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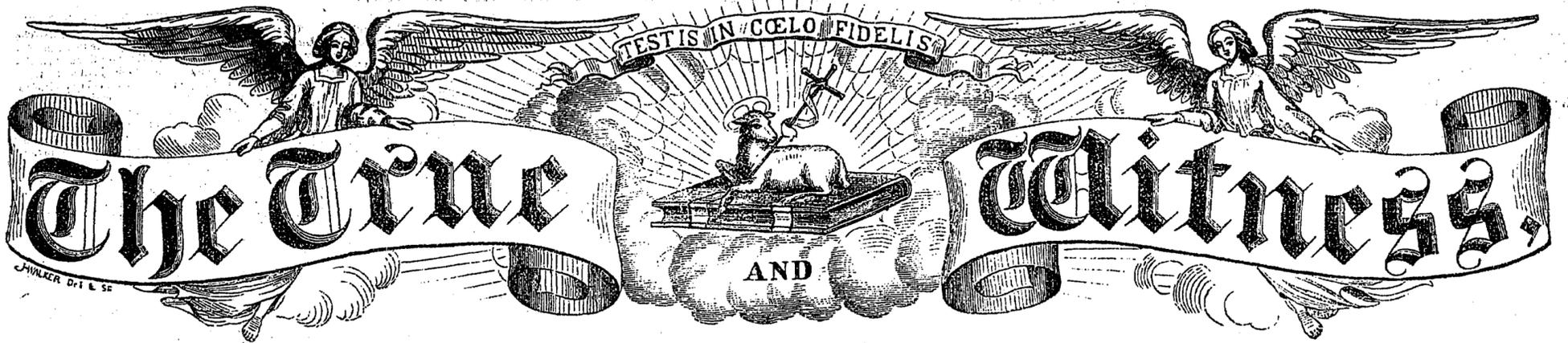
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CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, FEBRUARY 27, 1857. No. 29.

THE IRISH IN ENGLAND.

(From the Dublin Review.) (CONTINUED.)

Speaking of the women street-sellers of London, Mr. Mayhew thus describes the state of religion among them:—

As regards the religion of the women in street trades, it is not difficult to describe it. The Irish women are Roman Catholics. Perhaps I am justified in saying that they are all of that faith. . . . The poor Irish females in London are for the most part regular in their attendance at mass, and their constant association in their chapels is one of the links which keeps the street-Irish women so much distinct from the street-English. . . .

It was necessary to write somewhat at length of so large a class of women who are professors of a religion, but of the others the details may be brief; for as to the great majority, religion is almost a non-entity. . . . A few women street-sellers, however, do attend the Sunday Service of the Church of England. . . .

The testimony of this writer, who has certainly had great opportunities of arriving at the truth, will further corroborate what we have said (upon grounds altogether independent of his work) with respect to the difficulties and trials of poor Irish servant girls, in their endeavors to attend to their religious duties:—

There is, however, another cause which almost compels the young Irish girl into the adoption of some street calling. A peevish mistress, whose numerous family renders a servant necessary, but whose means are small or precarious, becomes bitterly dissatisfied with the awkwardness or stupidity of her Irish handmaiden; the girl's going, or 'teasing to go,' every Sunday morning to mass is annoying, and the girl is often discharged or discharges herself 'in a huff!'. . . .

Here is the account of one of these street-sellers, who had been in service:—

Some of my places were very harrud, but shure, again, I met some as was very kind. I left one because they was always wanting me to go to a nathionist chapel, and was always running down my religion, and did all they could to hinder my ever going to mass. . . .

As to the morality of the Irish women, the testimony of Mr. Mayhew confirms in a remarkable manner all that we have asserted. Of the women and girls who sell fruit in the streets, he says, that they 'present two characteristics which distinguish them from the London coster-women generally—they are chaste, and unlike 'the coster-girls,' very seldom form any connection without the sanction of the marriage-tie. . . .

Again—the amusements of the street Irish are not those of the English costermongers, tho' there are exceptions, of course, to the remark. The Irish fathers and mothers do not allow their daughters, even when they possess the means, to resort to the 'penny gaffs' or 'the twopenny hops' unaccompanied by them. . . .

The difference in the street traffic, as carried on by Englishwomen and Irishwomen is marked enough. The Irishwomen's avocations are the least skilled and the least remunerative, but as regards mere toil, such as the carrying of a heavy burthen, are by far the most laborious. . . .

The single women in the street callings are generally the daughters of street-sellers, but their number is not a twentieth of the others, excepting they are the daughters of Irish parents. The costermongers' daughters either help their parents, with whom

they reside, or carry on some similar trade; or they even form connections with the other sex, and easily sever the parental tie, which very probably has been far too lax or far too severe. . . .

In making the following extract we do not of course intend to justify the wild anger and the semi-barbarous revenge of a half drunken and ignorant man, but we use it as a remarkable illustration of the popular sense of the degradation brought upon all the members of a family, when one of the girls goes wrong. . . .

The Irish servant whose testimony we have quoted with respect to the difficulty which people in her position find in attempting to attend Mass, gives to Mr. Mayhew the following scene from her early life. Her father, she says, died from the effects of a broken leg. . . .

Mother wasn't long after him, and on her death-bed she said, so low I could hardly hear her, 'Mary, my darlint, if you starrave, be vartuous. Nimber poor Ellen's funeral.' . . .

It is unnecessary to adduce the testimony of Mr. Mayhew to corroborate our assertions with respect to the mutual charity of the Catholic poor towards one another. The fact is universally admitted, and is often the subject of conversation among the English poor, who although as we have said, frequently extremely kind and charitable to their neighbors, have no bonds of association which keeps them together, and makes them ready to submit to pecuniary sacrifices for their still poorer brethren, as we find among the Irish. . . .

But we should not do full justice to this division of our subject if, before turning to the less pleasing side of the picture, we did not say a few words about the known fidelity of the people to the Catholic religion. It is difficult for those who are not in the same class of life to estimate, in a true measure, the sufferings to which the poor are exposed every day, and every hour of their lives, on account of their faith. . . .

It debars them not merely from advantageous positions and profitable employments, but frequently from the very means of subsistence. The Catholic servant is either driven to a street life, because her conscience will not permit her to conform to the oppressive requirements of her situation, or she is subjected in retaining it to a series of petty and harassing persecutions, the hardship of which can with difficulty be estimated by those who are not acquainted with all the facts of the case. . . .

The Catholic religion is everywhere spoken against, and the poor have to realize, in all its sternness, the cross which the Faith has commanded them to carry. 'Ye shall be hated by all men for my name's sake.' . . .

missionaries, the Protestant curates, and the benevolent gentlemen of the Evangelical Alliance, if he merely hinted a secret-distrust of his Church, and offered to listen to Protestant instruction.—The poor know this well. England stands before them with a loaf in one hand and in the other a scroll, with the word Apostasy in large characters written upon it. . . .

The Irishman's faith. He will sometimes, alas, permit himself, under the pressure of grinding want, to be carried to the verge of open apostasy; but we believe that the instances are comparatively rare in which he actually oversteps the boundary line. . . .

Nor can it be said that the steadfastness of the Irish to the Catholic religion is the result of national sympathies and national prejudices; that it is a political as fully as much as a religious feeling; and that the Celtic dislike of Protestantism has its foundation in a Celtic antipathy to the Anglo-Saxon race. . . .

Græcia capta ferum victorem cepit, et artes Intulit agresti Latio. 'They would build churches, plant missions, make known the mysteries of the faith, and win

back to the Catholic communion a race which had once been one of its brightest ornaments.—And this we are convinced is the only revenge, as it is the sweetest and holiest, that they would wish to take. . . .

It is with a heavy heart that we turn from the more agreeable picture of the Catholic poor, to fulfil our promise of stating plainly and honestly all that is to be said against, as well as all that is to be said for the Irish in England. . . .

other offences belong to the class perpetrated by those who are expressly termed 'sneaks,' namely, those who pilfer bread, oats, beans, rags, &c., &c. In addition to these there is a small class of boys who have stolen smallwares from their employers; but these, adds Mr. Mayhew, are most inexperienced offenders, and belong to a class who at least have been engaged in industrial occupations, and who should be in no way confounded with the young habitual thieves. . . .

Further, there is a considerable number who are confined for offences that not even the sternest-minded can rank as crime, and for which the committal to a felon's prison can but be regarded by every righteous mind, not only as an injury to the magistrate concerned, but even as a scandal to the nation which permits the law-officers of the country so far to outrage justice and decency. . . .

Mr. Mayhew makes the following sensible remarks upon Irish juvenile delinquency; and as we have stated the fact upon his authority, we are contented to accept also his own explanation of the fact:—

A large proportion of the London thieves are 'Irish Cockneys,' having been born in London of Irish parents. This shews, we believe, not that the Irish are naturally more criminal than our own race, but simply that they are poorer, and that their children are, consequently, left to shift for themselves, and sent out to beg more frequently than with our people. . . .

We have before remarked, that the greater number of the professional thieves of London, belong to what is called the Irish-Cockney tribe; and at the boys' prison at Tothill-fields we can see the little 'Irish' juvenile offenders being daily selected for the experienced thief. . . .

As to what may be the cause of crime in Ireland we are not in a position to speak, not having given any special attention to the matter; but the reason why there appears a greater proportion of Irish among the thieves and vagrants of our own country, admits of a very ready explanation. . . .

It is grievous to contemplate the fearful loss

which the Church is annually sustaining in consequence of the profligate training and abandoned lives of these outcast children; how many souls the temptations and the vices of London are day by day leading on to inevitable destruction, while no hand is stretched out to rescue them. Great will be the reward of those who apply themselves to discover some remedy for juvenile crime. We may hope that the establishment and the efficient working of 'Reformatories' will be attended with a proportionate success; but it would be better, as it is certainly far easier, to prevent crime than to eradicate it after it has once taken firm root in the heart. Would that some good and earnest man to whom God has given the ability and the means, were induced to set on foot a home and a refuge for the destitute and orphan boys of London. Such an institution should be situated in this country, within easy reach of London, and yet far enough away to cut off all dangerous and pernicious influences. Little boys should be received into it at the very earliest ages. They should be removed ere they could be conscious of the atmosphere of vice in which they were born, and ere they could be corrupted by the bad language and vicious morals of those with whom their lot is cast. They should be placed under the care of the Church, and from their earliest years trained beneath her wing. They should be taught industrial occupations along with the ordinary branches of secular instruction; and living, as they do, in an atmosphere of faith and religion, they would be thus, not merely reclaimed, but preserved from vice, and as a body would certainly become useful and valuable members of the Church and the commonwealth. An efficient orphanage or asylum for destitute little boys, who are too young to have committed crime, would become a valuable auxiliary to the 'Reformatories' which have lately set on foot. And both together would in a very short time effect a visible change in the condition and the morals of those destitute Irish children, whose misfortune it is, more than their fault, that they are no sooner born into the world, than they are thro' the very circumstance of their destitution and poverty thrown into the thickest part of the vice and wickedness of London.

"We must bear in mind the great poverty of the Irish poor, in passing judgment upon another fault, which truth compels us to notice. If, as we have said before, a large proportion of the well-conducted Irish make great sacrifices in order to attend mass and the sacraments, there are many who live in a total neglect of the duties of their faith. Some have never been at mass since they landed upon the shores of England, and as to other duties, they are equally neglected and lost sight of. They have contracted a careless habit of omitting all religious obligations, and year after year only tends to increase their apathy and indifference. An Irishman of this class is a type of humanity by no means interesting or attractive. He is deficient in the independent character, the manly bearing, and the honest virtues of the English, while he has trampled to the dust the supernatural gifts which would have elevated and raised him. He is like the unjust steward, who neither feared God nor regarded man; and he carries about with him an abandonment of self, a sense of degradation, and a recklessness of character which is one of the strongest, and most efficient, incentives to crime. It is, however, rare to find such persons altogether past recovery. If, indeed, they be professed vagrants and 'trampers,' and have for a long time been addicted to this gipsy kind of life—if they be notorious and confirmed drunkards, or if they be connected with low livery stables, with the turf and horse-jockeying, or with the vicious haunts of our soldiers, then we fear that their recovery is hopeless; but in ordinary cases they are still open to religious impressions, and there is still a chord in their hearts which, sooner or later, may be effectually moved. Moreover, there is an excuse for some, at least, of those who, from one year's end to another, are absent from the great Sacrifice of the Church. It is their extreme poverty. They cannot do in England what they were used to do at home. The women cannot go to mass with caps in place of bonnets, with broken shoes, or perhaps with no shoes at all. The odious goddess of 'respectability' reigns supreme in this civilized land, over Catholic and Protestant, over rich and poor alike. All do homage at her shrine, and burn incense before her; and, therefore, the poor Catholic cannot join in the offices of the Church, unless she has her bonnet, and her shawl, and her cloak, and her good shoes, and her gloves; and we know not what else besides. Moreover, many a poor boy and girl are kept away from their duties through want of real and pressing necessities. They are at the mass 'in heart,' as they will tell you, but how can they personally appear among decent people, themselves being all in disorder and wretchedness? They have no better clothing than the miserable rags which they wear from week to week, and which are not sufficient to keep them from the cold. They have shoes, so thin and worn, as to be hardly fit to bear them to the place where they earn their three or four shillings a week. And how shall they procure the cheapest and most ordinary raiment? They cannot purchase it with money, for they have it not! And they cannot obtain it from the rich, for the rich, too often, know nothing, and care nothing about them. Alas! the hard hand of poverty weighs heavily upon them. Their misery and their sufferings are known to God alone—and shall we, who have never experienced the depressing and deadening effects of habitual destitution, dare to pass upon their apparent negligence a stern and a severe sentence? God and His sweet Mother forbid! Let him that is without sin cast the first stone at her; for how many of those who are in a better class of life would bear with patience and with fortitude a sudden and a terrible reverse of fortune? how many would have the moral courage under such altered circumstances to appear in the presence of their equals, clothed in rags, and in worn out garments, with distress and want too visibly stamped upon their brows?"

(To be continued.)

What is that which you can give away, and have it increased, and yet retain it yourself?—Information.

REV. DR. CAHILL
ON THE MAYNOOTH GRANT.

Athlone, Jan. 21, 1857.

If England had never seized the property of the Catholic Church in this country, or confiscated the estates of the Catholic nobility and gentry of Ireland, still it would be a palpable injustice to withdraw the present Grant given to the College of Maynooth. When the Maynooth Grant was first conceded, Ireland was chained hand and foot by penal laws and exclusive enactments: being a conquered nation; and branded with the legislative stigma of political inferiority, the priesthood and the people received from England the boon of eight thousand a-year, as a mark of English generosity, and acknowledged the gift (as the laws called it) with thankfulness and national gratitude. No one in Ireland then raised the cry that this annual sum was a *debit due* by England to Ireland. Although the scathing denunciations of Grattan against the oppression of England towards Ireland withered the opponents of the grant in those days: and although the eloquence of some of the liberal friends of Ireland shook the Parliament house with restless power in carrying the measure, not a word of boasting triumph was heard through the ranks of the Catholics: their success was expressed in the language and attitude of slaves—"in *plated breath*" and in "whispering humbleness." The nation, in fact, was degraded by long oppression: Catholic Ireland having her mouth gagged and her limbs fettered so long, had lost the power of utterance and of physical exertion, and she called by the name of kindness the gratuity which Grattan named "national justice;" and she attributed to sympathy that feeling which the immortal patriot ascribed to English policy and concealed fear. The heart of Ireland was broken by centuries of trial and persecution, and she was glad to stand at the gate of England as a supplicant, and to receive as alms the very crumbs of the bread which was plundered from her children, and which was their natural, inherent, indefeasible right.

The prostrate condition of Ireland in these sad times was not to be wondered at when all the circumstances of her subjugation, her chains, and her bleeding wounds are duly considered. But since the year 1829, when the Act of Emancipation opened the gates of the British Constitution, and declared Catholics free, any attempt now to alter this enactment of the British Senate is clearly an effort to reverse our freedom, to withdraw our liberties, to renew our chains, and to recommence our persecutions. Every man who possesses one drop of patriot blood in his veins, who retains one spark of national pride in his bosom, one burning feeling in his heart against English fraud and injustice, will rise up as one man, and in legitimate remonstrance and in peaceful united opposition resist to the last this most perfidious attack on the registered liberties of Ireland. If this injustice and deceit be carried into effect, it will be heard through Europe as the renewed record of England's bigotry—a return to her old code of the lash, the rack, the rope, and the gibbet: and in this enlightened age, in these days of the mutual interchange of national thought, this anti-Christian attempt of England's legislators to go back to the times of Somerset and Elizabeth, will be received throughout Europe and the world with universal abhorrence. The duty of Ireland in the coming struggle will be to dispute to the last every inch of ground with the enemy: and if we are to be chained again, let our foes win victory at the expense of truth, honor, and justice: and let the fruits of their triumph be the alienation of the entire Catholic people of Ireland, the execration of all liberal men all over the world, and the increased expression of public abhorrence from all Catholic countries against the immitigable bigotry of England.

I am not one of those who say that the withdrawal of the Maynooth grant will be attended with no serious inconvenience to Catholic Ireland: nor do I agree with others, who seem to think that the sum required for the maintenance of the college will be (under the contemplated withdrawal) promptly and annually collected by the Irish people. I believe, on the contrary, that such an event would inflict a deep wound on the condition of the Irish priesthood: and from long experience I feel convinced that the annual expenditure necessary for this national ecclesiastical establishment, as it now stands, could never be the precarious finances, the exhausted resources, and the calamitous condition of the Irish people. No, although it is an act of national justice, yet I thank the British Legislature for the boon, and I should consider its withdrawal a heavy blow aimed at the prosperity and peace of Ireland: and an indelible stain upon the faith and the honor of England. In such a crisis England will certainly lose more than she will gain by this proof of bigotry. But if reverse must occur: if the penal law must be carried: if no remonstrances can stay the persecution: then it will become Ireland to be nerved for the stroke, and to set England at defiance. And then we shall declare with one voice of legitimate national anger, that Ireland can't be bribed for a sum which supports only one man and one house in the Phoenix Park; that the Catholic people would be sold for a lower price than the American slaves, if £28,000 a year could purchase seven millions of the population: and we shall, beyond all doubt, make England feel, by our constitutional agitation, that the salvation of our souls does not depend upon the pittance insultingly withdrawn by her mercenary and perfidious Legislature.

It is idle for the present members of the British cabinet to assert that the fanaticism of Spooner and the English Methodists cannot be traced to the Protestant advisers of the Crown: the contrary is the fact. Lord John Russell at home, and Lord Palmerston abroad, have zealously and efficiently created and fed the monster, which, perhaps, now they are unable to subdue. Time will tell; and the history of the first revolution of France may be read as a warning to the English Church and throne, that the successful assault, in even one instance made by fanatics and infidels, may prove fatal to the King, the Commonwealth and Christianity. The day on which the Methodists dismantle the turrets of

Maynooth, that hour let the guards be doubled at the gates of the Palace and the Protestant Church: success in the House of Commons will encourage a new effort and a new victory; and the near punishment of the recent bigotry of the British Cabinet in 1851 may tell a tale in the history of England which few persons are now prepared to believe. The Malakoff could not be assaulted till the outworks had been taken: the Protestant Church has no protection from logic, policy, or justice, when the dismemberment of Maynooth shall have been accomplished.

The Irish *pricthood* have one inexhaustible resource, when England shall have fairly commenced her persecution of the nineteenth century—namely, France, Spain, Belgium, Portugal, Austria, Naples, Italy, Bavaria, and America, will at once open to us their academies, their halls, their universities, their doors, their hospitalities; their sympathies, their homage, their love. Ireland will in a *short time*, gain far more (than she will lose), and her people will gain an imperishable, an essential advantage—namely, the cruelty of England will combine as one man: it will heal our absurd divisions, silence our party misapprehensions, adjust our meaningless political contentions; and give us the strength and the power which we have lost of late by our divided and separated energies.

Some influential friends, 'persons in the secret of cabinet offices, assert, with confidence, that Spooner will be defeated, and assert with equal earnestness that even in the event of succeeding in the House of Commons, the House of Lords would never ratify the decision of the Commons. This anticipated result they loudly declare; and they say that Ireland, in the question at issue, may depend with security on the Lords. They, more than others, dread sudden ebullitions of popular feeling; they fear the least feeling of popular resentment of class against class: they own as it were, the citadel and the city: one spark of an incendiary neglected may spread universal conflagration: and as they have a ready supply of water, and a numerous brigade of firemen at their command, they will never endanger the security of their own position, and the safety of the inhabitants, to gratify the petty rancour of one or more malignant fanatics. It is the duty of Ireland to watch narrowly this approaching crisis: and it is our duty to supply arguments to the Lords by *proclaiming from one end of Ireland to the other*, our indignation, our undying opposition, and unquenchable hostility to this unexpected policy; and introduced at a time when the brave Catholic children of Ireland spilled their hearts' blood in defence of the honor and the throne of England. From the disaffection which a successful bill of Spooner's would produce, England should tremble her army in Ireland; and thus expend in quelling so cruel a discord, more than would support the Maynooth establishment.

D. W. C.

IRISH INTELLIGENCE.

DEATH OF HIS GRACE THE ARCHBISHOP OF CASHEL.—It is our painful duty to announce the death of his Grace the Most Rev. Dr. Slattery Archbishop of Cashel, who expired, after a lingering illness, at the Archbishop's residence in Thurles, on Thursday, the 6th inst. The venerable and lamented Prelate had almost reached the patriarchal age of eighty years, and his declining health had for some time back filled his numerous friends with the apprehension that his dissolution was near at hand. His Grace was Professor of Logic in Carlow College previous to his obtaining a parish in the archdiocese of Cashel in 1816. He was subsequently removed from the Missionary duties of a Parish Priest to the more arduous and important ones of President of Maynooth College, in which office he succeeded the late Most Rev. Dr. Grolly, and continued until he was raised to the dignity of the mitre. His Grace was consecrated Archbishop in 1836. In all the grades of his sacred office, the deceased Prelate was distinguished not more for his learning, piety, and zeal, than for his urbanity of character and for liberality of sentiment. He was equally beloved by his Clergy and by the laity of his flock, and will be deeply lamented by many even beyond the limits of his extensive jurisdiction. May he rest in peace.

ARCHBISHOP OF DUBLIN.—We read in the *Freeman's Journal*:—"We believe there is great reason to doubt the accuracy of the paragraph which we copied a few days since from the *London Weekly Register*, to the effect that the Archbishops of Ireland had been summoned to Rome. As far as we have been able to learn, no official intimation of this nature has yet reached the heads of the Irish hierarchy, and the rumor would so far appear to be at least premature."

WHAT KIND OF TESTIMONIAL OUGHT TO BE RAISED TO FATHER MATHEW.—A correspondent of a Cork paper deprecates the idea of wasting money on a splendid monument of stone to Father Mathew—stone which nothing could be more opposite to his own feelings if he were living. What he proposes may be gathered from the following:—"Give him a monument, and let all the world subscribe to the world's benefactor; but make it one worthy of him. Let the press use its whole influence—let the rich, the poor—let all classes, all creeds subscribe and do him honor. Raise your thousands and tens of thousands, if you are able, and then build and endow almshouses for decayed persons of both sexes, of all creeds, who may have been his honest disciples; or if that be deemed impracticable, endow a public library, or use the money for some purpose that may for ever benefit mankind, and not in the foolish and temporary honor—if honor it be—of a useless erection like that to Daniel O'Connell in Dublin."

The annual conference of the members of the Tenant League and of friends of the tenant-right cause, was exceedingly numerous and influential, comprising clergymen and laymen from all parts of the country, distinguished for their exertions on behalf of the tenant classes. Mr. Tristram Kennedy, M.P., presided, and the other members present were Messrs. Moore, McEvoy, O'Brien, Devereux, and Corbally. Of the result the *Freeman's Journal* says:—"We can assure those that are anxious that none of the essential principles of the bill should be altered, modified, or abandoned, that while the bill has been effectually purged from all that did not belong to it, and which was calculated to prevent its acceptance by reasoning and practical men, the bill, as it now stands, is as effective, as stringent, and as comprehensive as it was when it came from the conference in 1852. There is this essential difference, however—the bill as it now stands is defensible in all its parts and clauses, all of which are in conformity with the required commercial policy of the Kingdom."

The Lord Lieutenant lately held a levee at Dublin Castle. It was numerously attended but not a single Catholic Ecclesiastic was present.

The *Cork Reporter* informs us that Mr. John Shea, J.P., has been appointed agent in this country on behalf of the government of Newfoundland, to negotiate with some of the principal shipowners a system of direct steam communication, monthly, between Great Britain and that colony.

A vacancy in the representation of the county of Tipperary will be announced immediately after the meeting of Parliament, and the Conservatives boast that their candidate, Major Massey, who combines a considerable share of popularity with extensive property and influence, will be returned without opposition.

The Marquis of Kildare, Sir Thos. Hedington, K. G. B. Mr. B. Price, A. M. Oxford, and Mr. James Gibson, Assistant Barrister have been appointed commissioners to inquire into the progress and present state and condition of the Queen's Colleges in Belfast, Cork, and Galway.

The whole position and prospects of the Irish Tenant have gradually altered since the Tenant fight agitation began. More than a hundred thousand farmers have emigrated; thousands and thousands of small holdings have been consolidated; for a few years produce and prices have both doubled the average of the years of distress; there is not an Auxiliary Workhouse left in Ireland; on the contrary, it is the favorite idea of Poor Law Guardians that whole Unions ought to be consolidated into Poor Law Provinces. Seven years ago, population bore no proportion whatever to property. It was an unmanageable mass of helpless pauperism, and in the deadliest war ever waged between two classes in any country went on day by day under our eyes. Evidently the legislation to suit one order of circumstances, is not so advisable for the other. There are no famine arrests to pay now. There are no tenants with leases, ruinous owing to the repeal of the Corn Laws, anxious to surrender. There are no tenants, without improvements made upon their holdings, who can be said to have a just claim *ad misericordiam*—the temper of the times enables them to make a fair bargain with their landlords, and, if they are industrious, to *improva* like their neighbors. There is a clean *tabula rasa* of the old exceptionable cases—and what the country wants, what the Tenant League, if it had all the power of Parliament, ought to do, would be to give to the tenant the simple right to a Property in all the actual improvements by which they have added to the letting value of the land.—This is the principle admitted more or less distinctly by every statesman who has seriously applied himself to the consideration of the subject. It is the principle of the Ulster Tenant Right, and of all the agricultural customs of England. It is a principle of the Roman law and of the law of every country in Europe but England. It is all that the Irish tenant asks; and with less an agricultural population, the most devoted to their land of any in Europe, cannot possibly be prosperous or content. Give them such a law, and there is not a patch of bog so black, or a mountain slope so steep, that they will not cover it with some species of useful vegetation.—*Nation*.

IRELAND'S TRUST.—ENGLAND'S PENITENCE.—The Catholics of Ireland have been taught another lesson, and one which, if we do not much mistake, will not be lost upon them. This lesson proves that whenever and wherever England can assail the Faith of the Irish people and rob them of their only remaining inheritance, she will do so—reckless of the means—defying public opinion—heedless of the feelings of those whom she has plundered, maltreated and enslaved. It is not enough that the bloated Establishment wallows in wealth extracted from the blood and sweat of the people. It is not sufficient that, in addition to Rent-charges and Church lands, the slave tax of Ministers' Money should be exacted from Catholics living in a few boroughs. It is useless to argue that the Irish portion of that Establishment is a "rotten Corporation"—that it is a Church worse than useless—that it has no power to teach, and does not teach that few. No! all this is not enough to fill the cup of our endurance—Proselytism, the disgrace of Christianity, the scandal of Protestantism, and the infamy of England, must be superadded. This Proselytism, or as it should be more fittingly designated, perversion, permeates every department in and under the State.—From the "Patriotic Commission" down to the rag market of Bowdly's-lane, its *malaria* prevails contaminating the moral atmosphere, as an over-filled sweltering Poorhouse grave-yard, we had once the misfortune to see, which received its daily victims in twenties and thirties, returned in exchange to the surviving victims the mephitic poisons of their unhappy predecessors. Since the failure of the people's food in 1846, this hell-born system has been spreading like a cancer in Ireland—wherever famine prevailed there prowled the tempter, playing his unholy traffic between food for the body and perdition for the soul—troops of characterless, ignorant, impudent scamps, called Bible-readers, were let loose on the stricken districts, and goaded the faithful people to agony and despair by their persevering onslaughts on the people's morals and cherished convictions. These outcasts were sustained by English fanatics—paid by English money—and oh, shame!—patronized by many of the Clergy of that Church who thus proclaimed their own uselessness, by confiding to ballad-singers, tinkers and discarded servants, the solemn duties which they swore to perform, namely, that of converting the Catholics of Ireland to the Protestant faith. This system is now so unmasked, so well known, and so thoroughly loathsome, that we need say no more of it than that it failed, as it deserved, and as every such base means to corrupt the faithful Catholics of this country have erred and shall ever fail. But other agencies have been adopted by the sleepless enemies of Catholicity, and in the recent instance of the child of Mrs. Rice, whom the Patriotic Commissioners thought to smuggle from its only parent, and to transplant into the establishment, we have convincing evidence that, unless we be perpetually on our guard, every Commission and every set of Commissioners, no matter what their official duties may be, will make it a special object of their labors to tamper with the religion of our people. We have this clear in many instances we could name, from the Poor Law Board to every minor department, dependent on the Government. We remember when the fund for the relief of the widows and orphans of the poor soldiers who lost their lives at the Crimea was first proposed, a fear existed that that sacred fund would be converted to proselytizing purposes; and we recollect that at the meeting at Cashel, Mr. Binnocott, of Longfield, stated that having heard the rumor, he thought it his duty to call at the Castle of Dublin, and to report the existence of such—that he was then assured by the Secretary that the report was most unfounded, and that it would be impossible to apply the money subscribed to any such disreputable purpose. On this assurance Mr. Binnocott and other Catholics generously contributed, and as usual, when reliance has ever been placed on England's faith, they were duped, as the late case distinctly proves. This instructive lesson, as well as that afforded by the mode in which the Irish Militia was treated, when they were no longer required, should not be lost upon us. In future we should be a little more prudent, and as to Patriotic Funds—or any other Fund—let us avoid partnerships, by which the enemies of our creed and race have all the profits, whilst the losses, injuries, and insults are heaped upon the people. We have ample scope for the exercise of our benevolence and charity in Ireland, and in God's name let England take care of herself—her establishments, and her half dozen millions of infidels. It is now too late for the Irish people to regret having sent their money to this Patriotic Fund; but had they confined their subscriptions to be allocated to the widows and orphans of the brave Catholic soldiers who lost their lives for England, we should have relieved them without incurring the risk of their poor children being torn from the pale of the Church to which they cling as their only hope and consolation. We know one poor widow—mother of an only son—who was killed before Sebastopol,—for months she could get no account of him from the War Office; on a subsequent application on her behalf, the official announcement of his death was received, with an order for £1 17s., balance of 4 pence and effects, but not a word of reply to the inquiry whether she would get any aid from the Patriotic Fund, of which she never got a penny!!!—*Limerick Reporter*.

TESTIMONY TO THE WORTH OF SMITH O'BRIEN.—The *Dublin Telegraph*, which has always breathed hostility to Young Ireland and to all revolutionary parties in Ireland; is yet constrained to do justice to W. S. O'Brien as no ordinary man—no every-day politician, in one respect especially—his sincerity. Tracing back his career as a member of the Legislature, a patriot, a victim of a rash and inconsiderate movement, and as an exile, under circumstances the most painful to one of his station and character—reviewing him in these various positions, and trying him in the balance of his public and private character, where can we point to another who has passed through so long and severe an ordeal with a reputation so unblemished, with a courage so unshaken, and opinions, in their main points, so sound and unaltered by vicissitude and trial of every kind?"

The *Ballinacree Star* mentions two remarkable births in the neighborhood of that town during the last week. In one case the wife of a small farmer gave birth to three children; and, in the other, a poor woman in a workhouse was brought to bed of four children, two of whom have survived.

MAYNOOTH COLLEGE.—The *London Correspondent* of the *Freeman's Journal* says:—"I am informed that Mr. Spooner, whose zeal and perseverance are assuredly worthy of a better cause, is to 'bring on Maynooth' at the very commencement of the session, so as if possible not to be beaten by time as he was last year. It is a melancholy but undeniable fact, that he has a majority in the house of Commons to back him in his blind intolerance. If members were to vote according to their own convictions he would undoubtedly be defeated with ignominy; but the English and Scotch constituencies are, in many instances, quite rabid upon this point, and with a general election in view their representatives must do their bidding, however it may grate upon their sense of what is fair and just. If we may add to them some of those gentle but implacable opponents of Popery, which Ireland is responsible for clothing with legislative garments, I fear we shall find a majority arrayed in opposition to Maynooth against which it will require all the strength and steadfastness of the Irish liberals to do battle."

WHERE ARE THE QUEEN'S COLLEGES?—"Where is Dr. Cullen's University?" was the question sneeringly asked by a local contemporary sometime ago—the writer in the plaintive of his ignorance, believing that he was making a very good joke by putting the query:—"Where are the Queen's Colleges?" We may with better reason ask now. When an individual is in a quandary, and finds it very hard to get out of it, the Londoners say he is in "Queer street." Figuratively, of the Queen's Colleges we may say, looking at their present condition, that they are in "Queer Street." Indeed, the order of the day is disorder in those learned institutions. Confusion reigns triumphant in their chairs of education. The Presidents are nowhere, and the Professors, without guide, law, or principle of action, are at "sixes and sevens." The English ministry have accordingly got very uneasy about their great educational scheme; and they have resolved on making inquiry into the causes of its palpable failure. "The government," says *Saunders's News Letter* authoritatively, "it is said, is about to issue a commission, at the head of which Mr. Temple is likely to be placed, for the purpose of inquiry into the internal economy, curricula of education, and attendance of the several presidents, professors, the several rules and regulations which govern each, with a view to their modification and improvement." This does not express the whole truth, however. We apprehend the commission means to go a little further, and search into the whole constitution of the Colleges to find out where they are wrong (which is probably everywhere)—and to see particularly how the highly paid Presidents, who adorn these institutions, perform the functions which are supposed to be theirs. They will, doubtless, inquire how our worthy professors get on here in Belfast—how they agree with one another, and with their chief, and how their several departments work; not forgetting to ask how Dr. Henry discharges his well paid office of President, and how much time he can abstract from his functions to spend pleasantly in Dublin and elsewhere, leaving the college to take care of itself. These queries, stimulated by a strong parliamentary agitation, may be more searching than some of the functionaries could wish. Then there is the Cork College, Sir Robert Kane, a gentleman who holds more than one profitable berth, is President, with a handsome residence in the college for himself and family. But Sir Robert Kane is fond of Dublin society, like other Presidents; and, like other Presidents, is especially fond of Castle Levees, and such like holiday shows; and he prefers to spend nearly the whole of his time in the metropolis. Frequent absence from the college, however, is not the worst of it. The President of our local college is not, we believe, remarkably careful in his attendance; and we have not yet heard of any great unpleasantness resulting from his absence. But when Sir Robert goes to Cork, he contrives to kick up frequent rows with the professors; and there is such bad blood between him and the Vice-President that they do not speak to one another. Only fancy the captain of a ship and the first mate on such terms as never to open their lips one to the other! Yet such is the state of things in the Cork College—a state which has revealed itself in ugly brawls in the newspapers, to the scandal of the public, and the serious detriment of the institution itself. Verily, we incline to think that this commission will have work on its hands, and produce some curious revelations.—*Limerick*.

MAKE MONEY.—ADVICE OF THE LOW MAYOR.—The present Lord Mayor of Dublin, on the grand and glorious occasion of his inauguration, seeing and believing that on that day he had attained a position of dazzling eminence, and was an object of admiration and envy to every man in the city, kindly undertook to tell his hearers how it came to pass that he arrived at his present exaltation, and how they should live and think, and act, if they felt the morings of ambition, as of course they did, to occupy at some future time the proud position in which he stood that day. He said—"I am now nearly forty years in business; it is nearly half a century since I was apprenticed; and long experience has taught me that many difficulties are met with through life; that to make opportunities successful so far as to be independent of borrowing or getting bills renewed—for it is an old maxim, 'those who go a borrowing go a sorrowing.' I say that to have a chance of succeeding there must be unceasing attention to business early and late. The pleasure, amusement and policy, the latter so much practiced in former years in Ireland—must not be engaged in, but all talent and energy must be devoted to the particular branch of trade embarked in; also integrity, punctuality, and a civil and obliging manner to customers, are all indispensable to establish character, and if brought into operation these requisites will soon have their proper influence, and a flourishing trade is likely to be the result." There is an advice to young men, as he says, to cast their hearts and souls, to depon every generous emotion of their nature, to vote all the talents that God gave them for various useful and noble purposes to "the particular branch of trade engaged in" to forget home and country and friends, or only use them for the purpose of driving a trade, and heaping up a fortune! Such teaching is an abomination, and should meet at once with denunciation that it deserves. Within it is contained the creed which is demoralising to the time we live in, the creed of Sadler, of Dean Paul, and of Redpath. The cursed lust of gold which is here preached, is filling England with forgers, swindlers, and cut throats, and has led men to jail and to the gallows, where they rot or fall without the sympathy even of those who are engaged in a like career, abhorred by good men for a time, and soon forgotten by all.

How THE OWNERSHIP OF A DISPUTED PIG WAS DETERMINED.—At the monthly fair of Clonmel a pig was claimed by two persons, both evidently decent men, and each equally sincere in his belief that the animal belonged to himself.

GREAT BRITAIN.

We are authorized to state with confidence, that the Hon. and Very Rev. Canon Clifford, D.D., late secretary to the Bishop of Plymouth, has been named by the Pope Bishop of Clifton, and that he will be consecrated by His Holiness himself, on Sunday, the 15th inst.—Northern Times.

THE CATHOLIC CHURCH IN THE UNITED KINGDOM.—The official journal of Rome publishes a statistical account of the condition of the Catholic Church in Great Britain, from which it appears that there are in England 730 churches and chapels, and 164 in Scotland, being 45 more than last year.

Mr. Drummond, Member of Parliament, one of the surviving Iringite "apostles," at one time much devoted to that faith and a liberal supporter of the sect, has abandoned them, and has sold to the Roman Catholics a handsome chapel which he had erected at his own cost.

It is stated by the Daily News that Derwent House, Clifford, near Derby, has been purchased by the Catholics of Derby for monastic purposes.

The anti-income tax movement continues without abatement. Meetings spring up almost daily from one end of the country to the other. The great majority do not ask for more than the reduction of the poundage to sevenpence, and some change in the mode of assessment; a few ask for the unconditional repeal of the tax altogether; and about an equal number propose to substitute a property tax, in its stead.

The declaration of the Attorney-General against church-rates has alarmed the supporters of the Establishment, and a committee of laymen is announced to "resist any proposal to despoil the Church of one of her most ancient sources of income."

The last return from the Poor Law Board gives 51,586 children of both sexes, as inmates of the workhouses of England and Wales, of which number nearly 6,000 are described as "capable of entering upon service."

It is only a few months ago that we congratulated the country on the apparent extinction of its pauperism. Employment was rife, wages high, and content general. Emigration was at a stand still; the recruiting-sergeant had lost his charm; and occasional murmurs were muttered that masters could not find workmen, nor the Queen soldiers.

The Rev. W. J. Bennett, vicar of Frome, formerly of St. Paul's Knightsbridge, has addressed a letter to his diocesan, in which he avows his entire sympathy with Archbishop Denison. He further says—"When I see a brother priest and dignitary of the Church in our own diocese suffering, or likely to suffer, the penalty of deprivation, because he has taught a certain doctrine of the Catholic faith, and in my conscience I find that I myself am teaching the very same doctrine without any perceptible shade of difference, it is quite impossible that, while the penalty of the law is carried into effect in his case, I should stand by in silence and be held harmless."

The Court of Queen's Bench has decided, without thinking it necessary to hear the arguments of Archdeacon Denison's counsel, that Sir John Dodson is bound to hear and decide his appeal from the late judgment of the Archbishop of Canterbury, on the common-sense ground that Dr. Sumner heard and judged the case, not as Archbishop, but merely as "Parliamentary Substitute" for Lord Auckland. The case will now go in the usual course, by appeal, first to the Court of Arches, then to the Privy Council. Any Judge who decides it on its merits, must, we think, confirm the sentence: for the Archdeacon evidently contradicts the Thirty-nine Articles. But the dislike of all dogma and of a severe sentence for any false doctrine, even if it be of Roman tendency, is so strong among modern Protestants, that if there is a reasonable excuse for dismissing the case on some plea of informality, it will, we doubt not, be gladly embraced. Meanwhile, Mr. Bennett, late of St. Barnabas, Pimlico, and now of Frome, has published a sort of challenge, declaring his agreement with Mr. Denison, and calling for prosecution. It is a safe challenge. Dr. Sumner need not have proceeded with the case of Archdeacon Denison, except under the compulsion of a mandamus from the Queen's Bench. He and all his brethren have learned wisdom by the experience, which has cost him, no doubt, some thousands sterling, and a great deal of trouble and humiliation. Let no suit about doctrine begin, for you cannot draw out of it when you will. The "Bishop" has full power to refuse to enter upon it, and it can hardly be doubted that Archdeacon Denison's case, terminate as it may, will be the last question of doctrine ever brought before the Courts of the Establishment. Henceforth every man will think and teach "what is right in his own eyes," and it is too evident that the body of the Tractarians are prepared to accept the liberty of teaching what they think true, willfully shutting their eyes to the fact, that every one has equal liberty of teaching notorious heresy, and that this liberty is, in fact, only another name for entire latitude and unbelief.—Weekly Register.

THE MORRISONIANS.—Among the religious movements of the day, most are tending, directly, or indirectly, towards one blessed consummation—the downfall of Calvinism. One of the not least important of these is a pronounced reaction against the school of Geneva, which is now making no inconsiderable progress in Glasgow. We allude to the religious sect called or calling themselves Morrisonians. This movement had its origin as early as the year 1841, and was commenced by the Rev. James Morrison, who, we believe, was expelled from some Presbyterian communion for divergence in his teaching from their established standards. The party of which he was the founder, and which is known, at least to the Glasgow "religions" public, as the "Morrisonian" connection, embodied themselves under the title of the "Evangelical Union." Their numbers have lately considerably increased; they have five churches in Glasgow, one in Edinburgh, and one in Belfast.—A manifesto, containing a declaration of their principles, has lately appeared in the "Evangelical Repository" and other journals reflecting the same opinions. We shall extract from this document enough to put our readers into possession of the tenets of this new phase of religious belief. "Calvinism teaches that God has eternally, unchangeably, and unconditionally foreordained whatsoever comes to pass;—all sin, therefore, included for all sin comes to pass; and yet, though foreordination, is an act of will, the consenting part, the advocates of this system deny that they make God the author of sin! Calvinism teaches the necessitation of the human will as truly as of everything else—and teach this it must, or it would cease to be; and yet, though this is stark fatalism, they demand of us to believe it, and to believe at the same time that we are responsible beings! Calvinism teaches that Christ died only for a few, and yet that this is to be preached as good news to all; that Christ bids his servants say 'Come, things are ready,' to myriads for whom it never was and never will be true that all are ready; and that Gospel rejectors will at last be doomed to 'the sorer punishment' for not taking the benefit of an atonement which the Bible never declared to be God's provision for them, and which that last day shall have demonstrated was never meant and never made for them! Calvinism warns the sinner against residing the Spirit, and yet declares in the next breath that the Spirit's influence is irresistible. It denounces the sorer punishment on the Gospel rejector for 'doing despite unto the Spirit of Grace,' to whom, nevertheless, as the fact of his doom will on their principles have demonstrated, that Spirit, as a Spirit of Grace, never once came; and it assures the sinner that the Spirit is his for the asking, when that very asking is not his except by the Spirit; and when that Spirit, too, is the monopoly of the favored few for whom alone Christ died, whom alone God loved, and whom alone he unconditionally decreed to save! In a word, Calvinism preaches to all, as a gospel, salvation through Christ's blood, and yet denies that Christ's blood has been shed for all; which, in relation to the non-elect, is either to call that gospel which is not gospel, and thus subject them to a cruel mockery, or to command them in God's name to believe without giving them a testimony to believe, and thus enact a piece of worse than Pharaonic tyranny." Here follows a lengthened exposition of their doctrines in full. "As a religious community, we hold in opposition to Calvinistic necessity, that man's will is entirely free; in opposition to Calvinistic absolutism, that God's decrees are conditional; and in opposition to Calvinistic limitation of every shade and grade, that God the Father loves all, that God the Son died for all, that God the Spirit exerts a converting influence over all. Whatever specialities may arise out of the complexities of the case—and the existence of specialities we never sought to deny—it remains not the less true that the entire provisions of mercy are such, and so shaped, that God is, and has all along been, doing all that Infinite love, guided by Infinite wisdom,—taking into account all interests involved in his great moral empire, and leaving inviolate the free will of man,—could morally do to extend the blessings of salvation to all men everywhere without distinction, exception, or respect of persons.—Northern Times.

THE DUTIES DECLINE SUSPENSION ACT.—This Act, which was passed in 1855 to suspend the tea duties on account of the war, will reduce the tea duties to 1s 3d per lb., from the 5th of April next for twelve months, and thenceforward to 1s per lb. The Act speaks of a "definite treaty of peace," and the twelve months expire in April, whereas the Income-tax of the same year mentions the "ratification" of the treaty, which would carry it twelve months further. There can be no doubt that it was the intention of the Legislature that the alteration in both cases should be in twelve months from the cessation of the war.—Daily News.

The Union records the following instance of awful profanity at a Protestant Church near London. "A sad comment on the recklessness with which strangers are too frequently communicated in London churches was afforded lately at the consecration of St. Peter's Church, Notting Hill; when we are informed that several members of the swell-mob were guilty of the awful profanity of going up to receive the Holy Communion, several times each, with a view of finding an opportunity to ply their miserable trade."

A most disgraceful account of the wholesale beating of women and children with a strap by a factory foreman at Patricroft, near Salford, in the silk mill of Messrs. Lee and Booth, brings us back to the disgusting, unmanly practices of an era which we thought had expired of its own infancy. The beater of a pregnant woman is held to bail in the pleasant sum of £20 to answer one charge at the sessions, and this security is found for him by his employers.

PROTESTANT LIBERALITY.—We last week detailed the melancholy history of an innocent man, utterly ruined, crushed, and deprived, first of reason and then of life, by an erroneous conviction, under circumstances which might have happened to any of us. Dr. Brady M. P. for Leitrim, has the merit of calling to public attention and sympathy. Let every man have his due. One who rejoices in the signature of "Verax," writes to the Times to check the liberality of the public, by assuring them that Mrs. Temple is nothing better than a Catholic. And it turns out that her husband's friends and employers refuse her aid because she will not allow her children to be educated as Protestants. This is not the only instance of intolerance this week. Dr. Cumming has written to the Times, and his cry is echoed in we know not how many congenial quarters, because in the new edition of a very useful little school book, which contains as much information in small space as any we know, Ince and Gilbert's "Outlines of English History," some terms of reviling heaped on Queen Mary, have been omitted. The Saturday Review (in an article, itself full enough of Anti-Catholic bigotry, in which it goes out of its way to assert that "lectures and books of grave Catholics teach that dew falls, the sun goes round the earth, fossils are the relics of the Deluge, and the inductive process is a delusion.") says—"Think of a clergyman who calls Heaven and earth to witness, because children of tender years are not taught to apply bad names to a woman who died just three hundred years ago." The charge that the book was altered after it had obtained the recommendation of the Committee of Privy Council turns out to be precisely opposite to the fact. Well may our contemporary conclude that "the rapid, steady, and victorious growth of intolerance in Great Britain is a sign of the Times," and that

"It is melancholy to think of the next generation, educated as it will be by women whose minds justure on this rubbish, and by men who, at best, are afraid to say that they don't agree with the women. We ourselves are living on the political liberality of our fathers and the religious tolerance of our great grand-fathers. What is to be the mental state of our children, elaborately taught to believe that the philosophy of history is wrapped up in the Three Frogs, and that the grand problem of British politics is the endowment of Maynooth.—Weekly Register.

A storm is brewing in reference to the Chinese war. It is said, members of Parliament feel even more than their constituents the filibustering nature of our proceedings. It is even added that Lord Palmerston will not seek to justify, but only to excuse, our conduct, and that Sir John Bowring is no particular favorite either of the Government or the Opposition. It has to be remembered that a China war means more need for a higher income-tax—a requisition not likely to give strength to the *caus belli*.

By a letter in the Times we learn that there is a lady in Kingsland willing to pay £10 to a governess capable of communicating a general education and three accomplishments to a family of seven children. She would have to nurse two babies, mend clothes, and fill up her leisure hours by playing the piano to the company in the evening. Who, after this, can say that an accomplished woman is undervalued in our highly favored land?

During a trial for murder, at the Chester assizes, before Mr. Baron Alderson, there was a noise in the passage, occasioned by some ladies endeavoring to gain admission to the court. His lordship—"Let the passage be cleared. If I were a lady I should have no desire to come to hear a man tried for his life; but that is a matter of taste. At any rate, if they want to gratify their curiosity, let them do so quietly." The usher—"But they can't do it, my lord" (laughter). His lordship—"Well, I know they can't" (renewed laughter).

In an edition of "Johnson's Dictionary," published by Ball, Arnold, and Co., Paternoster-row, in 1840, under the head "Mushroom," after describing the plant, we find—"An upstart; a wretch risen from a dunghill; a director of a company!"

UNITED STATES.

The Grand Jury have found True Bills against Mrs. Cunningham and Eckell for the murder of Dr. Burrell. Snodgrass is held to bail to appear as a witness. Two men, named Boylan and Martin, have been committed to goal in Savannah, U. S., for whipping a negro slave to death for attempting to escape. The affair was truly brutal. After the unfortunate man had been captured, he was tied up and fogged until he became senseless. He was then untied, but being unable to stand, the fogging was continued until he died.

The Christian Register says: It is calculated that the clergy cost the United States 12 millions of dollars annually; the criminals, 40 millions; the lawyers, 70 millions; tobacco, 80 millions; rum, 200 millions!

IRISH EMIGRATION.—Now that the controversial excitement of last year has subsided, and that another Spring is about to open, we feel called on to repeat our often-expressed conviction, that there are one-half too many Irishmen at some points on the Atlantic. They are in each other's way; they are crowding each other for house-room; they are, in hard, wintry weather, snatching the bread out of one another's mouths. That poor McDonough, who silenced the pangs of starvation the other day with a cheap dose of laudanum, is not a solitary instance of suffering in our midst. We have seen more able-bodied men, asking for alms and old clothes the present season, than we ever remember during all our previous residence in America. The immense array of destitute children, also, (between 30 and 40,000 in this city alone,) from whence do they come? From the overplus of the laboring class—from the neglected and unfriended first generation. If we really want to stop the stream that turns the mill of proselytism, we must cut it off at the fountain head. We must discourage superfluous loiterers in our seaports. We must urge them on and on. We must shame them out of cellars and sewers, and endeavor by every art to awake in their breasts the passion for competency, so natural and laudable in a new and unsettled country. The remedy lies back of the disease; if we would save the second, we must speed the first generation. The more we see of the deep-seated, cold contempt in which your genuine "down-easter" holds Irishmen generally, the more, we are convinced that we struck the right chord, in advocating systematic immigration to the west, and Canada, and to both. In that murder case last week at Hingham, where the Postmaster, Gardner, was poisoned by his wife, (a pious Baptist, who would not allow her husband to deliver letters on a Sunday,) the child through whom she bought the arsenic was instructed to say that "it was not for Mrs. Gardner but for a paddy-woman." And Dr. Stephenson in his evidence spoke of being sent for by Peter, Mr. Little's Irishman, just as a planter in South Carolina would say, Mr. Butler's, or Mr. Calloway's negro. These little traits of thought, trifling as they are, are the corals that float over deep currents of public opinion. They are not peculiar to the Hingham shore, but may be found at almost every point of the eastern coast. Why, then, will robust, single young men, or middle aged men of family with some means, persist on continuing in a country, sad in the midst of a people by whom they are alternately feared and hated, but never, never, trusted or beloved?—American Celt.

THE IRISH IN AMERICA.—The Dispatch of the 15th inst., contains a full report of the investigation into the death of the little orphan girl from the "Five Points House of Industry," to which allusion is made on our fourth page. It is creditable to the proprietors of that journal that they have taken such pains to expose this most revolting atrocity to public reprobation. It appears that the victim in this instance was a poor little Irish orphan girl named Anna Hilton. The inhuman wretch to whom she was "bound" required her to stitch two corsets a day; and when she was not able to accomplish her allotted task, starved and beat her. One witness testified on the inquest that Mrs. Decker said to the child, in his hearing, "You have had no breakfast or dinner to-day, and unless you are smart you shall have no supper!" Another testified that the dinner given to the child on one occasion was a quarter of a cut of bread off a shilling loaf and half an ear of corn; and on another, only two potatoes! She called the child "a devilish Irish b—," and said that "every Irish child ought to be thrown into the Atlantic before they were a day old." The poor little creature once attempted to run away, which her heartless tormentor perceiving, she pursued her with a dog, and brought her back, inflicting several wounds on her! The coroner's jury having found that the deceased came to her death by being beaten in a brutal manner, and from exposure and want of proper food, at the hands of Mrs. Matilda Decker, the Coroner issued his warrant, which was placed in the hands of the constable of the town of Northfield. That officer, however, refused to execute the warrant, stating that he would sooner forfeit his bonds and his office. On enquiry it was found that this human fiend was a Sunday-school teacher in the Methodist church to which the constable (who was superintendent) belonged; and he was accordingly excused from the disagreeable duty. Had the accused been an Irishman and the tender-hearted functionary an Irishman, what a howl would have been raised by the dark-lantern organs over this circumstance. As it is, but one journal has barely noticed the fact. Another constable of less delicate sensibilities was found; and the accused was conveyed to prison, laughing and chattering gaily all the way. In view of these details, we ask, is it not time for Irish residents in this community to take some steps for the protection of the orphan children of their race, too many of whom, it is to be feared, are thrown into the power of persons as unfit to have control over them as Mrs. Decker. It is a matter that concerns all of us—a claim of humanity that should not be disregarded. We trust that some immediate action will be taken on the subject, and that something effectual will be done to wipe away the disgrace of allowing a large number of our little ones to be cast upon the cold charity of the world.—Irish American.

REV. THEODORE PARKER AND THE MANCHESTER CLERGYMEN.—We understand that the Rev. Mr. Parker has received and accepted an invitation to deliver a course of lectures on theological subjects in Manchester, N. H., where the recent clerical protest was made against his delivering a Lyceum lecture. The expenses are to be borne by subscription, and the lectures are to be free.—Boston Telegraph.

THE EVIL AND ITS ONLY REMEDY.—We find a very good article under this caption in a late number of the New York Freeman's Journal. If any one would know what evil is in question, we should say that its name is Legion, like the many devils that plunged with the swine into the sea. From all parts of the country we have multiple accounts of crime, from the most atrocious murders down to the most paltry thefts. The absurdity of our crying out against the wickedness and vices of distant nations is now becoming obvious to everybody; our demagogues may talk about the rottenness of the old communities of Europe, but they should in justice add that those communities at least ripened before they sunk into rottenness; but here, the canker is at work, and the beautiful fruits rot without ripening. With all the advantages that political liberty can possibly give, we are sinking into the most abject slavery; that is good citizens, the most peaceable and the best disposed, are becoming every day more and more at the mercy of the most vicious, profligate and desperate. With never-ending boasting of superior national morality and religion, facts, piled upon facts, show a fearful absence of both the one and the other. Prudence and violence, in high places and low, are the order of the day, and with the march of improvement, the march of vice keeps even pace, with every prospect of obtaining absolute ascendancy. What is the remedy? An honest and wholesome administration of the laws would certainly do all that mere human powers could effect; but something is wanted that strikes deeper than any human authority. To reach the root of the evil, it is necessary to begin at the beginning, and this, as the Freeman's Journal says, must be by implanting upon the minds of youth religious instruction, by with, and before all other. This is the true Catholic view, always advocated, and maintained too, in spite of the most powerful and active opposition. That the Catholic body holds to this view, both in theory and practice, is proved by the fact that the Catholic schools are in full activity, acting up to the principle, not only without any assistance from the state, but in spite of the fact that Catholics have to pay their quota to keep up the State schools, from which they derive no benefit, while they keep up their own schools out of their own proper resources. The day is not far distant when every Christian will see that true philosophy and true Christianity are involved in the Catholic principle.—Catholic Mirror.

The mode of life in New York is destructive to domestic life, if not to domestic purity. Could the curtain be lifted from the whole face of New York society and the fact connected therewith made to blaze out with the splendor of the sun, man would flee from the face of man and call upon the "rocks and mountains to hide" them from the face of man. Such revelations would be made as would convince and change this hollow world. Once in a while the curtain is lifted, as in the case of Huntington, or Burdell, and the surface of society is agitated and alarmed. But such events are, in the silence and secrecy of a crowded city, daily transpiring, and men are too busy and too busy to note the occurrences. The multiplied cases of divorce in New York and the cause, the evidence in such cases are forbidden to be published—the great number of families who have no home but in the attractions and dangers of a hotel life—the mode of life adopted and allowed for the men of business here, away from their homes—the great number of private rooms used by men of families in New York, while their families are away "up town" or "out of town"—the fact that such a man as Robert Schuyler could pass for twenty-five years as a bachelor—have a splendid suit of room at the Astor, and yet have a family no further up town than Bleeker street, and here raise up and educate a family of daughters, and the whole matter be kept a profound secret till his oldest daughter was asked in marriage by a clergyman, and then have the revelation at last come from himself. All this reaches what New York life may be and what it is. The case of young Snodgrass is a case equally in point. He is the son of a Presbyterian clergyman. His father was settled in the 15th street Presbyterian church—a church built and sustained by the munificence of the "Lenox Family." He has the first rank in the old School Presbyterian body. Dr. Spring, Dr. Potts, Dr. Alexander, have no higher rank than he. George remained in New York when his father left it. Mrs. Cunningham was a member of his father's congregation. She was one of those bold energetic women who will get influence in any place where they may be. Her daughters were young, and were in the Sunday School with young Snodgrass. The intimacy continued. Snodgrass stood fair in society. He was a smart fellow, and with his mates was a leader. His tastes were low. He could play on a variety of instruments. He performed on the banjo and the negro minstrelsy. His likeness found in his trunk represents him with a jaunty cap on the side of his head, his hair curled, and his banjo under his arm. He complains that the printing of his portrait from this picture was by force and fraud. He says that Head & Brothers proposed to pay him \$50 for his portrait, and that he refused to sit; that thereupon the police officers leaving him in charge held him down—took his keys away from him by force, and stole his likeness and had the same put in print. But Snodgrass had another side. He was entry clerk in a large importing hardware house on Broadway. So far as it appears, he has done his duty well in that capacity. He was the son of a respectable and honored clergyman, and was made welcome to the homes of the families who once composed his father's parish. His local standing was good, for none knew of the position he maintained with the Cunningham family till the murder of Dr. Burdell. He was an attendant of Rev. Dr. Pott's church in University place. As the son of a former pastor and intimate clerical friend, he was an occupant of the pew with the family of his pastor, and the companion of his children. He was also a member of the Bible class in the same church.—Correspondent of Boston Journal.

A great deal has been written about the philosophy, but the real point of the matter has never been touched. Without entering into the question as to the guilt or the innocence of the parties accused, a very valuable moral is to be deduced from the revelations in regard to a certain class of New York society, which have been given by this investigation. We have had a house unroofed before our eyes. We have seen a woman and her daughters absolutely becoming brigands of society. The mother was at the same time the mistress of two men—each of whom had another mistress—all the women occupying some respectable positions—half way between heaven and earth. The resident mistress visits in the Fifth Avenue—gives a *soiree dante* without a cent in her pocket—is a strict member of the church and has a "clergyman's son" as a cavalier *servente* to her daughters, in order to give an air of respectability to her establishment. These parties visit each other sleeping apartments—live on the Mormon principle generally, and have a "nice time" of it, until one fine morning the person who finds the funds to carry on the revelry is found with his carotid artery severed, and three wounds piercing his heart. A direct personal benefit is to accrue to the parties who have been sheltered in his house, and the public voice accuses them of "the deep demerit of his taking off." What a picture of metropolitan life does this case present! The initiated are full well aware that we have many women in our midst who live splendidly by forced levies from wealthy bachelors, and whose hold upon a fat bank account has the tenacity of death itself. The victims bleed, and bleed, and bleed, and say nothing. The victimizer holds up her head

in the drawing room—has the best box at the Opera—the finest sables on the promenade—the sohest fashion in the fashionable church. She is often in society than society imagines, for her work is done secretly, and she enjoys almost entire immunity.—Generally the victim is tractable; when he rebels—well, we have seen how insurrectionists are treated in Bond street. It is the thirst for gold—the desire to outshine your neighbor—to astonish people with your magnificence that leads to such crimes as the murder of Doctor Burdell. Moreover, it teaches the oft repeated lesson to the youth of this community:—"Beware of strange women—their feet lead down to the pit; their steps take hold on hell."—New York Herald.

The writer of the following statement has perhaps better opportunities of reporting the facts than any other person living connected with the secular press. The matters which he notices are as familiar to him as any of the incidents of every day life. There is not a commercial or monetary reporter in New Orleans better posted up in all the mysteries of "the cotton and the sugar line" as Halleck stings, the secrets of the bank parlor or the gambling of Bank Place, than this erudite writer on the topics he treats. He knows all about them. The actors in them are his chosen friends—his daily associates—his "familiar"—he is the very man of all others able to tell the truth of the matter, and in a spirit of reckless frankness he has done it. This writer is Parson Brownlow, the great Know-Nothing anti-Poetry editor of the Knoxville Whig—"Rascality Abounding."—The Gospel is preached to the people regularly, all over our country—religious papers and magazines are circulated in families, and many valuable persons set good examples before the world—but notwithstanding all this, and more observation teaches us that rascality abounds in all classes of society. Petty thefts are daily committed—such as robbing money drawers, stealing clothes and dry goods, chickens, ducks, corn, and other eatables. Strolling vagabonds, dealing in counterfeit money and diseased horses, are all over the country. Gamblers, travelling and local, and resident rogues, are all on the alert. Pious villains, with faces as sanctified as the moral law, are keeping false accounts and sweating to them, for the sake of gain. Whisky shops are selling by the small, in violation of the law. Drug Stores are training up drunkards in high life, and affording facilities for Sabbath drinking, which can be had no where else. The rich are oppressing the poor, and the poor are content to live in rags and idleness. Country dealers in produce come to town and exact two prices for all they have to sell, and the owners of real estate in towns are asking double rents, to the injury of business, and the growth of towns. Banks and Corporations intended for the public good, have their favorites, and are partial in the distribution of favors. Families persecute and envy each other. Individuals slander their betters. Persons of low origin, put on airs, and falsely pretend to be more than they are. Cheating and misrepresentation is the order of the day, generally. In politics there is very little patriotism or love of country, while demagogues seek to mislead, and build up their own fortunes at the hazard of ruining the country. In religion there is more hypocrisy than grace, and the biggest scoundrel living crowd into the Church, with a view to cloak their rascally designs, and more effectually to serve the Devil! In a word, rascality abounds among all classes, and in other countries. The Devil is stalking abroad in open day-light without the pretence to dress himself! And if the present generation of men could see themselves in the Gospel Glass, they are as black as Hell. That will do, Parson. At them again!—New Orleans Catholic Standard.

There are 450 laborers on the Atlantic coast of the United States. Three men in New York have been sentenced to from six to fifteen years imprisonment for highway robbery by the garrotte system.

Elder Jones was not remarkable for his eloquence, nor was he a very good reader, especially among the hard names. But he said that "all Scripture was profitable," and therefore he never selected any portion, but read the first chapter he opened to after he took the stand to preach. One day he stumbled in this way upon a chapter in Chronicles, and read, "Eleazar begat Phineas, and Phineas begat Abishua, and Abishua begat Bukkiah, and Bukkiah begat Uzzi," and stumbling worse and worse as he proceeded, he stopped, and running his eye ahead, and seeing nothing better in prospect, he cut the matter short, by saying, "and so they went on and begot one another to the end of the chapter."

The same worthy but prosy preacher, was addressing a drowsy congregation one summer afternoon.—He was glad to see that one good woman was not only awake while all were sleeping, but she was invited to take under the pathos of his discourse. After the services were over, he hastened to join her, and giving her his hand, he remarked, "I observe my dear friend, that you are very much overdone this afternoon; will you tell me what it was in the sermon that most affected you?"

"Oh," she replied, "it was not the sermon, I was thinking if my son John should grow up and be a preacher, and preach such a dull sermon as that, how ashamed of him I should be."

The excellent pastor walked on, consoled with the reflection that the most of the people were very comfortable under his preaching at any rate. It is a sign of something more healthy than we generally attribute to the moral tone of our French neighbors, that we observe no disposition in any quarter towards a morbid fancy for dressing out the murderer Verger in the tawdry interest claimed for such characters as Eugene Sue or Georges Sand love to describe. There might seem at first sight to be some sort of temptation to do this. In the first place the very grandeur of the death to which Verger doomed his victim—the Prelate slain on the steps of the altar, engaged in the celebration of the holiest mysteries of our religion, amidst the lushed reverence of the assembled congregation, a martyr in the outrage offered to his sacerdotal character, a martyr even more emphatically by having drawn the murderer's hand upon him through the faithful discharge of his ecclesiastical duty—so great a death might seem to reflect a kind of somber dignity upon the assassin who struck the blow. Then again, his own exclamation, "A bas les dresses!" would indicate a desire on his part to connect with his vile deed the gloomy fascination which belongs to a murder promoted by religious fanaticism, and which, even in our own day, induces some people to look with ill disguised admiration on the dastardly butchers of Archbishop Sharpe. But in truth, it would seem that the utter coarseness and unredeemed wickedness of the wretch, destroyed all chance of making a picturesque villain out of him. Swindler, thief, false accuser, frozen snake, hypocrite, murderer, and now, as he has proved himself since his conviction, coward of the most abject order.—What could Sue or Sand make of such materials? Such exceptional monsters seem to appear from time to time, to justify the truth of Shakespeare when he drew Iago. The only consideration which we have seen urged by way of accounting in any degree for the production of such a criminal from ordinary human nature, is the hopeless condition of an interdicted Priest in France, and the desperation to which a man in that condition may be driven from want of the means of subsistence. But it does not appear that Verger was actually in want, and it is difficult to conceive that an interdicted Priest in France can be necessarily worse off than a degraded Clergyman in England, or than a disbarred barrister, an attorney struck off the Roll, or a clerk convicted of embezzlement. There are means of living open to an adventurer in France as well as elsewhere, and if the worst come to the worst, there is always the British pound and the chances of your Achilles and Gavezzis.—John Bull.

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

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

Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, FEB. 27, 1857.

NEWS OF THE WEEK.

THE Imperial Parliament was opened on Tuesday, the 3rd inst., with the usual formalities; the Royal Speech being read by the Lord Chancellor. This document is as stupid as most Royal speeches generally are; giving, of course, the least possible amount of information in the greatest possible quantity of words.

Her Majesty—who at one moment is in ecstatic raptures of joy, and the next plunged in deepest sorrow—expresses her pleasure at the result of the Paris Conference; rejoices in the prospect of an amicable settlement of the Neuchâtel difficulty; regrets the obstinacy of the King of the Two Sicilies in rejecting the interference of Foreign Powers, with the internal affairs of his kingdom; “indulges a hope” that pending negotiations with the Government of the United States, on the Central American question, will prove successful; announces the conclusion of a treaty with the King of Siam; mourns over the infatuation of the Shah of Persia, and the continued contumacy of the Chinese authorities; is delighted with the gallantry and spirit of her troops; expresses her gratification at the general well being of her people; and commits the great interests of the country to the wisdom of Parliament, upon whose deliberations she invokes the Divine blessing. The Hudson Bay question has been mooted in the House of Commons; and a Special Committee has been appointed to enquire into the affairs of the Company. By some speakers it was proposed that the existing monopoly should be broken up, and the land thrown open to British colonisation—the whole territory to be annexed to Canada. Of course, Mr. Spooner has given his annual notice of a motion against Maynooth; there have also been some animated debates in both Houses on the justice and policy of the hostilities now being carried on in the East. The conduct of the Government has been, by some of the speakers, strongly condemned, and papers loudly called for.

From the Continent, there is little of importance to report. The condition of Naples excites much attention, as there is apparently a storm brewing in that quarter. The Emperor of Austria has, it is now said, decided upon granting a general and unconditional amnesty to all political offenders in his dominions; and it is also reported that the Czar has the same intentions towards his exiled Polish subjects. The progress of hostilities in Persia is watched narrowly by the Russian Government, and it would appear that movements are taking place among the troops on the shores of the Caspian. From Persia and China, we have nothing new; but it is confidently asserted that the Shah has, as yet, no intentions of submitting to the demands of the British Government. On the contrary, a “Holy War” has been proclaimed, and the people are loudly called upon to take up arms.

The American press is still filled with revolting details of the Burdell murder. From an affidavit made by a Dr. Spicer, formerly a partner of the deceased, it would seem as if Mrs. Cunningham, who was certainly at one time, Dr. Burdell’s “prosechyte”—as the *Morning Chronicle* would call it—had a few weeks before the murder been really married to him; but it would also seem certain that, for some time, she had been living with Mr. Eckell, likewise as his “prosechyte”; thus the mystery of the murder is yet far from being cleared up. A new Protestant sect has been inaugurated amongst our neighbors. The founder is a German woman, a Mrs. Maister, who calls herself Sister of the Holy Trinity, and professes to save souls; and no doubt with as much truth as do other Protestant missionaries. Mrs. Maister has however had the misfortune so to carry on her operations as to bring herself within the clutches of the law; and she has been committed to stand her trial on a charge of fraudulently obtaining money from her converts. In Canada, our evangelical gentry manage things more cleverly.

Without wishing to give offence to our friend of the *Ottawa Tribune*, he must permit us to express our surprise and regret at the altered tone, with respect to the all-important “School Question,” which, in his last week’s issue he has, for motives to us unknown, been pleased to adopt. But a short time ago, and we flattered ourselves that the *Ottawa Tribune* was a bold and uncompromising advocate of “Freedom of Education;” and we read with pleasure, and hearty concurrence, his manly exhortations to his Catholic supporters to stir themselves in the good cause—and to force their wrongs upon the notice of an unwill-

ling Legislature, and a corrupt and time-serving Ministry—as the only means of extorting justice from our opponents; and of rescuing the souls of our little ones from the grasp of the proselytisers.

“It is the duty of our people”—said the *Tribune* but a fortnight ago—“throughout the length and breadth of the Province to petition the Legislature at an early day for the passing of a law similar to that proposed by Mr. Boves at the last Session. We are sure that our efficient and active School Board in this City will take this matter up. If we expect our friends in the House to take this matter in hand, it is our duty to strengthen their position by every means in our power. One way of doing this is to flood the floor of the House, with petition upon petition. It is the only alternative now left us, and it must be carried through energetically. We would recommend that the Toronto Board or the Board of this City, undertake to prepare the necessary headings for such petitions, and copies be sent to each parish in the Province; requesting the gentlemen to whose care they may be entrusted to have them filled up by a certain day, and forwarded to Toronto, there to be placed in the hands of some independent member for presentation. If this be done it will prove, beyond a shadow of doubt, to the Legislature that we are united to a man on this question, and no Ministry will dare refuse us our just and unalienable rights—the right of every parent to educate his child as his conscience dictates. Let the ball be put in motion, and victory will crown our efforts.”

Thus spoke the honest independent Catholic, but a few days ago; when, not having the fear of a “Jack-in-Office” before his eyes, or the interests of the Cauchon clique of corruptionists at heart, he gave free expression to the dictates of his conscience. Judge then of our surprise at the change of tone and manner indicated by the following extract from an article upon the same subject in the last number of the *Ottawa Tribune*:

“An article appeared in our columns last week, during the absence of the Editor, suggesting the propriety of petitioning the House at its next session for the amendments required to the Separate School Bill. This movement, in our opinion, would be certainly calculated to strengthen the hands of Mr. George Brown and his Clear Grits allies, while there is no certainty of his being successful in securing any improvement on the law as it now stands. There is yet a strong spirit of fanaticism abroad, a spirit engendered by the *Globe* and its allies, which prevents even intelligent and well meaning Protestants from viewing the question in a rational light; they entertain a dread that the Catholic body, in seeking freedom of education, aim at the subversion of the Common School system. The Clear Grit party labor steadily to instil this idea into the minds of the Protestants of Western Canada, and this has been the chief element of Brown’s success up to the present time. Now, we should like to see Mr. Brown deprived for a season of his trump card, which would in our opinion effectually finish his career. We should like to strengthen the hands of our liberal Protestant friends against Mr. Brown and the clear grits are politically arrayed. We believe the surest means to effect this would be to abstain from agitation of this question for a season. To bear patiently with the deficiency of the present bill, until the Protestant dupes of the agitator see how little cause for alarm exists in granting to Catholics a fair and equitable School Bill; it is for this reason that we think a Session might safely be allowed to pass without pressing for the slight Amendments which this Act calls for. We have no fear of obtaining these Amendments if this course is taken, and we could safely hope to see the animosity and bitterness engendered by Mr. Brown, completely allayed within a short time if a prudent course is thus pursued. While Brown has pursued his anti-Catholic policy, his inveterate opposition to the material advancement of this section of Canada has been equally apparent, his scheme for basing representation on population, tho’ advocated on the grounds of depriving Catholic Lower Canada of its Legislative influence, it is intended to give to the western peninsula a complete control over the public expenditure so as to monopolize for his favorite section the lion’s share of the loaves and fishes. This Ottawa country would remain a wilderness under the regime of the clear grits and rouges. No public improvements, no fair play could be expected from them. We have two motives for desiring the discomfiture of this fiend and his allies. And we hope that Catholics at least will make some little sacrifice to ensure such a result. As yet no attempt has been made in Western Canada to induce renewed agitation on the School question, and until we can see that there is a general belief in the propriety or expediency of committing ourselves to a course of agitation, the coming Session, we must refrain from advising the people to make any move in the matter.

Whence this change?—one is naturally led to ask.—To what thaumaturgic influences has the editor of the *Tribune* been exposed, that he should thus suddenly belie all his honorable antecedents? We can understand easily why the Ministry should desire to avoid during the coming session, all agitation upon the School Question. We can readily conceive that, to them, it is highly desirable that Catholics should allow the matter to drop; for it is the interest, as it is the intention, of our rulers, to shirk, if possible, the School Question—as a question, the discussion of which is fraught with peril to the Ministerial barque. For this reason, but for this reason only, can we admit the good policy of allowing the Session to pass without making an effort to ameliorate our condition, and to throw off the degrading shackles of “State-Schoolism” which press heavily upon us. But if we do adopt the servile line of policy advocated by our Ottawa cotemporary, we may at once, and for ever, resign ourselves to the fate with which we are menaced; and which—if we do not vigorously exert ourselves to stave it off—we shall have most richly deserved. The question then which presents itself for the consideration of Catholics is simply this—Which shall we prefer?—the interests of the Church, or those of the Ministry? the souls of our children, or the quarterly salary of M. Cauchon?

We attach no importance to the “dread” which, according to our cotemporary, even well meaning Protestants entertain, “that the Catholic body, in seeking ‘Freedom of Education,’ aim at the subversion of the ‘Common School’ system.” If by the “Common School” system is meant a system of mixed schools, to the support of which Catholics and Protestants are alike compelled to contribute—and we confess that this is the only sense in which we understand the words—we have no hesitation in avowing that we do aim at its subversion. Why! what is it that

we ask for? Is it not for a “Separate School” system?—and is not a “Separate School” system, the very contradictory and therefore destructive, of the “Common School” system? It is no use mincing terms—the two systems are incompatible one with the other; where there is a “Common School” system, there can be no “Separate School” system; and where the latter exists, the former is necessarily defunct. In contending for “Separate Schools” for ourselves therefore, we do aim at the subversion of a “Common School” system; and why should we fear, why should we be ashamed to own it?

Not that we aim at the subversion of a School system which shall be “Common” to all Protestants, but from whose operation Catholics shall be exempt. Such a system Protestants have of course the right to adopt without our interference; but such a system would not be a “Common,” but a “Peculiar,” or “Separate” School system; for it would be a system peculiar to Protestants, and to Protestants only. A “Common” School system means a system universally applicable to the whole community, and in which all its members, are included without exception, and without distinction of creeds or origins. In this, the only legitimate sense of the words, we have no “Common School” system at the present moment, either in Upper or Lower Canada. Our actual system is a variety—a very imperfect one we admit—of the “Separate,” or “Denominational” system; and this system, we—Catholics—desire to perfect, extend, and perpetuate. Its enemies—who really aim at the subversion of our actual school system—are the fanatics who seek to substitute the “Common,” or “Mixed” School system in lieu thereof. We then, are the true Conservatives, and, at the same time, Reformers; our opponents are simply Destructives. This answer should suffice for those who charge us with aiming at the subversion of the “Common” School system. Our object is not so much to subvert it—because it does not yet exist—as to prevent its adoption; because its adoption, in Canada necessarily implies the subversion of the system actually existing—that is, the “Separate,” or “Denominational” system.

The *London Times* inserted lately a letter from one of its correspondents at Rome upon the subject of the Irish Catholic Episcopate, which has given rise to much discussion in certain quarters. Not that anything appearing in such a journal upon Irish or Catholic affairs, is, of itself, entitled to much respect; but because it is strongly indicative of the policy of the present Government, and of its ulterior intentions.

To sow disunion betwixt Clergy and laity, to inspire the latter with mistrust of their spiritual leaders, is, and ever has been, the policy of the British Government towards Ireland. Next, its object is to detach both Irish Clergy and Irish people from Rome, the centre of Catholic unity, by representing the latter as indifferent to their wants, and hostile to their best interests. It is for this end that the *Times*’ correspondent, in the letter above alluded to, suggests, and urges, the propriety of a *Concordat*, or agreement betwixt the Holy See and the British Government; in virtue of which the latter would have a voice in the nominations to vacant Bishoprics in Ireland; and in return for which the existence of Irish Catholic Bishops, and Archbishops, would be graciously acknowledged at the Castle, a Charter granted to the Catholic University, followed *per-haps* by a partition of the ill-gotten wealth of the “monster establishment,” amongst the different religious denominations—in the proportions of one-fourth to the Roman Catholic Clergy, or Church, one-eighth to all the other religious denominations, and the remaining five-eighths between the educational and charitable establishments of the country.” Such are the terms upon which it is proposed that the Catholic Church in Ireland should surrender her independence into the hands of a hostile Protestant Government; such is the price which that Government would willingly pay to obtain control over the Irish Episcopate. That these propositions have been made by the British Government, is unlikely; but that they have been seriously entertained in certain influential quarters at least, would seem probable from the prominent position assigned to them in the columns of the “Great Thunderer” of the British press. As the Catholic Hierarchy of the British Empire is now a fixed fact, which all the beastly howlings of Exeter Hall cannot overturn, it is now proposed to acknowledge it, in the hopes that, like the Protestant Hierarchy, it may become a useful tool in the hands of the Ministry of the day; and as long experience has shown that the Catholic Clergy of Ireland cannot be intimidated, or put down by persecution, the British Government hopes now to corrupt and degrade them to a level with the official nominees of the Anglican Establishment. We need hardly add that, by the Catholic press of the Empire, this insidious proposition is scornfully rejected. The Catholic Church will not consent to wear the fetters of the Protestant Government of Great Britain, even though those fetters be made of gold.

“BUTTONS” AS AN AGENT IN REGENERATION.—Our evangelical brethren, it is well known, do for the most part reject the Sacrament of Baptism as the agent of Regeneration; it is consoling to know however that they have found an admirable substitute in “Buttons.” This we learn from a Report published in the *Montreal*

Herald of Wednesday last, of the proceedings of a great meeting of delegates from the Sunday Schools of Canada and the United States, held at Kingston on the 11th inst.

The propounder of this new and startling theory of Regeneration—or that process whereby man is said to be made a new creature, or born again, not of water and the Spirit, but of Buttons—was a Mr. Thomson of Rochester, forty years Sabbath School Teacher; and who, amongst many other strange things, “had seen God pour fourth His spirit upon these schools like rain upon the trown grass.” The speaker delivered a glowing eulogy on a Mr. Robert Raikes—who we believe in his day did an extensive business in the evangelical line; and in the course of his remarks propounded his valuable theory of Regeneration:—

“He had asked”—he said—“a large manufacturer of buttons to make a Sunday School button, with Robert Raikes’ head, and the word ‘Try’ stamped upon them. He might sell 100,000 in the United States, besides those that would be wanted for Canada and England. If a boy had such a button as that, it would make a new boy of him.”

Should not this stir our “Brummagen” manufacturers to exertion in the manufacture of buttons? They—as it is well known—deal largely in the idol business, supplying the heathen population of India with beautiful little brass and cast iron gods—should they not do, at least as much for Christian boys’ souls? should they not at least try the experiment, seeing that it involves no great outlay, and that their regenerating buttons would be sure to meet with an extensive sale all over North America?

Some sceptical persons may feel inclined to doubt whether the process of sowing a “Sunday School Button” on a boy’s breeches will make the wearer a “new creature” in the Lord; and will perhaps, in the hardness of their hearts, contend that neither the garment nor the boy will be changed or renovated thereby. But of the following process, for converting bad Catholics into good Protestants, there can be but one opinion. The speaker who recommended it, was a Rev. Mr. Denison (of Buffalo). We again copy from the Report of the *Montreal Herald*.

“The teachers”—said Mr. Denison, when recommending his plan at which strange to say the Roman Catholic Bishop had taken alarm—“would go to the children with a bible in one hand, and a loaf of bread in the other; and when he approached the parent in this guise, and took him by the hand, it became easy to pour the word of the living God into his heart”—(to say nothing of course of pouring warm soup and strabout into his bowels.) “The man thus assailed—in heart and belly—would throw off Popery, and would be brought into that liberty wherewith Christ made his people free.”

We confess we have far more confidence in a “loaf of bread,” than in “Buttons,” as an instrument of conversion amongst Papist of tender years, and strong digestion. The “belly” is always naturally Protestant; and a Protestant appeal to that organ, coming in the “guise of a loaf of bread,” is sure of an attentive hearing. Thus though Mr. Thompson may believe in “Buttons” for the remission of sins, we think that “His Reverence the Roman Catholic Bishop” to whom the Rev. Mr. Denison alluded, has good cause “to take more alarm at that effort”—(the loaf-of-bread-in-one-hand-and-the-bible-in-the-other-effort)—“than at any other which has yet been made” by the Holy Protestant Church.

Mr. Alex. de Valdeck feels very much offended with the remarks of our Guelph correspondent; and in an angry communication to the *Toronto Colonist* would seem to insinuate that he has been made the victim of Popish intolerance; the truth being that Mr. Valdeck has simply made himself ridiculous by his ignorance, or wilful misrepresentation, of European history.

Mr. Valdeck—and it is for this that he was taken to task by our Guelph correspondent—asserted in his lecture delivered on the 23d ult., in the Guelph Court House, “that the Turks advanced to Vienna the capital of the Austrian dominions, laid siege to that city, and that the Hungarians came to the assistance of the besieged, and freed not only Austria, but all Europe from the Turkish yoke.”

Now this statement is either true; or it is a lie. If it is true, Mr. De Valdeck can easily establish its truth by historical records; and this he is challenged to do. If it is a lie, then has he no right to complain of the manner in which he has been spoken of by the Catholic press. For the man, who, ignorant of history, presumes to lecture others upon historical topics, must be a fool; and he who, acquainted with the real facts of history, distorts or misrepresents them to suit his purpose, is a knave. Mr. Valdeck may take which horn of the dilemma he pleases.

As to the facts of the case, we still reiterate our assertion that the Hungarians did not raise the siege of Vienna when besieged by the Turks.—That the first siege in 1529 was repulsed by the brave garrison; and that in 1683, it was by the arms of the Poles led by John Sobieski, and not by the Hungarians, that Vienna was saved, and Europe delivered from the dread of the Ottoman yoke. Instead then of whining about being the victim of Popish persecution, it is for Mr. Valdeck to show, when, and under what circumstances, the Hungarians ever rescued Vienna from the grasp of the infidel; and in what single particular an injustice has been done him, either by the TRUE WITNESS, or any other member of the Catholic press in Canada.

We pause for a reply; reminding Mr. Valdeck that the sole question at issue, is—“Did, or did not, the Hungarians raise the siege of Vienna when beleaguered by the Turks?”

THE case of the “Swaddler” Pepin, who, as we mentioned in our last, was caught with another man’s young run-away wife—and who, refusing to give her up when called upon to do so, received a good kicking from the injured husband—is now undergoing investigation at Quebec.—It seems certain, however, that the row had nothing to do with religion; but originated entirely in the efforts of poor Jacques to reclaim, and recover possession of his wife from the man with whom he caught her, and who, as the *Chronicle* says, had made a “prosechyte” of her. Whether such a creature was worth fighting about at all, is perhaps doubtful.

The *Montreal Witness* is very angry with us for saying that Pepin—the fellow who was caught with Jacques’ wife—was hired by the *French Canadian Missionary Society* as a “swaddler.” This our cotemporary has the good taste to deny; and jealous of the honor of the Society, he indignantly repudiates all sort of connection with Pepin. Our mistake, however, was very natural; for the Quebec *Morning Chronicle*, from whom we received our information, in speaking of the said Pepin, described him as a “French Canadian Protestant Missionary;” and as being “connected with a Society for Missions among French Canadians.” The natural inference was, that the Society thus spoken of, was the “French Canadian Missionary Society.”—However, as the *Montreal Witness*, in the name of that Society, assures us in his issue of the 25th inst., that Pepin “was never in any sort of connection with it,” we willingly correct the error into which the report of the *Morning Chronicle* had led us; and take this opportunity of congratulating the *Montreal Witness*, and F. C. M. Society, upon their good taste in repudiating “any sort of connection” with this M. Pepin.

STARTLING, IF NOT BLASPHEMOUS.—We read in the *Montreal Witness* of Saturday last, that, lately “in Newhaven, there were assembled within the College walls a company met for the very same purpose”—praying, “And even while yet they prayed the *Holy Ghost* came down.”—Such is the style in which these blasphemous fanatics make free with the Third Person of the ever Blessed Trinity!

MR. LOVELL’S “CANADA DIRECTORY.”—We have received from Mr. Lovell a supply of “specimen pages” of this useful and important work, the object being to show what its character will be when published early in September next. Amongst those specimens are some twenty-five pages from that portion of the work devoted to our city, shewing the admirable arrangement and the fullness of the information it will give on all matters within the objects of the publication. They also contain many pages from the Toronto section of the work, being, in both instances, preceded by a concise, historical and statistical sketch of the city. These sketches are well done, and contain much valuable and interesting information, proving that the editorial charge of the work is in able and competent hands. On the whole, we have no hesitation in saying that, when issued, Mr. Lovell’s Canada Directory will be able creditable to the publisher and valuable to the public in both sections of the Province, as well as to all having business or social relations with our country.

A Concert will be held in the Mechanics’ Hall on Tuesday evening next, for the benefit of the Orphans of the Providence Nunnery. Several of our best Amateur Singers have promised their services.

THE STATE-SCHOOL CONTROVERSY.

We would call the attention of our readers to the subjoined letter upon the subject of the correspondence which has lately passed betwixt the Reverend M. Bruyere on the one hand, and the Rev. Mr. Ryerson, Chief Superintendent of Education for Canada West, on the other. It will be seen that it is intended to publish the said correspondence upon the subject of “Freedom of Education v. State-Schoolism,” in a pamphlet form; and the aid of the public is requested in order to enable the Rev. M. Bruyere to carry out his useful design. The pamphlet will contain about 80 pages; and the cost of publication will be Twenty five pounds for the first thousand copies, and Fifteen pounds for every subsequent thousand. If the publication is large, of course a still further reduction of price may be expected. It is to be hoped that throughout the Province, Catholics will show their zeal for the good cause by encouraging, as far as is in their power, the circulation of a pamphlet in which the cause of “Freedom of Education” is so boldly and ably defended. Persons desirous of subscribing should apply to Mr. Lynn the Bishop’s agent at Toronto, stating the number of copies for which they are willing to subscribe. We give below a letter upon this subject from the Rev. M. Bruyere to the editor of the *Toronto Leader*, followed by a communication from His Lordship the Bishop of London, C.W., on the same subject:—

THE RYERSON BRUYERE CORRESPONDENCE.

TO THE EDITOR OF THE “LEADER.”

Dear Sir,—In compliance with your suggestion of the 12th inst., I hastened, on the same day, to inform you that I acceded to the proposal made by you, that the whole of the late correspondence between Dr. Ryerson and myself should be published in pamphlet form. I invited, at the same time, my distinguished antagonist to join with me in bearing an equal share of the expenses attending the publication. Several days have now elapsed since the suggestions were made public. I therefore nothing has issued from the Education Office to indicate what course the Chief Superintendent of Education intends to pursue. If his stern silence on the matter is to be taken as a criterion of his feelings, I am inclined to think that he does not approve of the publication of our correspondence. Of his reasons for objecting to it, Dr. Ryerson is, doubtless, the best judge. But, as I have my reasons for acting differently, I beg leave to inform

you and the public, that I take upon myself the risk and expense of the publication. You are hereby authorized to go to work, at once, and publish, in pamphlet form, the whole correspondence between Dr. Ryerson and myself, including his Circular to the Municipalities. The noble letter addressed to me by His Lordship Bishop Piusoncault of London, C. W., and bearing on the same subject, must also be inserted in the pamphlet. I trust that those who have taken such an interest in the controversy, will not forsake me in the hour of need. For this purpose, I appeal, through the columns of your excellent journal, to the public at large, and especially to the clergy of all denominations and booksellers, for their co-operation in the circulation of the pamphlet, as it is issued from the Press. You will oblige me by writing, yourself, an introduction to it, with a short notice on the nature of the Clergy Reserves, for the benefit of those who may not be conversant with the question.

I remain, Dear Sir,
Yours truly,
J. M. BRUYERE.

Toronto, February 19, 1857.

LETTER FROM THE RIGHT REV. DOCTOR PINSONEAULT, BISHOP OF LONDON, C. W. TO THE REV. J. M. BRUYERE, ON THE SUBJECT OF THE LATE CONTROVERSY WITH DR. RYERSON.

LONDON, C. W., Feb. 10, 1857.

Rev. and Dear Sir,—Pending your recent controversy with the Chief Superintendent of Education, for Canada West, which I have read with the greatest interest, I thought proper to refrain from intruding upon your valuable time, in order to congratulate you for your earnest and able advocacy of Catholic education. But now that it has come to an end, I hasten to offer you my warmest thanks and sympathies; and at the same time, I beg to avail myself of this opportunity to suggest the propriety of having the whole correspondence—as it has appeared in the *Leader*—got up in pamphlet form; to which, if possible, might be added the very remarkable letters addressed by a "Protestant," to the Hon. Attorney General McDonald, and lately published in the *Catholic Citizen*.

The poor attempt of the Reverend Official, to represent you as the organ of a contemptible foreign party—has no common sympathy—is altogether unfair and groundless; so much so, that I do not hesitate to say—and I say it advisedly—that you have undoubtedly expressed the views of the entire hierarchy in Canada—nay, of the whole Catholic Church. Any one at all conversant with Catholic unity, is aware that—on the subject of Catholic Education, as well as on any other involving Catholic principles—pastors and flocks are always one.

Has not the principle of the godless Common School system been repeatedly declared *dangerous to faith and morals*, by our own Provincial Councils, by the Councils of Ireland, more especially by the celebrated Council of Thurles—convened and presided over by the Right Rev. Dr. Cullen, delegate of the Holy See—and finally by the Sovereign Pontiff himself? Hence it is that the Catholic body, which believes in the unerring authority of the Church in all questions appertaining to faith and morals, never will, because conscience forbids it, approve and countenance this common school system, as now imposed upon us in this section of the Province. The least, therefore, that we can do, Rev. Dear Sir, is to offer you our well deserved thanks for the noble stand you have taken; and for your very able defence of Catholic education, and this despite your unusually arduous occupations during the protracted absence of your venerable ordinary.

And here, I sincerely regret to be under the painful necessity to express my utter disapprobation of the unbecoming language used by the Chief Superintendent of Education, when speaking of my most honored Brother in the Episcopacy. Such flippant expressions as these—the *Charbonnels and Bruyere*, a *new foreign element*, and others,—repeatedly brought forward, as it were with a vengeance—imply a disregard of decorum which we certainly should not have expected from an official of the Government, much less from the Head of the Education Office.

It is a painful duty for me to be compelled to administer such a rebuke to a gentleman, whom I would fain honor for his high station, and would gladly embrace—if I could—for his impartiality. I can not but be grateful to him for the courtesy he has shown me, when on a recent occasion—which he has alluded to in his last reply—I consulted him about the Separate School Bill; but his courtesy in private life must not prevent me from censuring his official misdeed. How a gentleman in his station—evidently well read—could have betrayed in the above Controversy such ignorance of Catholic matters, and such a gross disregard of Catholic feelings, I am really at a loss to understand. But be this as it may, you have said enough to teach him, that, in the Church, there is no foreign element, and that—in virtue of the all powerful unity of our Apostolic Faith—one spirit and one soul pervade the whole body, without distinction of native or foreign born. Besides, nativism had nothing to do with the question at issue, and is rather a *foreign element* itself when brought repeatedly to bear—as a conclusive argument—against the liberty of conscience, which is involved in the present Common School System. It strikes me that in a colony where thousands of foreigners are yearly pouring upon our shores—to the great benefit of our young country—nativism is rather out of place, or at least too premature for the time being. At all events, the native flag should not have been hoisted by the Reverend Chief of Education, who is naturally expected to keep aloof from all political platforms. Your adversary is not more fortunate, in his oft repeated attempts to throw on his side the whole moral weight of the late Bishops McDonnell and Power. The most he could have said with any truth, was that they tolerated to a certain extent what they could not prevent; but to pretend that they were favorable to mixed education, is injurious to their honored memory, and untrue in point of fact. Need I say that it is notorious that both these zealous prelates labored most faithfully and strenuously—in their own times—to establish thorough Catholic Schools whenever and wherever circumstances permitted them. The fact of Bishop Power being a member of the Board, only shows his desire of giving a fair trial to a new system, concerning which many a time have I heard him express his misgivings, but the deplorable results of which his lamentable and premature death prevented him from witnessing and rebuking. As for his venerable successor, he did what his conscience prompted him to do, as soon as he felt that he could no longer countenance the wholesale sacrifice of Catholic interests and principles, which he is bound to uphold to the utmost of his power; and so would have done both the above named Bishops—as well as any other.

Concerning what you have said about Public Libraries, the question is not whether you were right or wrong with regard to the exact number of Catholic books said to be on their shelves, but whether you had good ground for denouncing them as dangerous to faith and morals. Now, most emphatically do I endorse your sound views on this question, for we can hardly be less opposed to mixed Libraries than to mixed education,—the same principles of faith and morals being equally involved in both systems. Witness the scandalous problem extracted by you from one of the standard books issued by the Department of Education. And God knows how many other passages no less objectionable, might be brought to light by a careful perusal of the various books connected both with Public Libraries and Common Schools.

It behoves, therefore, the pastors of the Church to warn the flock, committed to their care, against seeking such noxious and poisonous pastures as are held out by these Public Libraries, so warmly patronized by our Reverend official.

Again, great stress has been laid upon your so-called intolerance, (as if truth could tolerate error), which would fain "enslave human reason in ignominious fetters." Bombastic words, and high-sounding sentences were used by the Reverend Gentleman of the Education Office in order to illustrate—as he fancied very forcibly—this old and now stale calumny—has it not been repeated *ad nauseam*? But his puny efforts in this regard will only meet the fate of similar attempts previously made by more powerful and dangerous writers,—the indignant scorn of every right-minded person at all conversant with the true history of the Church. As for you, my dear Sir, you can well afford not to grudge him this paltry gratification, in his discomfiture on the main question at issue; please allow him to "raise the wind" in the convulsive to his heart's content: in the present instance, this shabby attempt is a harmless *ruse*—for it has decidedly proved a dead failure.

Now, the case is this.—We ask no favor, but simple justice. If the enemies of freedom of education in Upper Canada, cannot afford to yield us—willingly and cheerfully—that justice which Catholics in Lower Canada have spontaneously extended long ago, and are now extending, to their separated brethren at least let them be strictly just and impartial. We ask no more. But it is meet they should know that whenever the sacred principles of faith and morals are at stake, we cannot, on any account, yield one iota.

Let obloquy, calumnies, abuses, revilings and threats be the consequence. We expect it.—We are prepared for it—nay, it is our daily lot—"discipulus non est supra magistrum, in mundo pressuram habebitis";—hence, no despondency, no supineness, no relaxation in our protracted struggle, but a cool, unflinching determination, which will never yield before any obstacle how great soever. Many otherwise well disposed people, may perhaps be at a loss to understand our perseverance in this—for us—vital question, viz: to procure the entire freedom of Catholic education. What is a mystery to them, is a plain question with us; it is but consistency with our religious principles which are involved in that question. But when it comes to that point, there comes also the necessity of uttering the stubborn "*non possumus*," once boldly delivered by the Apostles in the face of Human Power, and ever since repeated in similar circumstances by their legitimate successors in the Ministry.—and such are the Reverend official notwithstanding. There lies the true secret of our so-called obstinacy. We have been forced by weakness and intolerance combined—into using that "*non possumus*;" it will uphold us, as it has ever upheld our fathers in the faith, under much more trying circumstances;—and finally—sooner or later—it will undoubtedly ensure our complete success in this just and necessary struggle for the above sacred cause; for succeed—we must, we will.

In conclusion, Reverend dear Sir, I beg leave to express once more my entire concurrence in the views and sentiments advocated by you, in this controversy relative to your strictures on the present Common School system, and in your untiring efforts in struggling to procure the complete freedom of Education to our Catholic community. Most cordially do I concur with you on this momentous subject, which Catholics have so much at heart; and, rest assured, that they never will give up the contest until justice is granted them.

I take great pleasure in thus acknowledging your efficient services in behalf of our poor children, and I think I can venture to say, that, not only have you the sympathies of the whole Catholic body of the Province—with all the Bishops at its head—enlisted in your favor, but also those of a large and most respectable number of our separated brethren.

Some misunderstanding, judging from Newspaper reports, seems to prevail in Ireland in relation to the public lands of this Province. We cannot do better than recite here, the conditions under which "free grants" (of not exceeding one hundred acres) can be immediately obtained by any British subject. Here are the conditions as specified by government.

That the settler be eighteen years of age. That he take possession of the land allotted to him within one month, and put in a state of cultivation at least twelve acres of the land in the course of four years,—build a house (at least 20 by 18 feet) and reside on the lot until the conditions of settlement are duly performed; after which accomplishment only, shall the settler have the right of obtaining a title to the property. Families comprising several settlers entitled to lands, preferring to reside on a single lot, will be exempted from the obligations of building and residence, (except upon the lot on which they live) provided that the required clearing be made on each lot. The non-accomplishment of these conditions will cause the immediate loss of the assigned lot of land, which will be sold or given to another. The road having been opened by the Government, the settlers are required to keep it in repair. The Local Agents will furnish every information to intending settlers. The *Log-house* required by the Government to be built is of such a description as can be put up in four days by five men. The neighbors generally help to put up the log-cabin for newly arrived settlers, without charge, and when this is done the cost of the erection is but small: the roof can be covered with bark, and the spaces between the logs plastered with clay, and whitewashed. It then becomes a neat dwelling, and warm as a stone house.

It is to induce as many of you Fellow-countrymen, as are already resolved to cross the Atlantic during the coming season, to avail yourselves of this invaluable opportunity, that we have ventured to address you the present statement. Whether you land at Quebec or at New York you will be within an easy journey of the public lands of Canada. From New York they may be reached on the third day; whereas the public lands of the States, still open for sale, are at the distance, for the most parts of a week's expensive travel. We may here remark, in illustration, that above 8,000 emigrants who landed at New York during the past year were entered as "for Canada."

We are for our part fully convinced, that as the attractions of this Province become better known to old countrymen generally, there will be a large annual increase of arrivals; so that in a very short time, it will be no longer practicable for the Provincial Government to propose "free grants" on such easy "conditions" as those recited.

We beg the Editors of the Irish Press to present these views to all their readers, irrespective of party or persuasion.

We remain Fellow-Countrymen, your friends and wellwishers.

T. T. Kirwan, D.D., Sarnia, }
T. J. O'Neil, Toronto, } Directors.
J. H. McDonough, V.G., Perth, }
B. Devlin, Montreal. }

THE MICROSCOPE AND ITS REVELATIONS.

On Monday evening (Feb. 16th) a lecture was delivered before the members and friends of the St. Patrick's Society of this city, on the "Microscope and its Revelations," by Mr. E. Murphy. The subject was illustrated by an interesting exhibition of objects from Natural History by means of a Luerical Microscope. The attendance was large and highly respectable.

Dr. Howard, the President of the St. Patrick's Society, in introducing the lecturer to the audience, said he had great pleasure in introducing Mr. Edward Murphy as one of their countrymen, who, while not neglecting his business, found time to follow scientific pursuits; and he appeared before his friends this evening to impart some of the information he had acquired.

After a few introductory remarks, the lecturer said.—The Microscope is justly considered one of the most valuable instruments of scientific research, in consequence of the great discoveries made by it, and the important purposes to which it is applied.—In many respects it transcends all other instruments in the scientific value and the social interests of its results, and it claims a rank of at least equal importance with that of the Telescope. The Telescope enables us to pierce the mysterious and limitless space above us, revealing to our senses a great and wonderful series of worlds and systems of which our own world and system are but the types, or what we infer to be such from analogies which we discover between them; but the Telescope fails to enlighten us respecting the nature and constitution of these celestial bodies, and the forms of life for which such ponderous globes were created. The Microscope, on the other hand, carries us back to the opposite bounds of creation, to our own earth, and there reveals to us an animal, a vegetable, and a mineral kingdom, of which we were ignorant previous to its invention. It displays to us, in a drop of water, a wonderful world of animated beings more numerous than the stars of the "milky way;" developing to our senses objects so wonderfully minute, yet so analogous to larger existences, that the information we derive concerning them by the Microscope, is satisfactory and complete.

Microscopic investigation has added a vast amount of information to almost every branch of science. By its aid the philosophic inquirer is enabled to examine the delicate organizations on which animal and vegetable life depends, and with ease to detect the smallest structural differences—differences which were heretofore altogether inappreciable; and in his analysis to define with certainty the structure of the most minute tissues. By this instrument he discovers new laws of reproduction, new forms of being, and new functions in exercise; the earth and the ocean, in times past and times present, now surrender to the Microscopist all their secrets, and it enables him to penetrate these regions, and examine the organizations of transcendent beauty he there beholds. It discloses to him peculiarities and attractions in abundance, and enables him to bring to light latent beauties, which the eye could never trace without its aid. It impresses him with the wonderful and beautifully skilled adaptation of all parts of creation, and should fill his mind with additional reverence and admiration for the great Creator's works.

The Microscope has brought into existence a new and important science—that of histology, which has for its object the study of the elementary tissues of animal and vegetable life—both healthy and morbid. Histological anatomy is, therefore, an important branch of the education of the Medical Student. It reveals to the Geologist the striking fact, that this world is but the wreck of ancient organic creations; that metallic ore, such as bog iron ore, and immense layers of earthy matter, and also the vast limestone rocks which are so abundant on the earth's surface, are but the catamounts of myriads of animal tribes, which are too minute to be perceived by the unassisted vision, these masses of matter being formed merely by the aggregation of the skeletons or shields of infusorial animalcula. By the aid of this instrument the immense coal beds are proved to be remains of a luxuriant and gigantic vegetation, which covered some parts of our earth in past ages, as it has beyond all question demonstrated to us the vegetable origin of coal; for when a thin section of coal is examined under the Microscope, not only can the woody fibre be discovered, but even the most delicate of the vegetable organs, such as the spiral vessels and their beautiful terminations. By its assistance can be determined with accuracy the natural orders, genera, and sometimes even the very species of the fossil trees of former epochs. It tells us whether they grew

up, like the forest trees of Canada, by annual layers exteriorly under the bark, or by internal accretions, like most of the trees of the tropics. It tells us also whether these fossil trees had branches or not; and if they had, whether they were thick and stout like boughs of the maple and the oak, or thin and flexible like the branches of trees of the fir tribe. It also tells whether their leaves were veined or not.—All this valuable and interesting information can be obtained by simply examining under the Microscope the smallest portion of these fossil remains.

The zoologist finds the Microscope an indispensable auxiliary, as without it the structure and functions of many animals would remain for ever unknown; and even the very existence of many species would be still undiscovered. It exhibits to him the exquisite beauty in the formation and appendages of the various insect tribes, and their curious and wonderful economy, revealing to us, that these little creatures are possessed of the most beautiful mechanism in their framework, and have a nervous system, muscles, veins, arteries, and other parts, in common with larger animals. This instrument reveals the fact that the minute structure of the bones of the four great classes of vertebrate animals, viz: mammals, birds, reptiles, and fishes, differ from each other in so marked a degree, that should a fragment only of a bone be found, either in a fossil or a recent state, the experienced naturalist could, on examining the bone cells, at once discover the class of animal to which it belonged.

The Microscope, to the student of vegetable physiology and botany, is an invaluable instrument, as it opens a rich field of interesting observation, not only to him, but also to the ordinary observer; for who has not lingered with pleasing delight amidst the beauties of a flower-garden, or has not stopped to look upon the massive foliage of the majestic oak? And to those who look with admiration on trees, plants, and flowers, as they appear to the unaided sight, it cannot surely be uninteresting to know, that under those beautiful concealed formations so exquisite, that without the aid of this instrument in developing them, we could scarcely be said to know anything of the hidden beauties of the vegetable creation. Every flower has microscopic beauties peculiar to itself. Take, for instance, a single flower, and subject its detached parts to microscopic examination, and what a fund of pleasing knowledge is opened to us! The velvet surface of the petals is resolved in a fabric which no human art can imitate; and the stamens and adjacent parts, when examined in detail, exhibit formations which could not have been conceived to exist in so small a space. The microscope is indispensable towards acquiring an accurate knowledge of the form and arrangement of the cellular and vascular tissues of plants. A thin transverse section of a young shoot or branch of a tree displays under this instrument a structure resembling, but far surpassing, the richest and finest lace-work; and the long-debated question, whether the "fine linen of Egypt" in the times of the Pharaohs, was of linen or cotton fibre, is now satisfactorily settled, by the aid of the microscope, which proves that the fibre was "cotton," and not "linen," as was supposed.

Again, to the student of animal physiology, the microscope reveals that animal muscle is composed of exceedingly fine fibres, crossed by others more minute still; and that muscular contraction (the cause of motion in animals) is produced by the relaxation or approximation of the minute transverse or cross fibres. It shows us that a network of minute vessels lie between the arteries and veins, possessing properties peculiar to themselves—these vessels serving to connect the arterial with the venous system. By its aid the circulation of the blood may be actually seen in the fin or tail of a very small fish. But little was known respecting the structure of the human skin till the microscope developed its real anatomy, and discovered the existence of the perspiratory pores. It is computed that there are not less than two thousand millions of perspiratory pores on the surface of the human body; and three thousand and five hundred of these pores in a square inch have been counted on the human hand. All our knowledge of epidermic structure, such as hairs, horns, and feathers, as well as the real structure of cartilage, bone, tendon, and cellular tissues, has been revealed to us by this instrument.

To the medical man the microscope recommends itself for its great utility. Knowledge, which could not be obtained by the minutest dissection, is acquired with ease by its aid; it should therefore become a daily auxiliary to the scientific enquirer into the causes and effects of the diseases and disorganizations of the human body. In legal investigations, the Microscope has been frequently called into use; and in some instances human life has been pending upon its accuracy of decision: as lately in France, when a man suspected of murder, was arrested, and blood stains found on his clothes—he alleged that he was a fisherman, and that it was fishes' blood; on examining these blood stains with the Microscope, the red corpuscles were found to belong to the Mammalia—being round, not red, as they are in fishes' blood; and further to correspond exactly in size with the corpuscles of the human blood. He was so struck with the revelation of the fact by the Microscope, that he at once confessed his crime.

The lecturer then went on to show how invaluable the microscope was to the chemist, in enabling him among other things, to discover the process by which crystalline structures are matured, as it brings immediately under the eye of the observer the whole process of crystallisation from the primitive form of the crystal, to the most intricate combination which it ultimately develops. He stated that it has made important contributions to the exigencies of social life, as by its aid can be detected the invisible ingredients, whether precipitated in atoms or aggregated in crystals, which adulterate our food and our drink.

He then stated that discoveries have been made by the aid of the microscope regarding animalcules which have brought vast accessions to our knowledge of animated nature. The term animalcules is used to denote those living creatures inhabiting fluids which are too minute to be seen by the naked eye. A single drop of water may contain millions of these atomic germs of vitality; and in this new and surprising world there is displayed beauty, perfection, adaptation, and reproduction, far surpassing those objects with which we are familiar in every day life.—The Microscope not only reveals the existence of these specks of matter, but it also enables us to examine minutely their external form, and even their internal structure, their modes of action, and their natural instincts; in fact, all the economy of their existence. How strange to reflect that the same Great Being, who peopled infinite space with ponderous globes, has breathed a peculiar intelligence into specks of matter, of which thousands would require to be thrown together before they could become perceptible to the most searching human vision.

The lecturer concluded by observing that time would not permit him to recapitulate further, the various ways in which the Microscope is of importance to the student and the man of science, and of charm and interest to the family circle around the domestic hearth, and to all who would cultivate their minds, by possessing a store of interesting facts—as he had endeavored to show that the Microscope very materially aids the studies of the anatomist, the botanist, the physiologist, the geologist, and the investigator of organic and inorganic matter generally; giving, as it were, a new sense to man, and thus adding to the enjoyment of life. And as our knowledge increases in proportion as we discover and contemplate the beauty, order, variety, and perfection of the wonderful and exquisite works of the Almighty hand, we should value the Microscope as having enabled us to extend our observations, and thereby increase our happiness.

Mr. Murphy concluded the evening's entertainment with a splendid exhibition of "Dissolving Views."—Among some of these especially worthy of note were—Westminster Abbey; Cork Harbor, with its beauti-

ful scenery; Mount Vesuvius; the Ruins of Pompeii; Fords of the Jordan; Bethlehem; the Parish Church of this City; and also St. Patrick's Church. We were much pleased with the merits of the two last paintings, which were, we understand, painted in London expressly for Mr. Murphy, from drawings sent home by him; and the enthusiastic cheers which greeted their appearance, evinced the pride which is felt in these sacred and magnificent edifices. After exhibiting some other views, he closed with a beautiful Chromatropic representation of Chinese fireworks, producing a most surprising Kaleidoscopic effect; in centre of which was displayed the words—"Good Night."

REMITTANCES RECEIVED.

St. Jerome, P. Shea, 68 3d; St. John's, Rev. C. Laroque, 21 5s; St. Henri de Mascouche, L. O. Tailleux, 5s; Emily, Mrs. Leary, 10s; Oono, P. Early, 21; Tecumseh, P. Patton, 12s 6d; Richmond Hill, N. Lynch, 6s 3d; London, C.W. Rt. Rev. Dr. Piusonault, 12s 9d; Tibury East, W. J. Coutts, 21 5s; Hastings, Rev. Mr. Marty, 10s; North Lancaester, W. McLaughlin, 2s 6d; South Gloucester, H. McKenny, 15s; Three Rivers, P. Scannell, 10s; Alexandria, D. McPhee, 21 6s 3d; Wellington, J. Furlong, 5s; St. Columban, J. Murray, 5s; East Hawkesbury, J. Ward, 12s 6d; Sandowen Station, D. Grohan, 10s; Blessington, D. Hanley, 15s; Cornwall, A. McDonnell, 10s.
Per M. O'Dempsey, Belleville—J. Rouche, 10s.
Per Rev. E. Langevin, Quebec—Self, 15s; The Most Rev. the Archbishop, 15s; The Bishop of Thon, 15s; Very Rev. Mr. Gazeau, 15s; Rev. Mr. Plante, 15s; Very Rev. Mr. Chauvin, Hare St. Paul, 6s 3d.
Per Rev. C. Wardy, Niagara—R. Ryan, 10s.
Per F. S. Bourgeois, St. Anicet—P. Barrett, 12s 6d.
Per J. Flood, Caintown—J. Flood, 15s.

SUDDEN DEATH.—George Warren, aged 42, who was arrested on Saturday night on a charge of drunkenness, and taken to the Bonsecours Police Station, expired suddenly on Monday morning. It appears that about nine o'clock yesterday morning the deceased was walking about the Station, and having taken a drink of water, he sat down by the stove to warm himself, after which he returned to his cell. In about twenty minutes after, the prisoners' names were called over, but as Warren did not answer the sergeant entered his cell and found him a corpse. It appears deceased had been drinking very hard previous to his arrest, and that his face was very much swollen in consequence.

GARROTTING.—SOMETHING FOR THE CITY AUTHORITIES TO GIVE HEED TO.—We much regret to have to publish an act of ruffianism, which took place in this city on Thursday evening, 19th instant. At about 9 o'clock, Mr. Empey of the firm of Morrison, Cameron & Empey, was walking along Henry Street, and when at the end of St. Edward Street, some miscreant or miscreants stole behind him, and garrotted him. He was immediately deprived of the power of speech and sensation. His over coat was torn open, the buttons torn off, and his inside dress coat torn up the back to the very collar. His shirt collar pocket was cut out from the outside, and its contents taken away. They consisted of some papers, a promissory note, and seven dollars in Provincial Bank bills, with Morrison, Cameron & Empey printed on the back. He was left lying senseless on the street—how long he does not know; nor does he know how long he would have so remained, had not some kindly friends happened to pass by. Mr. Empey had been marked, and no doubt the miscreants expected to find more money on him than they did. We deeply regret that such an outrage should have been perpetrated in our quiet city. We had seen accounts of this villainous species of assault in sister cities, and were congratulating ourselves Montreal had escaped.—*Gazette*.

ANSWER.—Mr. J. Henderson, who has been for many years Post Master at Port Stanley, has absconded taking with him a large amount of funds which had come into his possession through the Post Office. Evidences of his felony have been found in the office, in the shape of portions of letters torn up, and which upon being matched were found to refer to sums of money enclosed to different individuals. He is supposed to have gone West, and the Police are already on his trail.—*Commercial Advertiser*.

Died.

At Point Claire, on the 22nd inst., of scarlet fever, James Alexander, eldest son of Mr. John Shannon, aged 6 years and 11 months.

NOTICE.

TO THE CATHOLICS OF THE EAST, CENTRE, AND WEST WARDS OF THE CITY OF MONTREAL.

WE are instructed to inform you, that the Committee named to obtain Subscriptions in the East, Centre and West Wards of this City, towards the Cathedral Fund, will VISIT the Catholic Citizens of the above-named Wards, accompanied by His Lordship the Bishop of Montreal, during the next and following weeks; commencing with the EAST WARD, and terminating with the WEST WARD.

We hope that all will generously contribute towards the great enterprise, which His Lordship is commencing in the interest of this Diocese.

R. BELLEFLEUR, Secretary to the Executive Committee.
Montreal, Feb. 26, 1857.



THE REGULAR MONTHLY MEETING OF ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, March 2nd. As this will be the only Ordinary Meeting prior to St. Patrick's Day, it is expected it will be numerously attended.

BADGERS will be ready for distribution. Chair to be taken at SEVEN o'clock precisely. By order, T. C. COLLINS, Secretary.

N.B.—Receipts will be ready for Members at this Meeting. Feb. 26, 1857.

INFORMATION WANTED, OF JOHN AND MICHAEL HOGAN, from the Co. Tipperary, Ireland, who emigrated to this country in 1847. John is now about 40 years of age, and Michael 24. When last heard of, they were residing in the United States. Any information of them will be gratefully received by their Sister, Ellen, at the Convent of the Holy Cross, Varennes, Co. of Vercheres, C.E. Other papers will confer a kindness by copying the above notice. Feb. 3, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

There is some talk of the fusion between the house of Bourbon and Orleans being completed by the marriage of the Comte de Paris to the daughter of the Duchess Regent of Parma...

It is also asserted in Imperial circles, that the Pope has at last consented to crown the Emperor at Rheims in the month of May.

A long report appears in the Moniteur from the Minister of Justice, showing that during the past year a considerable diminution had taken place in the number of crimes and offences committed...

BAFFLING THE FRENCH POLICE.—Incendiary handbills are constantly affixed to the walls of Paris and that too during the day time, notwithstanding the continual presence of the police.

CRIMINALS AT THE GALLERIES.—The great ball at the Tuilleries went off with the greatest éclat, and is considered to have been the best and most spirited entertainment which has been given at the Palace ever since the reign of Louis Philippe.

One day our mistress overheard a little girl, say with a sigh, "O! how I wish next Monday was over." When asked the reason, she said that the priest had threatened to visit the school on that day, to punish the children whom he found reading the Bible!

To help the public to appreciate the enormity of this project, let us reverse the case. Suppose a Catholic Priest, having erected a school by public subscription, had induced the poor Protestant children by a bribe of clothes and food to attend, had, moreover, bolted the doors with iron bars whilst delivering his Popish lectures within, boasting that he had thus protected himself against the invasion of the sacerdotal Protestant wolves outside the fold...

RUSSIA.

How THE CHINA WAR IS VIEWED IN RUSSIA.—The news of attack on Canton by the English fleet has produced a considerable sensation here. It appears certain that depots of goods belonging to Russian merchants have been burnt, and that their loss of property has been considerable.

It is well known with what jealousy the English watch the progress of the Russian military and commercial establishments on the river Amur, where we already touch, by the south of Siberia, for a distance of more than 400 Kilometres (250 miles), on the Chinese frontier.

may be said to be exclusively in the hands of Russian merchants. The anxiety of the English to dislodge the Russians from these countries may be thus readily conceived, but they will have the more difficulty in effecting their purpose that the different Russian military establishments along the Amur are becoming every day more formidable.

TO ROBERT CLAYTON BROWNE, ESQ.

Sir—I have the honor to invite your attention, as an extensive proprietor in this parish, to a subject involving the happiness of your dependants and their children. The Protestant schools at Killeslie, erected on your property, and supported by public subscription, are conducted on principles subversive alike of religion and morality.

The letter referred to is in the following words; addressed to a lady in Scotland, Mrs. Colonel Inglis, Castle Douglas, Honorary Secretary and Treasurer of the Irish Reformation Society. It will I dare say, somewhat surprise the writer to see it published in Carlow. Indeed, if Mrs. Inglis had acted wisely, the letter would have never seen the light!

"My dear Mrs. Inglis—While forwarding to you the reports of Killeslie schools for the two quarters ending 30th ult., and soliciting your half-yearly grant of £5 towards the support of our schools, I cannot refrain from telling you some facts, as cheering indications of progress in our glorious Reformation work.

"Notwithstanding the continued crafty and powerful opposition of the priests, you will perceive the attendance of Roman Catholic children is steadily increasing. We are forced to keep the iron gate of our school house yard always bolted, to keep out those terrible wolves from our lambs. What think you of a party of them patrolling for half an hour up and down before our locked gates?"

"Every Saturday, after school is over, at one p.m., I hold a lecture, so I have generally a good number of Roman Catholic children present. Last Saturday a Roman Catholic boy excelled all the rest in Scriptural answering.

"We have sewed muslin work now in our female school, and already the girls have earned something, and their progress is so astonishingly quick, that we have solicited orders from a Manchester house. The boys—not to be outdone, are learning basket work, from an old Roman Catholic inquirer who was stabled while coming from a controversial sermon. We have by your grant, been enabled to engage a first class school master—one who was ten years under the instruction of my happy brother Godfrey. Begging your prayers, and assuring you of mine, I remain most gratefully,

"Dawson Massey."

Upon this letter, satirical and arrogant beyond anything which has lately come under my notice, I have a few simple remarks to make. Upon what ground, I ask, has the writer presumed to designate the Catholic Priest of this parish "terrible wolves?" What provocation has he ever received to justify this atrocious insult? When we meet the writer face to face he is all smiles and grace and courtesy, but behind our backs, when we know not what is said—writing even to a lady—he adopts the style of the old fanatical Puritans, who overthrew the Protestant Church, and beheld their Protestant sovereign.

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I am quite at a loss to know in what sense the correspondent of Mrs. Inglis, Castle Douglas, assumes to be the pastor, and the people his flock and the Catholic Clergy wolves prowling round it? The people his flock! Have they not always rejected his ministrations, adhering with incomparable fidelity to the ancient faith? The Legislature, with all its elaborate machinery of pains and penalties, confiscation of property, and less of liberty, has never been able to force upon the reluctant people a Protestant creed or a Protestant ministry. What pastoral office towards the flock has he ever performed? The forty or fifty who attend his conventicle, including those who come from Carlow, or even double that number, can in no true sense be designated the flock. That flock remains true to Catholic traditions, under the guidance of those whom the Church, and not the State, appointed to feed them. The writer receives no doubt, the income of the pastor; he legally takes the feece, for which, in his circumstances, he can make no return save in writing such letters as the above. If he would take a Priest's advice, he would provoke no discussion on the subject of pastoral duties. He belongs to an establishment which finds favor in no man's eyes save those who have a pecuniary interest in it. "It is the foulest practical abuse (says Lord Brougham) that ever existed in any civilized country" (Speeches, Vol. iv., p. 64); and Mr. Grote, the

historian of Greece, designates it "the greatest ecclesiastical enormity in the world." The day, it is hoped, is not far distant when it will be reduced; meanwhile, its friends, enjoying its "unclean" enormous wealth, ought not to provoke those who feel it an intolerable nuisance.

In another page the writer, viewing the priest as a type of the clerical body, denounces him as a rebel against her Majesty, and, moreover, a fiery persecutor of his Protestant neighbors, and finishes off the picture by describing him as "a case-hardened sneering profligate." This amiable writer seems to lose all self-control, and whatever of sense and discretion he possesses, when the idea of a priest of the Catholic Church rises before his mind. But to do him impartial justice, the passage referred to must be given in full, and may be taken as a fair specimen of all his writings which have come under my notice.—Speaking of Maynooth, with the endowment of which he is highly indignant (the wealth of the country is all too little for the Establishment) he says:—"If all remains of moral sense have been irretrievably corrupted in the unfortunate student during these protracted and foul investigations at Maynooth—and they must be his unceasing business till death—and if he has thus become a case hardened, sneering profligate, it is equally evident that any drops of milk of human kindness yet in his composition are turned into the poison of asps by the Maynooth theology and canon law, and he leaves the 'royal College' an intolerant, fiery, and crafty persecutor of his Protestant fellow-subjects, and a rank rebel against his Sovereign."

The only Christian revenge one can take in such a case is to publish the writer in his own words. Such an effusion of petty spleen is generally taken as indicative of the source whence it flows. There are Protestant clergymen of character, who would rather suffer the amputation of the right hand than describe, in the language above cited, the clergy of any church. I quote the passage, to shame the writer, and as exhibiting in bold relief his utter unfitness to lecture Catholic children—an office which he assures Mr. Inglis he sometimes performs—and as showing the necessity, on the part of the priest, as guardian of the faith of those committed to his charge, of speaking out against such doings. Indeed I cannot see how any class of children, Protestant or Catholic, could be benefited by such lectures. But what put it into the writer's head to assail the loyalty of her Majesty's subjects, the Catholic priesthood? and who is our assailant? It is not the first time we have had to repel such insolence. In the Court House of Carlow the county saw a Stipendiary Magistrate who, with a degree of official petulance preferred a like charge, compelled to read a written apology, which thus concludes—"Mr. Singleton is convinced that Mr. Maher's character as a loyal man is perfectly unimpaired, and his conduct perfectly correct." The arrogance and assumption of such charges betray the animus of our accusers. What will our Protestant townsmen say to the other portion of this clerical indictment, representing the priest as a jeering profligate and a fiery persecutor of Protestants. There is something, indeed, of the poison of asps in these imputations. We have lived in this village many years on terms of the most friendly intimacy with our Protestant neighbors; we converse with them every day; we are constantly in the discharge of our daily ministry under their eyes; and I mistake very much their character if they do not, on the first biting occasion, express their entire disapproval of these atrocious insults.

Mrs. Inglis's correspondent talks of canon law and the theology of our colleges. On these subjects he is, of course, as profoundly ignorant as his parish clerk or Bible-reader; but does he not at least know that our theology has lately won to the Catholic Church the first men of the Protestant Universities, the most distinguished scholars of the day—has won them in hundreds? Would not such a state of facts induce any writer not blinded, or to borrow his own words "not case hardened" by his prejudices, to speak respectfully and diffidently of Catholic theology, even when he deemed it a duty to oppose it?

After all, the glorious reformation work seems not to have, beyond the writing of these most unbecoming letters, taken any great hold on the sympathies of our accuser, or indeed of those who worship with him. When it comes to pounds, shillings, and pence, the venerable man hangs back. The glorious cause is thus sustained by the parish of Killeslie. The report already quoted gives the following items:

Table with 2 columns: Name and Amount. Includes Papa, George Sallier, Mr. Payne, and Small sums.

Total from the parish of Killeslie, twenty shillings.

This indeed, doth surprise me. What! 2s 6d. from Papa! The bubbling, boiling, overflowing zeal for the glorious Reformation extracts from Rev. Papa's pocket only 2s 6d! I could scarcely believe my eyes when I saw it. I looked again, took off my glasses, rubbed them, and looked sharply. But there was no mistake; there it was in black and white—Papa, 2s. 6d.—and the flock (lambs and all), 17s 6d. Verily, I exclaimed, these glorious Reformation people are great sham!

Having now exhibited the system adopted in the Killeslie schools, the proselytism of poor young children, attempted within closed doors, the lectures of that dispassionate, moderate man, the patron of the school, and the arts resorted to to raise funds, of which the letter to Mrs. Inglis is a precious specimen—having exhibited this system, so discreditably to those who sustain it, and so well calculated to demoralize and degrade the children of the poor, to make hypocrites and deprive them of all chance of religious instruction, it will, I trust, be deemed presumptuous to ask your influential aid in abating this nuisance. Deeds of this character have brought the Establishment into the condition so pathetically deplored by the Rev. John Auster, Vicar of St. Helen's, York, in his valuable work, entitled "The Church in Danger from Herself," p. 133—"On all sides the Church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions. The consequence is, she is rapidly on the decline; that without a speedy—and, I had almost said an unlooked for—change for the better, she will certainly fall."

I have the honor to be, &c., JAMES MANER, P.P. P.S.—The show of converts in the Killeslie district is very scanty. The progress of the Reformation provokingly slow. The letter to Mrs. Inglis alludes to one only—an old Roman Catholic inquirer, a basket maker. Nothing more respectable can be exhibited in the report. There is not, observe, one whole convert. The one referred to is not yet advanced beyond the class of inquirers. Now, the truth is, the old Roman Catholic was never a Roman Catholic at all. He is a poor inoffensive man, by name John Wall, the son of a Protestant, and brought up, himself, as a Protestant, without any fixed religious principles. He very seldom goes to any place of worship. He was one of the hired mob at the last election and was beaten by the opposite faction; his assailant being brought to trial was convicted, and sentenced to eight months imprisonment. Such is the account that Wall himself has given me, in the presence of several witnesses.

CRIME AND CIVILIZATION.—The criminal population of England has at last become so numerous, their skill so educated, their organization so perfect, that the attention not of Great Britain alone, but of the entire civilized world, is centred there. The hideous stream of turpitude widens as it flows, and unless some new Draconic legislation be rapidly adopted to check their increase, there is every likelihood that they may eventually assume such proportions as to render life in London as dangerous as in

Beloehistan or Borneo. At present the Londoners rest on an uneasy couch, for although his house may be barred, he is aware that there are streets in his immediate neighborhood whose inhabitants are cunning in the use of screw and centre-bit. Bankers, merchants, and shopkeepers are kept on the qui-vive from a constant apprehension of attack; and in the midnight streets, as well as the suburban and rural districts, life has become to the full as unsafe as it could possibly be in an enemy's country. From session to session the statesman fills the ear of Parliament with model schemes and suggestions for the eradication of this dangerous class. Very lately the Times addressed them as a recognised portion of the community, and argued copiously with them upon the error of their ways, while the continental press, accustomed to a certain average of evil in the several states, contrasts the gloomy statistics of France and Germany with those of England, and appears lost in amazement at their rapid and steady criminal increase—and murder so vast as to overturn all previously-known standards, rendering her deplorable condition an anomaly in the history of the world, and throwing a sinister and startling shadow on that boasted civilization of which, in her plethora of pride and riches, she assumes to become the Ananias. It is a common theme with statist and economists that the vices of civilization arise and keep pace with its virtues—an error based upon a misunderstanding of the term. There are two descriptions of human progress to which that name is affixed—material civilization (so called) and moral. Of the former, Saxonism, whether in England or America, is the representative. The nature of the people, of the countries they inhabit, and the institutions they live under, tend to this result. Acquisitiveness is the strongest passion of the Englishman. This is equally apparent in the individual impulse to amass wealth, and the national ambition to aggrandize territory, or open a ruthless path for their commerce through the remote and peaceful districts of the earth. The slave hordes of Manchester and Birmingham, who are wrought to death for the benefit of the monopolist, exhibit the fact. The state of India, of Ireland, the war which they are waging at the present time in China and Persia, illustrate the latter. In all classes of her people, in all foreign acts of her government, the speculative and predatory element predominates. When such is the morale of the ruling minds and of the intelligent masses, is it any marvel that the ignorant and brutalised should adopt a similar standard, and energize in the pursuit of wealth in their own peculiar fashion? What is the moral difference between the London thief and the imperial garotter of India and China? Where money alone is respected, worshipped, and howed down before as the sovereign god of life, who can wonder that purity of morals should be contaminated, or that from the semi-heathen population who throng the manufacturing towns and agricultural districts a large segment are found to prefer robbery to labor as the shortest means of attaining that end to which all classes are striving, and beyond which the Great Briton sees nothing to wish for or admire. It is just as absurd to say that material prosperity is civilization, as that a railroad is virtue, or that the guinea stamped with the head of the Female Defender of the English faith, Queen's head, is the supreme type of justice and humanity. All appliances of so-called progress can be used for iniquitous as well as excellent purposes, the burglar travels in the same train with the priest and teacher; nor is it truth to say that the highest moral and material progress can possibly co-exist. How is it possible for the higher feelings of humanity to expand into beneficent action in a country whose religion is speculation, and whose God is Gold. To such a community the demonic brood of crime is a natural adjunct, and the aspect of England to-day, so apparently prosperous without, so pestilent and horrible within, can only find a resemblance in the hideous picture which Milton has drawn of Sin, fair, strong, and handsome—in the upper parts, but surrounded by a brood of hell hounds to which she had given birth, and who torture and devour her as their natural food. After all, perhaps, the only antidote to the garrotte is the latter.—Nation.

PROFESSION F. PRACTICE.—An allowance varying from five to seven shillings a week (according to the rank in the service of her deceased husband) is made to the widow of any soldier or sailor who died, whether in the field or by sickness, in the Russian war. In addition to this, a further allowance of eighteen pence or two shillings a week is made for one child, and one shilling additional for every child after the first, to cease at the age of fifteen. The Funds also pay the school fees of the children, requiring a certificate of regular attendance from the managers of the school. Any widow whose husband died in the late war can obtain these allowances, by application to the Secretary (Captain Gardner, Fishbourne, 18, New Street, Spring Gardens, S.W.). The forms to be filled up make no mention of the religion, either of the husband or the widow, or of the religious character of the school attended by the children. There is no reason to believe, that any greater difficulty is thrown in the way of a Catholic than a Protestant; or, indeed, that the Committee or their officers know what is the religion of the applicants. The Committee is also ready, whenever it is desirable, to place the children, whether boys or girls, in asylums or orphanages, paying these institutions for their maintenance and education. This of course involves an expense much greater than the usual allowance. The board and schooling of little Alicia Rizzo cost the Fund fifteen pounds per annum, and this the affidavits stated, would be continued till she reached the age of fifteen, at which age girls leave the school where she was placed; the managers of the school would then do their utmost to obtain for her a situation, and as long as her character remained without reproach, she would permanently retain the right of being received back as a temporary inmate whenever she chanced to be out of place. There are institutions of this sort both Catholic and Protestant; it is needless to enlarge upon the advantages which they offer. The Committee of the Patriotic Fund professes to be equally ready to pay the expenses of the children in one or the other, the choice of the particular orphanage being left to the free selection of the mother or other relations or guardians. No regulations, it is evident, could be more fair and equitable. Unhappily, however, Catholics in this country are so much accustomed to gross injustice in the practical administration of regulations which appear at first sight to exclude all possibility of it, that we were suspicious enough to enquire, what is the practical working of the system? How many Catholic widows actually receive the allowance? how many of the children, whose maintenance and schooling is paid for, are actually attending Catholic schools. Upon these points the books (which it is only justice to say were shown to us with the utmost readiness and civility) give no information. If the committee acts with the impartiality which they profess, we have no right to expect any. They have no right to know, and profess that they actually do not know, the religion of those who receive relief. With respect to orphanages the case is different; the education given in an orphanage must be either Catholic, or Protestant, or professedly mixed. The committee can hardly be knowing which it is in each instance, and any person who finds a payment made to such an institution can ascertain its character for himself. For how many children then, of both sexes, do all the Catholic orphanages in Great Britain and Ireland actually receive payment from the Patriotic Fund? Have they their fair proportion? What that fair proportion is we know. One third at least of the army in the East was Catholic, and on this express ground the number of Chaplains allowed by Government was fixed by Lord Aberdeen's administration, and maintained by that of Lord Palmerston at one-third of the whole; or one Catholic to two Protestant Chaplains. The total number of children at this

moment maintained in orphanages at the expense of the Fund exceeds six hundred, of whom, if Catholic institutions had their fair share, they would have above two hundred. In all they have and have had since the Fund came into existence—one. One child died at Protestant schools; more than six hundred working of the system. Such is the practical working of the system. The fact speaks for itself too strongly to require from us any strong language, or any epithets, parts of us any strong language, or any epithets. What is really important is to trace the means by which this effect has been brought about, and to see how far it is in our power to remedy the evil.—Weekly Register.

A correspondent of the N. F. Church Journal (Protestant) writing from Toronto gives us the following details of the late efforts made by a section of the Anglican Church to obtain Freedom of Education for its member, and the causes that led to their defeat:—

Toronto, February, 1857. The prospect of obtaining separate schools for the Church in this Province, is, I regret to say, infinitely worse now than it has been for several years, and for this deplorable condition we are indebted solely to the change of views of some of our own members. At the various Synods of the Church prior to the last one, strong resolutions were passed denouncing the semi-pagan system established amongst us, and petitions were presented to the Legislature praying for privileges similar to those granted to Romanists. At the visitation last Spring, held immediately before the Synod, the Bishop in his charge laid down distinctly the principles that we should contend for in connection with this question. After an able analysis of the system introduced here from New England, his Lordship explains what we should seek for:—

1st. "Let separate (Church) Schools be admitted in all villages, towns, and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction."

2d. "Till this regulation take effect, let it be provided that all Public Schools whatever, be opened and closed with prayer, and a portion of the Holy Bible be daily read; and further, that the Lord's Prayer, the Apostles' Creed, and the Ten Commandments be regularly taught in every such School; provided, nevertheless, that no child be compelled to receive religious instruction, or attend any religious worship to which the parents on conscientious grounds should object."

At the Synod the subject of education was brought forward, and resolutions were introduced similar in tone to the Bishop's suggestions. No opposition was anticipated, but it soon was made apparent that certain gentlemen who at former Synods distinguished themselves by eloquent speeches in favor of Church Schools had changed their views very materially.

One reverend gentleman had discovered some extraordinary but rather unintelligible process for grafting a thorough Church education on the common school system. Another looked upon the upholding of the question as a barrier between him and union with other "Protestants" against Rome. A third would resist separate schools for the Church so that the Romanists should not have them either. A layman of great weight and influence in the Church, from the very important services he has rendered to it, took a view of the matter in its political aspects, and was thereby led to conclusions very different from those which former Synods had happily vindicated.

While the recantations were being read the Bishop and majority of the Synod looked as we may imagine Lord Raglan and the British army would have looked, at the battle of Inkerman, had they seen three or four regiments suddenly wheel into the Russian lines and turn their fire on their late comrades. At length a warm controversy was springing up, his Lordship in order to restore peace, requested that the resolutions should be withdrawn, and they were withdrawn accordingly. Next day the Seceders were warmly eulogised for their broad liberal views in the great anti-Church paper of the Province, and the Church itself complimented on its shaking off the fetters of bigotry, &c., &c.

These gentlemen were influenced by conscientious motives no doubt, but I do assert that their proceedings at the Synod have inflicted an injury on the Church that many years will not heal. Had we only preserved, but a little longer, the bold unbroken front that we did in this matter for many years, we should have got all we required. We have now lost the moral prestige that unanimity always gives, and there is no prospect of recovering it. An assent to the present system is in fact the broad and easy road to travel, and we cannot wonder that when men of name in the Church have chosen it, they should have hosts of followers. There are some again among us who, deceived by the plausible sophistries lavished freely in defence of the present system, and believing it to have the power of making crime less frequent, or regenerating society, &c., &c., come to the conclusion that the Bishop is "behind the spirit of the age," in declaring that "the popular system is rotten to the core, and that its tendency is to produce general unbelief," and therefore give this baneful system their strenuous support.

Some time since the Governor of the Toronto jail, who is of a statistical turn of mind, made out an elaborate report, showing that the bulk of the criminals under his charge could not read at all—some read imperfectly, and only a small minority could read distinctly. These tables have been made of wonderful use by the upholders of the present system. Even our judges have been inspired by them, and have commenced grinding the old well worn tune—played by governors, judges, and grand juries—almost weekly in the United States for I know not how many years, and the burden of their thread-bare melody is, that the common school system—i.e., reading, writing, and arithmetic, a slight smattering of algebra, the names of the stars—chemical affluities—heights of mountains, depths of seas, and dates of battles and discoveries, make a man a perfect member of society—factus ad inguen, able to restrain all sinful propensities, and to do his duty in the state of life to which it has pleased God to call him.

Judge Hagarty, a good churchman, has delivered a charge bearing chiefly on this subject, marked by the eloquence and elegance of style characteristic of one who has justly been called the "Canadian Talford," as along with high legal attainments he possesses the golden vein of poetry in a remarkable degree. So satisfied is he with respect to the regenerating influences of these secular attainments, that he advocates the introduction of a law to compel attendance at the schools, similar to that which prevails in Rhode Island. Alluding to "the hordes of untaught children, the raw material of the future burglar and assassin," he says, "A Christian land might well strive to such a terrible case the words of our Divine Master, 'Go out into the highways and hedges and compel them to come in.'" "Compelling them to come in," will certainly keep them a certain number of hours off the street, but will not I imagine produce any change in their evil propensities, such as the judge believes will be effected. Indeed I am strongly of opinion that the families of neglected children, to whom he alludes as shocking the ear with oaths and indecencies, whose mouth is full of cursing and deceity, are in many cases the attendants at these very common schools. I can certify from my own experience that in walking past the fence round a public school attended generally by the children of parents well-to-do in the world, I have heard more awful blasphemies and indecencies than I have ever heard in six months among the Arabs of the streets. "What," says an American writer, "must be thought of the fact, that the bulk of the young men and boys who crowd of evenings round the corners waiting for the ringing of a bell as an excuse for filling the streets with uproar

and the air with blasphemy, either have been or now are the pupils of these same common schools. How can better fruits be expected from a system which in the words of the gentleman, who has lately written so powerfully in your columns on this subject, "neglects the moral and controlling powers of human nature, and concentrates all its force upon the development of the intellectual?" Space will not permit me at present to touch upon the statistics of the Governor of the jail, or on some few instances of the ungodly hollowness of the school system, that have come to my knowledge. On a future occasion I purpose dwelling on these topics, also touching briefly on the position of the Romanists on this question.

Tenders are out for plans and designs for a substantial church at Yorkville, a thriving town on the northern outskirts of the city. This is very gratifying. Methodism has hitherto thrown the Church into the shade in this town. The former had a beautiful brick edifice, quite churchlike in its appearance—having a graceful spire surmounted by a cross, while the latter, though wealthy and influential, had only a wretched wooden structure, that many of the former attendants would have looked on contemptuously as a barn. In a few months, however, I trust, the Churchman visiting this parish need not be ashamed of his Church.

IMPORTANT FOR THE LADIES.—The Paris correspondent of the Court Circular says that the Empress is beginning to wear large bonnets and less crinoline than formerly.

ANOTHER LETTER FROM TEXAS.

TRAVIS, CO. TEXAS, Aug. 15, 1854.

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