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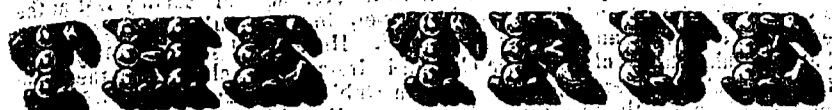
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CATHOLIC CHRONICLE.

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THE FATHERS OF NEW ENGLAND.

(From the Edinburgh Review.)

(CONCLUDED.)

But one passion from the first eradicated all control—the *auri sacra fames* of the guardians of the Puritan sanctuary. So early as 1634, Winthrop narrates a circumstance “which brought them and all the Gospel under a common suspicion of cutting one another’s throats for beaver.” Josselyo, whose experience must have been peculiarly unsatisfactory, describes them as “full of ludification and injurious dealing; generally in their payments recusant and slow;” and even William White declares in a letter to Winthrop that “he sees such harsh dealing among the shopkeepers there, in price, weight, and measure, that he thinks that love is wanting which is the main key of religion.” Ethically it would seem that the debit and credit sides of their account were ingeniously balanced. A tenderness for their own commercial delinquencies was compensated by the mortifications of the affections of their children and of the rural appetites of their men-servants and maid-servants. Some of the magnates who were most conspicuous for their austerity were the most lax in respect of their avaricious mode of trading. The elder Dudley, who died with some doggerel against toleration in his pocket, and a notorious weakness on behalf of that receptacle which scandalised some among his leading contemporaries. Hugh Peters is an example that the ministers themselves were not incompetent hands at a bargain, for he did what might be termed “a fine stroke of business” in the codfish and lumber line while he resided in the colony; and indeed to give play to his business acumen, he hazarded the suppression of the Salem weekly lecture,—subtracting from his sermons liberally to swell the contents of his ledger.

Remembering these operations, we can agree with Mr. Hildreth that a zeal for the main chance was a notable abatement from the conventional character of the New England system. On the other hand, we are doubtful in what light to regard an appreciation of creature comforts which was its notable accompaniment. Those who condemn the Puritans as perseveringly ascetic should in fairness be informed of their tenacious endurance of the physical consolations they met with in the wilderness. Endicot and his company during the first year’s occupation in 1629, are described as “making shift to rub out the winter’s cold by the fireside, turning down many a drop of the bottell and burning tobacco with all the ease they could.” When the summer came, their resignation took another form. The reverend divine Mr. Francis Higginson, said to be “mighty in the Scriptures,” and who wrote a description of New England’s plantation in 1630, observing on the mildness of the *aire* says, that “whereas I clothed myself beforetime with double clothes and thick waistcoats to keepe me warme, even in the summer time, doe now go as thin clad as any, osely wearing a light stuffe casocke upon my shirt, and stuftee breeches of one thickness, without linings.” We must farther acquit them of any obstinate aversion to the succulent solids they happened to fall in with. Of the harbor of Plymouth it is said, “This bay is a most hopeful place; innumerable store of fowl most excellent good . . . crabs and lobsters in their time infinite.” The reverend divine already referred to delivers it as his doctrine that the “parsnips, carrots, and turnips are here bigger and sweeter than is ordinary to be found in England; the turkeys are far greater than our English turkeys, and exceeding fat, sweet, and fleshy.” “Fresh cod,” says Winslow, “in the summer is but coarse meat with us.” That “worthy and useful instrument,” as he is denominated in the “Memorial,” had a faculty for compounding a duck broth, which he benevolently turned to account on one occasion for the benefit of a sick Indian. It is also said of the colonists generally that “in their feasts they had not forgotten the English fashion of stirring up their appetites with variety of cooking their food.” Before long, they permitted certain liquors of even a *recherché* class to lubricate these *opsonia*. Dudley wrote to the Countess of Lincoln in 1631, that they had only “good water to drink till wine or beer could be made;” but before twenty years had elapsed, such was the “wonder-working Providence of Sion’s Saviour in New England,” that “Portugall had had many a mouthfull of bread and fish from us in exchange for their Madeira liquors, and also Spain.” In short, the toleration of any “wonder” that was sufficiently savory or nourishing was proclaimed with extreme promptitude. On the arrival of the Pilgrim Fathers, “the master on shore brought with him a very fat goose to eat with us; and we had a fat crane, and a mallard, and a dried neat’s tongue; and so we were kindly and friendly together.” On the voyage of the founders of Massachusetts in the “*Arabella*,” the captain complained that their “victuals” impeded

the working of the ship. It was also “a common fault in our young people that they gave themselves to drink hot waters very immoderately.” Whatever were the wants of their seniors in this respect, they fortified their weakness more reservedly and judiciously.

It is observable, that if they tolerated a few of the comforts they were also not inexorable in respect of the pomps of this wicked world. It was no part of their design to promote the advent of that equality which now obtains on the American soil. “A discrimination between gentlemen and those of inferior condition,” says Mr. Hildreth, “was carefully kept up. Only gentlemen were entitled to the prefix of ‘Mr.,’ their number was quite small; and deprivation of the right to be so addressed was inflicted as a punishment. ‘Goodman,’ or ‘Goodwoman,’ by contraction ‘Goody,’ was the address of inferior persons.” Winthrop received from Cromwell the Buccareer a present of an elegant sedan chair, which had been intended for the sister of Viceroy of Mexico. Whether he rode about in it, we are not informed; though it seems improbable that he should receive it as a piece of ornamental lumber. The governors generally were not inclined to dispense with certain little ceremonies to enhance the dignity of their office. They were preceded by halberdiers when they went abroad, and they had the services of a trumpeter to make their proclamations. An amusing circumstance arose out of the quarrel in Anne Hutchinson’s case, when the men who had carried the halberds before Vane declined to carry them before Winthrop, because they sympathised with the Antinomian side of the controversy. Had the bearers whom we assume he employed for his sedan, been similarly favorers of the Baptist exodus, they might have deposited “King Winthrop” in Boston Harbor; but we infer that these responsible officials were orthodox, as there is no intimation that he was submitted to this indignity.

Ascending in the scale of social precedent, we come again upon the dominant principle of the New England system in the extraordinary homage paid to the Ministers. As if in mockery of their human infirmity, the steam of adulation was poured around them till they breathed habitually an intoxicating atmosphere. Naturally enough did Josselyn remark their inclination to “receive your gifts but as a tribute due to their transcendancy.” In the eyes of their worshippers, “that great light and divine plant, Mr. Samuel Stone,” or, “the holy, heavenly, sweet-affecting and soul-ravishing minister, Mr. Thomas Shepleard, were princes untrammelled by secular accessories. By the subjects of their congregations these and their coadjutors were invested with more than a monarch’s pretensions. Their ecclesiastical gifts and celestial graces were a main theme of history; the clumsy harps of the New England poets twanged forth shuffling elegies in their praise; and even comets condescended to give notice of their decease. It was only appropriate, therefore, that they should exercise a paramount influence in all mundane transactions. “New England,” says Cotton Mather, “being a country whose interests are remarkably invrapped in ecclesiastical circumstances, ministers ought to concern themselves in politics.” Their intervention was on this account habitually recognised as framers of laws, as councillors of the magistrates, and as agents in embassies and political missions. Not only did they act as “doctors dubitantium” in private affairs, but they were the exhorters of the timid, the rebukers of the bold, and the deciders for the doubtful at elections and town meetings. If in any of these vocations they met with obstruction; their pride was compensated when they mounted the pulpit. There they had their opponents entirely at the mercy of their Scripture similitudes and prophetic menaces. They could preach at, and pray for, their unfortunate victims with all the rigor of a despotism tempered only, and that uncertainly, by the sand in the hour glass. As we learn from a singular passage in Mr. Fell’s “Salem,” on such occasions they spared neither age nor sex. The boys were ranged on the stairs of the meeting-house, and “a man was appointed to keep people from sleeping” by means of “a short clubbed stick haxing at one end a knob, and at the other a foxtail with which he would stroke the women’s faces that were asleep, and with the other would knock unruly dogs and men.” In the same place, Salem, as we learn from the same authority, two men were appointed to make a circuit of the town during service; and to mark down the non-attendants in order to present them to the magistrate, while, at the same time, three constables were appointed to keep watch at the three doors of the meeting-house to prevent any one from going forth “till all the exercises were finished.” Neither in measure nor equality were the ministers inclined to stint themselves of a single particle of their flocks’ adoration.

We may ascribe a part of their influence with their congregations to their intimate knowledge of the secrets of Providence, and to what we may even designate their thaumaturgical prowess. To suspicious eyes the following little circumstance reads like an exhibition of the latter accomplishment. Winthrop the younger had some books in the chamber in which he kept his corn. One of them was a Greek Testament, which was bound up together with the book of Common Prayer and the Psalms. The mice attacked the volume, and ate the Common Prayer “every leaf of it,” but scrupulously declined the rest of the contents, as also all the other books, “though he had above a thousand there.”—Without questioning that the Common Prayer had entirely disappeared, we may hint our impression that the destructive mice were again in some shape “the poor people, who had come over;” and we incline to credit the ministers with their edacity from the likenesses of this to a portent, we shall mention presently, exhibited by one of the Matheres. A more frequent proof of the supernatural vocation of the ministers was afforded by their interpretations of omens and judgments; for in this department they were so experienced that in case of any disparagement of their persons or doctrine, they were generally able to cite some retributive visitation. The town of Lynn, for instance, lost a great part of its cattle by a sudden disease through reducing the salary of the Rev. Mr. Cobbett. In Hubbard and Winthrop there is a chronicle of judgments against those who thwarted or slighted the Elders. One example, a young merchant did immediately after charging that “none of those black crows (meaning the aforesaid) should follow his corpse to the grave.”—Others, and especially the heretical Antinomians, were overtaken by still more exemplary catastrophes. Anne Hutchinson was on this account seized and slaughtered by the Indians; while the “copartner in her heresies, Mrs. Mary Dyer,” gave birth to a monster, which, as described, would have been a priceless treasure at our College of Surgeons. The fate of one of the same sect—a barber, who “was more than ordinary laborious to draw men to those sinful errors,” is memorable for this reason. A barber, if we reflect, was the only man who had a fair chance of competing in controversy with the ministers, as he was professionally secure of his one auditor, and had a summary means of compelling his attention. Accordingly, as we are told in “Sion’s Saviour,” “he having a fit opportunity by reason of his trade so soone as any were set doune in his chaire he would commonly be cutting of their haire and the truth together.” The appropriate penalty followed that, one of Roxbury sending for him to draw a tooth, the Antinomian clipper of orthodox doctrine lost his way in the forest, and was frozen to death. His fate is set forth as an implied warning to barber chirurgeons not to misuse their opportunities, while it serves to illustrate the effect of such examples in sustaining the principle of the Massachusetts theocracy. To resist it was like entering upon a contest with fate, for its authors dispensed judgments with as much facility as they issued and served common legal process; in short, if any one occasioned them trouble, a warrant, or a miracle, it was difficult to tell beforehand which was pretty certain to overtake the delinquent.

It was not in the nature of things that this complex machinery of beads and spectres should work satisfactorily. But for fifty years the Puritan Zion was thus upheld, and the reign of the saints upon earth anticipated. Happily it was not permitted by events that this strain upon human endurance should last; if it was too much to expect its relaxation from the ministers by whom and in whose behalf it was maintained. Repeated invitations were made to the latter to modify its rigors, but they were uniformly slighted. An example of this occurred in 1652, when Sir Richard Saltonstall, one of the original founders of the colony, wrote to Wilson and Cotton, ministers of Boston, the following letter:—

“Reverend and dear sirs, whom I unfeignedly love and respect, it doth not a little grieve my spirit to hear what sad things are reported daily of your tyranny and persecution in New England, as that you fine, whip, and imprison men for their consciences.—First you compel such to come into your assemblies as you know will not join you in your worship, and when they show their dislike thereof, or witness against it, then you stir up your magistrates to punish them for such, as you conceive, their public affronts. Truly, friends, this your practice of compelling any in matters of worship, to do that whereof they are fully persuaded, is to make them sin; for so the apostle (Rom. xiv. 23) tells us; and many are made hypocrites thereby, conforming to their outward man for fear of punishment. We pray for you and wish you prosperity every way, hoping the Lord would have given you so much light and love there; that

you might have been eyes to God’s people here, and not to practice those courses in a wilderness which you went so far to prevent. These rigid ways have laid you very low in the hearts of the saints, I do assure you I have heard them pray in the public assemblies that the Lord would give you meek and humble spirits, not to strive so much for uniformity as not to keep the unity of spirit in the bond of peace. I hope you do not assume to yourselves infallibility of judgment, when the most learned of the apostles confesseth he knew but in part, and saw but darkly, as through a glass; for God is light, and no further than he doth illumine us can we see, be our parts and learning ever so great. O that all those that are brethren, though they cannot think and speak the same thing, might be of one accord in the Lord.”

“To this noble remonstrance—and it was not the first of the same sort which Saltonstall had made—Wilson and Cotton wrote a very elaborate reply.—They profess to be friends of peace and moderation, but fully justify the punishments inflicted. ‘Better be hypocrites,’ they say, ‘than profane persons.—Hypocrites give God part of his due, the outward man; but the profane person giveth God neither outward nor inward man.’ You know not if you think we came into this wilderness to practice those courses which we fled from in England. We believe there is a vast difference between men’s inventions and God’s institutions; we fled from men’s inventions, to which we else should have been compelled; we compel none to men’s inventions.’ Yet after this downright claim of a divine character for their system, with an inconsistency too common to surprise, they add, ‘We are far from arrogating infallibility of judgment, or affecting uniformity; uniformity God never required, infallibility he never granted us. We content ourselves with unity in the foundation of religion and church order.’”

“About the same time William sent a warm remonstrance to his old friend and disciple Governor Endicot, against these violent proceedings. The Massachusetts theocracy could not complain that none showed them their error. They did not persevere in the system of persecution without having its wrongfulness fully pointed out.”—(Hildreth, vol. i., pp. 382-4.)

The first modification of the system was due to the interference of Charles the Second shortly subsequent to the Restoration. By a royal order, which at that time the colonists were not in a position to dispute, they were deprived of one of their most cherished privileges—the right to inflict corporal punishment upon Quakers. Later than this, in 1675, when the general court of Massachusetts, after consultation with the Elders, enumerated the sins which had brought upon them the visitation of the war with King Philip, in a spirit of contrition the persecution of the Quakers was renewed.* But the claimants for toleration who existed in the colony, and who had been encouraged in 1662, by the king’s demands, were now a considerable party; while, on the other hand, the majority for the theocracy was decreasing. The predilection of the latter for a learned ministry also helped to modify their more obdurate convictions until their acceptance of the “Half Way Covenant,” for years a fertile subject of contention, exhibited their weakness by involving them in a compromise. To this weakness, still more effectually than to the license which had been partially procured by the Royal mandate, a great change in the temper of the colony was attributable. Nathaniel Morton concludes in New England’s Memorial with a word of advice to the passing generation, expressing his apprehensions that they were “degenerating into the plant of a strange vine.” As another of their influential divines had expressed it, they “were straggling from the sound of the silver trumpets,” and preparing “to follow music of their own.” In 1680, the Baptists, after meeting for fourteen years in private houses; summoned courage to erect a new building in which they attempted to hold a meeting publicly.

A few years later, when the neglect of the Acts of Trade, the shelter afforded to the regicides and other irregularities, had brought upon Massachusetts the revocation of her charter, greater enormities were helplessly submitted to. Under Joseph Dudley, in 1686, a religious society even worshipping according to the forms of the Episcopal Church of England was organised in Boston, and with Andros the year after, the colonists beheld the first appearance of the hated surplice. The proclamation of James’s De-

* These sins were declared to be:—“Neglect in the training of the children of church members; pride in men’s wearing long and curled hair; excess in apparel; naked breasts and arms, and superfluous ribbons; the toleration of Quakers; hurry to leave meeting before blessing asked; profane cursing and swearing; tipping houses; want of respect for parents; idleness; extortion in shop-keepers and mechanics; and the riding from town to town of unmarried men and women, under pretence of attending lectures;—a sinful custom tending to lewdness.”

claration of Indulgence gave final toleration to Quakers, Baptists, and Episcopalians, and therewith the *soup de grace* to the Massachusetts' theocracy.

A year or two after its overthrow its restoration was rendered impossible by the provision in the second charter of Massachusetts which bestowed the right of suffrage upon all freeholders of the annual value of forty shillings; but it had still strength to sustain the great thaumaturgic display, so awfully memorable, of the New England witchcraft. As to the immediate authors of this Reign of Terror, we are not prepared to give a positive verdict of conscious criminality; but we think that Mr. Hildreth dismisses too lightly all the evidence which points in this direction. It was doubtless a corollary of the Puritan creed that there was a covenant between the devil and certain unhappy persons which was a sort of parody on the covenant between God and His elect; but it is important to remember the circumstances under which this covenant was insisted on. Up to this date, although witchcraft was made one of the capital offences of Massachusetts on the authority of the text, "thou shalt not suffer a witch to live," the law against it has been resorted to but sparingly. The enforcement of this law appears to have been difficult, and the circumstances attending it show that, if not a test, it was at all events the occasion of a difference of opinion. In the case of Anne Hibbins, who was Bellingham's sister, it is not to be overlooked, that Bellingham himself was conspicuous for his opposition to his brother magistrates, that he represented the popular principle of "Rotation," that he was *contradictus* in Child's case, and that he was generally averse to intolerant proposals. The deputies who insisted that the old gentlewoman should be hung were notoriously more easily influenced by the ministers than the magistrates, who refused to accept the verdict of guilty; and it may or may not be a fair inference that they promoted her execution to admonish Bellingham himself. In the only other previous convictions for witchcraft we find mentioned, those at Hartford and Charlestown in 1651, the ministers were so officiously forward in the proceeding, that the people of Warwick loudly cried out, "that there were no other witches upon earth, nor devils, but the ministers of New England and such as they." We have already mentioned their attempt, which failed, to discover signs of witchcraft on the persons of the Quaker women; and thus the charge comes to us with a taint of suspicion as a weapon accessible, together with that of heresy, to combat objections to the minister's supremacy.

As we have said, we must remember the peculiar circumstances under which the charge was most vehemently pressed; and it is by no means calculated to remove our suspicions, that the famous and most fatal revival of the delusion was a crisis in which the empire of the ministers was passing away. In the struggle of opinion which was then going forward, a reluctance to believe in witchcraft was a symptom of antipathy to the theocratic system which had hitherto prevailed. As such, it was denounced by the ministers of Boston as "the heresy of the sensual Sadducees," of which it was further said, "how much it has gotten ground in this debauched age is awfully observable; and what a dangerous stroke it gives to settle men in Atheism is not hard to discern." An agitation on the subject was zealously fanned which was calculated—and we only stop short of saying, which was consciously designed—to give encouragement to imposture. The following circumstances, at all events, have to be reconciled with a belief in the ingenuousness of its chief promoter, Cotton Mather. He had taken a bewitched girl to his house to experiment on her symptoms, and obtained results which he published. As a specimen of these, he found that the bewitched could comfortably endure a Popish book, and not only read the book of Common Prayer, but took delight in it, while she was distressed beyond measure by "a precious little treatise," the work of the Rev. Mr. Willard, of Boston. Certain other books which were published by Mather's father and grandfather, were so antipathetic that one of them stunned the girl, while "my grandfather Cotton's Milk for Babies," or the Assembly's Catechism, would bring on hideous convulsions. Cotton Mather incidentally availed himself of Satan's testimony to the value of the remaining copies. "I hope," he said, "I have not spoiled the credit of the books by telling how much the devil hated them." In the case of Goodwin's children, Mather ascertained that they were permitted by the devil to enjoy both the writings and meetings of the Quakers. On the other hand his bewitched protégé flattered him by declaring that the demons could not enter his study; or be permitted to do him mischief. We can understand that at this point his vanity conspired with his personal credit to induce him to regard "the denial of devils or witches" as an insult to himself, but his credit for sincerity can only be sustained on the assumption that he had less than ordinary penetration. In addition to these, there are other circumstances which ought not to be lost sight of. Mr. Bancroft has laid marked and well-deserved emphasis on the previous eagerness of Mather and his coadjutors for some manifestation on a grand scale. When his father obtained the nomination of the first officers under the second charter of Massachusetts, and appointed "friends to the interest of the churches," the son broke out with irrepressible exultation. "The time for favor is come; yea, the set time is come. Instead of my being made a sacrifice to wicked rulers, my father-in-law, with several related to me, and several brethren of my own church, are among the council. The governor of the province is not my enemy, but one whom I baptised; and one of my dearest friends." In his own prayers for some awakening sign, we see the temper which is apt to realise its aspirations. "I obtained," said he, "of the Lord that he would use me to be a herald of his Kingdom now approaching." In what sense he believed he had obtained this it is hard to say; for we have no commission to read the secrets of the heart; but the

anticipation of a work of unusual nature, coupled with the means by which a tragedy of like import was sedulously prepared, will always afford grounds to some to say it was consciously premeditated.

We turn from this sanguinary mystery, which we are unable to fathom, to the broad conclusion on which we rest firmly. The irradicable stain of a grievous tyranny rests on the memory of the founders of New England, and slurs and tarnishes their entire reputation. Every one is familiar with their nobler characteristics. They were staunch and sober, manly, self-sustaining; an arduous task devolved upon them, and they had the courage and capacity to execute it; they have approached beside the fountains of American history; but their neater aspect is odious. We are not solicitous to remark their English lineaments; but even the system they established might have had place in England, if the saints in this country had consolidated their triumph. The interest of their example to us consists in this—that what the "Little" or "Bare-bones" Parliament only aspired after, they attained with certain minor modifications. In their native island they were thrust back within the bounds of authority. But on the shores of New England they were fairly emancipated. Fortunately or advisedly, all restraint was withdrawn, and they had liberty to do that which was right in their own eyes. Here then, to use the image of Jeremy Taylor, the tender stomachs which could not endure milk, accommodated themselves to the digestion of iron. In a colony which the mass of men carelessly regard as founded in vindication of liberty of conscience, all its exponents would have suffered successively. Had Bunyan opened his conventicle in Boston, he would have been banished if not whipped; had Lord Baltimore appeared there, he would have been liable to perpetual imprisonment. If Penn had escaped with either of his ears the more pertinacious Fox would, doubtless, have ended by mounting the gallows with Marmaduke Stephenson or William Leddra. Yet the authors of these extremities would have had no admissible pretext. They were not instigated by the dread of similar persecution or by the impulse to retaliate. There was no hierarchy to invite them to the plains of Armageddon; there was no Agag to hew in pieces, or kings and nobles to bind with links of iron. They persecuted spontaneously, deliberately, and securely. Or rather, it might be said, they were cruel under difficulties. They trod grapes of their wine-press in a city of refuge, and converted their Zion into a house of Egyptian bondage; and in this respect we conceive they are without a parallel in history.

It has been urged, as it is invariably urged in similar cases, that the temper of their age may excuse them; but in this instance the plea is inadmissible. Neither the temper nor the practice of the age in the mother country, to which comparison is directed, can be cited for an equivalent. The excitement of a bloody contest; the exasperation of rival parties with the reprisals exacted in the hour of their alternate success, offer no parallel to the trophies of a placid legislation, working remote from such disturbing influences. From the confusion of ancient interests, and the fierce resentments which their conflict bequeathed, we can deduce no apology for a system contrived in the wilderness in contemplation of permanence, and under the auspices of peace. If the temper of the age is to influence our judgments, it should be the temper displayed under parallel circumstances by men who had like zeal and like opportunities. If we turn to the Code of Catholic Maryland, framed at a time when the exclusive system of the New England States was pressed with its extreme rigor, on the same shores, in a neighboring province, the temper of the age admits this illustration. "Whereas," says the most celebrated provision of this Code, "the enforcing of the conscience in matters of religion hath frequently fallen out to have been of dangerous consequence in those commonwealths where it has been practised, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and amity among the inhabitants, no person of this province professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof." In accordance with this provision, the Governors of Maryland took the following oath: "I will not by myself, or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." The "Great Law" of Pennsylvania also secured toleration to "all persons who confess and acknowledge the Almighty and Eternal God to be the Creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society." It is true that this latter law was not promulgated till the Massachusetts theocracy was tottering to its downfall; but from 1649 to 1682, the respective dates of the two enactments referred to, the rulers of Massachusetts received various admonitions, conceived in the same spirit; and if they advisedly rejected them, all, neither imitating Lord Baltimore, nor anticipating Penn, it is vain to urge in their behalf the temper of an age of which, as regards its contiguous manifestations, they sturdily repudiated the most impressive characteristics.

It has been further attempted to be argued that they are not amenable to historic censure because they regarded themselves in the light of a private association whose function was to constitute a Church and not a State—a view which can only be presented in disregard of numerous facts, and through the confusion which is commonly made between an explanation and an excuse. The rulers of Massachusetts were aware that they were founding a State, though they made the limits of their Church commensurate with its boundaries; they could not claim the license of a private association when they exercised some of the highest functions of government; the confusion of their ideas, exaggerate it as we may, can in no sense atone for the cruelty of their acts. On the other hand, had they been invested with sovereign prerogatives, though no tribunal could have called their acts in question, the absence of a remedy would not have excused the perversion of their sovereignty to tyrannical uses; but it is vain to combat theories, which others may impute to them, but which obviously could not have been their own view of their predicament. They were not a private body, they were not a sovereign state; they were to all intents a subordinate government deriving; and this they practically understood, every tittle of their authority from a charter of the English Crown. The equivocation with which they covered their withdrawal from England; their subsequent concealment of their proceedings, their embassies, and professions to the mother country, substantially show that they were aware of their po-

sition. If we allow for some misconception where their Charter was silent, they knew, at all events, their positive obligations. Men who set such store by their "Patent," had scrutinised closely the terms in which its privileges were conferred. Yet, under an instrument which provided that all inhabitants of their province should have and enjoy "all the liberties and immunities" of free-born Englishmen, they established a more compact and dreary tyranny than Englishmen elsewhere ever endured or sanctioned.

THE ENGLISH ASSIZES.

(From the Nation)

"The winter assizes are proceeding"—we copy the language of an English Journal—"and Heavens! what a picture of crimes and ignorance of sin and sorrow and suffering, do their records present! To such a picture no condemnation can do justice; the language of Divine inspiration alone can describe it—it is 'the abomination of desolation.'" It is not in any spirit save that of shame for common humanity disgraced to so awful an extent, that we approach the subject which has elicited from even an English journal, such comment as this. Nor for the unchristian-like purpose of parading the bloody calendar of the English Assizes before our readers, accompanied by the natural remark that the journals of that country sedulously magnify and gloat over every instance of Irish crime; rarely recording an item of Irish news save the chronicle of some real or fabulous outrage, in order that their readers might associate inseparably Irish intelligence with violence and depravity. Could we be so far led away by resentment of conduct so savage and atrocious as to descend to retaliation, a fearful and a just one is, here supplied. A fearful and a just one; for the mind absolutely sickens at a survey of "this Red Sea of blood"—as the journal we have quoted, calls it—this picture of a pandemonium, revealed to us by a glance at the proceedings in the English Assize Courts. Crimes which the mind can have no conceptions of. Crimes which the English language has no name for which would be understood unless in England. Crimes which to name to the guiltiest wretch that ever stood on an Irish scaffold would cause in his—even his—breast a shudder of horror.

The son stands at the bar, charged with attempt to poison his aged father; that father turns round and, in open court, points out as his would be murderer, his own child! The mother, the sisters, and the brother are seen led forward in hysterics to accuse the son—the brother—to trace to him the awful crime. Wife murder, child murder, parricide, fratricide, thrust themselves on us at every name on the list. Robert Haydock convicted of the murder of his wife Philippa. They slept together the night of the murder, and he brought into bed with him a blacksmith's large sledge hammer, with which he beat out her brains! Robert Tucker assails his wife with a carving knife; Jonathan Heywood found guilty at Rochdale of the murder of Martha Jones. He went to bed with her over night, and cut off her head in the morning! Thus curly the English journals detail the results of the various assizes. Why should we wade through this "red sea of blood"? What need to shock our readers with a transcript of the hideous diary? God knows it is with reluctance and disgust we touch it at all, for it reeks at every page. Let no reader, exasperated by the language of the English journals on the subject of Irish crime, be so much of the savage as little of the man; as not to blush at this blot upon our common humanity, merely because it has been perpetrated in England. These English assizes disgrace human nature—were the crimes less dark, less numerous, we might stop to appoit them, or trace them to their sources; but they are of a nature and extent to sweep away all international barriers, and to make us forget everything save the painful, saddening, humiliating fact that men—brothers of Adam's race—be their colour white or black—be their country Albion or Liberia—have fallen thus low, and disgraced the common fellowship of man.

It is idle to suppose that when crime stalks abroad and riots thus in a country where the arts have a home, and where science is fostered and encouraged, that we can boast of civilization, when its first aim and material end is not achieved. To say that such crimes are unknown amongst the barbarous nations of the present day, would not be the fact—some as bad, though none so various, numerous, and heinous, are to be found, we doubt not, in some other part of the globe—in Patagonia or Kafiraria. But in these places the light of Christianity has not shone, the beams of civilization have never pierced the dark cloud of ignorance which pals the understanding. History supplies us with no instance of a country where either of these influences prevailed, yet where society was in such an abnormal condition, Pagan, but civilised, Greece and Rome exhibit no such depravity—uncivilised but Christianised Peru and Mexico, in the days of the Jesuit Fathers, did not afford, in the space of many years, one crime as heinous as the least of these on the English calendar. Must we face the startling query—do the vices of civilisation outweigh its benefits? England at this moment suggests that problem to the philanthropist. Is this the civilisation for which we are told Europe is now being deluged with blood? Is this the civilisation which it is the crime of Russia not only not to possess but to abolish? Where in all Russia, from Tobolsk to Chersonese, can crimes like these be found? Who would not prefer the rude virtue of the savage Cossack, or the ignorance of a simple Armenian, to the vaunted civilisation of the West. We question if all the crimes committed in Russia, from the days of Peter the Great to those of Alexander II, would amount to a tithe of the enormity disclosed at this "bloody assize" in England to-day.

Among the recent files of English papers are some interesting statistics relative to the agriculture of England and France, from which it appears that in England, out of 50,000,000 acres cultivated, 10,000,000 were sown with wheat or other cereals; while in France 50,000,000 are cultivated for the latter purpose. The average growth of wheat per acre in England is four quarters or thirty-two bushels; in France one and three-fifths or nearly thirteen bushels. The produce of English land is about £3 4s; that of France about £1 12s. per acre. The number of sheep is about the same in both countries, viz. 35,000,000, and the wool produced about 60,000 tons; but owing to the difference in the average, there is something less than one and a half sheep per acre in England, and only about one-third of a sheep per acre in France. In France 4,000,000 of cattle are slaughtered annually, the average weight being 250 pounds; in England there is not half that number slaughtered, but their average weight is about 600 pounds.

IRISH INTELLIGENCE.

Father Petcherine preached on Sunday last at the Redemptorist chapel, in his peculiar style of simple earnest eloquence. He exulted in the triumph of the Catholic Church in Ireland, and he achieved by the result of his late trial in Dublin, and he was there to perform a duty—first, to the Ever Blessed Mother of God, as the victory was won through her all-powerful intercession, on her greatest festival, that of her Immaculate Conception. The triumph had been gained; and how could he express the feelings of his heart, of his gratitude for every prayer that had been offered—for every aspiration breathed for him by rich and poor, old and young, and for the deep anxiety all alike felt on his behalf? He loved to repeat the words of the eloquent and energetic man—who had pleaded his cause, that there was still "manly faith and stainless purity amidst the green hills of holy Ireland!" In conclusion, the Rev. gentleman said that the greatest insult thrown out to him on the trial by the crown prosecutors was to be told that he (Father Petcherine) was a foreigner; but as the ivy-mantled old abbey walls and clung to its ruins, so did his heart cling fondly and closely to Ireland and her ancient faith, and next to his love for Almighty God and His Blessed Mother did he love the Irish people.—*Limerick Chronicle*.

THE CHRISTIAN SCHOOLS.—The Christian Brothers are about to open two more of their invaluable educational institutions—one in Kingstown, near Judge Crampton, and another in Milltown, county Kerry, where the teaching of the Brothers will diffuse the blessings elsewhere experienced. We have heard that another of their admirable schools will shortly be established in the same direction, perhaps at Killorglen, a neighboring town.—*Munster News*.

THE LAND REVOLUTION IN IRELAND.—The Irish Encumbered Estates Commission is now in its seventh year of office, and it will not be uninteresting to those who have watched the working of that remarkable tribunal to give an example of the complete revolution it has effected, or rather is effecting, in the agricultural and social condition of Ireland. The counties of Galway and Mayo contain 2,800,000 acres of land, or about one-seventh of the area of the island. In 1850 the landed proprietary of these two counties were perhaps the most hopelessly involved in Ireland. The solvent exceptions were few, chiefly in the eastern portion, where some estates were comparatively free from encumbrance, well cultured, and comfortably tenanted; while the remoter districts, including the great lakes and highlands of the far west, exhibited little more than the primitive elements of agriculture—the land untouched by enterprise, unimproved by capital, and even its natural resources unnoted, except by the casual glance of tourists in search of the picturesque. Now, on every side are unmistakable signs of improvement and progress. Many estates are being furnished with well-constructed farmsteads, drainage is becoming general, a higher style of farming is adopted, and the wages of labor are more than doubled within the last five years. 636,000 acres—i. e., about one-fourth of the available superficies of these two counties, have already changed hands, producing a total sum of upwards of £2,000,000, and petitions for sale are still pouring in unceasingly. The number of proprietors over the extent sold has been increased fourfold, and about one-third are purchasers at and under £2,000.

There never was a plainer policy preached than that of Independent Opposition. The dullest man can understand it. It is simply to send into parliament a body of honest men pledged to stand together, and use their power for no other object but the good of Ireland. Thirty or forty men so acting could get anything at all in reason that they might demand.—No government could stand that would refuse compliance. Every body who knows anything of the British parliament knows this. It is evident to the meanest capacity. In point of fact, the party of Independent Opposition formed in 1852, were not a month in the house when they had overtures from both of the English factions for their support, and had that party acted honestly Sharnan Crawford's bill would be the law of the land before the end of 1853. Well, they were not honest, some such as Keogh, Sadleir, the Scullys, &c., went in for the purpose of selling the country; others might not have been so deliberately false and wicked, but one by one they all fell away until out of the fifty men returned to support the policy of Independent Opposition, scarcely half a dozen remain true to their pledges. The remedy for this evil is plain enough, support the men who have kept faith with the people, and reject the renegades. Had the first traitors been punished as they deserved, many who have since fallen away would doubtless remain true, but when Keogh was returned for Athlone, and Sadleir for Sligo, all fear of popular vengeance vanished, and the knaves appeared day by day in their true colours.—*Wexford People*.

It will be satisfactory to the public to know that at the quarter sessions, which commenced here on Thursday, the chairman, the Hon. John Plunket, Q. C., addressed the grand jury in very strong terms of congratulation upon the peaceful state of the county, and said it was a very remarkable fact that the county Meath should be in a state of such profound tranquillity after passing through a contested election. There was not a single case of assault—not a breach of the peace upon the calendar, and the entire crown business was over in half an hour. Such a state of things as this is without a parallel in a great county like Meath—not a single case of violence or riot after such a contest.

An accident of a very melancholy character occurred on Sunday last, at the famous cliffs of Kilkee, on the western coast of Clare. The sea was running mountains high, and dashing with great fury against the base and sides of the cliffs, on the brow of which a party of ladies and gentlemen had collected to enjoy the grandeur of the scene. Two of the party, a Mr. Pepper and Miss Smithwick, both, it was stated, from Tipperary, rashly ventured down the side of the cliffs to a place well known to tourists as the amphitheatre, and while endeavouring to approach the "puffing hole," through which columns of water rose every moment, high into the air, they were swept from a ledge of rock, and immediately engulfed in the boiling surges. They vanished in a moment from the sight of their companions, and were carried into the ocean, their bodies not having since been discovered. It was said that the unhappy pair were to have been married immediately after the Christmas holidays, and that the gentleman had attained the rank of colonel in the East India Company's service.

The Irish Presbyterians have just issued a long address, signed by the hon. secretaries of the Presbyterian Representation Society, demonstrating by copious statistics the efficiency of their form of church government and the practical tendencies of its Calvinism, upon which they rest their claims to a more favorable position than has been assigned to the body by the ruling powers.

PEACE PROPOSITION.—In the Cork journals there appears a notice from the Earl of Bandon, in accordance with a requisition presented to him as Lord-Lieutenant of the county, convening a meeting of magistrates to take into consideration the expediency of withdrawing the extra police force stationed in that quarter. Referring to this movement the *Cork Examiner* pertinently remarks:—"When those who are directly appointed to preserve the public peace, and who in their private relations have a strong interest in tranquillity, and are in many cases influenced by excessive and unreasonable jealousies—when these come forward to demand an abatement of preventive rigors, their petition may certainly be granted with safety. Irish magistrates are prone enough to suggest an increase of penal and police restrictions; and, therefore, when they take the opposite course, and approve a relaxation, the case may be considered perfectly clear. And that it is such must be obvious to every one at present. There is not the least ground, in the circumstances of the country at this time, for the maintenance of a large police force. Profound tranquillity prevails everywhere, crime has diminished to an unprecedented degree, and, in such a state of affairs, to keep up, at large expense, an array of idle terrorists, such as this extra police force, is both unjustifiable and insulting to the community."

We find the following important announcement in the *Cork Examiner*:—"It is with the utmost pleasure we feel authorised to announce that it is the intention of a company of high mercantile position, to establish a line of steam vessels which will ply regularly between Cork and New York. It is intended that those steamers shall sail once a week for New York with passengers and merchandise—and here it is, we should suppose, scarcely necessary to remind those passengers who embark at Cork that they avoid all the inconveniences, the delay, and dangers that are incurred in channel navigation during the winter months—and when this line has commenced its operation it is fully expected, when the present contract with the proprietors of Cunard's line has expired, the packets belonging to that firm will make this harbor a port of call for the conveyance of goods and passengers."

IRISH RAILWAY PROSPERITY.—The Irish lines of railway—or, at least, the majority of them—are reported to be in a most satisfactory state, both as regards management and the steady increase of traffic. The receipts of the Great Southern and Western—one of the best conducted in the three kingdoms—for the present year exceed those of the preceding year by nearly 50,000.

EVICIONS IN THE WEST.—All the occupants of Mr. Pollock's newly acquired property, near Ballygar, were served with ejections during the past week. A large police force was kept for three days in attendance on the bailiffs engaged in the "work of mercy." Some manifestation on the part of the people was apprehended, but through the energetic remonstrances of their excellent pastor, all passed off very quietly.—*Roscommon Weekly Messenger.*

THE CONFESSORIAL.—In the course of his speech to his constituents at and of the borough of Enniskillen, Mr. Whiteside narrated the following particulars in connexion with the trial and conviction of the Eastwood conspirators:—"When a law officer of the Crown, I had to prosecute for a conspiracy to murder Mr. Eastwood at Dundalk. An incident occurred during this trial worthy of mention. A decent washerwoman, whose cottage was near the scene of the intended murder, and who identified the prisoners, was a principal witness. She was cross-examined for the prisoners, and asked, had she not before the magistrates first declared and afterwards sworn that she did not know the prisoners? She admitted she had done so. She then explained how she came to give her evidence as she had given it. She swore that, having gone to confession in order to obtain the rites of her church, the priest, horror-struck at her disclosures, refused to administer the consolations of her religion unless she first went before a magistrate and disclosed truly all she knew. She swore in consequence she did so, and she was by the jury believed. The name of the good priest did not transpire, but we would all agree that he performed his duty in his conscience, to the laws of man, and to the law of God."

IRISH CRIME.—A paper drawn up by the Rev. Edward Clarke, local inspector and chaplain of the county of Donegal gaol, supplies some interesting information respecting the progress of crime in Ireland during the year 1854, as compared with the previous year. From this it appears that in all the various species of crime, ranged in a tabular form under six different heads, there is in Ireland under all the heads but one a most remarkable decrease. In 1853, the number of offenders was 16,144; in 1854, it was only 11,788; thus showing a decrease of 6,256, or at the rate of 38.5 per cent. In other words, Irish crime taken as a whole has, during the course of last year, disappeared to the extent of more than one-fifth.

DECREASE OF PAUPERISM.—The *Kilkenny Moderator* says, that owing to the small amount of pauperism in the Castlecomer union, and to the scant number of inmates in the workhouse, it is proposed in the sanction of the Poor Law Commissioners can be obtained, to close the institution; and have the few poor whose maintenance from the rates is still necessary transferred to Abbeylisk workhouse, the union of Castlecomer thus saving the expense of keeping up a staff of officers.

The following unobtrusive little paragraph tells a sad tale for the proselytizers:—"Irish Church Missions. We regret to learn that, in consequence of the considerable diminution of their usual receipts, the committee of this society, in accordance with their fixed rule not to incur debt, are taking steps to make such reductions in their missionary operations as we fear may materially injure the work of reformation still evidently progressing in Ireland.—*Record.*"

A man named Thomas Boyce, and a native of Newtown, in the county Louth, has been fully committed to take his trial at the next assizes, charged with being one of the two men who waylaid and attempted to murder Messrs. Beecham and Reamsbottom.

A REMINISCENCE OF SOUPERISM.—In the report of the Society for Irish Church Missions, read at the fourth anniversary meeting in Exeter Hall, 29th April, 1853, the treasurer being Sir John Dean Paul Bart., it is stated that their missionaries "had access wherever they went, and found everywhere Roman Catholics eagerly listening to the Gospel which had been so long hidden from them, and gradually gathering into congregations from Roman thraldom." It says that "the peculiar position of the Roman Catholic mind requires that a uniform system of Christian aggression be made upon the whole power of Romanism."

A Clonmel Correspondent furnishes the following communication:—"A case which has excited much interest, and in which figured the Rev. H. E. Prior, the Ranting Rector of St. Mary's, in this town, occupied the attention of our local justices at Petty Sessions last week. The facts are these:—A young woman named Maria Longworth, who was under his care in Dublin, came down to prefer a special claim on the sleek parson. He had her arrested, and after three days' false arrest, he consented to a compromise, paying £6 to hush up the delicate affair. He paid her before £34. But this, it seems, did not suit her pretensions. The matter has placed the Soupers of this locality in deep gloom, particularly as the parson, by his overtures, admitted the claim of his fair protegee, who is the mother of a love-bairn aged a year and five months. She lives, when at home, in Bride-street, in your city. The parson was represented in court by Mr. Jerold Fitzgerald, and the lady by Mr. Prendergrast, who, through sympathy, took up her case. The denouement of her visit to rare Clonmel is anything but agreeable to our local saints, though it is profitable to herself; and however sore the impost may be in the opinion of others, she has no cause to find fault with a modicum of ministerial money, of which she is the recipient as a Christmas gift. The affair is likely to occupy the attention of the long-robe folk in another quarter.—*Nation.*"

MODERN MISSIONARIES.—Among the numerous organizations which the plethoric Pagans of England support, for what they are pleased to call the "evangelization" of this "benighted" country, perhaps the most assiduous and insidious is "The Society of Irish Church Missions to the Roman Catholics." There was a meeting of this body a few days ago in London—a "large proportion of those present being ladies"—venerable ones, we presume. Among the speakers was one Major General Alexander, who had the modesty to observe, that the object of the meeting was "simply to promulgate the pure Gospel amongst the Roman Catholics of Ireland; that the efforts of the society in those parts where lately the Gospel was almost unknown and where crime and demoralisation were paramount, had already produced a very beneficial change, and that the opposition which it encountered was chiefly from the priesthood. He referred to the late case of Bible-burning at Kingstown, and said the Roman Catholic population was not to be held accountable for the acts of those fanatics, the foreign friars and others, who, under the direction of Dr. Paul Cullen, were attempting to stir up the bad passions of the people, and who had hitherto been unsuccessful in promoting the errors which they advocated." Fancy this military apostle standing up in the centre of the modern Babylon, and gabbling about "paramount crime and demoralization in Ireland!" Fortunately, even English prejudice is beginning to revolt against this kind of thing; however. The subscriptions are not coming into "the society" it seems—the concern is not paying, and there is some danger that Ireland will have to mourn over its decay. Parson Dallas announced at the same meeting "that although much success had been obtained in many localities, there was a great falling off in its funds; the money entrusted to the committee in the year 1854, amounted to £39,489, but up to the 20th November last, the money received by them in the present year had only been £29,651, being a diminution of nearly one fourth of their income, which must involve a proportionate reduction of the Society's operations." Fancy nearly thirty thousand pounds expended by this Society alone, in attempting to proselytize our poor countrymen—and the "missionaries" not satisfied with even that!—*Nation.*

THE "AUTHORISED VERSION."—If the Protestant Bible was not burned at Kingstown assuredly it might as well be burned for any good use which Protestants make of it. How is it possible to believe that Protestants read the Bible when they rob the poor Irish—the victims of famine and misery—of £360,000 per annum in the form of tithes, to support lazy Parsons, who, in addition to this tithe rent, possess 132,782 statute acres in the form of glebe lands, and 669,247 statute acres under the name of see lands, besides college lands, and chapter lands to no end. Now, one or other of two things; if they do read the Bible, and still practice robbery, it must be useless for them to read the Bible. The Protestants of Ireland are the last people in the world who should complain of the destruction of a book which seems to be to them a shut book, whose counsels they never obey, and whose precepts they set at naught. Let them practice any one of its precepts on the subject of honesty, and then we shall believe that they lament its destruction; but while, with a robber's hand, they wrench Ministers' money from the poor, and tithe rent from the rich, and glebe lands from all, it is impossible to suppose them sincere in lamenting the destruction of a volume which denounces them as cheats and robbers, and as deserving of eternal punishment. That book curses those who "drive away the ox of the fatherless (that is, the Parson), who take the widow's ox for a pledge, who cause the naked to lodge without clothing; that they have no covering; in the cold, they are wet with the showers of the mountain, and embrace the rock for a shelter," &c., that is, it denounces Irish Protestants, and particularly the Parsons, and it is impossible to suppose that Protestants are really sorry for the alleged destruction of a book which denounces their Parsons as worthy of damnation. This is perfectly incredible. Is there not from one end to the other of the "New Testament" line upon line, and precept upon precept, establishing this point, that without charity there is no Christian virtue for man?—that all faith is worthless if charity be absent? Yet this "New Testament" is the book whose alleged destruction Protestants profess to be sorry for. This book, which inculcates what they neglect and denounces what they observe! The Bible denounces robbery and inculcates charity, and the Irish Protestants neglect charity and practice plunder, and yet they profess to be sorry for the alleged destruction of the Bible. Their inconsistency seems to be quite unaccountable. That inconsistency may, however, have its origin, not in the

people, but in the corrupt nature of the version itself which the Irish Protestants use. Some glimpses of this may be found in their own writers. Dr. Whately told them long since that among the many delusions with which the Protestant laity are gulled, one of the most extravagant is the preposterous supposition that they ever do or can read the Bible: "Generally speaking," he says, "they never read the Bible; they read merely a translation of it."—*Tablet.*

THE CONFESSORIAL.—About two years since a young lady residing in the house of Thomas Studdert, Esq., J.P., Kilkishen, county Clare, lost a valuable gold watch and chain while riding out. Every exertion was made at the time to recover it, and a reward was offered, but to no purpose. On Saturday last the Rev. Mr. Quaid, P.P., Callaghan's Mills, in whose parish it was lost, received the watch and chain by post from the Rev. Mr. de Buggenoms (Superior of the Redemptorist Fathers in this city) and immediately gave them to Mr. Studdert for the owner.—*Limerick Chronicle.*

THE BROTHERS CROTTY.—A great shout of triumph was raised a few years ago, when two unhappy Priests, the brothers Crotty, of Birr, abandoned the Catholic Church. Let us see the edifying converts they were. One is now in gaol, in England awaiting his trial for obtaining money under false pretences. The other affectionate brother thus publicly repudiates a connection with him in a letter to the *Conservative Press*:—"I beg to state that the connexion between the Rev. Michael Crotty and myself was dissolved in the year 1839, and that from that period up to the present time I have had nothing to do with him. I have been labouring as a missionary in connexion with the Presbyterian Church in the county of Galway for the last fourteen years, and have only made one visit to Birr during that period. I deeply regret the necessity that compels me to call public attention to these facts.—I am, sir, your obedient servant. W. CROTTY. Galway, December 18, 1855."

GREAT BRITAIN.
The Rev. W. Wheeler, for many years Vicar of Old and New Shoreham, in the county of Sussex has within a day or two left the Church of England, and embraced the doctrines and become a member of the Catholic Church. For a long period this gentleman has held high Tractarian principles.

PROGRESS OF CATHOLICITY IN SCOTLAND.—If the progress of religion is satisfactory abroad, it is equally so at home. Scotland—thanks to the good providence of God—has not been behind in the great march onward to the re-Catholicisation of the world. Amid the greatest difficulties, and despite the stolid prejudices of the country against our venerated Bishops, Priests, Nuns, and teachers, 1855 has been an eventful year for the Catholic annals of Scotland. Several new missions have been established; two chapels have been purchased from the Sectarians; six new churches have been opened in the eastern and western districts, and others enlarged, and several are now in course of erection; twelve new labourers have been added to the vineyard; several large schools have been erected, and others are in the course of erection, in several congregations more efficient and trained teachers have been introduced. The Marist Brothers of Christian Education have taken a house in Glasgow, which is to be the head quarters of the Order for Great Britain and from whence religious teachers will be sent to other places. Six young men's societies have been established; and now number nearly 1800 members, each pledged to improve himself, religiously and intellectually, and use his influence for this end wherever he may go. Thus hath progressed the great cause in 1855 in Scotland.—If we may be permitted, we take the liberty to allude also to the establishment of a second Catholic journal in Scotland, as a movement in advance, and one which we humbly trust, shall not be without its influences in the right direction.—*Northern Times.*

OUR COAST DEFENCES.—A correspondent of the *Morning Advertiser* states, that at several meetings of her Majesty's ministers recently held, the most animated discussions have taken place upon the necessity of putting our coast defences into a state of greater efficiency; and that, in consequence of those deliberations, means will be forthwith taken by the War Office for the purpose of carrying out that important object.

EFFECT OF THE WAR.—The *Manchester Examiner*, one of the ablest of the English provincial papers, says that the increase of pauperism in Manchester has been nearly fifty per cent in 1855 above the numbers in 1854. The fact is mentioned to illustrate the influence of the war upon the industrial interests of Great Britain.

The *Times* learns with satisfaction that Admiral Dundas has been directed to haul down his flag. "Such a direction is no censure, but it gives an opportunity for considering whether a more efficient successor cannot be found, and breaks the claim which is so apt to grow up out of the command of one year to the command in the next. The English navy has its laurels to win, and for the English navy not to win those laurels in two years is, in fact, to lose them."

EMIGRATION FROM LIVERPOOL.—The emigration returns for the present year will exhibit a diminution in the number of persons sailing from this port to the extent of nearly one-half as compared with last year's return. The total number of ships which have sailed hence for all foreign ports during the year, including "short ships," or those which do not come under the surveillance of the Government officers, has been 576, carrying altogether 122,480 souls, against 957 ships, which took their departure hence for all foreign ports in the year 1854 with 210,742 souls on board. Of this number about 90,000, or two-thirds, have proceeded to the United States, and about 27,000 to the Australian colonies, the bulk of the remainder being equally divided between Canada and New Brunswick. 113,037 of these emigrants went in passenger-ships under the inspection of the local emigration agents, and of that number 59,025, or more than one-half, were Irish, 32,108 English, 14,543 Scotch, and the remainder, with the exception of 1,364 who were cabin passengers, and were not classified, were natives of other countries, but chiefly Germans. Of the 27,000 who sailed for Australia, 9,859 were English, 8,158 Irish, 3,482 Scotch, and the remainder natives of other countries. It is expected that next spring there will be a great influx of Germans into Liverpool for the purpose of emigrating to the United States.

It is intended by the Government to effect a further increase in the Army Works Corps. This contemplated augmentation will consist of 750 men, comprising persons of every trade, but principally of masons, bricklayers, carpenters, bakers, butchers, smiths, collar makers, and excavators. There are at present ready for embarkation upwards of 300 men for this corps, and who only wait for vessels to convey them.

Within the last month a charge of a most startling nature has been put forward against Lord Palmerston! The extraordinary and dangerous nature of this charge caused its first utterance to be in whispers, which, notwithstanding proof pointed out of a rather irrefragable kind, had nearly died out in an atmosphere of incredulity, were it not that, within a few days past, proof has begun to leak out from the most unexpected quarters in the most unexpected manner, and in quantity sufficient to attract at least considerable attention. Even still, we can scarcely bring ourselves to an acceptance of the testimony. Lord Palmerston is actually accused of treason, and, worse still, of corruption—of selling to Russia his services as friend in the British Cabinet, at a juncture when Russia needed such a friend. Who makes the charge? Mr. Urquhart; but if now rests upon evidence corroborating in a great measure, if not entirely, his statement. As far as we can unravel the affair the indictment is, that, in 1826, the famous Russian spy, Princess Lieven, had Lord Palmerston in her pay—that, mainly by her secret influence and intrigue, he was promoted to the Foreign Office—that he received sums of money from her, through her agent, a Mr. Hart, who, by arrangement, "lost" the money to Lord Palmerston at play, and that this same Hart was appointed by him British Consul at Leipsic. Truly a most extraordinary story, we must once again exclaim. By Lord Palmerston's supporters it is, of course, set down as a "delusion," and a proof of the insanity of Mr. Urquhart. That gentleman asserts that the late Mr. Porter, of the Board of Trade, sent for him, and that, in the office, in presence of two other persons, whom he names, and who are still living, Mr. Porter informed him, Mr. Urquhart, of the transaction, with the object of having it exposed.—*Nation.*

THE IMMORAL PRESS.—It appears from the *Edinburgh Review*, that the total number of immoral publications issued is 29,000,000 millions annually, being more than all the publications of the different religious societies, and the seventy religious magazines. The present circulation in London itself of deeply immoral publications amounts to 4,000,000 weekly, and in one large manufacturing town alone the weekly issue of an impious, blasphemous paper exceeds 23,000; the editor and proprietor of the paper both deny the existence of a God.

We have now reached that advanced stage of civilization in which it is discovered that drowning a fellow-creature, or cutting his throat, or pouring hot lead into his ears, or poisoning him coarsely like a rat, is utterly vain, detection following guilt with fearful accuracy. If the thing is to be done, it must be done scientifically. The darkest deed of blindest passion must be accomplished with the patience and clear-sightedness of a cold intellect; the last stroke of enmity, the unkindest cut of all, must be dealt as Isaac Walton recommends the angler to impale a frog on his hook—"tenderly, as though you loved him." Burke and Courvoisier and Rush and Mrs. Manning were vulgar wretches belonging to a past epoch; here we have men carrying assassination to a pitch of refinement that leaves little to be desired, being only a few degrees behind the perfection of that Oriental art which destroyed life with a kiss, with a nosegay, or with a book the leaves of which could only be turned with a wetted finger.

A SOVERA.—A London police-report presents a similar example of detected hypocrisy:—"Harriette Lindsey, a pretty modest looking woman, about nineteen years, was charged by Jonathan Hill a tall sanctimonious looking man, a dealer in antiquities in Whitechapel, with an assault. Complainant said defendant was formerly an acquaintance of his, and that he had assisted her in some pecuniary troubles—that he had not seen her for some time till Friday night, when he met her in Oxford street. Instead of reciprocating to his kind enquiries after her health, she called him a villain, her soul destroyer, and then seized him by his coat, and beat him about the head and face with her fist. A constable came up and took her to the station. Magistrate—Your tale is an extraordinary one. There must be something in the rear of all this. On what terms have you been with the defendant? Complainant—Upon my honour only on the terms of friendship. Magistrate—Oh nonsense! I cannot believe that is all. (To defendant)—What is your answer to this charge? Defendant (in tears): Oh, sir, I am innocent of this charge. The man Hill has been my total ruin. Two years ago I was living with my parents in the country, when the complainant came there, as a local preacher. He attended this chapel and assisted in his school. We became intimate, and, under the most solemn promise of marriage, he effected my ruin. Fearful of the consequences, he prevailed upon me to leave my parents, and come to London with him; I did so, and after living with him for several months, as his wife, I discovered that he was a married man, with a large family. A few days afterwards he suddenly left me, and I saw no more of him until last night, when, as soon as he saw me, he rushed upon me, and felled me to the ground. That is the whole of the truth, sir. A witness who was passing swore that the complainant was the aggressor, and that his conduct was brutal in the extreme. Magistrate—This is just what I expected—let the "respectable" complainant take his place in the dock instead of the defendant, who, in my opinion, has been wrongfully charged. The man then charged with assaulting the late defendant, and the charge having been fully proved, the magistrate committed the sanctimonious fellow for two months.

THE MORMONS.—At the forthcoming Dover Sessions the question will be brought forward for the Recorder's decision, whether the Mormons are Protestant Dissenters. This arises from the charge recently preferred against a young man for disturbing public worship in a Mormonite meeting-house when the magistrates held the offender to bail. At the West Bromwich Petty Sessions lately, the justice, in a similar case adjudged that Latter-day Saints are not Protestant Dissenters within the meaning of the acts of parliament passed for the protection of the latter, notwithstanding that they had registered their chapel as such, and consequently the charge for disturbing them was dismissed—a step which was at the time generally thought to be intolerant, if not contrary to the spirit of the English law.—*South-Eastern Gazette.*

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, JAN. 25, 1856.

NEWS OF THE WEEK.

The telegraphic report of the Africa's news, is of little importance. No answer had been received from the Czar to the propositions of the Allies; but it was expected that he would meet them with counter-propositions.

The Protestant journals of Upper Canada have by this time, each had their fling at the circular issued by His Lordship the Bishop of Toronto on the subject of Separate Schools, to the Catholics of the Upper Province.

Among the more moderate of our opponents, we may make mention of the Bathurst Courier; whose strictures upon the Bishop of Toronto's Circular are apparently founded upon a misconception of that Prelate's meaning.

And first, we would premise that, upon the School Question, we take the same ground, and use the same arguments against State-Schoolism, as occupied, and employed by the opponents of State-Churchism.

Above all do we protest against taxing any man for the support of a School or a Church to which he is conscientiously opposed. We ask not whether his scruples be well or ill founded; that they exist is a sufficient reason why he should be exempted from all taxation in support either of the obnoxious School or the obnoxious Church.

Having thus defined our position, we will notice the objections that the Bathurst Courier urges against the demands of His Lordship the Bishop of Toronto. The first of these is against the claim, that Catholic schools be allowed to share in the Municipal funds appropriated to school purposes.

Catholics as well as Non-Catholics, contribute to the Municipal funds; these funds are composed of sums drawn from the pockets of Catholics, as well as of Non-Catholics; it is therefore but just that, if any portion of the said funds be applied to either educational or religious purposes, they shall be so applied as that Catholics as well as Non-Catholics, may, without violence to the conscientious scruples of either, be able to avail themselves of them.

placed at the disposal of the Municipalities; and are therefore made applicable to school purposes. Now, sums accruing from such a source are public property, in which Catholics have as good a right to share as have Non-Catholics; and therefore, if in part applied to the support of Non-Catholic schools, school-houses, and libraries, it is but just that a portion thereof be applied to Catholic schools, school-houses, &c.

The Bathurst Courier argues upon the assumption that Catholics do not contribute to the Municipal funds—and if this were true, his objection against the Bishop of Toronto's demand for a share in these funds would be valid. But the assumption is false; for the Municipal funds are obtained from Catholics, as well as Non-Catholic pockets; they consist in part also, of sums to accrue from the secularised Clergy Reserves. Catholics have therefore a right to demand their share of them for their schools, if any portion of them be applied to either religious or educational purposes.

The other demand of His Lordship—that Catholic be exempted from all taxation for Non-Catholic schools—that is schools against which they have conscientious scruples, and of which they cannot therefore make use—is also perfectly just and reasonable; because the State has no right to tax any of its subjects for the support of a religious or educational system to which they are conscientiously opposed. If it is unjust in Ireland to tax the Irish Catholic for the support of a State Church, it must be equally unjust to tax the Catholic in Canada for the support of a State School. Nor is it any reply—that—both in Ireland and Canada, the Catholic may, if he chooses, avail himself of the services of the State-Church, or State-School. It is true that he may do so, but he won't; because he has conscientious scruples against so doing.

The "Church Question" and the "School Question" are identically the same; the same principles are equally applicable to both; and every objection that can be urged against State Churchism, every argument that can be used in favor of the Voluntary Principle in religion—is equally valid as an objection against "State Schoolism," or in favor of the "Voluntary Principle" in education. We do not indeed advocate the "Voluntary Principle" as yet; but, if justice be not done us, if we be still compelled to pay for the support of Schools to which we are conscientiously opposed, we confess that, rather than submit to such a tyranny, we should desire to see abolished "all semblance" even of connection between State and School.

PASTORAL LETTER OF THE BISHOP OF MONTREAL.—A Mandement from His Lordship the Bishop of this Diocese, bearing date at Paris, the 27th August, 1855, has been received in town, and publicly read from the pulpit. From it we learn, that the Acts of the Second Provincial Council of Quebec, having been submitted to the consideration of the Sovereign Pontiff, have been approved and ratified; and that consequently, the Decrees of the said Council are binding upon every baptised person within the Province of Canada.

We have been favored with the sight of a copy of a very interesting letter from the Rev. M. Le Grand Vioaire Brouillet of Oregon, to His Lordship the Bishop of Nesqually, dated Nov. 11th giving a sad account of the Catholic missions in that country. It would appear that the Indians are every where in arms against the whites, and that numbers of the latter, including it is feared some of the Peres Oblats have fallen victims to their savage penny. The government was taking energetic means to repress the disturbances.

An "Eye Witness's" letter, in reply to some strictures which appeared in the Montreal Pilot of Friday last, over the signature—"A Member of St. Patrick's Congregation"—will be found in another column, and, saves us the trouble of exposing the cowardly malignity, and unscrupulous mendacity of the writer of the communication in the Pilot; of whom however we may remark that we do not believe him to be what he professes himself to be—"A Member of St. Patrick's Congregation;" and for two reasons. First; if ancient tradition may be relied on, St. Patrick long ago "banished all the varmint;" and secondly, no Catholic would have presumed to speak so impertinently of his ecclesiastical superiors. With these remarks, we shall let the matter drop, not thinking it worth while to take the trouble of enquiring the name of the miserable creature who scribbles calumnies against the Irish Clergy and people, in the columns of the Pilot.

"I will be hanged, if some eternal villain, Some busy and insinuating rogue, Some cogging cozening slave, to get some office, Have not devised this slander."

Mr. Casey's communication having been refused insertion by the Pilot, shall appear in our next.

The following gentle hints from the Tablet to Liberal Kaultholic toad-eaters are perhaps as well adapted for the meridian of Montreal as of Dublin. It is for this reason that we insert them here; hoping that they may bring forth good fruit:—

The present is a most interesting epoch of Irish history. Up to a recent period, whatever a man had or hoped for came from "the Protestants." They had all the good things, surrounded by cannon, and bayonets and hangmen, and they doled them out to us just as they pleased. We recollect this ourselves, and bless God we have survived it. They, the Parsons' followers, were tyrants, and they made us feel they were; seventy-five years ago we had not an acre of ground or a school. The very condition of things bred presumption on one side, and was a temptation to depression and humiliation on the other. The schools were opened, and we obtained a right to our own soil. We were patronised for a purpose, and we were deemed sufficiently debased to be instruments and innocuous. We began to associate with our "Protestant fellow-countrymen," to be invited to dinner, and to be honored by a "Protestant" taking our daughter's fortune, or our brother's hand. But patronage it was in every case and in every way. A man gained a character for "liberalism" by knowing us, or allying himself with us—in fact, by not being our enemy. It was still the same state of temptation to debasement on the Catholic part, and to tyranny on the Protestant. We felt ourselves well-treated by being noticed, and we had neither the commerce nor the literature to form any society of our own. O'Connell trampled this absurd condition of affairs under his feet, and endeavoured to reconstruct a Catholic social state with such materials as presented themselves. He made the country feel its power, and opened its eyes to its real needs. He turned the public mind from the contemplation of "what the Protestants would say," and taught it to look to itself for regeneration. This was a violent shock, and mightily alarmed two parties—the patronising Parsons' followers, and the expectant Catholic menials. Many a row and many a secession followed. Catholics who would talk like Protestants, and who read Hume and Gibbon, were "disgusted," and Protestants who "really anticipated somewhat more gratitude from Catholics" became Conservatives. The "disgusted" Catholics have been always as numerous as the mean-spirited, crawling, indifferent expectants among the Irish people; but, thank Heaven, the men who loved their faith, and who would not be below their dignity or behind their position, have ever been the country.

The "Protestant press," that is, the Parsons' newspapers, who call Ireland the "Catholic body," and the handful of Church of England people, "the Protestants of Ireland," are grievously hurt that we don't yield to the impudence which they inherit, and imagine that we are going to cut and trim according to the shape they would prescribe to us. We have a few of the "disgusted" Catholics yet also, who hold their dirty ancestry by the tail, and who endeavor to butter their bread by selling their decency, and who fling up their head like a mandarin doll when some doctrine of the spirit of God, or some noble Catholic practice, is complained of by heretics. But, besides the "gar-rison," and the heartless treason that feeds it, we have the Irish people, who know their power, and their rights, and their religion, and will preserve, cherish, and exercise all three of them. In fact, the Irish people will not violate the "law," because it would be inconvenient, but they'll keep their consciences, because no "law" can change them.

We firmly hope and trust that the young men of this country will see the necessity of the most "extreme" Catholicity. There is no Catholicity really so that is extreme; but circumstances obliged the country, for many a long and bitter day, to suspend various Catholic exercises and the same circumstances gave many minds an absurd, timid, undefined, undecided tone in Catholic affairs and pretensions. We must now have, no more of that, we hope. It is small, worthless, and contemptible, and brings no blessing with it, to say the very least. Catholics will remember that they are forming the Church of the future and correcting the condition of the past. They ought to disdain "Protestant views," shun "Protestant organisations," fly all merely "Protestant literature," have a mainly pride in every rite, symbol, expression, and opinion, which mark the Church of ages and the Church of Ireland, and make themselves felt and seen as a Catholic nation, for, as we have said above, they have to correct an absurd affectation of tyrannical superiority in the Parsons' followers, and to emancipate a portion of their countrymen from the absurd habit of caring a straw for the opinions of those who purchase souls by an offer of spurious respectability.

We have received the first number of the Protestant—a new anti-Catholic journal, to be published weekly in this city, to supply, we suppose, the intellectual deficiencies of the Montreal Witness; a paper which, it must be admitted, if it displays much No-Popery zeal, is not conducted with any great amount of talent.

Our new cotemporary takes for his motto, the unmeaning saying of Chillingworth—"The Bible alone, the religion of Protestants;" though he does not condescend to explain how a book, which in the last analysis may be said to consist of so much old rags, so much leather, and a certain quantity of lamp-black, and which may be bought cheap for cash at any second hand bookstore, can be "a religion."—Is the Protestant religion then something that may be bought and sold? and would not our friends themselves feel shocked at seeing an announcement over a bookseller's place of business, to the effect—"Protestant Religions For Sale Here?" This superstitious, not to say old womanish, mode of treating an inanimate object, a dead book, as it has been truly called—for it is dead until vivified by a living interpreter—reminds one of what Carlyle somewhere says of the sable worshippers of Mumbo Jumbo—"Does not the Black African," says Carlyle, "take of Sticks and Old Clothes (say exported Monmouth Street cast-clothes) what will suffice; and of these, cunningly combining them, fabricate for himself an Eïdolon (Idol or Thing Seen) and name it Mumbo-Jumbo; which he can thenceforth pray to with up-turned awestruck eye, not without hope." The white Protestant mocks; but ought rather to consider, that the Mumbo-Jumbo-ism of the Black African is not a whit more absurd than the Bibliolatry of White Protestantism. This our editorial brother would do well to lay to heart.

For the rest, we need only remark that our new cotemporary is well printed and presents a very pleasing exterior. We would recommend him however to put a little more pepper into his cream tarts, or they will hardly please the great Protestant public for whose appetite he undertakes to cater. That appetite craves for obscenities à la Maria Monk, or startling revelations à la Josephine Bunkley; something spicy and smutty, in short. Unless the Protestant bears this in mind, his career will be but a short one.

It may be necessary to remind those who have not yet subscribed to the fund for defraying the expenses of the Delegates to the Buffalo Convention, that there is not yet a sufficient sum in the hands of the Treasurer. The Convention is to open on the 12th of February; so that there is no time to be lost.—Surely the people do not need to be urged to contribute each his mite according to his means, for a purpose in which all are alike concerned. The list is open at the book-store of the Treasurer, Mr. Sadlier.—Communicated.

In pursuance of a Resolution of the City Council of Friday last, an investigation will commence this day 2. P.M., into all the circumstances of the fire at the Congregational Nunnery on the night of the 27th December last; with the view of ascertaining whether the scandalous inefficiency of the Fire Department on that occasion is attributable to malice, or negligence. This determination of the Council is a satisfactory refutation of the statement in the Herald of last week—that a "thorough investigation" had already taken place. For it is impossible to conceive that our City Fathers would so stultify themselves as to Resolve to "thoroughly investigate" that which they had already "thoroughly investigated."

It will be seen that the men charged with the murder of Corrigan, have voluntarily surrendered themselves to stand their trial; thus effectually giving the lie to the mendacious libels so diligently circulated by the Protestant press of Canada. Upon the guilt or innocence of the accused we can of course presume to offer no opinion. We trust that they may get a fair trial; that if guilty they may be punished as they deserve; but that if innocent, their innocence may be openly proclaimed to the public, whose ears, for nearly the last six months have been incessantly dinned with all kind of horrors, about this affair.

A numerous signed requisition has been presented to H. Starnes, Esq., requesting him to allow himself to be put in nomination for the office of Mayor at the approaching Municipal elections for this city.

Dr. Robitaille has been elected Mayor of Quebec for the ensuing year, by a large majority.

John B. Robinson, Esq., was elected Mayor of Toronto on Monday last, by a majority of four, over the rival candidate, Alderman Hutchinson.

PETERBORO ELECTION.—Mr. Conger has been returned, by a majority of 280.

Owing to a press of matter, we have been compelled to defer the report of Mr. Devlin's lecture, delivered in Aylmer on Tuesday evening last, until next week. We understand that, in compliance with a request from his friends in Montreal, Mr. Devlin will deliver a lecture here some day next week.

Dean Kirwan's letter on the approaching Convention shall appear in our next.

Mrs. Unsworth's Concert on Tuesday last was numerously attended; and the loud and frequent encores with which she was greeted proved how well her talents, and those of her colleagues, were appreciated by the public.

We thank Mr. J. C. Becket for the handsome Counting House Calendar, received from him. We have seen nothing of the kind which for elegance and neatness of execution, can pretend to compete with them.

A correspondent—Kingston—is informed that the information he asks for may be found in a little pamphlet published some years ago by Mrs. Sadlier, in reply to some strictures from a Montreal Swaddler on Rome's opposition to the Bible.

We are happy to learn that the Irish Volunteers of this City are increasing rapidly in numbers, and are steady at their drill; in which they have already attained to a very respectable state of efficiency.

To the Editor of the True Witness.

Montreal, January 21, 1856.
DEAR SIR,—Having read in the Montreal Pilot of last Friday a letter signed "A Member of St. Patrick's Congregation" I beg leave to address to you a few remarks thereon. The animus which prompted the writer to publish the sentiments comprised in that letter, shews plainly enough that every member of St. Patrick's Congregation does not reduce to practice the lessons of holiness inculcated from the pulpit of our church, where we are taught to take, not reason blinded by passion, but reason directed by religion, for our guide. It is obvious to every reader that the Pilot's correspondent wrote in anger, and sought relief by giving vent to his passion in a way which does him little credit, and can inspire every true Christian with no other sentiments for him than those of sincere commiseration. He begins his letter by a brief account of the course pursued by the three or four dissentients subsequent to our meeting, and regrets a misunderstanding which had taken place at that meeting, but of which the dissentients were the sole cause; although it is attempted to fix the blame on the assembly. There was no misunderstanding, except on the part of those dissentients. He next complains of a letter in the True Witness bearing the subscription—"One of the Irish"—a letter which every reader must admit had been written in a calm and inoffensive spirit; yet the writer is designated by the Pilot's correspondent "an arrogant and self-sufficient scribe," by whom the dissentients are catechised. Indeed, Mr. Editor, it would have been a very foolish thought on the part of your correspondent to catechise so learned a gentleman.—They who are too wise in their own eyes, derive little profit from catechetical instruction. Again he observes:—"He also falsely states that the meeting was conducted throughout in the most perfect order." No, sirrah! "not falsely," unless he means to say that the loud cry of the meeting against the three or four dissentients be deemed disorder. When the writer in the Pilot compares his case with that of the late truly Catholic and deeply lamented Mr. Lucas, he reminds us of the frogs in the fable, who took it into their heads that it would

be for them an advantage; could they puff themselves up to the size of the ox. He further says:—

"I firmly believe that the gentlemen who have recorded their protest had no intention of creating a division."

If not, why write and publish the letter which appeared in the *Pilot*?

"Six things the Lord hates, and the seventh His soul detests, viz., the tongue that sows discord among brethren." But let us go back to the proceedings of the assembly in question, of which the correspondent complains; and consider what reasons he and his friends have for the blood-and-fury mood into which they have lashed themselves. The meeting, as is already known, had been convened by public advertisement, for the purpose of electing the delegates to the Buffalo Convention—when the two gentlemen, elected by the meeting, were proposed and accepted by an overwhelming majority. But before the Resolution proposing them was finally adopted, a gentleman, in no great favor with the people, began to speak of a different plan of election. The dissentients know full well that he would have been turned out of the meeting, had not the clerical influence, of which they complain, been exerted to procure him a hearing; and that the fate of the two succeeding speakers, on the part of the three or four dissentients, would have been very little better, but for that same clerical influence. Yet they complain of that which was their best protection. It is then, in my mind, a piece of vile and malicious ingratitude on their part to state that their want of success is due to that influence. One opinion expressed by a Clergyman present had, I believe, some weight in bringing the deliberations to a close. When the second of the three or four dissentients had proposed a nomination of a third delegate—for no better reason than that Montreal is a great city, which, to be properly represented, should have more than two—another highly respectable member in the assembly objected, on the ground that at most places where meetings had been already held, only two were nominated. Then the gentleman, whose clerical influence seems to have given them so much pain, seeing the business of the meeting in danger of being obstructed by a factious opposition, said—

"Gentlemen, these are distressing times—there are many demands on the people for money, and they ought not to be burdened with unnecessary expense. I have no objection to a third delegate; but if he is nominated, let him defray his own expenses." What need was there for a third delegate at all, unless perhaps some gentleman felt that one in his position should have something to say; and that whatsoever he proposed, right or wrong, the people should adopt? If the assembly thought better to follow the suggestion of the clergyman, than that of the very independent gentleman who seems so angry that his views were not adopted, we would be glad to know of what rights the three or four dissentients have been deprived?—Is it the right of having greater influence over the people than his reverence?—of course that cannot be admitted. Is it the right that what influence they possess should not be diminished? If that be all, they may make themselves very easy about the matter; for I feel assured that, as far as he is concerned, not only will he not seek to divert them of their just influence, but he will, as far as it depends on him, endeavor to augment it. If these turbulent dissentients were not actuated by a spirit of opposition, why did they, with evil industry, run about the city endeavoring to inflame the minds of the people who had not been present at the meeting; and, in order to excite opposition, represent, in false coloring, every thing that had taken place? It is a bad cause which needs falsehood for its support. The truth of the matter is, some of the dissentients, who caused all the misunderstanding, had a pet of their own—an *employee of the Government*—whom they wished to propose; and finding no chance for him, they united their influence in favor of some third person; and because the meeting did not choose to embrace their views, they went away very wrath. "O ambition, cross of the ambitious!" exclaims St. Bernard. One cannot but feel commiseration for a fallen brother writhing in the throes of agony in which ambition has laid him prostrate. Every true son of the Catholic Church will have reason often to say in the words of the Psalmist, "The children of my own mother have fought against me." The *Pilot's* correspondent thus concludes:—

"Perhaps then the right of any clergyman to be 'at once a priest and a citizen' would be more fully defined, and the rules of the Seminary better observed."

And then too perhaps a Whig intriguer would be better able to hoodwink the poor people, whose interests he would sacrifice to his own aggrandisement. One of the first virtues taught in the Seminary is charity, which is the queen of virtues; and there is no rule to forbid its exercise. The object of the meeting held at St. Patrick's House is eminently a work of charity; and it was consequently a most fit place for a priest to appear—neither was it a violation of rule. As the poisonous serpent of Whiggery sought to creep in by stealth to mar the good contemplated, it was well that our priest was there to stifle him. Just think of a little school boy attempting to give lessons of duty to his preceptor, and you will be able to comprehend the insolence of the "Member of St. Patrick's Congregation," who undertakes to lecture his priest.

I would not trouble you, Sir, with this letter, did I not see that ungenerous attempts have been made to throw aspersions on our meeting, and to travesty its acts. As the *Pilot's* correspondent does not give his name, we hold each of the dissentients responsible for that precious letter.

AN EYE WITNESS.

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

(From the *Pilot*.)

The second lecture of the winter course before St. Patrick's Society was given on Monday evening, 14th inst., by Mr. Edward Murphy, of this city. The subject of Astronomy, which he has chosen for his lectures, will embrace two, the remaining one being reserved for the next evening.

The lecturer commenced by a definition of the science of astronomy, which is that branch of natural philosophy which treats of the celestial bodies,—the sun, the planets, the comets, and the fixed stars, with their magnitudes, motions, and distances; and the laws by which they are governed. The study of astronomy is, undoubtedly, the most interesting and sublime of all the natural sciences, and should claim a large share of our attention. It teaches us that the earth on which we dwell is not the only part of the Creator's works adapted for the abode of corporeal and intelligent beings, and that among the vast assemblage of heavenly orbs, the earth forms but an atom of creation; that there are immense suns so far removed from us and each other as to defy the power of computation to give an idea of their real magnitude and distances. The vast magnitude of the heavenly bodies, their incalculable numbers, the immense velocity of their motions, and the amazing forces by which they are carried in their orbits, and the attractive influence they exert upon each other at the distance of hundreds of millions of miles,—all these impress us with an exalted idea of that Infinite Being who has created and upheld the universe.

As we gaze upon the countless stars of light which gem the canopy of heaven in a clear evening, we are apt to ask ourselves, whence come these stars? and where are those going which seem to sink in the West? Are they mere tapers in the vault of heaven? or are they bodies of immense size and splendor? Do they shine with their own or with borrowed light? Are they but a little ways above the clouds, or at distances beyond human comprehension? Can their distances and bulk be ascertained? By what laws are their motions governed, and what part do they play in the great plan of the universe? Is there a boundary to creation, or does it reach through boundless space? The lecturer remarked that these questions he would pass

briefly in review in the two lectures which he proposed to give.

The subject of his lecture for last evening was, "The Magnitudes, Motions, and other Phenomena of the Solar System." In the Solar System the sun is the centre; the source of light, heat, and attraction to all the planets and comets. The planets move around the sun in nearly one plane, at the following distances:—Mercury, 37,000,000 miles; Venus, 68,000,000; the Earth, 95,000,000; Mars, 143,000,000; the Asteroids, sixteen in number, at distances varying from 208,000,000 to 300,000,000; Jupiter, 495,000,000; Saturn, 906,000,000; Herschel, 1,830,000,000; and Neptune, the most remote planet yet discovered, is 2,850,000,000 miles distant from the sun. Several of these planets have moons. The Earth has one; Jupiter has four; Saturn has seven,—besides two magnificent concentric rings; Herschel (or Uranus as it is sometimes called) has six moons, and Neptune two. Comets are another class of bodies in the solar system. Their orbits differ from those of the planets, they oftentimes travelling far off into space, and yet returning with periodical regularity. Their general appearance is that of a star with a long shining tail.

With regard to the Sun, numbers can scarcely give us an idea of its size. Its diameter is 880,000 miles, and its size is 1,350,000 times larger than the Earth. Its form is that of a globe or sphere. It revolves upon its axis in 25 days, 9 hours, and 56 minutes. Dark spots are seen on its surface when examined with a telescope. It is supposed, though resting principally on mere theory for support, that the Sun is an opaque body, surrounded with a luminous atmosphere, through openings in which the dark body of the Sun occasionally appears.

Mercury, the nearest planet to the Sun, is 3,200 miles in diameter. The revolution in its orbit occupies 88 days, which is accomplished at the rate of 103,000 miles an hour. This planet has a bright appearance, with a light tinge of blue. It is seldom seen, on account of its proximity to the Sun. It receives seven times as much light and heat from the Sun as we do.

Venus, the second in distance from the Sun, is distinguished for its superior brilliancy. Her diameter is 7,800 miles, and her time of revolution in her orbit is 225 days, at the rate of 80,000 miles an hour. She receives double the light and heat from the Sun which the Earth does. The transit of Venus is caused by the passing of the planet across the disk of the Sun in the form of a dark round spot. This occurs only twice in about 120 years. Advantage is taken of the transit of Venus to determine the distance of the Sun from the Earth. Elevations on the surface of Venus have been seen which are four times as high as any of our mountains. She is called the Evening and Morning Star. When west of the Sun, she rises before him, and if then "the morning star;" and when east of him, she is seen after the Sun has set, and is "the evening star."

The Earth is next in order, at a distance from the Sun of 95 millions of miles, and moves in its orbit at the rate of 68,000 miles an hour, performing its annual revolution in 365½ days. Its form is that of a sphere which is a little flattened at the poles. Its diameter is 7,930 miles, and the atmosphere about it is forty-five miles in thickness. The inclined, instead of a perpendicular, position of the poles of the earth produces the change of seasons. The turning of the Earth on its axis once in 24 hours is what causes day and night to follow each other in such regular succession. The roundness of the Earth was also explained.

The Moon is about 2,160 miles in diameter, and 237,000 miles distant from the Earth. She revolves around the Earth in 27 days, 7 hours, and 43 minutes. The Moon is not a luminous body, but reflects the light of the Sun. The apparent change in the size of the Moon is produced by its revolution about the Earth. Through a telescope the Moon presents a beautiful appearance. Mountains and plains, rocks and caverns of every description are seen. One peculiar feature of the Moon consists in hundreds of circular ranges of mountains, surrounding plains of the same shape. Another singular feature of the Moon's surface is the numerous cavities which appear on her disk. These are circular in form, and resemble somewhat a cup. In size these cavities vary from three to fifty miles in diameter. Bright spots have been seen on the peaks of some of the mountains, which are supposed to indicate volcanoes in action.

Mars, the fourth planet in distance from the Sun, has a diameter of 4,189 miles, and moves in his orbit at the rate of 53,000 miles an hour. It is known in the heavens by its dusky red appearance. It receives one-half the light and heat from the sun which we do. Its revolution round the sun is made in 687 days, and the length of its day is 24 hours, 39 minutes and 31 seconds. An atmosphere of considerable density surrounds the planet, and it is supposed that snow exists on its surface at its poles. Sir John Herschel says that he distinctly saw on its surface seas and continents, the former having a greenish hue, like our own. The ruddy appearance of Mars he ascribes to a quality of its soil, like that of our red sandstone.

The Asteroids are next in order of distance from the Sun. They are sixteen in number, and are invisible to the naked eye. From the great interval of 350,000,000 miles between the orbits of Mars and Jupiter, previous to the discovery of the Asteroids, it was supposed that an undiscovered planet existed somewhere in this vast region. This conjecture was realized in the discovery of the Asteroids. They are supposed to have originated from the disruption of a large planet, which once moved between Mars and Jupiter. These bodies are not round, but in form resemble broken fragments of a globe. Their average size is about that of the Kingdom of Spain.

Jupiter, the largest of all the planets, is next in order. It is easily distinguished by its magnitude and brilliancy. Its revolution around the Sun is made in 12 years at the rate of 30,000 miles an hour, and its revolution on its axis in 10 hours, which is a velocity 25 times greater than the earth. His diameter is 89,170 miles, and his size is 1413 times that of the earth. He receives only the thirty-seventh part of the light and heat that we receive from the Sun. Jupiter has four moons, whose revolutions are completed in 11, 31, 71-6th and 163 days respectively. By eclipses of these moons, mariners calculate their longitude at sea.

Next in order revolves Saturn, the most remarkable planet of our system. To the naked eye he gives a pale, leaden light. It receives 90 times less heat and light from the sun than the earth. His diameter is 79,000 miles, and its revolution on its axis is made in 10 hours, 37 minutes and 16 seconds, and its revolution round the Sun is made in about 30 years at the rate of 22,000 miles an hour. Its density is one-half that of water. This planet is encompassed with two immense and magnificent concentric rings, which present to the telescopic observer the most wonderful and sublime of all the objects in the solar system. The inner ring is 30,000 miles from the body of the planet, and is 20,000 miles in breadth; the outer ring is narrower, and the space between the rings is 3,000 miles across. Besides these rings, Saturn has seven moons. According to the best received theory, these rings appear, to a spectator on Saturn, like broad bands of light spanning the heavens like a bow. The sight of each a phenomenon, shining with a light manifold greater than the brightest aurora borealis, is an object, of whose grandeur we can have no possible conception.

Uranus is next in order; its diameter is 35,000 miles—its period of revolution is performed in 84 years—it has six moons. Uranus was discovered by Herschel in 1781.

Neptune is the most remote of all the planets yet discovered. Its diameter is 31,000 miles, and its time of solar revolution is 166 years. He has two moons, and a faint appearance of a ring like Saturn's. To form an idea of its distance from the earth, a cannon ball from our earth, flying 600 miles an hour, would require 650 years to reach the surface of Neptune.

The finding of this planet celebrates a new epoch in as-

tronomy. Like the discovery of the Asteroids, its existence was precalculated and foreknown before they were ever seen even with a telescope. The feeling after this then unknown planet was based upon the difference found to exist between the observed and calculated places of Uranus, amounting to about the apparent diameter of Jupiter as seen with the naked eye. In 1845 the idea occurred independently to Mr. Adams in England, and M. Leverrier in France, that the disturbance mentioned was produced by an unknown planet whose orbit was outside of Uranus. They succeeded in fixing its place in the heavens, and their results varied only a few minutes. On the 18th of September M. Leverrier wrote to Dr. Galle, of the Berlin Observatory, announcing the result of his observations, and requesting him to look for a disturbing planet in the place he had assigned for its appearance, on the 23rd September. Dr. Galle did so, and on that very night actually found it. Its heliocentric longitude varied only 52 minutes from M. Leverrier's calculations, and two degrees twenty-seven minutes from Mr. Adams'. M. Leverrier not only determined the orbit of his imaginary planet without having seen it, but also its distance from the Sun, the period of its revolution, and even its mass of matter.

The next lecture will be devoted to the subject of comets, the laws of attraction, of gravitation, the eclipses of the Sun and Moon, the tides of the ocean, and their effects on our earth; and also a general view of the Sidereal heavens. The lecture was illustrated with a variety of very beautiful representations of the movements of the different bodies in the solar system, which were very handsome and accurate views of their motions. It was an exceedingly interesting lecture, and the subject was ably handled by Mr. Murphy, on whom it reflects great credit.

THE BUFFALO CONVENTION, QUEBEC.

Pursuant to adjournment of Sunday 13th inst., a Special General Meeting of the St. Patrick's Catholic Institute and Parishioners of St. Patrick's Quebec, was held on Sunday 20th inst., in the Rooms of the Institute, after Vespers.

The Rev. J. Nelligan, Honorary President in the Chair. The minutes of last meeting were read and confirmed.

A deputation from the Parish of St. Columba, was introduced, who handed the Chairman a Report of the Proceedings of a meeting of the Irish Catholics of that Parish, which was ordered to be inserted on the minutes of this meeting.

The following Resolutions were then proposed and carried unanimously:—

Moved by Mr. C. T. Colfer, seconded by Mr. Jas. Rockett:—

Whereas this meeting is of opinion that many practical benefits are likely to result to the Irish Emigrant, from the deliberations of the Convention about to be held in Buffalo, Resolved: That it hereby makes choice of the Rev. J. Nelligan, Chaplain of St. Patrick's and the Reverend P. H. Harkin, P. P. of St. Columba as Delegates to represent the Irish Catholics of Quebec at the said Convention.

Moved by Mr. J. Lane Jr., seconded by Mr. P. Whitty:—

That a subscription list be immediately opened for the purpose of raising funds to defray the expenses that will necessarily attend the carrying out of the object of this meeting.

A subscription was then opened and in the course of a few minutes the sum of \$100 was subscribed. It was then announced that collectors would visit the different wards of the city during the week, to solicit contributions; and that the Treasurer would be in attendance at the Institute, after the Lectures on the evenings of Tuesday and Thursday next. The deputation from St. Columba stated that a subscription would also be taken up in that Parish and handed over to the Treasurer.

Moved by Mr. D. Maguire Jr., seconded by Mr. John Roche:—

That a report of the Proceedings of this meeting be published in the *True Witness* and *Colonist* newspapers.

Moved by Mr. Power, seconded by Mr. D. Maguire, Jr.:—

That the Rev. Mr. Nelligan do now leave the chair, and that M. Mernagh Esq., President of the Institute be called thereto.

(Sgd.) J. NELLIGAN, præs.,
Hon. Præs., St. P. C. I.

The Rev. Mr. Nelligan then vacated the chair, and Mr. Mernagh having taken same:—

It was moved by Mr. E. J. Charlton, seconded by Mr. J. Morgan and resolved unanimously:—

That the thanks of this meeting be given to the Reverend Mr. Nelligan, for his very efficient conduct in the chair.

(Sgd.) M. MERNAGH,
President,
M. F. WALSH,
Recording Secy., St. P. C. I.

In compliance with a resolution of the Irish parishioners of the St. Patrick's Church, Quebec, requesting the co-operation of the Parish of St. Columba to carry out the object of this Convention, a general meeting of the parishioners was convened by the Rev. P. H. Harkin, P. P., on Friday, 18th inst., at the Sillery Academy.

The Rev. Mr. Harkin being unanimously called to the Chair, and Mr. A. Doyle appointed Secretary, the Chairman opened the proceedings by advertising in glowing and eloquent terms to the great and urgent necessity of securing religious protection and a permanent home for the unfortunate, much persecuted, friendless, and wandering Irish Emigrant. In the course of his remarks he paid a deserved tribute to the memory of the late lamented Bishop Power, of Toronto, who first originated the project now in contemplation by the Buffalo Convention, and intended to obtain the co-operation of the Irish Bishops in his efforts if God had spared him a longer career.

The following gentlemen were then appointed a Committee to draft resolutions to be submitted for the approval of the meeting, viz:—Chairman and Secretary, J. Cantillon, D. Maguire and Wm. Power.

The following resolutions were then proposed and carried unanimously:—

Moved by Mr. J. Rockett, seconded by Mr. J. French:—

"That we hail with delight, the proceedings adopted at a meeting of the Irish Parishioners of the St. Patrick's Church, Quebec, held on the 13th inst."

Moved by Mr. D. Bogue, seconded by Mr. M. Malone:—

"That we cordially concur in the end and object of said meeting; and beg to tender our grateful acknowledgments for the courtesy expressed in behalf of the Parish of St. Columba, by inviting our co-operation in the said measure."

Moved by Mr. R. McCabe, seconded by Mr. J. Connolly:—

"That this meeting pledge itself to aid and assist by pecuniary or other means, in carrying out the measures that may be adopted at the proposed meeting of the St. Patrick's congregation on Sunday next."

Moved by D. Maguire Esq., seconded by Mr. P. Malone:—

"That a deputation of one from each Cove or locality, be appointed to attend at said meeting on behalf of the Irish Catholic inhabitants of this Parish, and that they be instructed to urge the claims of Lower Canada, and a portion of the Irish Emigration which this measure may direct to the British Provinces."

Resolved: unanimously: "That Messrs. J. Donovan, J. Connolly, D. Maguire, D. Bogue, J. Knigan, J. Cantillon, F. Eagan, W. French (Senr.), J. O. Sullivan, J. McCoy, J. Rockett, P. McGauren and M. Fitzgibbon do form said deputation."

Moved by Mr. J. Cantillon, seconded by Mr. A. Doyle:—

"That a copy of the proceedings of this meeting be presented by the deputation to the Chairman of the meeting at the St. Patrick's Church on Sunday next; and that another be sent, for insertion, to the *Quebec Colonist*, and *Montreal True Witness*."

Proposed by D. Maguire Esq., seconded by Mr. D. Bogue:—

"That the Rev. Mr. Harkin do now leave the Chair, and that J. French, Esq., be called thereto."

Signed P. H. HARKIN, P. P. Præs.
ANDREW DOYLE, Secy.
Proposed by J. O'Farrell, Esq., M. P. P., seconded by Mr. R. McCabe, and carried by acclamation:—

"That the thanks of this meeting be tendered to the Rev. Mr. Harkin for his ardent and patriotic conduct in the chair."

JOHN FRENCH, Chairman.
ANDREW DOYLE, Secretary.

COLONIZATION MEETING AT BUCKINGHAM.

A public meeting of the Irishmen of Buckingham was held on the 15th inst., on which occasion the Rev. J. Brady presided. The Rev. gentleman, after having called the meeting to order, stated the object for which they had been called together, viz., to consider the propriety of sending delegates to the special convention about to be held in Ottawa City, having for its object the appointment of delegates to represent that city and the surrounding districts at the general convention to be hereafter held at Buffalo, in accordance with the proposition of the Very Rev. Dean Kirwan, of London, C. W., for the formation of an Irish Colony. His reverence dwelt at some length on the importance of the proposed project, and on the benefits calculated to result therefrom, by withdrawing many of his co-religionists from the towns and cities, and other scenes of vice, and from those influences which too frequently tamper with their religious convictions, as well as by the physical amelioration which would necessarily accrue from the possession, by the emigrant, of a permanent, independent home.

Addresses having been delivered by other gentlemen present, it was unanimously resolved that Messrs. John Starrs and P. P. Finnigan be appointed delegates to the Ottawa Convention. It was further resolved that funds be collected in aid of the Colonization project, and that R. D. Ackert, Esq., be appointed treasurer of the same; whereupon the following sums were respectively subscribed, viz: Hugh Gormon, Esq., 25s; Rev. J. Brady, 5s; D. Ackert, Esq., 6s; M. H. Palmer, Esq., 5s; J. O'Neil, Esq., 5s; M. Smith, Esq., 2s 6d; D. Calaghan, Esq., 2s 6d; Mr. Lennan, 5s; Wm. Kennedy, 5s; J. Muldoon, 5s; P. Gorman, 5s; F. Maguire, 5s; D. Donegan, 2s 6d; P. McFaul, 2s 6d; P. Smith, 2s 6d; J. Gosgrove, 2s 6d; J. McCabe, 2s 6d; A. Keenan, 2s 6d; Daniel Campbell, 2s 6d; J. Butler, 2s 6d; W. Maguire, 2s 6d; J. Kelly, 2s 6d; Wm. Russell, 2s 6d.

On motion of Mr. P. P. Finnigan, seconded by Mr. D. Donegan, that the proceedings of this meeting be published in the *Ottawa Tribune*, which was carried. The chair was vacated in due form, and the thanks of the meeting were accorded to the Rev. Gentleman who presided, for the efficient and dignified manner in which he had performed the duties of the chair.

Signed,
WILLIAM RUSSELL, Secretary.
Buckingham, Ottawa, C. E.
January 17, 1856.

PROTESTANT LITERATURE.—The New York correspondent of the *Kingston Herald* mentions as "among the many volumes of spiritual literature published—an 'Autobiography of Jesus Christ,' written through the agency of a Poughkeepsie medium."

REMITTANCES RECEIVED.

Allumette, J. Lynch, 2s; Ingersoll, Rev. R. Keleher, 10s; Vanleek Hill, D. Flood, 15s; Chambly, M. O'Brien, 6s 3d; Priceville, M. Sweeney, 5s; Point Claire, W. Carroll, 6s 3d; Escott, M. Tobin, 10s; Pakenham, R. Mantle, 6s 3d; Broomarton, Rev. J. Walsh, 10s; Carleton, Rev. N. Audet, 11s; Vanleek Hill; J. A. McDonald, 6s 3d; Port Elgin, A. McMillan, 15s; Alexandria, A. Kennedy, 6s; New Glasgow, E. Carey, 6s 3d; St. Johns, Rev. C. J. Roche, 11s; Boucherville, L. R. C. Debery, 6s 3d; do.; J. B. De Labroquerie, 6s 3d; Ely, Rev. J. Leclaire, 12s 6d; New Germany, J. Moriarty, 3s 3d; Frederickburgh, W. Gannon, 21; Jarvis, P. McElevie, 10s; Lindsay, J. Allanby, 21; Wawanosh, T. Donohoe, 6s 3d; Williamstown, A. McDonald, 11s; Wickwimong, Rev. J. Hanipaur, 12s 6d; Norton Creek, J. McGoldrick, 6s 3d; Durham, M. Brady, 12s 6d.

Per J. Doyle, Aylmer—J. Foran, 12s 6d; G. Rainbolt, 12s 6d; Rev. M. Lynch, 12s 6d; T. Harrington, 12s 6d; R. Ryan, 12s 6d.

Per Rev. J. B. Proulx, 15hawa—D. Donovan, 12s 6d; J. O'Leary, 12s 6d.

Per A. E. Montmarquet, Carillon—R. Gillick, 12s 6d.

Per M. O'Leary, Quebec—H. M'Hugh, 15s; P. Redmond, 15s; J. Lynch, 7s 6d; J. Enright, 7s 6d; J. O'Dowd, 7s 6d; W. French, 15s; W. Dineen, 7s 6d; J. O'Neill 7s 6d; M. Enright, 15s; Mr. Connors, 7s 6d; Rev. Mr. Lemoine, 12s 6d; Rev. Mr. Proulx, 12s 6d; Rev. E. Begin, 11s 6d; P. Kelly, 6s 3d; J. O'Leary, 3s 1d; Jas. Enright, 6s 3d.

Per Rev. T. McDonnell, Leeds—H. McCarney, 11s 6d.

Per M. Teffy, Richmond Hill—Self, 12s 6d; F. Kildfer, 12s 6d.

Per J. Saultrey, Farham—Self, 12s 6d; P. Gigault, 6s 3d.

Per O. Quigly, Lochiel—Rev. J. R. Mead, 21; W. Finlan, 5s.

Per J. O'Sullivan, Prescott—J. McCarthy, 6s 3d.

Per Rev. Mr. McLachlan, Alexandria—Self, 12s 6d; Rev. P. McLachlan, 12s 6d.

Per A. M' Rae, Dundee—Self 15s; D. J. M' Rae, 15s.

Per Rev. G. A. Hay, St. Andrews—D. J. McDonnell, 12s 6d; A. M'Donell, 12s 6d; R. M' Gillis, 12s 6d; D. M' Lellan, 6s 3d; M. O'Neil, 6s 3d.

Per T. Donegan, Tingwisch—S. Cody, 12s 6d; W. Coakly, 12s 6d; J. Gorman, 12s 6d.

THE ST. SYLVESTER MURDER.—Richard Kelly, John M' Caffery, Hugh Hospins, Francis Donaghy, Edward Donaghy, Patrick Donaghy, George Bannon, Patrick Monaghan and Patrick O'Neil, were delivered into custody at the jail, yesterday morning. It appears that these nine men went into McGree's Tavern, at St. Sylvester, on Thursday, and gave themselves in charge to Col. Erma-tinger, who was there, and who brought them to town without the employment of any of the Police force at his disposal. Hagen is the only one of the accused now at large.—*Quebec Paper*.

MAINE LAW.—In the Corporation meeting on Friday, Councillor Adam's motion for petitions to the Legislature for a Prohibitory Liquor Law was negatived, and an amendment of Councillor Day for further powers to regulate the sale of Liquors adopted in its stead.—*Commercial Advertiser*.

COOL IMPUDENCE.—A few days since, a beggar walked into the office of Mr. Beddome, in London, C. W., with a petition written on a green pasteboard, and being refused relief, was about making his exit, when perceiving that he was in an exchange office, he coolly pulled out a handful of silver, and asked Mr. Beddome to accommodate him with gold!—*Transcript*.

Birth.

In this city, on the 2nd inst., the wife of Mr. Francis Maguire, of a daughter.

Died.

At Quebec, on the 16th inst., Mary Wherry, wife of Mr. L. Stafford, aged 23 years.

At Quebec, on the 16th inst., after a lingering illness, Mr. James McKny, a native of the County of Antrim, Ireland, aged 35 years.

FOREIGN INTELLIGENCE.

FRANCE.

The accouchement of the Empress is expected to take place between the 15th and 25th of March.—This is authentic.

The Nesselrode circular containing the Russian propositions is regarded in Paris as virtually a refusal of the western conditions. The general belief is, that the Russian government, informed of what was going on, resolved to make a diplomatic diversion by assuming the initiative.

PROJECTED CAMPAIGN ON THE RHINE.—A few days ago a decree appeared in the *Moniteur* for constituting the Imperial Guard on a larger basis.—The intention is that that select body, and the other corps which have fought in the Crimea, shall form the nucleus of an army, which can be directed to any point where its services may be required. On this subject the Paris correspondent of the *Times* makes the following important statement:—

"I have no difficulty in supposing that this point will be the Rhine, in case Russia do not accept the conditions of peace we propose to her, and in case Germany again allows itself to be intimidated or seduced by our enemy. Nay, more, if peace be not concluded this winter, if the spring still sees Prussia timid and uncertain, not to say hostile to us, and Russia still obstinate, I have little doubt that the next campaign will commence on a scale commensurate with the power of the two greatest nations of the earth, and that the war will then become a *l'outrance*."

RESTORATION OF THE BENEDECTINE ORDER IN FRANCE.—It is consoling to think that while the infidel party is endeavouring to eradicate the religious orders from Spain and Piedmont, the Government and people of France are as zealously striving to re-establish them in every part of the French Empire. One of these ancient communities—that of Cîteaux—so well known in the annals of the Church, is about to return to France, under the auspices of a pious member of the Imperial family, the Abbe Lucien Bonaparte. When the Cisterians were driven away by the revolutionary fury of the last century they retired to the monastery of the Holy Cross at Rome. From that place, in which they have lived so long in holy exile, they are now on the eve of returning to their native country, to resume those devotional exercises and learned labours which made them such useful members of society. The re-establishment of the Cisterians in France is due mainly to the influence of the Very Rev. Father Thomas Mossi, ex-General of the Order, long favourably known in Rome for his learning and piety. This excellent Religious is now at Paris, having accompanied to that capital his ancient friend and pupil the Abbe Bonaparte. The new monks of Cîteaux, invited to many dioceses and being requested to occupy the houses long hallowed by the virtues of their brethren of old, have fixed on that monastery for their present abode, to the monks of which the great St. Bernard addressed the last letter written by his holy hand and eloquent pen. We are indebted to the *Univers* of the 18th inst., for this piece of good news, which we have much pleasure in communicating to the readers of the *Northern Times*.

ITALY.

Letters from Milan state that a young lady, a native of Scotland, named Margaret Walker, has recently espoused the Catholic faith. Her conversion from Presbyterianism took place at the Malagno Church on the 7th inst., and on the evening of the following day this young lady became partaker of the holy sacrament of baptism.

A Russian convert to the Catholic Church, Father Djunkovsky, has just left Rome, decorated with the title of Apostolic Prefect of the North Pole Missions, which was recently conferred upon him by his Holiness, together with a yearly salary of 20,000 francs.

PIEDMONT.—Count Cavour, the half-Calvinist, half-infidel minister of Victor Emmanuel, finds that he is losing ground in the country over which he has for some time exercised despotic sway. The people, whom he long deceived, are beginning to open their eyes to his real character and intentions. The journey to England of his royal master, and the address presented to him there have done a great deal to show the Piedmontese that their religion and property are imperilled by the present administration, and that it is now time for them to consult their own safety by insisting on a change of ministry and of policy. The reception which the traitor met with on his appearance at Chambery, the capital of Savoy, the family estates of the Piedmontese Princes, satisfied him that he was now well understood by the public, and that he was anything but a favourite on either side of the Alps.

GERMAN POWERS.

The following article, which is from the *Augsburg Gazette*, will be read with pleasure, as it gives a detailed account of what has recently passed between England, France, and Austria.—The article, which is nominally from Frankfurt, is evidently from an excellent, if not an official, source:—

"The mission of Count Valentin Esterhazy is the result of a complete understanding between the Western Powers and Austria. Since the commencement of the Eastern crisis, the understanding between the three Cabinets has never been so clear, cordial, and perfect as it now is, and this as well in regard to the new conditions of peace as to the measures to be taken if they should be rejected. The terms of peace will be recapitulated, and such remarks made on them as appear necessary. 1. The Russians to relinquish all claim to the right of protection over the Danubian Principalities, and to agree to certain conditions for securing their future political position. This point, though difficult of execution, is expressed in such clear and positive language, that, if it should be accepted, it will be impossible for Russia to exercise any prejudicial influence on the negotiations for the regulation of the affairs of the countries in question. In short, it is demanded that Russia shall simply accept the arrangements which may be made without sharing in the negotiations or in the resolution which may be taken. 2. Cession of a part of the Bessarabian territory, of such extent that Russia shall not only be removed from the Delta of the Danube, but shall entirely relinquish her position on the Danube. (The geographical line for the new frontiers of Russia, which is given in the propositions, is drawn at a considera-

ble distance from the Danube.) 3. Neutralization of the Black Sea, without any Russian fortifications or arsenals on its coasts. At the mouths of the Danube, however, there is to be a station for the smaller vessels of war which are to do police duty in the Black Sea. 4. All the powers to protect the Christian subjects of the Porte. The foregoing proposals emanated from Austria, but the Western Powers added—the admission of consuls to all the ports of the Black Sea, and the promise of Russia never in future to fortify the Aland Islands.

"In as far as Austria is concerned, the propositions, without being an *ultimatum*, have the importance of one. The new agreement was made between the Western Powers and Austria in the most straightforward and loyal way, and a speedy decision is required from Russia, as the powers are fully resolved that there shall be no diplomatic trickery. It was only on this condition that the Western Powers consented to the terms. The tremendous armaments which England and France are making for the spring can neither be interrupted nor can the enormous outlay be made in vain. The British Cabinet is resolved to give positive information to Parliament, and this is why such a short term has been granted to Russia. In case of the rejection of the propositions the diplomatic relations between Russia and Austria will at once be broken off. It will depend on the result of Count Esterhazy's mission whether we shall learn anything more relative to the recent negotiations between the Western Powers and Sweden."—*Cor. Times*.

My political friends take a great deal of trouble to convince me that my judgment is at fault, but it is still my firm belief that Austria will not be a participator in the war next spring, unless she can previously obtain from the Bund a promise of support. It must however, be remarked that if she could calculate on the assistance of Bavaria, Saxony, and the smaller German States she might possibly be induced to bid defiance to Russia. Help from Prussia Austria does not expect, as she knows full well that King Frederick William is completely in the hands of Russia.

NORTHERN POWERS.

The Berlin correspondent of the *Times* says:—"According to a private letter I have received from Copenhagen, it is stated that the Danish government, under the twofold pressure of the partial relinquishment of neutrality by Sweden and the apparently inevitable conflict with the United States, on account of the Sound dues, has decided upon making advances to the allies in the matter of the future campaign in the Baltic. For some time the government, as is represented to me, wavered between England and France, to which of the two it should make its advances, and at last decided for the former; in consequence of which a special envoy is very shortly to be accredited to London for the purpose of concluding a treaty, by which England shall guarantee to Denmark the possession of her West India Islands. In case of hostilities breaking out between the United States and Denmark, which would naturally result from any United States vessel attempting to pass the Sound without paying the dues, it is apprehended by the Danes that the first step taken by the Americans would be to lay violent hands on the Danish Island of St. Thomas. The expedition of British naval forces to the West Indies, as explained by our government to have taken place for the purpose of protecting our own territories there from piratical invasion, will throw an appearance of probability upon the idea that our government may fall in with this view."

WARLIKE PREPARATIONS OF SWEDEN.—Preparations for war are being made in Sweden. A letter from Stockholm (December 24th), says:—"The extraordinary activity prevailing in our naval and military arsenals and other departments, points to the presumption that there is more going on behind the scene than is considered needful to make public, at least for the present. It is more especially the army and naval clothing establishments that are so exceedingly busy in preparing uniforms and other articles of dress and accoutrements. Regimental commanders have received strict orders to put their corps into the greatest possible state of efficiency. These orders are called 'private,' but are, as a matter of course, of such a nature as to prevent their being kept long secret. Officers who have applied for leave of absence at head-quarters have received flat refusals to their request. Here at Stockholm the belief is general that we are preparing to take part in the war in the spring, and although the partisans of Russia disclaim against it, public opinion in general is greatly in favour of it, and a war with Russia would be a very popular measure."

RUSSIA.

The Russian journal *Le Nord* of Brussels declares that the propositions conveyed to St. Petersburg by Count Esterhazy (if they are of the character generally attributed to them), will be inevitably rejected.

"The assertion of the *Journal de Dresden* that Russia is willing to agree to the neutralization of the Black Sea, under certain conditions, will produce no effect, as the Western Powers and Austria demand from Russia a simple acceptance or a simple rejection of their propositions. A conditional acceptance will be considered equivalent to a rejection. The best proof that the December allies are—should it be necessary—resolved to enforce peace is, that they are already agreeing on the measures to be taken if their propositions should be rejected. It may be added that the negotiations on the subject are progressing to the satisfaction of all parties."

WAR IN THE EAST.

It is rumoured that Marshal Pelissier will be nominated commander-in-chief of the allied armies, and that Sir Edmund Lyons will be appointed to the chief command of the allied fleets.

The fall of Kars is the greatest military event that has occurred since the commencement of the war.—The clear and laconic despatch of General Mouravieff, and the articles of capitulation subscribed by General Williams, on the part of the Turks and English, are at last extant. Hence we learn that the Russians have taken an army of 14,000 men prisoners, with its two Generalsissimos, and eight Pashas—that the town of Kars has "submitted itself at discretion to the generosity of the august Sovereign of Russia"—and that the head-quarters of His Imperial Majesty's Army of the Caucasus are at present in that famous fortress known of old as the key of Asia Minor. All its cannon, magazines, and munitions of war, are in the Czar's hands—and, far more important, the wide and fertile expanse of country which the old fortress commands, and the roads which, passing by its walls, strike deep among the rich fields and ancient cities of Turkey in Asia.—*Nation*.

Intelligence from Constantinople of the 24th ultimo states that many persons had already quitted Erzeroum, fearing that it would be attacked by the Russian army. Those persons had sought refuge at Trebizond. It is also stated that Omar Pacha had retired upon Souchoum Kajeji; and that he has abandoned his project of attacking Kutais.

Other accounts from Constantinople of the 24th ult. state that the Ottoman Government was seriously intent on devising means to obviate the fatal consequences that might attend the fall of Kars, should all further advance of the Russians on the Turkish territory not be immediately checked.

A despatch in Tuesday night's *Gazette* from General Codrington encloses Dr. Hall's report on the health of the army up to the 5th ult. The report is satisfactory: the commencement of a wet and stormy season had caused some variation in the comparative prevalence of various diseases, but had not increased the mortality.

The continental papers, and more especially those of Germany, are filled with disquisitions on the peace or war question; and if the opinion of the German diplomatists be entitled to any weight, their views lean to the side of peace—to the probability of Russia accepting the terms which have been carried to St. Petersburg by Count Esterhazy. But the most remarkable circumstance connected with the question is the appearance of an extraordinary pamphlet in Paris, which is openly attributed to Louis Napoleon, and said to be the exclusive production of his pen, in which the propriety of coming to terms now is strongly advocated. About the authorship of this pamphlet, which is called "The necessity of a Congress to pacify Europe," no doubt, we believe, can exist.—Private letters from the French capital do not scruple to name the Emperor as the writer, and a Paris correspondent of a Manchester paper distinctly asserts that the hand of the head of the state is visible in this brochure. The pacific views of Louis Napoleon have been no secret during the last five or six weeks, but he has gone beyond the prescribed limits of sovereigns in advocating it through the printing press. The morning journal of yesterday, which manufactures public opinion in England, has a merciless castigation of this Royal pamphlet, which shows how much more furious the war fever rages in this country than across the channel. Whole passages are described as inaccurate or exaggerated, and the reasoning of the pamphlet relative to congress is thus condensed:—"If a congress were appointed, every one would be sure of peace, Austria and Prussia would find again the importance which they have lost—Russia a return to industrial development—France and England a salutary check to a war which will test more shrewdly the union of the Allies, and the secondary States a guarantee and a security in the collective protection of Europe." The London editor does not indeed assume that the Emperor is the author; but the views are set down as the suggestions of "a timid courtier, who seeks to overcome imperial self-will by hiding the truth beneath unmeaning compliments"—"a delicate and dignified method of hitting the real offender.—How far this pamphlet will aid in bringing about peace, how far it will compromise the head of the French nation, are points which will speedily appear.—*European Times*.

THE NEXT CAMPAIGN.—Of the six months of winter three are already past. In three more the Crimean winter will be at an end, and the season when military operations may be best attempted will have arrived. It is certain that the allies will do well to form their plans early enough to execute them before excessive heat dries the wells and destroys the pasturage of the plains. If the Crimea be conquered, their armies, then probably a quarter of a million strong, must take the field before April is far advanced. A council of war will shortly be held at Paris, at which the Duke of Cambridge attended by Sir R. Airey, will be present. Sir E. Lyons, too, will join in the conference and may be daily expected at Marseilles. The object of this meeting will be to weigh thoroughly the several plans for the next campaign, and when a decision is formed, to carry out combined operations with energy and completeness. It is reported that Marshal Pelissier has been foremost in requesting that this council should be held. September and October the French General was sanguine as to an autumn campaign and pushed forward his columns with what looked like activity. The telegraph, which, through Lord Panmure, was used to make known almost daily intelligence, became on a sudden silent: "The expectation of the two nations, and we may add of their Governments, was highly raised.—The French crossed the Valley of Baidar, seized the heights to the north, pushed forward a division to the head waters of the Belbek, and threatened the passes of Aiteder and Albat. At that time an opinion was expressed that the Russian plateau, steep as a wall towards the south, and to be gained only by narrow passes, was a position not to be attacked. The contrary, however, was urged even by military men, who held that any chain of hills could be forced or turned. The result proves that the former judgment was well founded. Marshal Pelissier is said to have given his opinion that no campaign is possible from the present base of operations. The Russians, more than two months since, held the passes with a force which could resist any assault. The roads were scarped, the hills strengthened by works. By April they might be made absolutely impregnable, or, if determined valour might force them; it would be after a slaughter from which it is the duty of a general to shrink.—What plan of campaign is resolved on will, of course, be a secret till the hour for its execution arrives. It is evident, however, that the allies have a great advantage in possessing two bases accessible to their fleets and impregnable by the enemy. Eupatoria and Yenikale are now converted into two intrenched camps, from both of which Simpheropol and the Russian rear are threatened. The country is not difficult, but the chief difficulty is likely to be the want of water. Perhaps this cause may lead to the abandonment of any operations from Eupatoria. The enemy, on the other hand, has the advantage of a central position from which he may oppose the conveying forces which operate from the points of the coast. We cannot doubt that all which military science can effect, after 18 months of preparation; awaits us in our march against the Russian positions. Though of success there can be no doubt, yet it is the duty of our generals to purchase it as cheaply as possible, and we therefore trust that the deliberations of the council will be wise and farsighted.

There is not much in the annals of the year gone by on which the Catholics of this empire may fairly be congratulated. Here the brand of social and religious inferiority is stamped upon the brow of the Catholic in lines as broad and deeply marked as though no widow wept over the untimely death of her young Catholic husband, fallen in the trenches or on the heights before Sebastopol—as though we had no orphan left fatherless on the world by the loyal heroism of Catholic hearts.—During the past year no burthens have been lightened on our shoulders—no link has been struck off our heavy chains. We are still to pay out of our hard earnings for a Church that we loathe—a Church that calumniate us, persecutes us—a Church from which we accept no service, but at the price of our souls—a Church whose existence is an insult to our manhood, the cause and the proof of our social degradation—a Church that mocks our poverty by the abundance of the wealth it took from us—and employs against us—a Church which is no Church at all, but a robber corporation and a mass of corruption standing in costly paint and gilding. Yes, the past year has left us no better than it found us. The Catholics of the fleet are counted by thousands, but never a Priest shall be permitted to bless their lives or their death on decks of her Majesty's men-of-war. Protestantism is the religion of the State—Catholics must die for the State, but they must die without the consolations of religion unless they accept the services of a Protestant teacher of error. Our soldiers, our sailors, and the children of both—the criminals in the English prisons and the poor lunatics are doomed to be left still destitute of the aids, and helps, and safeguards, with which the Church of God would have abundantly supplied them. No one of the objects for whose attainment all Catholics must profess to feel concerned has at all been forwarded or reached during 1855. So far from this we have nobody, no real power at work to rid us by equitable legislation of those intolerable grievances. Our representation is in the worst possible condition; it is a sham, a pretence, a mockery, and an insult, and a heavy aggravation of all our calamities. Last session Catholic interests have been totally neglected in the House of Commons; except, in so far as they were assailed and damaged by those statesmen who daily receive the support and the fealty of our servile representatives.—*Tablet*.

UNITED STATES.

THE AMERICAN ARMY.—The real strength of our army is 15,752 officers and men, which may be increased without further authority to 17,857. Enlistments are now going on that will soon fill up that number.

PROTESTANTISM IN THE UNITED STATES.—Our religious exchanges unite in lamenting the very general decline throughout the country of interest in, and devotion to, the church forms of the day. The New York correspondent of one of them makes the following statement:—"In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from church and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denomination, too, have greatly decreased within ten years. The membership in the Baptist churches in New York city has decreased 362 since 1846, although the population has increased 261,961. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461, and there was been but one self-supporting Reformed Dutch church planted in this city during fifteen years. Such are some of the statistics of spiritual declension.—*New England Spiritualist*.

Sion's Advocate, the organ of the Baptist denomination in Maine, has the following:—"For eleven years there has been, with one exception, a constant decrease of our numbers. The total falling off within that time is more than four thousand, as the following figures will show:—In 1844, the number reported was 23,860. In 1855, 19,792. Decrease, 4,068. Some may attempt to account for this by the fact that there has been an increasingly large emigration from that State within the time above specified. Without doubt, the result which we see is in part due to this cause. But at the same time, it should be remembered that during the decade which includes six years of the eleven, the population of the State increased at the average rate of 8,121 per annum; and that, at this rate of increase, the whole population is greater in 1855, than it was in 1844, by 89,331. Thus, while in 1844, one in twenty-two of the whole population were members of the Baptist churches, in 1855, only one in twenty-nine hold such a relation. Such facts, taken in connection with the unparalleled spread of Spiritualism in all quarters, ought to be considered a most significant 'sign of the times.' What can be more evident than the Old order of things is passing away and giving place to the New?"

LOADING CLERGYMEN AT WASHINGTON.—The Washington correspondent of the *Cincinnati Times*, in speaking of the scramble among a lot of ministers at Washington for the chaplaincy, says:—"The most disgusting sight of all, even to worldly men and hardened sinners, is the struggles of a lot of preachers for the chaplaincy. No less than ten ministers of different denominations are here, intriguing, electioneering, and laboring for the post of chaplain to the Senate or House. This scramble after 'filthy lucre,' by these godly men, is a horrid parody on their meekness, truth, and religious pretences. It is time that this system of chaplaincy at eight dollars per day was abolished. The whole thing is a mockery of solemn subjects; as it is now carried on. Let the ministers of Washington and vicinity be invited to officiate in turn. I have no doubt they would do it cheerfully, fervently." Applicants for the chaplaincy even go so far as to recount the services they have rendered the "party," and promise future labors. They also go into bar-rooms, saloons, boarding-houses, or wherever a member is to be cornered, and there bore him for his vote and influence. This is shameful, degrading, basely hypocritical, yet perfectly true. With such pious examples, no wonder Congress is corrupt!

Can you see that your system of teaching is making any progress? Take the whole population at the beginning of this century, and ascertain the relative proportions of professional Christianity and so-called infidelity, and then follow the ratio of the decrease of one and the increase of the other, and you find that in the same ratio, the end of this century will find America destitute of a Church. You are preaching to old women and young children; you are not preaching to the energetic men and women of this generation.—*Christian Spiritualist*.

WEALTH OF ATLANTIC CITIES.—The wealth concentrated at the great commercial points of the United States is truly astonishing.

Heavy freshets have occurred all through the Southern States, submerging railroads and sweeping off bridges.

A writer in the Cincinnati Catholic Telegraph, tells the following amusing story, which is too good to be lost, as illustrative of the way in which things are managed in Ireland.

CHIEF JUSTICE CRAMPTON'S HOMELY. The leader in the issue of a daily paper Saturday recalls many old recollections; also a story of Ireland, which, if you will allow me, I will tell in my own way.

Some dozen years back there lived (and for all I know still lives,) in a certain county of Ireland, a rev. dignitary of the Church as by law established, the pastor of an extensive parish, and owner of a large estate.

Now if I were to conclude my story here, many would be curious to find out how the leader of the paper alluded to could have brought it to my recollection. I will therefore add, that the clergyman alluded to was named Rev. Josiah Crampton, that he was brother to Chief Justice Crampton (who delivered the homily to the Grand Jury, so much lauded in the "leader" aforesaid), and uncle to Mr. Crampton, II. B. M.'s Ambassador at Washington.

OMEGA

CANADA FREE LOVE.—A Toronto Letter writer writes:—"I may as well tell your many readers that a Free Love Association was lately formed in Toronto on a rather novel plan. Circulars were regularly printed, with all the rules and regulations of the order; and others again were issued, informing the various parties elected members, of the fact, and of who proposed them, and the manner of their election.

THERE IS AN END.—To everything beneath the sun there comes a last day—and of all futurity this is only portion of time that can in all cases be infallibly predicted.

"I HAVE THE READING OF IT EVERY WEEK."—It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply, "No, but neighbor B. takes it, and I have the reading of it every week."

WE THINK WE ARE JUSTIFIED IN SAYING, That no other Pill, or remedy for Liver Complaint, has gained, so deservedly, the reputation now enjoyed by DR. MLANE'S CELEBRATED LIVER PILLS.

MARIA EVANS, No. 93 Lewis street. This is to certify that I have had the liver complaint for six years, and never could get any medicine to help me until I commenced using DR. MLANE'S CELEBRATED LIVER PILLS.

P. S. The above valuable remedy, also Dr. MLane's Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

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

THE SUBSCRIBER has received a PATENT for CAST-IRON MONUMENTS, SLABS, PLATES, PILARS, and COLUMNS, to be placed at GRAVES or places of Interment, in memory of the Dead.

Any person wishing Monuments, or any person (such as Pattern Makers, or Iron Founders, or Undertakers, or any one willing to act as Travelling Agent, with a Capital of from £100 to £200) can make application to "Mr. WILLIAM RONDEAU, Montreal Foundry and City Works," where all the necessary information required can be obtained for one week only from the Patentee, who will be there to exhibit a Specimen of one, and a Model of another, and Drawings of several that he has Erected.

JOHN DONAGHUE, Patentee. Montreal, January 22nd, 1856.

INSTITUTION OF THE DEAF AND DUMB, NEAR MONTREAL.

THE SCHOOL for the DEAF and DUMB, (under the patronage of His Lordship the Bishop of Montreal) which has been prevented from re-opening for the last few months, will receive Pupils at the Institution at Coteau St. Louis, on the 7th January next.

The programme of the course of study, as drawn up by Mr. Young, is as follows. The course of studies, divided into three parts, comprises:— First, Writing, the Elements of Grammar, and the first rudiments of religious instruction.

Second, Calligraphy, Exercises in Grammar, Reading, Sacred History, Arithmetic, Geography, Catechism and Religious Lessons, containing interesting accounts, taken principally from the Old and New Testament, Politeness, &c.

Third, Grammar in both languages, Ancient and Modern History, Geography, Linear Drawing, Book-keeping, the truths of the Christian Doctrine, &c.

The course of study will, in general, comprise a term of five years, but it may be abridged according to the talent of the pupils, or the wishes of their parents.

N.B.—A pupil will not, in every case, be admitted under the age of Ten Years. The Deaf and Dumb now advanced in years, or possessed of little intelligence, will only receive religious instruction by the use of signs, and taught the use of words most generally required.

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

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SALE BY AUTHORITY OF JUSTICE.

WILL BE SOLD, on MONDAY, the 21st Day of JANUARY now next ensuing, the IMMOVEABLE PROPERTY hereinafter described, belonging to the succession of the late Charles Casimir Dore,—that is to say:—

A LOT OF LAND situate in the Parish of St. Marie, containing ONE ACRE in front, by SEVEN ACRES in depth, bounded as follows: in front by a Stream from La Branche du Pin Rouge, in rear by Gregoire Dore, on one side by Francois Demers, and on the other side by a piece of land hereinafter described, with a House, Shed, and Barn thereon erected.

A VACANT PIECE OF LAND, situate in the Parish aforesaid, containing an ACRE in front by THREE ACRES in depth, bounded as follows: in front by La Branche du Pin Rouge, in rear by Louis Ostigny, on one side by a lot of land hereinafter described, and on the other side by Etienne Trecent.

A VACANT LOT OF LAND, situate in the Parish aforesaid, containing about THIRTY PERCHES in superficies, bounded as follows: in front by the highway of La Branche du Pin Rouge, in rear by La Branche du Pin Rouge, on one side by Augustin Martelle, and on the other side by Louis Vigeant.

Conditions will be announced at the time of Sale. F. H. GATIEN, N. P. Ste. Marie, 2nd January, 1856.

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