.

Go where you will, you will meet the Englishman dissatisfied with everything Catholic: you will find "the English correspondent" writing the grossest lies of every Catholic institution, every Catholic ceremony, of every Catholic form of education. Kings, queens, cardinals, priests, nuns, laws, customs, literature, arts, all are marked with the loathsome slime of Anglican slander: and the simplest fact, the common civilities, the ordinary good breeding of Catholic society, are all misrepresented; distorted, jaundiced, and stained when it falls under the diseased eye, or passes through the lying mouth and the corrupt heart of "the English correspondent." Ridicule against

the Catholic Church, and rebellion against the Catholic monarch, are the two necessary lessons which England endeavors to teach...

For the last thirty-five years, she has been employed in revolutionising Spain and Portugal; she has expelled from these two dynasties the true heir of their ancient monarchies...

When we read the histories and the journals of other nations, we scarcely ever hear a word of ridicule on our Queen or the ladies of her court; nor do the newspapers devote columns to the Protestant religion of England...

She has laws written on parchment, which she parades before the world, as her unrivalled free Constitution, and which she holds up before foreign nations as the model of perfect liberty and of social equality...

ed legislation, in order to him; but in reality an unmerciful persecution, rendered still more oppressive by the mockery of its professors...

THE POISON FRUITS OF PROTESTANTISM.

It is the custom of Englishmen to boast of the high morality of their country. Declaring that righteousness exalteth a nation, they point to the number of their religious institutions...

One of the most notorious habits of Englishmen is woman beating. They beat their wives to the very verge of death—roughly and savagely beat them—bruise their heads, batter their bosoms...

But against such every-day occurrences the public voice but faintly protests, even while it loudly vociferates its execration against unbecoming severities to the lower order of animals...

In the report of Lord Ashley's commission on the Factory's bill, it appeared that there were over 5,000 females at work more than 1,000 feet under the ground, in the coal mines of the North of England...

As remarkable instances of brutality towards women, we may refer to the murder of his wife and mother-in-law by the poisoner Palmer, and to the poisoning of his wife by the murderer Dove...

How savage must be the hardened brutality which thus treats the helpless woman whom the Creator gave to man—a helpless woman whose countenance is the mirror of love, and whose form is the model of beauty!

IRISH INTELLIGENCE.

NEW CATHOLIC CHURCH IN DYSART, CLARE.—The new Catholic Church of Dysart, of which the Rev. Mr. Vaughan is the zealous parish priest, will be formally opened for divine worship on the 7th of September...

The Very Rev. Dr. Leahy, Vice-Rector of the Catholic University, and one of the secretaries of the recent Synod of the Catholic Bishops held in Dublin, has published a categorical contradiction of certain statements respecting the proceeding of that Synod...

such a step having been introduced, and in the course of the year, Dr. Leahy, in a contradictory statement that he had proposed to subject Maynooth and the other Catholic seminaries of Ireland to the Catholic University...

OUTRAGE AT WESTLAND-NOW-CHAPEL.—The following letter appears in a Dublin paper. The facts stated are quite characteristic of a country where there is one law for the rich and another for the poor...

WILLIAM LESMOND.

A BIGOT REBUKED.—The Rev. Peter O'Connor, writing from Croghan, Boyle, to Mr. Guy Lloyd, J. P., says—

Sir—Twenty Roman Catholic labourers begged at your gate last Saturday morning, that you would give them leave to work; you contemptuously spurned their petition; you turned them off like dogs, either to starve or to die...

Thinking in my simplicity, that you mean what you say—at any rate that you mean what you deliberately write—and recollecting that at the time you refused the four perches of ground asked of you for Croghan chapel, you deliberately wrote, here it is, "I desire the fullest liberty of conscience for all men..."

"After all your efforts, what are your gains? I mean as to souls. Have you made one genuine, real honest Protestant? No, not one. The Very Rev. T. Sweeney, the respected, efficient, and truly good pastor, my excellent fellow labourer, the Rev. M. J. Barrett, and myself, received at least sixty persons between young and old, within the last three or four years, and every one of them declared, in the face of God's altar, though so long going to your church...

"I think seriously over these things—the blasted sterility of your proselytising operations; ought to open your eyes to the hideous delusion. Think seriously over these things, and for God's sake let the Blessed Virgin Mary alone. The greatest monarchs that ever wore a crown, the greatest generals that ever led an army, the most illustrious marshals that ever held a truncheon, the sonneteer that ever guided a state, the most powerful orators that ever swayed either a senate or a multitude, the deepest and the soundest lawyers that ever adorned the bar, the most enlightened and the most profound judges that ever sat on the bench—the best, the brightest, and the greatest men that ever lived, went down on their knees, and with hearts humble and simple as the hearts of children, prayed to the Blessed Virgin Mary, and begged her intercession and her blessing for themselves and for their families. Their dismiss your Bible-readers—they have no business here."

Mr. O'Connor then reminds the J. P. that great and mighty persecutors of the Church are gone, rotted, vanished from the earth, while she remains for ever unchanged and beautiful with the glory of God within her. The Caesars, Attila, Napoleon, Nicholas of Russia, are gone, and, continues Mr. O'Connor—

"When you, a mere infant—a miserable dwarf—compared to these mighty men, when you shall be gone and forgotten—when the lords, and the earls, and the dukes that throng in purple and in gold to Exeter Hall, and there shout out their blasphemies against the seven sacraments of Rome and their Divine institutor Christ—when you and they shall have mouldered into dust, the Blessed Virgin Mary shall be honoured in this land. Millions over the earth shall call her "Blessed." And in this land, and in this parish, the vespers shall be chaunted, and the mass shall be sung, and the chalice shall be raised, and the Catholic millions over the wide world shall gather round their altars, and, like their forefathers, they shall kneel down and adore, under the appearance of bread, the great and the merciful God of the Eucharist—I have the honour to be your obedient servant."

THE CATHOLIC SYMPATHY WITH FRANCE.—We translate the following from the Univers:—"His Grace, the Archbishop of Paris had already received from the Bishops of Ireland, who were met in Synod in Dublin, a first sum of one hundred and thirty pounds, arising from the subscriptions of the Prelates. To-day His Grace has received a special remittance from the Bishop of Kilmore, of one hundred and three pounds sterling, and from the Bishop of Ross a sum of one hundred pounds, the proceeds of subscriptions made in their Dioceses. The touching proofs of sympathy are very affecting—the help thus given is in itself something, but yet as nothing compared with the sentiments which have prompted it, and which render the assistance doubly and trebly appreciable. The Bishop of Ross accompanied his remittance with a list of the parishes subscribing."

THE IRISH PARTY.—The Univers, in a recent number, reviewing the state of Ireland, quotes the picture lately given by the Times of the increase of material prosperity in the country, and its future prospects, and proceeds thus—"This tenderness is very touching, but England must not suppose that the prosperity of Ireland will make her forget the glorious part that she has played in the past. Her material prosperity will serve, on the contrary, to increase her preponderance. Ireland is at this moment in a transition state, which must make us judge with indulgence the sorry figure made by her Catholic representatives, who have eclipsed themselves far too much in Parliament. Political parties may disappear, but Ireland will not the less remain the Catholic district, par excellence, of the British empire, and this title imposes on her representatives in the legislature duties from which they cannot absolve themselves. In the course of the last session, for instance, the union of the Irish would most certainly have been for the ministry a permanent menace, which would have made Lord Palmerston respectful towards the august Chief of the Church and his government. But in the absence of all bond—of all understanding—of all plan—the English ministry has nothing to fear from the representatives of Catholic Ireland; and therefore, is it so hardy and audacious in speaking of those whom it deems weak... If the want of accord among the Irish deputies had no other consequence than to keep in power the ministry of Lord Palmerston, it would be reason enough to regret it, for this is truly an ill turn."

IRISH REQUIRED TO APPLY AT LAST.—Retribution, though often slow, is at all times sure. Tyranny and oppression presume on the power and opportunity they have of crushing the weak and defenceless, without reflecting that the day of reckoning may come when it is least expected. It is useless now to recapitulate the oft-told tale of England's injustice to Ireland—it is a tale that has, alas, grown trite, so long has the injustice been practiced and so utterly devoid of compassion has she been for the evil she has wrought. What we originally possessed she has taken—on what we have since acquired she has laid her grasping hand; of our liberties she has deprived us, and of our creed she would fain rob us; in famine she closed her teeming granaries against us—in disease and pestilence she left us to perish, and seemed to rejoice in the rapid dwindling of our numbers; and when multitudes of the stalwart sons of the soil left us to seek a home and a better fate in distant regions, England triumphed over their hard lot, because it rid her of so many of the nation which she hated. The day of retribution, however, came at length—came much sooner than was expected. Those whom neglect and persecution had banished were required for the defence of the very power whose oppression had banished them. But they were far beyond her reach—they could not, would not be recalled, and thus deprived of the aid which, had she been just and generous, would have stood by her in every peril, she was exposed to defeat; ignominy, and danger. Peace was restored, and the once despised, oppressed, and exiled race are again in request; but they are again not to be had. They are tilling lands of their own in another hemisphere, instead of aiding England as bondsmen in cultivating hers. In vain does she look for the hardy Celt to cut down her harvest, to mow her fields, or toil for her grudging hire. The Celts are in the charnel house, into which they were flung and cast in heaps when famine and pestilence raged in the land—or they are far away beyond the mighty oceans, yearning indeed for their island home, but execrating those who drove them mercilessly from its hearth. Retribution has come upon the haughty Briton suddenly and heavily;—will be profit by the lesson? As yet he has not—as yet he withholds all he can, and accedes as little as possible. Justice to the Celt is as yet but an empty name in British ears, and every amelioration our long oppressed country requires must be wrung from its oppressors. Expediency and necessity are the only influences to which England will yield, till she is again constrained to fight her battles either single handed, or with the mercenary aid of the alien.—Dublin Paper.

THE CHURCH ESTABLISHMENT.—A Protestant contemporary (the Northern Whig) thus alludes to the Establishment, against which Cork county has set the example of a revival of agitation—"It is notoriously maintained as the last relic of ascendancy of the conquering race over the vanquished aborigines. It is a sort of monument to the memory of Cromwell and King William; but as a monument, it answers its purpose even still worse than as a church, for it is clumsy, tasteless, and enormously expensive. It is linked, in the eyes of the masses of the people, with the memory of the most ingeniously cruel system of oppression that was ever devised for the torture and annoyance of an unfortunate body of men. We object to the Irish Church, because, being the Church of about one-ninth, or still less, of the population, it is supported with the money of the whole; because it was established and is maintained by force; because it perpetuates hideous memories, and keeps alive animosities which, without it, would long ago have been buried in oblivion; because it is the last trace in existence of a conquest of which it was the worst and most pernicious fruit; because it absorbs a large amount of public money, and makes no proportionate return; because, in professing to perform duties which it cannot, and does not, perform, it is a humbug and a delusion; because it ties our hands when the victims of intolerance elsewhere call on us for aid; because it has always been the Church of the State and never the Church of the people, and has cost England her millions of treasure and Ireland her torrents of blood."

ITALY AND IRELAND.—A remarkable article on English interference and mock liberalism in foreign countries, and English intolerance and misgovernment in Ireland and India, has appeared in an Austrian journal, and is creating a sensation in England. Every sentence his hand and on a sore point, and therefore a regular howl is set up by the British organs. The Times believing, as usual, that its own particular business is to "do the roaring for the nation, comes out with a tremendous howl—"We should not (says the Times) have been the first to fling a stone at the Cabinet of Vienna, well aware as we are of the atrocities which are committed under the shadow of the Austrian flag, for the simple reason that the government of that country is allied with our own. It is, however, rather too much to presume upon the sufferance of impartial men when the hirelings who are in the pay of one of the most oppressive tyrannies which have ever afflicted the British mind dare to speak of any portion of the British empire in comparison with the provinces which are bayoneted and dragged into subservience to the House of Hapsburg." To this flourish, and to others that follow, it will be sufficient, in this place, to reply that no dragoonings, bayonetings, or shootings, can have been or ever may be perpetrated in Austria, can surpass in cruelty and horror the atrocities that have been perpetrated in this country in times too recent to be forgotten, or to belong to ancient history.—Nation.

THE TIPPERARY MILITIA.—Sentence of death has been passed on Burns, the militia man, convicted of shooting a soldier in the barrack yard of Nenagh. The sentence was subsequently commuted to transportation for life, a penalty almost as severe. The terms of transportation to which the other prisoners were sentenced have also been reduced. This is an act of justice rather than of mercy. Public opinion, and the press of England as well as of Ireland, pronounced the "authorities" as much to blame as the militia, and declared the military to have been in a very unnatural consequence of the manner in which the men were deceived and swindled. The Tipperary men have got their "easy lesson on money matters," and we hope will better appreciate for the future the value of the Saxon shilling; and better understand the meaning of British "Bounty."—Nation.

IMPERIAL GRATITUDE.—On Friday last a man named Francis McGuire, with his wife and two children, were admitted into the Strokestown workhouse. McGuire, it appeared, had been a private in the 9th Poort, and had served nine years—three of these in India, where he had been present at twogeneral actions—Moodkee and Chillianwallah. The climate destroyed his health, and he was discharged as unfit for service, with a pension of sixpence a day to continue for eighteen months. At the expiration of that period, the representations of some influential parties obtained a continuance of the pension for six months longer, when it ceased. The man's health is still such as unfit him for earning his bread, and it is the opinion of Dr. Shanly, who gave a certificate to that effect, that it will never improve; and yet, although £6,000 a year can be obtained to pension off a Bishop already wallowing in wealth, the country has no better recompense to offer this poor soldier than a pauper's rations.—Roscommon Messenger.

The following account of a Crimean heroine appears in the *Carlton Sentinel*:—"Among the women permitted to accompany the expedition we find a Mrs. Kelly, now a resident of Tullow, in this county, whose husband was a private of the 4th Regiment. She was present at the battle of Alma, and was close to the regiment during the engagement, and subsequently witnessed the battle at Inkermann, and the cavalry affair at Balaklava. Her husband, whom she attended with unflinching constancy through sickness and danger, having died of cholera, she was sent home to her native town, in the enjoyment of a pension of £13 per annum, and on her arrival she received her husband's medal with clasps from the authorities at the Horse Guards, who had become acquainted with her exemplary conduct, her patient endurance under privations, and her services to the sick and wounded."

The *Cork Examiner* reports very favorably of the state of the crops in the South of Ireland, and expresses no apprehension of potato disease.

THE CONSERVATIVE PARTY AND MAYNOOTH.—The Conservative organs—the *Press* and the *Herald*—continue the controversy as to "the propriety of assailing Maynooth." The *Herald* contends that for an Empire professing Protestantism to give £30,000 per annum for educating Catholic Priests is "a flagrant setting up of Popery," and "that by such an act the Empire is deprotestantised." Upon this the *Press* joins issue, adopting the test proposed, and agreeing to argue the question as one of Protestant principles. "Suppose," says the *Press*, "that the grant to Maynooth should be revoked, let us see whether we should then have established what they should call in their own test 'a Protestant Empire.' Having abolished 'Maynooth,' the controversy, if our adversaries were consistent, should be shifted to—Canada!" Does the *Press* imagine that if the onslaught upon Maynooth proved successful, the opponents of that establishment would rest satisfied without attacking the Church in Canada? Is it not notorious that the abolition of the grant to Maynooth, without touching the enormous ill-gotten wealth of the most unpopular and odious establishment in the world, is looked upon only as the first step to a complete return to the principles of Protestant ascendancy, and the entire subjugation of the Catholic Church throughout the British Empire?—Such has been, over and over again, the declaration of the leading anti-Catholic orators and writers; and we believe that, among the agitators against Maynooth, there are those who would not hesitate to risk a civil war to carry out their "Protestant principles," even although rivers of blood should flow in the attempt. In passing we may observe that there is a remarkable admission in the *Press* of last week, that the existence of the Catholic religion is not inimical, as is falsely declared by anti-Catholic writers, to prosperity and social interests. Indeed, the fact of the *Press* referring to Canada at all in terms of commendation is worth nothing, because it has been too much the fashion among Protestant writers to depreciate the greatness of that prosperous and thriving colony—the greatest colony possessed by the Queen, and what is of far greater moment, sincere and devoted in its attachment (at least, on the part of an immense majority of the population) to the Catholic faith. It has all the advantages—whatever they may be—of the British Constitution. "It has a Governor, representative assemblies, a Court, a provincial aristocracy, its society is polite, and, in short, it presents all the features of English civilisation." And yet it is generally supposed that these advantages result from Protestantism. On the contrary, however, it is a matter of history that, since 1760, when all Canada surrendered to the English, the great bulk of the Canadians have steadily adhered to the Catholic faith, and with that attachment have progressed in social position, wealth, and happiness. The comparison, therefore, between Canada and Ireland is an unfortunate one, on the part of the *Press*, because it leads to the inquiry as to how it is that the latter country has not progressed in like manner with Canada; and it makes us remember more acutely that gross injustice towards Ireland which both the *Herald* and the *Press*, whatever be their differences on other topics, would wish to perpetuate.—*Weekly Register*.

AN IRISH PROTESTANT BISHOP'S OPINION OF IRISH CATHOLICS.—The following passage is extracted from a letter of Bishop Jebb to Southey, in 1817:—"The Roman Catholics of Ireland have a submission to the will of God, as His will, which I have never met in equal vigor among the lower classes of Protestants. They submit with resignation to sickness, want, famine, as to visitations sent by the Almighty, instead of clamoring against them as injuries inflicted by the misuse of man." (Forester's Life of Bishop Jebb). These are the recorded sentiments, as to the Irish Catholics, of one who lived in Ireland upwards of half a century, and who, unlike most of his brethren of the Establishment, was on terms of friendship and intimacy with his Catholic fellow-countrymen. How striking a testimony as to the effect of Catholic teaching in producing that which is the aim and perfection of all religion—submission and conformity of the will of man to the will of God! Compared with such a result—the training of man for eternity—what are the perfecting of the spinning-jenny or the steam engine; the extension of commerce, and the accumulation of wealth, too often the Anglican tests I fear, of national prosperity?

Sudden Visitation and Retribution.—A Dublin contemporary has the following, which it is very justly observed, "may serve as a caution to those who may conceive it not only harmless, but meritorious, to indulge in similar revellings against all that the Church of Ages holds dear and sacred." "On Wednesday last week a Protestant, named James Tyrrell, went into the house of a Catholic in Arklow, and began to scoff at the intercession of the Blessed Virgin and to revile the Catholic Clergy. The mistress of the house, horrified at his language, told him with great indignation to quit her place; and when he refused to go, she threw a pint of buttermilk upon him. He then left and went into the next house to clean his coat, and was in the act of taking it off when he fell down dead. His death has caused a deep and widespread sensation."

THE TRANSATLANTIC TELEGRAPH.—THE "ARCTIC" OFF QUEENSTOWN.—Lying at anchor off Queenstown, for the last few days must have been observed a small, unsightly, ill-painted, rusty-bottomed screw-steamer without one point of attraction about her, except the stars and stripes fluttering in the breeze. Yet that boat and some of the officers she contains have been the world's wonder for a season, and have just now concluded a task which is the forerunner of an event more wonderful still. The vessel is the vessel that was sent to rescue Dr. Kane, who had previously been sent to rescue Franklin. He was successful, and brought home Dr. Kane and his crew, who had been obliged to abandon his ship and search. She was then a light ship on the American coast. She is now the bearer of Lieutenant Strain, of Darien notoriety, and Captain Berriman, who has before, and now again, crossed from Newfoundland to take soundings of the whole Atlantic from St. John's to Valencia, with the view to ascertain the probable success with which a telegraphic cable may be laid between these points. The result is satisfactory. For some 50 or 60 miles from St. John's, and again on this side, is a bank varying from 25 to 120 fathoms. Between these there is a plateau nearly level, the bottom soft, composed of shells so fine that only the microscope can discover them, each shell perfect in its minute beauty, proving the absence of currents at the bottom; and, with due deference to Stephenson and others, the want of that vast pressure which was to be so dreaded, and exhibiting at every point not only a capacity, but the most perfect capacity, for the very use for which it is required. The whole apparatus for arriving at these facts is most perfect. Steam power, separate from that of the ship, works the axle from which the sounding-line is "paid out." Soundings have been taken to the depth of 27,000 fathoms. By a neat contrivance each sounding shows not only the depth, but the nature of the bottom, which is brought up in five quills, and the temperature of the water, the latter being given by the expansion or contraction of metallic spiral ribands placed round a centre pin, fixed at the top, and attached at the bottom to a needle and indicator, the latter remaining fixed after the first has ceased to act, showing the exact variation between the surface and the bottom. Most careful drawings have been made by Mr. Van Den Berg (to whom has been assigned the special post of draughtsman) of the soundings, showing a profile of the bottom of the sea with the greatest accuracy. There can be no doubt that telegraphic communications between Ireland and St. John's, a distance of 1,640 geographical miles, may be regarded as a certainty. It is in the hands of a small American company, but, though small, if its members possess but a tithe of the energy of their representative, Mr. Cyrus W. Field, who is also here making every enquiry, it will be enough to overcome every difficulty. Capt. Berriman laughs at laying the cable. He asks but a ship large enough, and he will undertake to do it at 10 miles an hour right across. The company have already obtained the sole grant for erecting telegraphs through the whole of Newfoundland, and have already some 1,700 miles at work, or will have in a few days, which is in connection with the American lines. The difficulties and trials of temper in taking these soundings have been tremendous. Repeatedly after "paying out" tens of thousands of fathoms of line, and getting all up within some 60 or 80, it was snipped, and all had to be done again. Six or eight hours have been occupied in getting one sounding only, and these have been made nearly every half degree the whole way across. From the captain to the cabin boy, each has given his willing aid. No trouble was thought too much—no time too long; each appeared to feel the honor of his nation at stake, and proud in every way to advance the object in view. They have done their work well. Nature has granted all we could ask; art will soon do its part.—*Cork Constitution*.

GREAT BRITAIN. A morning paper has the following:—"The noble Lord at the head of Her Majesty's Government is watched just now with the greatest anxiety by all parties, to see what course he will take in the distribution of the enormous revenues which he has at this moment to give away. Both the Peaseyites and the Evangelicals are straining every nerve in behalf of their respective parties, but nothing is certainly known as yet, either as to the Deanery of Winchester, or the 'Bishoprics' of London and Durham. Lord Palmerston's retention of power will be very materially influenced by the men he selects. Should he pander to the Peaseyite party—especially as to the bishoprics—he may consider his fate as sealed. He would, undoubtedly, arouse an amount of opposition and ill-feeling with which he would find it difficult, if not impossible, to deal."

The London *Star* says, it need not any longer be concealed that the Governments of France and England, that is to say, Louis Napoleon and Lord Palmerston are not in good terms with regard to Spanish affairs, and communications are understood to have passed between them of anything but a complimentary character. We may as well state, that an opinion has found its way to the other side of the Atlantic that England is ready to make every concession, in order to obtain the friendship of the United States; and that this determination has been come to in the event of a possible rupture with France.

Of late the English have received manifold foreign criticisms upon their blessed land. They were joyful at a sketch made of them by De Montalambert, who, coming up to London out of the foul and close air of the Paris Senate, was charmed out of accuracy and into a conditional laudation—for in London he had been free to talk—(every Englishman thinks that because he can't rattle he does govern)—and all who know the Count can appreciate the glow of his sensations as his tongue loosed. The British press heard with recollection; in the midst of which came out a supplementary essay by Montalambert on the subject of Lord Palmerston's foreign policy (English foreign policy since 1830), which was shown to be the curse of mankind, everywhere "crushing freedom." And yet the Englishman is for ever bewailing that other races, such as the Irish, will not become English, and that such Kings as he of Naples will not adopt the system of a corrupt House of Commons.—This same Bomba seems a wag. His retorts upon the "note," Anglo-French, recommending him to govern better, has fallen upon Diplomacy like lava. We, in England, saw the absurdity of Louis Napoleon seeking to ameliorate Neapolitan dungeons while his own Cayenne conspirators are tortured, after as bad a fashion, in a worse climate; but it was not expected that the little despot would have the syllogistic pluck to include "Ireland" and "India" in his repertoire upon the English. The English do not take the joke. Quite ignoring the English Church fastened upon Ireland, the Ecclesiastical Titles Bill attempted to be fastened upon Ireland—the two indicating a grossness of oppression such as no one race elsewhere in modern times dare attain to, in right of might over another race—the English press jeers at the reference to Ireland because there is rebel organization left in Ireland, while the allusion to India is ignored altogether, though an Indian Queen is at this moment in London to protest against the plunder to which her family have been subjected by an English Vicar.—This is scarcely characteristic of the English;—but Ireland and India are such awful cases that it is pardonable to except them in a defence of the English Bomba policy abroad. When Schwarzenberg, in 1848, was fighting the Revolution, and receiving Lord Palmerston's suggestions for constitutional clemency, that Prince made the same jokes about looking up the Irish and the Hindoos; and the same sneers then issued from the callous press: "The English cannot believe but that, politically, they, and their constitution must be everywhere a blessing, though, socially, they concede that they are not quite 'up to the century,' which is bragged of on the same principle—that the fashion is puffd—because it is the latest."—*Nation*.

Russia flouts us; Naples insults us, Austria disregards or annoys us, and France takes a malign pleasure in thwarting our views. Russia approves of the conduct of Napoleon with regard to Spain; she favors upon the Count de Morny; she "snubs" Lord Granville, and his motley crew of titled nonentities, up to the doctor who wrote a narrative of the fall of Kars. Russia, of course, approves of the coup d'état of the perjured O'Donnell. All the despotic Powers approve of it. Foreign journals teem with reproachful, disdainful, and threatening expressions towards England. In fact, we are plainly told that a European coalition against us is needed, in order to check her incendiarism, to emancipate Ireland, to make us hunt forth political exiles, and to put down a free press. In 1789 there might have been some chance for our enemies in Ireland—only England was England then. Our request to France to join in coercing Austria morally, or Naples physically, is calmly put aside by that potentate. He would like to exchange tyrants; but it must be "castle" for "castle" on the chess-board—a Donaparte for a Donab, or we should say more strictly, a Murat for a Ferdinand. The *entente cordiale* between the Czar and the French Emperor, that may be dated from somewhere towards the conclusion of the late war, is now at fever heat. All this is not comforting to British statesmen, however much they may be inclined to make things pleasant by conniving in the enslavement of Continental peoples, and stifling us into a sort of quasi-despotism here. Let us quit the sickening theme of treachery and betrayal.—*English Paper*.

There is something very remarkable in the energy of an Eastern Queen who, at the age of sixty, breaks through the prejudices of education and habit, and sets out on a journey of ten thousand miles to plead the cause of her children before a foreign power. The chivalrous—almost romantic—boldness of such a conception merits respect; and it has already won the Royal family of Oude no small degree of popular favor, which the manners of the ex-Queen herself, and the dignified bearing of the two Princes, will not tend to diminish. What they claim is a free and full inquiry into the causes which have led to the annexation of their country by the late Governor General. And, without at all prejudging Lord Dalhousie's policy, it must be admitted that this annexation does not at present stand before us supported by such overwhelming reasons as to make the refusal of an investigation very easy on grounds of strict right.—*Weekly Register*.

THE FALLING ESTABLISHMENT.—What is Protestantism? We ask this question without any feeling of prejudice against any of our fellow-creatures, but simply through a sincere desire to elicit the truth, the principles and practice of which are the only means for genuine and permanent happiness. Protestantism—what is it? From its negation of Catholicity it obtains its title; but that circumstance furnishes it with no rule nor standard of faith. It has no peculiar tenets; nay, it cannot have any fixed doctrines. If its ministers attempt to found its tenets or doctrines upon the Bible, their ecclesiastical courts (as in the recent case of Archbishop Denison) pronounce against them, and say, "their Protestantism must rest by the law of Elizabeth, upon the 39 articles." But even in case of their being no such prosecution against these ministers, their doctrines, springing from their several interpretations of Bible, are diametrically opposed to one another upon the most essential points. These have been discussed and controverted by the most learned Protestants, and yet no sign of any concurrence appears among them, or of any end to their interminable polemical hostilities. Upon the question of baptism, as our readers are aware, there has been long waged (especially at the time of the Gorham case) a terrible war between the so-called High Church and Low Church ministers.—But as neither they nor their respective congregations had a chance of agreeing baptismal regeneration has been left an open question. The several doctrines of eternity, of future punishments, the real presence in the holy eucharist, the doctrine of the atonement, the infallibility of Holy Scripture, the sanctity of marriage; these points are all controverted and supported, rejected and maintained, by bishops and ministers of the Protestant Profession—and yet, so variable are their opinions, and so different are their doctrines, that it would be as hard to fix the hues of the camelion as to determine the shades of their religious hallucinations! These differences of belief are but another name for disbelief, or infidelity, or heresy; from which has sprung that laxity of morals and that depth of ignorance and depravity which, unfortunately, are now so prevalent. An attempt to remedy the spiritual destitution and ignorance of the English people has been made by numberless appeals to the public to raise funds for Scripture Readers, Souters, Tract-distributors, Jumpers, further church accommodation, and all those other artifices which the bigots—lay and clerical—adopt to arrest the evils which they see, but cannot prevent; and which they affect to believe do not result from the infidel teachings of hydra-headed Protestantism. In short, they attribute the origin of those evils to the most absurd causes—to Sunday amusements, to violations of MacKenzie's Act, and to Italian affairs! Bishops, parsons, and people being thus distracted and divided in opinion among themselves about matters of most vital importance, the disputed questions are wrangled about in newspapers, in parliament, and before lay tribunals. The more conscientious portion of the parsons and people, seeing the insecurity of faith thus tottering on the quicksands of Protestantism, have already abandoned the falling fabric, and have taken shelter in the Catholic Church, which rests on the immutable rock of ages.—*Glasgow Free Press*.

The *Morning Chronicle* says:—"It is probable that Archbishop Denison will appear, in the first instance, to the Court of Arches, and from the latter, should the decision be given against him there, to the Privy Council; thus it is considered that the ultimate judgment cannot be looked for before a couple of years."

A correspondent of the *Guardian*, referring to the decision against Mr. Denison, says:—"Since the Reformation, the Universities have neither schools nor degrees for canon law, and the faculty of dogmatic divinity is shamefully inefficient. The Archbishop's divinity assessor, Mr. Johnson, did not even nominally belong to that faculty; and if he had it would have made no difference in his knowledge of scientific divinity, whatever that be. And what is the consequence? Points of dogmatic divinity and canon law are argued and decided in a shallow, flippant, and arbitrary manner. Time was when a Bishop was expected to be a divine or a canonist, and to be a doctor in one of those important faculties. The modern anti-climax is painfully ludicrous. If the Prime Minister were to appoint the greatest ignoramus who has ever scraped through his examination, the University of Oxford would hasten to honour the Bishop elect with a special diploma. Time was when certain fellowships, and even colleges, were meant to be institutions for the study of dogmatic divinity and of civil and canon law; now they are devoted to profane learning and physical science, and are even antagonistic to their original purposes."

FORNICATION FRIVOL.—A striking instance of the power of curiosity and the proclivity of human nature to indulge in forbidden pleasures, recently occurred in London. The *Times* had denounced a certain opera as "an exhibition of harlotry on the stage," and called upon the people of England, in the name of everything virtuous, fathers of families, mothers and daughters included, to mark their sense of what was right, by keeping away from the performance. The "people of England" answered this appeal by crowding Her Majesty's theatre on the occasion of the performance of the opera, to suffocation, and not even standing room could be found in pit or gallery. "Masses of people, principally ladies, it is said, poured into the theatre in a manner not witnessed since the first triumph of Jenny Lind. Not alone had the house never been fuller than on this occasion; but the audience had never been more respectable!"

OPEN-AIR PREACHING AND BLASPHEMOUS LANGUAGE.—The *Times* of Thursday contains the following:—"With the view of furthering the cause of temperance, leave was given by the First Commissioner of Works, in June last, to certain 'total abstinence' societies, 'Bands of Hope,' &c., to assemble on different occasions, and march in procession through Victoria Park; and for a time no bad consequences resulted from this indulgence. These meetings, however, eventually led to some of another description; and the park lanes for the last few Sundays been studied by congregations of different persuasions, listening to the arguments of controversialists. On last Sunday a note was taken of the various meetings which assembled throughout the day. The following is the result:—Two Protestant Ministers addressed the multitude; five Immanuelites, of whom one was a woman; five 'total abstinents,' and eleven infidels. Among the latter were two or three who used language of the most blasphemous description. One speaker gave utterance to sentiments of which the following fragments will serve as specimens:—"If there is a God, he is the author of all evil;" "The Deity is unknown to man;" "all crime emanates from a belief in God;" "He knew nothing of a God." We need quote no more to disgust our readers. In consequence of these truly discreditable proceedings the First Commissioner yesterday issued a notice of which the following is a copy:—"Victoria Park.—Notice.—Representations having been made of the great inconvenience which has been occasioned by the practice of Sunday preaching which has recently obtained in this park, and of the blasphemous language which has, in some instances, been used by the speakers, notice is hereby given, that it has been determined that no further meetings for the purpose of preaching, &c., can be permitted. All persons are, therefore, requested to abstain from attending such meetings, and to furnish every assistance in their power to the park constables and others, who have directions to prevent such assemblies as those of which complaints have been made. By order of the Commissioners of her Majesty's Works, &c., Office of Works, and Public Buildings, 12, Whitehall-place, August 27." We cannot doubt that these instructions will receive all due attention, and we trust that no recurrence may take place of exhibitions so disgraceful to the public parks. [It is well known that in many public thoroughfares in various parts of London dozens of infidels regularly hold forth on Sunday; and wherever a City Missionary is found preaching in the streets, a congregation of blasphemers is soon collected, and the most dreadful language freely made use of by them. Indeed they are by no means edified by hearing the flippant self-satisfied language of those who address them. A week or two ago a Police Superintendent, complained that on a Sunday evening, at the Obelisk, no less than six wretches were stolen during an open-air discourse.]

A "REVEREND" NO-POPERY ORATOR AT SHEFFIELD.—The *Sheffield Times* reports a lecture by the "Rev." T. Atkins on the horrors of the Papacy—being announced as a reply to the Rev. Dr. O'Brien, who has recently visited that town. The *Sheffield Times* says: "The lecture consisted chiefly, in fact was made up of extracts from the *Burkward* and other works, with reference to the Roman Catholic system; and instead of being a reply to the arguments adduced by Dr. O'Brien, was entirely confined to a refutation of the leading doctrines of the Roman Catholic religion." His remarks on Nuns were of the most degrading and heartrending description. One of the audience attempted to speak. He said: "When we came here to-night, we came for the purpose of hearing a reply to the lecture delivered by Dr. O'Brien (cries of "Turn him out"). We have not assembled here to be read at with such dry and unintelligible rubbish. I'll be bound any lad from Westminster with a tract in his hand would deliver a better lecture than this. It is not to the point. There is no meaning in it. Give us your sentiments—reply to the arguments of O'Brien." Here the speaker was assailed with hisses and threats, and one person, in order to get the speaker off his legs, violently pushed him on the form. The lecturer proceeded with his vituperative and disgusting language till after nine o'clock, when he brought the lecture to a close. The *Sheffield paper* says:—"The room was about half full when the lecture commenced, but filled better during the evening. The lecture was of a very dry and uninteresting description, and many of the audience expressed their disapprobation of it."

The motion of Mr. Heywood for a revised translation of the Bible promised, like many other questions, to fall into oblivion; but those who felt terrified at any change of the English text have made such a display of their fears that the whole country has had its attention drawn to the subject, and a very sharp controversy is likely to go on for some time to come. The authorised version is defended by Calvinian partisans.

The *Atlas* says:—"Dr. Cumraing has been bringing his shallow scholarship and clap-trap theology to bear against proposals for correcting the known errors in the translation of the Bible. It is probable that the doctor will assist the cause he hopes to defeat."

ENGLISH CIVILISATION.—At Bolton, in Lancashire, within an hour's ride of Dr. Neile, poisons to quiet or kill drunken husbands, as it may happen, are sold to such an extent in the shops that the leading journals call Home Office attention. Blessed Bolton, where all the men are always drunk, and all the women are always spending their savings in buying "quintessence!" In the greatest of the metropolitan workhouses, it has been the practice for years for the Master to Ellaglate, in a Nuns or Minsk way, refractory pauper girls. What a luxury to be Master of a London workhouse! what a retreat for an enlightened old age! But, to judge properly of the English morals—these English who denounce the filth of the French drama, and in their Gothicism cried out against the nude in the art of the Crystal Palace—read the letters to the *Times* of fathers of families, from the seaside season places, remonstrating with the male public on their indecent manner of bathing in public. Lastly, in the catalogue of current abominations submitted to Lord Stanley's reformatory attention, study the medical report on the sale of unwholesome meat in London. Unwholesome meat is poison, and the most dangerous of all adulterations; and it is ascertained that the trade in unwholesome meat is the best organised in England. Shade of Palmer, why was there such an outcry against you? Domestic Dove, why were you denounced? Is not the East India Company triumphant because it has very nearly exterminated the Thugs? Why not now spend a little money on the British butcher? That Pastor Corydon, in the nineteenth century, should come to turning a penny by the rot—to disseminate the tapeworm, or other "hydatid" infesting humanity among—say the Bench of Bishops, notoriously partial to pork; and occasionally encountering the measly pig! Can grace be again safely said over the British dinners without an extension over the usual reservation? "For what are we about to receive may the Lord make us truly thankful!"—then as the cover is removed—"what, that d—d cold mutton again!" is the ordinary meat blessing in England; but an amendment should now be—"May, &c., that is if the meat is not diseased." The considerations are terrible, in pursuing this theme. Just remember "the roast beef of old England" sung and swallowed since the congenial Charles knighted the loin! Conceive that grand dinner to the Guards on Monday last consisting of corrupt ribs and rotten rounds! But, after all, the British beef is still in accordance with the British constitution—symbol of it, as sham—tainted. Yet what a spectacle on the face of the earth!—A dyspeptic nation—the English abound in hospitals!—of 20,000,000, living under delusive institutions, in smoky unweeded towns, on rotten, carcasses and stunted bread. It is not surprising that the English are becoming cynical, and, intellectually, falling back upon the Agape-mone and the Bible of Joe Smith.—*Nation*.

THE AGAPE-MONE.—The followers of Prince, of "The Abode of Love," have commenced a sort of mission for the diffusion of their doctrines. Their first meeting was held at Bridgewater, and was convened by a placard thus worded:—"The Agape-mone—the Testimony of what God has done to redeem the earth will be publicly made known at the Clarence Hotel: come and hear." &c. The "missionaries" were three perverser clergymen of the Establishment—the Rev. S. Starkey, Rev. S. Thomas, and Rev. J. Cobb. Their discourses were in one strain, pointing to Prince as the Messiah, and urging the people to prepare for his judgment. The preachers were listened to with impatience by the auditory, and an attempt was made to draw them into discussion, but they refused to hold any argument.

The English are eager—not excepting the Conservative classes—to admit some episcopal misfortunes in their state of affairs. The great national sin of drunkenness—the astounding, and, in history, unparalleled crime—the £4,000,000 per annum pauper—the bad blood between capital and labor—the villainy of the tradesman class—the rottenness of the merchant and banker class—the ignorance of the working class—the filth of towns—the poison of food—the need, in general, of reformatories and other matters to temper the action of the Reformed Religion—none of the facts, envying humanity, are denied. That, these admissions notwithstanding, the English are elate with the nineteenth century, is, of course, a bewilderment to ourselves, not bred up in the superstition about a "glorious constitution"—working wrong in every particular.—*Nation*.

Consequent upon the frauds of Sir John Dean Paul and his partners and the more recent exposure of other banking establishments, those Banks, whether Joint Stock or Private, which did not stand well in the market, have suffered from a natural want of confidence on the part of the public; and to this cause, to a certain extent, we may attribute the failure this week of the Royal British Bank. We do not mean to assert that an investigation will not disclose gross mismanagement on the part of the officials, the knowledge of which had indeed led many persons to anticipate the crash. With regard to the extent of the liabilities but little is at present made public. As we happen to know that the great majority of the customers of the bank were small tradesmen and such persons as can ill afford to bear pecuniary losses, it is satisfactory to be assured that depositors will not be the losing parties, but that the shareholders will be called upon to make up any deficiency.—*Weekly Register*.

UNITED STATES.

CASE OF LAWEL, THE UNITED STATES SOLDIER.—The Case of John Lawel, the United States soldier, who will be recollecting, has been in the City Prison several weeks upon his own confession of having murdered a young girl in Ireland many years ago, he disposed of. The unfortunate man, who stated that his mind was affected by the alleged tragedy, and that he could rest neither day or night in consequence of his visions, has been examined by two physicians, and pronounced insane. He was therefore committed to the Lunatic Asylum at Blackwell's Island. In regard to the alleged crime, we understand that a letter has been addressed to some parties in Ireland for information, but no answer has been received. Lawel, however, should be recovered his senses, will be detained until an investigation can be had, which will throw more light upon the affair.

CHARLESTON, SEPT. 10.—There were 16 deaths by yellow fever in the city last week.

NEW YORK ATMOSPHERE.—We cut the following from the *New York Journal of Commerce*:—"An analysis of common atmospheric air, taken from a dormitory up town, gave the following result: 80 parts oxygen, nitrogen and hydrogen; 10 parts moisture. Thus constituted, the air has a peculiar pungency, extremely unfavorable to the somnolent state."

THE FLY CATCHER.—The last Yankee invention in a patent fly-trap, got up by a couple of that ilk, and which is "all that the most fastidious could desire."—It is a wire cage about a foot square, with a revolving cylinder covered with cloth, and with a little molasses rubbed as bait. The flies like poor humans, (intent on the present good without a thought for the future) light upon the cylinder, which, revolving by a species of clock-work, slowly carries them under and into a trap from which there is no escape, where thousands of them are soon collected and disposed of. It is a very ingenious affair and will prove highly useful.

Chicago is a funny place. It is original in more things than one. Recently a man committed suicide there by drowning. The body could not be found, but the coroner not to be cheated out of his fees, held an inquest on his hat and jacket, found on the hook of the lake. Verdict, "found empty!"

The *Memphis Eagle and Enquirer* says:—"A melancholy occurrence happened near Wesley, Union County, Tenn., day before yesterday. Two brothers by the name of Collier, of respectable and wealthy parents, aged respectively twenty and twenty-two years, disputed about a pony, when the younger brother stabbed the other and killed him. The particulars are as follows: The younger brother owned a pony, which the latter wished to ride to town (they living but a short distance from Wesley). The other brother objected, and as the older brother rode off hearing the other grumbling and muttering angry sounds, turned in his saddle, and in a mild and joking mood said, 'I'll get me a cowhide, and when I come back I'll whip you.' He went to town and returned home in a short time. The younger brother, on meeting the older one after his return, asked him:—'Did you get the cowhide?' to which the other replied, 'No, I did not.' Whereupon the younger kicked at him, as the elder turned round to depart, he having taken no notice of the conduct of his brother, the younger stabbed him in the neck, cutting the large artery therein, and causing death in a few minutes."

A correspondent of the *Columbus Statesman* says that the following prayer is substantially what a political Black Republican preacher regaled his hearers with at that place on the 4th of July, when he invoked the Divine supplication. It is a very fair specimen of the purity and decency of Oberlin. Read:—"Oh God! we pray that thou wilt curse the slaveholder in all his undertakings, confound all his plans, and spread terror, horror and dismay throughout the entire South. Curse, Oh God, we ask thee, with a blighting curse, all the Democrats in the Union; may they, in an especial manner, feel the weight of thy great displeasure. We entreat thee, Oh Lord, to go to Washington and kill Frank Pierce; show him no mercy; but strike him down; also, in your righteous wrath, remember and punish with direful wrath, Cass, Douglas and Tombs; let not one of these villains escape. We ask thee, Oh Lord, to afflict every pro-slavery man in Kansas with the leprosy or small pox, and may they, after feeling the pains of a thousand deaths, be tumbled headlong into hell without a trial, there to feel ten thousand strokes on their bare backs, daily inflicted by each and every one of the slaves in the United States. Our Heavenly Father, make Kansas a free State at the peril of the Union; we ask thee to interpose thy mighty hand in our behalf, and help us to shiver the Union into atoms, rather than to concede to the Southern demons, in the form of slave-drivers, one inch of the disputed territory."

Don't buy nostrums of street pedlers. A man in Boston (says a country paper) purchased a bottle of corn ointment on the street, which burnt a hole into his foot and caused his leg to swell, so that amputation was at one time considered necessary. He was laid up three weeks in most intense pain, and congratulates himself that he has escaped death.

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

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

It would seem that the total amount due by the said Bank to its depositors on the 1st of April, 1855, was,	£14,340 0 7
It would also appear that the St. Roch's Bank had overdrawn its account with the Bank of Montreal in the sum of,	2,348 19 8
To meet these demands, the Bank had in Municipal, and other "Debentures," deposited in the Bank of Montreal, the sum of,	£16,689 0 3
In Bills and Promissory Notes,...	26,507 0 0
In Notarial Bonds,...	10,236 14 2
	552 18 5
	£17,296 12 8
	15,689 0 3
Thus showing a balance in favor of the Bank, of,	£1,607 12 5

The True Witness.

MONTREAL, FRIDAY, SEPT. 26, 1856.

NEWS OF THE WEEK.

THE arrival of the Steamer *Indian* at Quebec, from Liverpool the 10th instant, has added but little to our European budget of news. We have excellent tidings of the harvest, and the heart of many a poor man will be made glad at the prospect of an abundance of bread. The Emperor of Russia was solemnly crowned at Moscow on Sunday the 7th instant, amidst the most enthusiastic demonstrations of loyalty from his subjects. In Italy, and throughout the Continent generally, everything was quiet.

THE ST. ROCH'S SAVINGS' BANK.—We have received from Quebec some further details of this unfortunate institution, which we now lay before our readers, in reply to the mysterious inuendoes of the *Montreal Witness*, respecting the failure of a "Roman Catholic Bank;" an announcement which must have caused no little surprise amongst Catholics, who could not understand in what sense a Bank could be said to be "Roman Catholic;" or how the Church could, in any sense, be held responsible for the affairs of a purely secular monetary institution over which it had not the slightest control.

There exists in Quebec, as in every other city in the world where there are any large number of Catholics, a charitable society known as the Society of St. Vincent de Paul. This society, which is composed exclusively of laymen, is subdivided into what are called "Conferences;" each having the supreme control of its own affairs, the management of its own poor, and the distribution of its own funds; but all united into one body by means of the "Particular Council," composed of delegates, or representatives from each "Conference." To this "Particular Council" belongs the superintendence of the general interests of all the different Conferences, though it has no immediate control over any one of them in particular. Each "Conference" is however bound to make certain periodical Reports of its proceedings—its funds—and the nature of its works of charity—to the "Particular Council." This premises, the reader will more easily understand the following details.

Early in the spring of 1848, the members of the different "Conferences" in the St. Roch's suburbs, Quebec—the members of which were, chiefly, ship-carpenters, mechanics, tradesmen, and day-laborers—founded a Savings' Bank, known as "La Caisse d'Economie, ou Banque d'Epargne de St. Roch de Quebec;" with the proviso, that the Directors of the said institution were to be elected from amongst their own members, and that a monthly report of the state of its affairs should be laid before the "Particular Council." On the 9th of April of the same year, their application to the "Particular Council," to be aggregated as a special "Work" of the Society of St. Vincent de Paul, was granted—upon the condition that a full and accurate monthly report of all their proceedings should be laid before the said "Particular Council." As, however, the Directors of the St. Roch's Bank did not comply with this reasonable stipulation, and as between the 1st of April, 1848, and the 9th of December, 1849, only three Reports of the state of its affairs were given by the St. Roch's Bank to the "Particular Council," the latter ceased to have any connection with the said Bank; which nevertheless was continued as a private enterprise, totally unconnected therefore with the Society of St. Vincent de Paul; the office-bearers of the Bank being still elected however from amongst the members of the St. Roch's "Conferences," as originally agreed upon.

Things remained in this condition until some two or three years ago; when rumors getting abroad that the affairs of the St. Roch's Bank were not in a flourishing condition, the Savings' Bank of Notre Dame—a prosperous institution, founded by the lay members of the "Conferences" of Notre Dame on the very same principles as those of the St. Roch's Bank—offered to take the latter by the hand, and bring them through; upon condition that the St. Roch's Bank would consent to unite their business with that of Notre Dame. With this offer the members of the St. Roch's institution refused to comply; and the result was, that, sometime last year, the latter suspended payment, their affairs being considerably embarrassed. The following is a Report of their Assets and Liabilities, dated March 16th, 1856, as made out by a committee especially appointed to examine into the affairs of the Bank.

In the meantime, as the greater portion of the assets of the Bank consist of Promissory notes, and other securities which have not been realised, and of which many perhaps may never be realised, the depositors have been put to considerable inconvenience, and, indeed to great hardships. That the Directors have authorised any one to buy up the books of the depositors with monies belonging to the Bank, is positively denied; but a private speculator has done so, on his account it is said, and at his own risk; paying to the holders the sum of fifteen shillings in the pound. Of course we affirm nothing on this point; but we have every reason to believe that the statement of the affairs of the St. Roch's Bank, as given above, is quite accurate.

We trust that our readers, and that the *Montreal Witness*, will appreciate the motives which induce us, at the present moment, to abstain from offering any opinion upon the causes which have led to this deplorable failure. There may have been fraud, or negligence, or perhaps both, on the part of one, or more, of the managers of the institution; or again, it is not impossible that the failure may have been owing to causes over which man has no control. Upon these points, however, we refrain from expressing any opinion; because several actions are actually pending; and it would ill become us to anticipate the verdict of our Courts of Law, or to prejudge the cause of men, who may, after all, be more unfortunate than guilty. That this is the case with some of the late Directors of the Bank, we are most positively assured; and if it be impossible to entirely acquit even these of imprudence in the management of the affairs entrusted to them, or of trusting too implicitly to the good faith of others, the severe losses that they have sustained by the failure of the Bank, and the great personal sacrifices that they have offered to make, in order, as far as possible, to indemnify the unfortunate depositors, is a sufficient guarantee for their integrity, and honest intentions. We may also add, that one person, whose name for obvious reasons we suppress for the present, has been dismissed from the Society of St. Vincent de Paul by a Resolution of the "Superior Council."

We have now redeemed our promise to the *Montreal Witness* to give him all the information in our power of the affairs of the St. Roch's Savings Bank; and we also take this occasion of pronouncing him, that, when the duly authorised tribunals shall have pronounced their verdict upon the innocence or guilt of the parties implicated in its failure, we will not only publish that verdict, but that we will cordially join with our cotemporary in demanding that the extreme rigor of the law be put in force against the guilty—if guilty there be. In the meantime, we will refrain from any remarks which may seem to anticipate that verdict; and we invite the *Montreal Witness* to imitate our prudent reserve; trusting that he will publish the substance of the explanations by us given, for our silence upon the question of the guilt or innocence of the managers of the defaulting institution.

We may also take this opportunity of pointing out to our cotemporary; that there is no analogy whatever betwixt the conduct of these persons, and that of the Directors of the "Montreal Provident and Savings Bank;" upon which we have so often commented.—1.—The infamous dishonesty of the latter is a fact established by the clearest evidence, and published to the world in the "Official Report" of the Committee appointed by the Government to inquire into its affairs; the dishonesty of any of those connected with the St. Roch's Savings Bank, can, until the legal actions now pending be decided, be a matter of suspicion only. 2.—Whilst the one person, "suspected only," of moral impropriety has been dismissed from the Catholic charitable society of which he was a member,—the late Directors of the Montreal Provident and Savings Bank, against whom fraud of the vilest description has been clearly established by official documents—and who if they had their deserts would be now working in the Penitentiary—not only continue to occupy the upper seats in the Protestant conventicles, but in virtue of their ill-gotten wealth, actually figure as the leading members of evangelical societies for converting us poor Papists to a holier faith, and for disseminating amongst the simple *habitans* of our Canadian parishes the blessings of religion "pure and undefiled." It is

* This document has been carefully suppressed by the Saints; nor has any Protestant paper ventured to publish its wondrous revelations.

this glaring anomaly that has provoked the strictures of the *True Witness* upon the affairs of the swindling Montreal institution; and we can promise the *Witness*, that—should it be established that any member of a Catholic society has been guilty of conduct similar to that proved against the fraudulent saints of the Montreal evangelical confraternities—and should that guilty person be still allowed to remain a member of the said Catholic society—the *True Witness* will be as prompt to expose and condemn the dishonesty and inconsistency of those who call themselves his co-religionists, as he has been to expose and condemn the knavery and unblushing rascality of the particular friends and colleagues of the editor of the *Montreal Witness*.

If the *Journal de Quebec* feels sore—as it would seem he does from his issue of the 18th instant—at the manner in which he has been treated by the *Toronto Mirror*, and the *True Witness*, he certainly has no reason to be surprised; nor has he any right to complain thereof, because that treatment is due entirely to his own dishonest and vacillating conduct. It would indeed be wonderful if any independent, unbought Catholic journalist spoke of him in other terms than those of loathing and contempt; nor need he look for friends or apologists except amongst the venal pack, whose dirty palms have been greased with Ministerial ointment—to use an expression for which we are again indebted to a correspondent of the *Montreal Herald*—(but the *Journal* does not like the *Herald*.) For the style in which we have spoken of him, and his patron, M. Cauchon, we feel no remorse, and have no apologies to offer.

Neither at his bidding do we intend to hold our peace. "Qu'il se taise donc," he exclaims, in the voice of one who has but to speak to be obeyed. Now we venture to tell him that, though this style of address may suit the mercenary tribe of "Government lackeys," to whom M. Cauchon is accustomed to deal out the wages of corruption—though it was, no doubt, the command by him issued from Toronto to the *Journal de Quebec*, when the latter presumed to condemn Mr. Drummond's "General Corporations Bill," and to which the said *Journal* at once yielded humble obedience—it is not language which can have any other effect upon us, than to provoke us to laughter at the impertinence of our old friend, "Jack-in-Office." "We are," as the *Journal* knows, "all descended from the Israelites;" and as our well informed cotemporary ought also to know, the Israelites were always a stiff-necked and disobedient race. In this respect, we take after our Israelitish progenitors; and altogether decline submitting ourselves to the decrees issued by M. Le Tartuffe of Quebec—even though he speak in the name of "notre sainte religion."—See *Journal de Quebec*, *passim*.

On the contrary, we intend, yet more and more, to expose his dishonesty, and the falsity of his pretended respect for that Church which he and his friends "entourent de leur respect, de leur veneration." As we have already told him, "this respect and veneration" are but assumed by him, and very clumsily assumed too, as a cloak to conceal his "respect and veneration" for a Commissionership of Crown Lands.

We will however do the man justice. He says, in the name of M. Cauchon, that the latter never had a conversation with the Rev. M. Cazeau of Quebec, in which M. Cauchon directly, or indirectly, pledged himself to support Mr. Bowes' Bill. This we can readily believe; not on M. Cauchon's word, but because we believe that M. Cauchon is too cunning a man to commit himself either by word or writing. That the Rev. M. Cazeau however did believe, that it was impossible that M. Cauchon would oppose Mr. Bowes' Bill—and that the Commissioners of Crown Lands could not so belie all his antecedents as to be guilty of so "crying an iniquity"—is evident from the correspondence published by His Lordship the Bishop of Toronto, which fully bears out the statement in the *True Witness* of the 22nd ult. We did not say that M. Cauchon had made any formal promise; but that he had, by his antecedents, given the Rev. M. Cazeau—as he had the Bishops of Upper Canada, and his Catholic supporters generally—reason to believe that he would not oppose so moderate, and so evidently equitable a claim as that contained in Mr. Bowes' Bill.

But this, argues the *Journal*, M. Cauchon could not have done, because the said Bill "consecrates an iniquity." Here also we willingly join issue with our opponent; and contend that the principle consecrated in Mr. Bowes' Bill was not only perfectly just, but, that in confining their demands within such limits, the Catholics of Upper Canada approved themselves wonderfully moderate.

Justice and injustice belong to the moral order; and disputes therefore, as to the justice or injustice of any particular measure, can only be decided by an appeal to either the supernatural, or natural laws of God. Nothing which does not clash with either of these can be unjust, though it may be sometimes unnecessary, or impolitic. It is then by this test—the laws of God—that we would test the justice or injustice of the proposal contained in Mr. Bowes' Bill.

That proposal was, that—after the 1st of January, 1856—Catholic supporters of separate schools should be exempt from all taxation for the support of Protestant schools, the building of Protestant school-houses, or the furnishing of Protestant school libraries. Now, if to grant this exemption to Catholics, be "to consecrate an injustice," it must be because—either according to the natural, or supernatural law of God—a Protestant majority has the right to tax a Catholic minority for Protestant school purposes.—But Protestants have no such right according to any natural divine law; for it is only in virtue of a special Act of Parliament, or positive human law, that they even pretend to exercise it.—Neither have they this right in virtue of any supernatural law; for of that law, the Catholic Church is the sole legitimate guardian and interpreter; and she, speaking by the mouth of her Pastors in Upper Canada, assures us that a Protestant majority has no right to tax Catholics for the support of schools which she has condemned as altogether dangerous to faith and morals. Mr. Bowes' Bill, therefore, clashed with neither the natural, nor supernatural laws of God, as engraven, in the one case, on the heart of every man—and in the other, as revealed through the Catholic Church. But if in conflict with neither the natural nor the supernatural law, then certainly not unjust; for all injustice is a violation of some precept of one or the other of those laws.

On the contrary, we contend that—as any violation of either the natural, or supernatural law, is essentially unjust—as the Common, or Protestant schools of Upper Canada "are altogether dangerous to faith and morals," and therefore prohibited to the faithful—and as it is in violation of both God's natural and supernatural laws, to compel any one to contribute to such schools—it was, is, and always will be, an act of gross injustice, "a crying iniquity," to compel Catholics to pay for the support of Non-Catholic schools, school-houses, or libraries. If M. Cauchon replies that this power over Catholics is conceded to Protestants in Upper Canada by the twelfth section of the School Act of 1855, our rejoinder is, that that Act is, in so far, an iniquity; and that by it, and not by Mr. Bowes' Bill, has "an injustice been consecrated."—M. Cauchon and his friends have but one of two lines of argument open to them, whereby they can pretend to refute us. They must argue, either, that the Protestant, or Common Schools of Upper Canada are "not dangerous to faith and morals"—thereby setting themselves in direct opposition to that Church, "which they surround with their respect and their veneration;" or they must assert that it is in accordance with God's law, to compel Catholics to contribute towards the support of that which is "dangerous to faith and morals"—e.g.—gambling houses—mixed schools—brothels—and such like. The *Journal de Quebec* may take which horn of the dilemma he pleases.

We should add that the *Journal de Quebec* attempts to draw an analogy betwixt the laws which regulate the building of Catholic parish churches in Lower Canada, and the School Laws of the Upper Province. The comparison will not hold good; because, in Lower Canada all Non-Catholics are, in that they are Non-Catholics, exempt from all taxation for Catholic church purposes; and because the law imposes the obligation to pay for such purposes upon Catholics only. Now, the grievance complained of by the *Journal*, is, not that they are taxed for school purposes, but that they are taxed for Non-Catholic school purposes; for supporting a system pronounced by the Church to be altogether dangerous to faith and morals. If there were any Protestants in the Lower Province compelled by law to contribute against their will towards the building of a Catholic church, then indeed there would be a perfect analogy betwixt the laws of the two sections of the Province. All that we demand therefore—and this we demand in the name of immutable justice—is, that the Catholic minority in Upper Canada shall be as exempt from all taxation for Non-Catholic church, or school purposes, as are the Non-Catholic minority in the Lower section of the Province, from all taxation for Catholic church, or school purposes. To force a Catholic to pay for the support of a school system to which he is conscientiously opposed, is the "injustice" which is "consecrated by the law" of Upper Canada, as it at present stands; and this is as monstrous an injustice as it would be, to tax the Non-Catholics of Lower Canada for the building of the Catholic parish church, or to levy upon their farmers a tithe of cereals for the support of a Catholic cure.

In that the Catholic Bishops of Upper Canada supported, and earnestly contended for, the principle consecrated in Mr. Bowes' Bill, we, Catholic laymen, have a sufficient guarantee of its justice.

CHRISTIAN MISSIONS.—THEIR PRINCIPLE AND PRACTICE.

This is the title of an interesting article upon the results of modern Christian Missions to the heathen, which appeared in the July number of the *Westminster Review*. The subject is one upon which Catholics cannot be indifferent; and we propose therefore to lay before our readers a few extracts from the article in question, as con-

firmatory of the opinion often expressed by the *True Witness* respecting Protestant missions and missionaries.

The *Review* is indeed as severe upon Catholics, as he is upon his own coreligionists; nor will he admit that the missions of the former have been one whit more successful than have those of the latter. But there is this to be borne in mind—that every man, however untrustworthy in other respects, is always a good witness when testifying against himself. Hence, though we may reject his testimony against the *Romish* missionary, as the testimony of a prejudiced adversary, we can accept without hesitation all that the *Review* says about the failures of Protestant missions, and the absurdities of Exeter Hall. As the leading Protestant periodical of the British empire, the *Westminster Review* is an unexceptionable authority upon all matters relating to Protestantism.

We will therefore pass over without notice what the writer says about modern Catholic missions; and contenting ourselves with reproducing his testimony, and that of the Protestant authors whom he cites, as to the disastrous results of the missionary enterprises of his Protestant brethren, we will endeavour to answer the following two questions which naturally present themselves:—

1. What are the means that British Protestantism has at its disposal for prosecuting missionary enterprises amongst the heathen?
2. What have hitherto been the fruits of those missions?

To the first question, we reply that British Protestantism has at its command all the material requisites for success. It has immense funds at its disposal; and for the application of these funds it has its "Exeter Hall," an organisation, to all appearance, the most powerful ever devised by the wit of man. If its missions have failed then, it must be owing, not to any material, but to some spiritual defect. But here we will let the *Review* speak; and first as to the funds available for British Protestant missions:—

"The balance sheet of the Foreign and Colonial Missions for 1855 exhibited at the May meetings, and in the religious newspapers of this year (1856) shows that the amount spent in this kind of charity is nearly half a million—in the precise figure—£479,955 2s 10d. This does not include the expenditure for translation of the Scriptures."

Of the great Protestant organisation—"Exeter Hall"—the *Review* gives the following description. Having alluded to the "spiritual organisation" of "Romish missions" he says:—

"Our organisation is not spiritual, but on the contrary, full of the spirit of Mammon. Power and lucre are in its heart, while its professions and its trappings are all spiritual. Exeter Hall is one of the institutions of our age, appropriate to a critical period of a Protestantism, threatened by High-Churchism or Romanism on the one hand, and science and philosophy on the other. When the Clapham Church began its ministrations, nobody had the least idea of such a result as the Exeter Hall institution and its staff. The Bible Society was formed, and the religious leaders of the Anti-slavery movement were its originators and officers. Some of us are old enough to remember the conflicts about the admission of the Non-conformists to the Bible Society, and the zeal of the orthodox Dissenters when admitted. All these parties, and the Quakers as a body, and the leaders of missionary enterprise, held periodical meetings in London, and most of them at the same time of year. When the menagerie was removed from Exeter Change, and the old edifice pulled down, the Low Church and Nonconformist leaders of the philanthropy of the age proposed to build a place which might be the head quarters of their enterprises—and Exeter Hall was opened in 1831. Great boasts have been made of the crowds assembled there, of its magnitude of their accommodation, and of the prodigious amount of the funds contributed for benevolent objects; but it does not appear that sufficient attention has been given to the bureaucratic interests created by such an organisation. The expenditures of an annual million and a half in objects as various as the seats of the religious world, and reaching to the ends of the earth, must require a large and diverse agency; and the agency, with the money in its hands, constitutes a power—power abundantly able to sustain missions under any adverse influences whatever. The mere collecting of the funds, employs no small number of poor clergymen, and laymen who make themselves as like clergymen as they can. Vain men, and men who think it a duty to let their name and station be used in a good cause, are on committees; and the real business of committees is done by secretaries; and the secretaries, which confer enormous unrecognised power, and prodigious patronage, are objects of ambition to the native and aspiring men of all sects that can get a footing in Exeter Hall. Whatever their sectarian differences may be, these men have a strong interest in such concert as may keep up the organisation in vigor and authority. They are the paid staff of a rich social department; and the zeal of a paid staff on behalf of the department by which it lives and ceases its life may always be depended on. That zeal cloaks all deformities, conceals all delinquencies, gets rid of sinners, and obtrudes its saints; denotes failure, magnifies success, and devotes some of its professional benevolence to "making things pleasant" for contributors who enjoy giving their money, but would be painfully disturbed by hearing that anything was going wrong. The subscribing multitude assemble to hear of widows rescued from the pile, children snatched from the Ganges, savage-singing hymns, missionaries dying in the odor of sanctity, Jews extolling the cross, and infant converts from Romanism spitting out texts in the priests' faces; and it would be a chilling disappointment to them to hear that widows still choose to burn; that the heathen are perishing out of their lands; that a dying missionary now and then hopes that no more brethren will come out into the wilderness, and waste their lives as he has done; that some hypocrite has embezzled funds; that a devoted member here and there has turned secular, and become devoted to Mammon in one form or another. The rule of conduct in such cases is, "least said, soonest mended;" and the glow of hope and complacency is not to be clouded over by bad tidings which nobody will be the better for hearing, while some will be the worse for the telling. Thus the servants of Exeter Hall become its masters. While professing to render their accounts, they lead the religious public whithersoever they will. Now and then some story comes out which reveals the true quality of some of the managers of missions and other enterprises. Such a case as that

* The gross receipts of the "Society for the Propagation of the Faith" for the last year were £148,909; not a third of the sum collected for British Protestant missions.

of Davies versus Pratt, which our readers may remember, and other disclosures occasionally made in the law and arbitration courts, justify any strength of expression that can be used in warning the donors of the annual million and a half to look to the spending of their money, and to the character of the agents they employ to promote the spread of Christianity. We need not descend into the dirt of sectarian and philanthropic intrigue and scandal, to bring up specimens. The reports of the law-courts are doing that work for us. We need only point to facts open to general knowledge, registered already as material for history.

Such is "Exeter Hall" as described by Protestants; such the means at their command for carrying the blessings of the Protestant Faith to the Gentiles. Nor is this all. Their missions being for the most part to the islands of the Pacific, or other parts of the world, where the influence of Great Britain and the United States—the two Protestant proselytising nations—is paramount; and where in case of necessity the naval thunders of the man-of-war can be invoked to supplement the spiritual weapons of the Exeter Hall evangelist—brute force is resorted to by the latter, in order to secure to himself a monopoly in the missionary line, and to ward off the intrusion of the Romish interloper. Thus some years ago Catholic missionaries were sent to the natives of Tahiti, where Protestant missionaries had already obtained a footing. The latter, alarmed, first tried to prejudice the islanders against the new-comers by such discourses as the following, full of invective against the "wicked Wee-wees," as they designated the French priests:—

"A PROTESTANT MISSIONARY SERMON.—Wicked priests here: and wicked idols in women's clothes, and brass chains; good friends, no you speak or look at them—but I know you won't; they belong to a set of robbers—the wicked Wee-wees. . . . Good friends, this small island, but very wicked, and very poor: those two go together. Why Beretance (Britain) so great? Because that island good island, and send missionaries to poor Kannaka (Polynesian). In Beretance, every man rich: plenty things to sell.—Houses bigger than Pomare's, and more grand. . . . Good friends, little to eat left at my house. Schooner from Sydney no bring bag of flour; and Kannaka no bring pig and fruit enough. Miconaroe do great deal for Kannaka; Kannaka do little for Miconaroe. So, good friends, weave plenty of cocoa-ant baskets fill 'em, and bring 'em to-morrow."—Melville Omoo, p. 172.

In vain, however, were these touching admonitions against the "wicked Priests;" so the missionaries were obliged to resort to other, and to Protestants, more congenial, weapons. We still quote from Melville's Omoo:—

"But," says Mr. Melville (Omoo, p. 124), "invariably treated with contempt, they sometimes met with open violence; and in every case those directly concerned in the enterprise were ultimately forced to depart. In one instance, two priests, Lavel and Casel, after enduring a series of persecutions, were set upon by the natives, maltreated and finally carried aboard a small trading schooner, which eventually put them ashore at Wallis Island,—a savage place, some two thousand miles to the westward. Now, that the resident English missionaries authorised the banishment of these two priests is a fact undenied by themselves. I was also repeatedly informed that by their inflammatory harangues they instigated the riots which preceded the sailing of the schooner. At all events, it is certain that their unbounded influence with the natives would easily have enabled them to prevent everything that took place on this occasion, had they felt so inclined."

By these means were the Catholic missions for the time repressed, and the triumph of Protestantism assured. And this naturally leads us to our second enquiry—"What have hitherto been the fruits of these Protestant Missions?" The Westminster Reviewer shall tell us; but the answer we must postpone, for want of room, to our next issue.

We have received from the publishers, Messrs. Sadler & Co., the following recent publications: THE ALTAR MANUAL, or Instructions and Devotions for Confession and Communion; including Visits to the Blessed Sacrament, and Devotion to the Sacred Heart. Edited by Edward Caswell, M. A.

This work supplies a want long felt by the faithful, viz.—a good manual of devotional exercises, almost exclusively relating to the Blessed Sacrament of the Altar. To the pious communicant it will be found a most useful companion, as also to the members of the Confraternity of the Sacred Heart. The prayers and devotions contained in it are all new and admirably arranged.

THE STEPPING STONES TO GEOGRAPHY, and STEPPING STONES TO GRAMMAR, will be found invaluable assistants to the parent or teacher in giving children the outlines of those two sciences. Some such books were much needed for our primary schools. The Geography has been carefully revised and corrected for the use of Catholic Schools.

THE MANUAL OF ANCIENT HISTORY, and the MANUAL OF MODERN HISTORY, both compiled by Matthew Bridges, Esq., Professor in the Irish University.

The above are the titles of two very elegant volumes, lately given to the Catholic public, and no offering could be more acceptable or more necessary at the present time. It has been the object of Mr. Bridges to disencumber the path of history from the accumulated falsehood with which bigotry and prejudice have for ages sought to obstruct it. As a Christian scholar Mr. Bridges has approached his subject; and as such he has carried it out, patiently sifting the tares from the wheat, so as to present a faithful record, in an abridged form, of all the principal events that have taken place in this world of ours, from the earliest ages down to our own times. "The object of all sound history" says the learned Author,

"should be to set the simple truth before candid readers, that they may reason always from honest premises, and derive the largest amount of instruction in the most natural and agreeable manner." "He has looked," he tells us in one of his Prefaces, "upon the visible world as an arena provided by Providence, in which the Church of Almighty God, is to be erected; and as the narrative of events had necessarily to be compressed within the smallest possible compass, references and discussions are omitted, and summaries substituted for details. At the same time, the writer has endeavored to render his work interesting to general readers; aiming sometimes at panoramic sketches, with a variety of lights and shadows, so as to alike avoid the prolixity of annals and the dry dulness of an abridgement. He is thoroughly persuaded of the truthfulness of what he has asserted or described, after years of attention to the subject, and a laborious investigation of those matters which have been fairly controverted or intentionally misrepresented."

Such being the nature of this work, we have very great and unusual pleasure in recommending it to our various educational institutions; as also to families desirous of making their children acquainted with history in its most truthful form. This work is undoubtedly the best compendium of history yet offered to Catholic readers, and we hope to see it extensively circulated.

"De Viris Illustribus Urbis Romae, A Romulo ad Augustum" Auctore L'Homond, & Phœdin Fabularum." New York, E. Dunigan & Brother. These little works are intended for the use of schools, and are well adapted for the purpose. We heartily recommend them to the young student of the Latin language.

We have much pleasure in copying from an Upper Canada journal, the Toronto Times, the following flattering testimony to the excellence of Mr. Devine's Maps of Canada:—

MR. DEVINE'S MAP.—We have had the pleasure of examining this elaborate work of Mr. Devine, the labor attendant upon which, and its utility, may be estimated by the fact that it contains every Lot, duly numbered, concession road and side line in Upper Canada! The scale upon which it is drawn is four miles to the inch.

Mr. Devine is favorably known to every Surveyor and Municipal officer in this section of the Province, and from his long standing and connection with the Crown Land Department much reliance will be placed in his Map.

We sincerely hope the Government will give such aid and encouragement to Mr. Devine, that his Map may, as early as possible, be published in sections at such a price as will bring it within the means of those already settled here, and the humblest emigrant who may be seeking a home among us.

His Lordship, the Bishop of Toronto, was daily expected in London, at the date of the last advices. The following notice of that admirable Prelate, from the Dublin Freeman, will be read with pleasure by his attached flock in Upper Canada; and will serve to show that, though he may be the object of the dastardly insults of a mercenary crew in this country, he is appreciated at his proper value by the Catholics of Ireland; who have heard what His Lordship has done for their poor exiled countrymen in the far land of the West:—

"Dr. Charbonnel is a native of France, is intimately connected with some of the most aristocratic and distinguished families of that country, is himself a count of the French empire, and his brother held a commission of general in the French army, and was shot at the head of his regiment in the service of his country in some of the recent French wars. His parent originally intended that he, too, should have entered the army, but he aspired to the dignity of the Priesthood, and devoted himself from an early age to the study and acquisition of the knowledge requisite to enable him to discharge worthily his exalted functions. He left his native country, and immediately after his ordination he devoted himself to the duties of a Missionary amongst his fellow countrymen, the French subjects in Montreal, in Canada; but the vast tide of Irish emigrants that successively flowed into that city at this time, their lively faith, their ardent attachment to their holy religion, and their forlorn and destitute condition, soon attracted the attention of the zealous young Missionary. He anxiously desired to devote himself entirely to their service; but one obstacle interposed a difficulty to mar his wishes and impede the accomplishment of his fondest desires, and that was his difficulty in speaking the English language. To remove this obstacle he labored with the most heroic and unceasing assiduity, and so signally triumphed that he acquired a perfect knowledge of that language, so difficult to foreigners, and could soon speak the English language not only with grammatical accuracy, but even with fluency and elegance. Thereafter all the efforts of his charity and zeal were almost exclusively devoted, and his lively sympathies enlisted in alleviating the distresses, and ministering to the spiritual wants of our poor forlorn Irish exiles. He received in that forlorn land those friendless outcasts from their native country with the most fraternal affection—he cheered their drooping spirits—poured the cordial balm of consolation into their afflicted souls—often supplied what was necessary for their pecuniary wants—and, during the direful calamities of cholera, typhus, and ship fever, by which the poor Irish emigrants were struck down in such overwhelming numbers that the ordinary hospitals were inadequate to afford them accommodation, their indefatigable Missioner and benefactor visited them in their sheds and under the open air, was constantly by their side whispering into their ears the promises of salvation and a better life, raised the cooling draught to their parched lip, administered the last consolations of religion to their departing souls, and closed their eyes in peace to their life of sorrow. Thus did he spend many years in comparative obscurity, devoid of worldly gain or celebrity—these poor people, the objects of his charity, having nothing to give, and his distinguished zeal expecting nothing more than their gratitude and their prayers, and the hopes of the rewards of heaven, when, behold! in the mysterious dispensations of Divine Providence, they became indirectly instrumental to his exaltation. His zealous labors amongst the poor Irish emigrants attracted the attention and esteem of his ecclesiastical superiors, and the Rev. Count de Charbonnel was soon after elevated to the vacant Episcopal See of Toronto. In this exalted position new labors awaited him, and many obstacles impeded the progress of religion in his Diocese; but his energetic zeal surmount-

ed them all. Amongst others, he found his cathedral lumbered with an overwhelming debt. He appealed to his admiring and revering people, and such was the enthusiastic generosity, with which people of every country, and language, and politics, and complexion, and creed, pressed forward to present their contributions, that the entire debt was soon liquidated. But no matter how untiring his individual exertions, he found them incapable of supplying all the spiritual wants of an extensive and populous Diocese; 'tis therefore that he journeys to Ireland, in the service of whose exiled poor he has labored so long, in anticipation that it will supply the many Missionaries he requires, not to alleviate his own labours, but to afford increased facilities to his Irish Catholic subjects, dispersed through such vast districts, to partake of the blessings and consolations of their holy religion, which they esteem as their most inestimable treasure, both at home and in the most distant regions of the globe. We cordially wish him the most triumphant success, and feel assured that the recollection of all he has done for those that are dear to us in a distant land will secure for him in grateful Ireland a welcome reception wherever he turns, and the respect and veneration due to his exalted character."

We cannot too strongly express our approbation of the following sound principles laid down by the Tablet, on the subject of Education, and State interference therewith. We transfer them to our columns; earnestly begging of our Catholic readers to adopt, and whensoever the occasion present itself, to act upon them. "Parents have duties of obedience to the Church," and "rights of resistance against the State;" rights which it is their duty to assert, if the State presumes to arrogate to itself functions to which it is not entitled. Now Education is not a legitimate function of the State:—

SOUND PRINCIPLES.—Before the Catholic University of Ireland was born or thought of, the Tablet had adopted with entire conviction certain principles on the subject of education, which were enforced so strongly and so frequently in its columns that they have become identified with the journal, and with the memory of its founder; to this extent, that no one with any pretensions to remember the history of the Tablet or of Frederick Lucas, during the last sixteen years, can think of them without remembering their championship of these principles. That the education of youth is under the jurisdiction of the Church, and part of the Church's mission; that, in matters of education, it belongs to the Church to hear and to decide; that, with regard to the education of their children, parents have duties of obedience to the Church, and rights of resistance against the State; that they are bound to obey the mandates of the former, and are entitled to resist as an encroachment on parental authority the interference of the latter, are among the principles alluded to. Further consequences are, that whatever the case may be in Catholic countries and under Catholic governments, where the State lends its aid and concurrence to the Church in the great task of educating the people—in countries where the government is either heretical or infidel, it is not merely the right, but the duty of Catholics to resist as far as is practical, to limit narrowly, and to watch jealously, all State interference or control over education; and only to permit it under such conditions, and with such safeguards, as the Church may deem satisfactory as a present provision against danger.—Tablet.

DOUÏRE AND GAVAZZI.

To the Editor of the True Witness. DEAR SIR—Will you permit me to ask you a simple question, which you can, I think, answer? Is the DouÏre who comes forward as a candidate for the District of De Salaberry the same individual who attended a meeting of the friends of Gavazzi—the Italian fire-brand and mountebank—held at Jones's Tattersalls, in Great St. James Street, immediately after the unfortunate riot of the 9th of June, 1855? If he be the wretched, poor, contemptible creature who cut such a pitiful figure on that occasion, by making a speech condemnatory of Irish Catholics; how has he the impudence to present himself for the votes of a Catholic constituency? Let him go and solicit the suffrages of the friends of Gavazzi. If he be not the same person, it will be well to let your readers know, so that they may not use their influence against the man, under a wrong impression. If he be the same person, we trust the Irish Catholics of De Salaberry will send him packing after Gavazzi, instead of placing him in the Legislative Council to misrepresent and disgrace them.

ST. MARY'S COLLEGE, MONNOIR, C.E.

To the Editor of the True Witness. MR. EDITOR.—This flourishing institution was opened on the 10th inst.; and being conducted by able Professors, it affords every opportunity to the student of acquiring a sound Catholic and literary training. It was lately incorporated by the Provincial Legislature, and bids fair, when completed, to cope with the first institutions in this country. The government is kind and parental, yet such as on all occasions to sustain a strict and impartial discipline. It is under the Presidency of the Rev. Edward Crevier, Grand Vicar of this Diocese; in whom all can see a good Superior, an excellent Priest, and a benevolent, affectionate Father.

THE PRESENTATION CONVENT IN THIS PLACE

opened its fourth scholastic term on the 1st inst.; and, judging from the success of the past, and its present great advantages, we can truly say that it acknowledges no institution of the kind superior to it, on the American Continent. This institution is conducted by highly accomplished Ladies, who have said farewell to France, to devote all their time to the instruction of youth in this country, and to instil into the minds of the rising generation of Canada, the precepts of the Christian religion, and the elegant refinements of their own country. And with what indefatigable zeal do not these Nuns pursue their avocations—as did their Sisters, when they crossed the sea to relieve the wounded soldier, and to cheer the last hours of the dying, who fell fighting for France and the liberty of the Christian Church. This admirable institution needs but to be known to the intelligent Canadian Catholic public to be appreciated, as it enjoys all those educational advantages which have always characterised the Conventual Academy. Like the disciples of Ignatius, its directors study youth before they attempt to train it; and master it, before they endeavor to mould it to the high purposes which it is their object to promote. The pupils are taught here, not only those accomplishments which are necessary

in polite society; but the virtues of the Christian; and hence in after life, when left to themselves, they will be none the less fit to perform all the ordinary duties of their state, because possessing all the brilliant accomplishments of the daughters of France.

I have the honor to be, Mr. Editor, Yours respectfully, AN ADMIRER OF CANADIAN INSTITUTIONS.

ST. PATRICK'S SOCIETIES.—A friend writes to us from Aylmer, giving the most encouraging accounts of the progress making by the St. Patrick's Societies of that City and district; and of the good that they are doing:—

"The St. Patrick's Societies"—says our correspondent—"are progressing most favorably in this neighborhood. Our people, residents of Chelsea, and the Allumette Island, intend organising themselves into kindred Societies in their respective districts; and already flourishing branches have been established in Onslow, Fitzroy, Portage du Fort, Bristol and Buckingham. The Aylmer St. Patrick's Society is in an excellent condition; and the proficiency of its band, under the direction of Mr. T. Devlin, excites general admiration."

We give some further extracts from our friend's communication:—

"It is the duty of all Catholics, unmindful of national distinctions, to unite in one common bond of brotherhood, in order the better to be able to make head against the combined attacks of the common enemy of our Catholic institutions. Protestantism and Infidelity are leagued together, and make common cause; the Orangeman lies down with the Rouge, and both heartily join in drinking 'To Hell with the Pope'—Why should Catholics alone be dismissed?"

"French and Irish Catholics are bound together by no ordinary ties. Professors of the same faith, they should also be mutually attached to one another by the glorious recollections of the past, when French and Irish soldiers fought gallantly side by side beneath the lilies of France. In the darkest days of Ireland's sad history, the soil of France ever offered an inviolable asylum to the persecuted Irishman, and the Exile of Erin never failed to find a happy home on the shores of 'La Belle France.' Again, in recent days have the chivalrous sons of the two countries fought side by side, and shown to an admiring world that the best and most faithful Christians are always the best and boldest soldiers. The ties of religion are stronger than those of country or of kindred; and it is our interest, our duty as Catholics, mutually to assist one another in this our common cause, threatened as we are by one common foe. 'Union amongst all Catholics' without distinction of national origin, should therefore be our watchword; thus only shall we be able to foil the malice of our enemies."

ORDINATION.

To the Editor of the True Witness.

Kingston, September 22, 1856. SIR.—On Wednesday the 17th instant, Mr. Henry Byrnes, of the Seminary of Regopolis, received in the Cathedral from the Rev. Dr. Phelan, Administrator Apostolic of the Diocese, the Holy Order of Subdeaconship; was promoted on Friday to the Order of Deaconship; and elevated on Saturday to the dignity of Priesthood, in the Seminary, and in the presence of the Rev. Professors and students thereof. The same Rev. gentleman celebrated the High Mass on Sunday the 21st instant, assisted by the Very Rev. Mr. Dollard, V.G., who acted as Archdeacon, the Rev. Mr. O'Brien, A.B., as Deacon, and Mr. McCarty as Subdeacon.

TO THE EDITOR OF THE TRUE WITNESS.

A correspondent sends us the following communication for publication. We offer no opinion thereupon, trusting that an enquiry may be instituted into the conduct of the magistrates complained of. We do not guarantee the accuracy of our correspondent's assertions; but this we may be permitted to say—that he is not one who would knowingly make a false or exaggerated statement. With these remarks we give insertion to the following from "A Friend to Justice":—

TO THE EDITOR OF THE TRUE WITNESS.

SIR.—As a lover of peace, justice, and good order, I beg to be allowed a small space in the columns of the True Witness, in order that I may make known what is going on in this township. The township of Rawdon has often before to day obtained through the press an unenviable notoriety because of the riotous conduct of some of its residents. And now that its name is again about to appear in the records of the Criminal Court—to be held on the fourth of October next—in justice to the great bulk of the residents of Rawdon, I think it proper to warn the public that the conduct of those whose names will figure upon that occasion is no simple whereby to judge of the conduct of the Rawdon people in general.

The population of this township is composed of men of all characters, and of all conditions; from the honest, high minded and industrious farmer, to the escaped felon; and embraces individuals of various origins, and of innumerable creeds. It is not therefore to be wondered at, however much it is to be deplored, that it contains some half-dozen or more of "rowdies" of the worst description; who, though few in number, are yet quite numerous enough to disturb the peace of any community; particularly when, as in the case of the worthies referred to, they are urged on by the Orange Societies of the district; and countenanced and protected by a newly created batch of Magistrates, whose only idea of administering justice is, apparently, to stir up party strife, and to array man against man.

There are no less than eighteen cases pending for trial at the approaching term. Of these nine are criminal, and the other nine, civil actions. Of the former, all have been instigated, and called into being by the aforesaid partisan magistrates, and their abettors. In most of these criminal cases the defendant, or rather the victim of Orange persecution, is a harmless and most respectable old man of upwards of sixty years of age; who, like too many of his Irish countrymen, has been brought to poverty by the misfortunes of his native land, and has indulged the hope of retrieving his fortunes by emigrating to Canada. His crime, his solitary crime is—I need scarcely tell you Mr. Editor—that he is a Papist, and that after the way of his fathers, and the fathers of his persecutors (which men call Popery) he worships the Lord his God. Being old and too infirm for hard work, he opened a little store in the village, and commenced a small general business; trusting that the law of the land would protect him, and secure to him the same privileges that it secures to all other industrious and well disposed citizens.

Not so however. This poor old man has been the object of a persecution of the most cruel description. His house has been frequently assailed at dead of night, as well as in open day; he has himself been barbarously beaten, and has had to witness the wanton destruction of his property. Repeatedly has he been obliged to flee to his neighbors for refuge; and as a climax to his misfortunes, he has just had all his little crop destroyed, and his potatoes pulled up by the roots, and thrown away.

told you, but who refused to try the case. Notwithstanding that bail to the amount of One Hundred Pounds was tendered, the Magistrate refused to accept it, and finally committed the poor old man to gaol.

The people, Mr. Editor, in this district look at one another anxiously, and ask "where will these things end?" It is, I fear, but too easy to guess where they will end, and what will be the result, if the strong arm of the law is not interposed to protect the weak and innocent, and to repress the outrages of the guilty.

A FRIEND TO JUSTICE. Rawdon, 20th September, 1856.

The nomination of candidates to serve in the Legislative Council for the De Salaberry Division took place on Tuesday; M. M. Renaud and DouÏre being presented to the constituency by their respective friends. M. Renaud is in favor of "Freedom of Education." Mr. DouÏre avows Yankee annexationist principles; and is said to be supported by the loyal British and Protestant electors of the district. The issue of the contest is very doubtful; but there can be no doubt of the loyalty of, and high sense of honor amongst, the supporters of an avowed "Annexationist." To reduce Protestant honor and Protestant loyalty into terms of £ s. d. is a very simple arithmetical problem.

WHERE ARE THE MISSIONARIES WANTED?—The Toronto Colonist of the 19th inst., gives a sad account of the overcrowded state of the Gaol of that city. Originally intended to hold 80 prisoners only, it is now crowded with no less than 175, of whom 50 are women, and 11 mere boys. The cry then in Upper Canada, is for more "gaol accommodation," so rapidly does the number of criminals increase in that section of the Province; whilst here—amongst those whom His Excellency calls the "inferior race," and to whom evangelical Protestants, unmindful of the wants of their coreligionists rotting in the gaols of Upper Canada, send missionaries and tract distributors—the demand is loud and constant for more "church accommodation." We throw the above out as a hint to the French Canadian Missionary Society; whose members would do well to bear in mind Our Lord's saying—"they that be whole need not a physician, but they that are sick."—Sr. MATT., ix., 12.

REMITTANCES RECEIVED.

Longueuil, Rev. Mr. Thibault, 12s 6d; Maudslowe, M. Toumey, £1 8s; Windsor, D. Langlois, £1 5s; Chatham, J. B. Williams, £1 5s; La Rive, Rev. Mr. Carrier, 12s 6d; St. John N. B., A. McTavish, £1 5s; Westport, P. Shovlin, 5s; Belleville, J. P. McDoull, 6s 3d; Cornwall, J. S. McDougall, 12s 6d; Pike River, Rev. J. Leclair, 12s 6d; Sault-au-Roucelles, Rev. Mr. Vinet, £1 5s; Husseltown, E. McGill, 12s 6d; Brantford, W. McManamy, 12s 6d; Kamouraska, W. Wilson, 5s; L'Orignal, Rev. Mr. O'Mally, 12s 6d; Ottawa City, J. Warnock, 12s 6d; Grand Isle, Vt. U. S., J. B. Lefevre, 10s; Prescott, T. Buckley, 12s 6d; St. Fidele, Rev. Mr. Morisset, 12s 6d; Quebec, Rev. Mr. Bédard, 15s. Per P. Kelly, Buckingham—Self, 6s 3d; D. Duniagan, 6s 3d. Per M. Kelly, Merrickville—Self 5s; J. Brislin, 5s; J. Roche, 5s; T. Blake, 5s; J. Laughran, 5s. Per M. McKenney, Cobourg—J. Craig, 5s. Per C. McGill, St. Urbain—Self 5s; J. McGill, £1 5s. Per J. Knowlson, Cayuga—Self 5s 3d; H. McLaughlin, 6s 3d; R. Smith, 5s. Per P. Furlong, Kingston—M. O'Leary, 6s 3d; P. Purcell, 12s 6d; N. Brown, 6s 3d; J. King, 12s 6d; R. Godey, 12s 6d; T. Spencer, £1 10s; J. Branagan, 15s; T. Jordan, 12s 6d; M. Farrell, 12s 6d; J. Hoves, 12s 6d; T. Briceland, 15s; T. Lovitt, 6s 3d; M. Quinn, £1; M. Baker, 12s 6d; F. Early, 12s 6d; J. Murphy, 12s 6d; J. McGarvey, 10s; Brown & Hartly, 12s 6d; T. Connolly, 10s; J. Quinn, 12s 6d; P. Smith, 12s 6d; T. Ahern, 12s 6d; D. Keenan, 15s. Per M. O'Leary, Quebec—J. Quinn, £1 10s; L. & C. Tetu, £1 7s 6d; B. Bennett, 12s 6d; Rev. Mr. Lemoine, 12s 6d; Rev. M. Lafrance, 12s 6d; Rev. Mr. Chauvin, 12s 6d; Rev. L. Grenier, 12s 6d; P. Moran, 6s 3d. Per Rev. E. J. Dunphy, Carleton, N. B.—Rev. J. McDermott, 12s 6d; Rev. W. McManus, 12s 6d; Rev. J. Quinn, 12s 6d. Per M. Heaphy, Kemptville—P. O'Keefe, 5s; P. Long, 10s. Per Rev. G. A. Hay, St. Andrew's—D. J. McDonald, 12s 6d; S. McIntosh, 6s 3d; A. Chisholm, 6s 3d; E. Forestell, 6s 3d.

THE FOURTH VOLUNTEER RIFLE COMPANY, are requested to meet for BATTALION DRILL, in the HONSECOURS HALL, THIS EVENING, (Friday), at Half-past SEVEN o'clock. A punctual attendance is desired.

THE GOVERNOR GENERAL.—We understand that His Excellency is expected to arrive at Montreal on the 6th of October, and to review the Volunteer Militia companies the following day.

A CONVICT ESCAPE.—That notorious criminal, Dr. Dill, succeeded in making his escape from the Kingston Penitentiary, on Saturday night. He was under sentence of imprisonment for life for a rape committed on a female patient; but this formed but a small portion of his catalogue of crimes. While resident in Quebec, he was more than suspected of murdering his wife and burning his house to conceal it; and in Upper Canada was believed to have poisoned several persons. One hundred dollars is offered for his apprehension. The following is his description, he is about 46 or 47 years of age—very high forehead, is somewhat bald, about six feet in height, grey eyes, rather clear complexion, grey hair, rather prominent cheek bones, thin face, lips rather compressed—altogether a very marked countenance. Supposed to have on an overcoat of one of the keepers, made of grey satinet cloth, single breasted, one row of horn buttons, a blue cloth cap with leather peak, a leather strap across the front of the cap with two buttons having an anchor on them.—Commercial Advertiser.

MARRIED.

On Tuesday, 23d instant, at the residence of the bride's father, Cromwell Park, East Oxford, by the Rev. W. S. Ball, of Woodstock, George MacLennan Rose, of London, C. W., to Margaret Catherine Joanna Leveck Manson, second daughter of Mr. Wm. Manson, farmer, formerly of Vaudreuil, C. E.

MRS. UNSWORTH

HAS the honor to inform her Friends and the Public generally, that she still continues to receive a limited number of Pupils, on MODERATE TERMS, for

Singing and Piano-forte. or for PIANO-FORTE alone, at her RESIDENCE, 128 St. Antoine Street.

Mrs. Unsworth, while returning her sincere thanks to her numerous Friends and Patrons, begs to assure them, and others who may favor her with a trial, that she will endeavor to secure their continued approbation by her unremitting attention to the duties of her profession. Montreal, September 25, 1856.

FOREIGN INTELLIGENCE

That there is sympathy between French and English ideas on Italy is apparent from this...

A more disturbing element than the Eastern Question has, it is said, entered into European politics...

The Legation papers have been for some time past carrying on a most important discussion...

We are glad to observe that the unseemly dispute which has existed for some time past between the Catholic journals of France...

On the 15th of March last (the day before the birth of the Imperial Prince) five individuals were sentenced to death by the Assize Court of Paris...

M. Mazzini perseveres in addressing all classes of his countrymen through the columns of the Italia e Popolo of Genoa...

The King of Sardinia is ruled by a clique of conspirators in concert with the secret societies. But their aim is to destroy royalty as well as religion...

The King of Prussia is reported to have also written to King Ferdinand, advising him to reflect on his condition...

A Congress is about to be held at Aix-les-Bains (Savoie) of the principal princes of France...

Some reference to the Serpent Island difficulty occurs in the Berlin correspondent of the Times (second edition)...

The approaching coronation of the Emperor of Russia is still a theme for the continental newspapers...

Letters from Australia have just reached us, written a month later than the last news we published...

A country, hitherto a stranger to the Gospel falls into the hands of the British Government, take Oude for instance...

In my last letter I described the state of Protestant Germany in 1848. It was such as to convince all parties, who had any belief in the truth of religion...

vicariate receive as many each; and it must not be forgotten that in no single instance have our converts relapsed into infidelity...

THE ENGLISH IN INDIA.—Mr. Bruce, author of "Classic and Historic Portraits," &c., has published an interesting work...

ENGLISH MASTERS.—Amongst these people no crime is crime, no injustice or fraud is at all wrong, if it be committed against a heathen...

THE SCOTCH.—The Scotch, for example, will never become Lutherans, so long as they are Scotch. M. Jorg, from which I quote the above, has collected many instances of this exclusive claim...

GERMANY.—In my last letter I described the state of Protestant Germany in 1848. It was such as to convince all parties, who had any belief in the truth of religion...

all individual Protestant National Churches, for the purpose of the desired revision, one would not know who should form this Synod...

It was with this feeling then that the reaction began in favor of the Lutheran Confessions of faith. It had been found impossible to introduce any which might suit the Protestant body at large...

The opposition which this exclusiveness excites reminds one of the objection which naturally arises against the exclusive claim which is sometimes made by the partisans of the English Establishment...

This, then, is the party, through favor of the present King of Prussia, but still more from the circumstances of the times, has gained great support among the Protestant Clergy...

THE HOLDING OF A LUTHERAN ASSOCIATION at Wittenberg is strictly in character, since their theory has been described to be "to make Wittenberg, instead of Rome, the middle point and capital city of His empire who is higher than the heaven of heavens..."

It was with this feeling then that the reaction began in favor of the Lutheran Confessions of faith. It had been found impossible to introduce any which might suit the Protestant body at large...

however, would have been full of inconsistencies, so long as he had refused to move forward into the Church; and as it is that of the Lutherans, as will point out in another letter...

PROTESTANTISM IN UTAH.—We have seen a letter from a merchant in California, says the Salem Register, who writes that he had an interview with a highly respectable gentleman, whose duties compelled him to dwell in Utah for more than two years...

BEING OUT—A RIGHT-HANDER BADLY INVESTED.—"Thank you, I don't care if I die," said a fast young man, with a large pressed brick in his hat...

"I'll take one," said he, certainly; I said so before. I freeze to a cigar; I'm one of the smokers. My father was one of the smokers, he was; one of the old sort...

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WORMS. As this is the season of the year when worms are most formidable among children...

Purchasers will be careful to ask for DR. M. LANE'S CELEBRATED VERMIFUGE...

F A L L 1856. MORISON, CAMERON & EMPEY RECEIVE NEW GOODS...

PER MAIL STEAMERS, VIA BOSTON. OUR ASSORTMENT IS AT ALL TIMES COMPLETE...

GOODS MARKED IN PLAIN FIGURES. SALES MADE FOR READY-MONEY ONLY.

UPWARDS OF 150 CASES NEW FALL GOODS. EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS...

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POSSESSING great industry and rare talent for historical narration, Mr. de Courcy has grouped together a most admirable sketch of Catholicity in Maryland, Virginia, and the Middle States...

It would be difficult for us to indicate with what pleasure we welcome this important addition to our Catholic literature.

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

EDUCATION. MR. ANDERSON, No. 50, ST. CHARLES BARRONEE STREET, BRGS to inform the citizens of Montreal...

NEW CATHOLIC SCHOOL BOOKS. The attention of Catholic Houses of Education is called to BRIDGES' POPULAR ANCIENT AND MODERN HISTORY...

TEACHERS WANTED. WANTED, THREE TEACHERS immediately, for the PARISH OF ST. BRIGIDE, in the COUNTY OF IBERVILLE...

BOARD AND EDUCATION. PROFESSOR FRONTEAU, of the UNIVERSITY OF M'GILL COLLEGE, MONTREAL, WILL RECEIVE, as BOARDERS, STUDENTS of the above Institution...

FARM FOR SALE. AN EXCELLENT FARM FOR SALE, under a high state of Cultivation, well fenced and watered, with HOUSE, BARN, STABLES, &c. &c.

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

INFORMATION WANTED. OF ANNE FORBES, from the Parish of Bantry, Co. of Cork, Ireland; daughter of John Forbes and Mary Webb...

A RETIRED PHYSICIAN, whose sands of life have nearly run out, DISCOVERED, while living in the East Indies, a certain CURE for CONSUMPTION, BRONCHITIS, COUGHS, COLDS, and General Debility.

LESSONS IN FRENCH. Either in Private Families, or at his own dwelling, CORNER ST. URBAIN AND CRAIG STREETS.

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CAREY, BROTHERS, CATHOLIC BOOKSELLERS, 24 St. John Street, Quebec.

BEG to call attention to the following new and standard CATHOLIC WORKS: All for Jesus; or, The Easy Ways of Divine Love. By the Rev. F. W. Faber, D.D.

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AYER'S Cathartic Pills, (SUGAR COATED), PREPARED BY DR. J. C. AYER, Lowell, Mass.

CLEANSE THE BLOOD AND CURE THE SICK. Invalids, Fathers, Mothers, Physicians, Philanthropists, read their Effects, and judge of their Virtues.

Headache, Sick Headache, Foul Stomach. DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills.

Bilious Disorders and Liver Complaints. DEPARTMENT OF THE INTERIOR, WASHINGTON, D. C., Feb. 15, 1856.

Indigestion and Impurity of the Blood. DR. AYER. I have used your Pills with extraordinary success in my family and among those I am called to visit in distress.

Erysipelas, Scrofula, King's Evil, Tetter, Piles, Sores, and Salt Rheum. FROM THE REV. DR. HANCOCK, of the Methodist Church, Boston.

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RETAIL STOCK OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE, AT THE MONTREAL CLOTHING STORE.

THOMAS PATTON having purchased the entire Stock of the above Establishment, in consequence of Mr. Carey's retiring from business...

MONTREAL MODEL SCHOOL. CORNER OF COTE AND VITRE STREETS. Principal, Mr. W. DORAN.

READY MADE CLOTHING. Of every description, at a very low price, he is now desirous of informing Mr. Carey's customers...

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