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CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, FEBRUARY 29, 1856.

NO. 29.

THE CONVENTION AT BUFFALO.

FIRST DAY, FEBRUARY 12.

The Irish Emigrant Aid Convention held its first session on the 12th instant, at Dudley Hall. The business transacted was entirely of a preliminary nature, and only the delegates were present. The Convention was called to order at four o'clock, by Very Rev. Mr. McDonnell, Vicar General of Kingston, C.W., who officiated as President *pro tem*; Messrs. Hayes, of Toronto, and Cosgrove, of Hartford, Conn., acting as Secretaries.

A committee was appointed to examine and report upon the credentials of delegates. This committee consisted of six—three from the United States and three from Canada, as follows:—

United States—Rev. J. Dean, of Buffalo, Chairman; Thomas D'Arcy M'Gee, of New York; Dr. Hassett, of Detroit, Michigan.

Canada—Bernard Devlin, of Montreal; T. J. O'Neill, of Toronto; D. Murphy, of Hamilton.

The committee retired, and after a brief absence reported that the number of delegates in attendance was sixty-five. Of these, fifteen were Catholic clergymen, and the rest belonged to the laity.

After the report of the committee, the delegates took their seats. A committee on Permanent Organization was then appointed, consisting of the following members:—

United States—James O'Brien, of Charleston, Mass., Chairman; Thomas D'Arcy M'Gee, of New York; P. M'Mahon, of Cattaraugus, N.Y.; Chas. Corkery, of Dubuque, Iowa; Rev. Mr. Moore, of Buffalo, N.Y.

Canada—Rev. Mr. Harkin, of Quebec; J. O'Brien, of Hamilton, J. B. Williams, of Chatham; Geo. E. Clerk, of Montreal; James Burke, of Ottawa City.

The Convention, in accordance with an invitation, then agreed to attend High Mass, to be celebrated at the Cathedral the following morning.

On motion, the Convention adjourned to 10 o'clock the following day.

SECOND DAY.

In compliance with the resolution passed yesterday by the Convention, the delegates attended High Mass in the Cathedral. Very Rev. Mr. Bede, Vicar-General, officiated. After the ceremony the delegates proceeded in a body to Dudley Hall, where the Convention was called to order by the President, Very Rev. Mr. McDonnell. The following report of the Committee on Temporary Organization was received and adopted:—

President—Very Rev. Dean Kirwan, of London, C.W.

Vice-Presidents—Judge Corkery of Dubuque, and Dr. Hassett, of Detroit.

Treasurer—Mr. Lennon of Boston.

Secretaries—M. M'Mahon of Albany, N.Y., and P. Murtagh of St. Thomas, C.W.

Chaplain—Very Rev. Dr. Bede of Buffalo.

The Committee on Credentials reported a number of newly arrived delegates, which, added to those reported yesterday, made about eighty in attendance.

The following are the names as well as we could learn:—

UNITED STATES.

NEW YORK.

- Albany—Mathew M'Mahon.
- Buffalo—Very Rev. P. Bede, V.G.; Rev. Mr. Moore, Rev. James Early, Rev. Francis O'Farrell, Rev. J. Dean, Maurice Vaughan.
- Cassanovia—Rev. J. P. Cahill.
- Cattaraugus—Patrick M'Mahon.
- New York City—Thomas D'Arcy M'Gee.
- Oswego—Doctor Lawrence Reynolds.
- Rochester—Rev. Mr. M'Evoy.
- Niagara Falls—T. Karanagh and James M'Garry.
- Scottsville—Ref. James M'Glew.

MASSACHUSETTS.

- Boston—Martin Lennon.
- Charlestown—James O'Brien.
- Lawrence—J. O'Hea Cantillon.
- Quincy—George Cahill.

CONNECTICUT.

- Hartford—P. Cosgrove.
- New Haven—Rev. M. Hart and B. O'Reilly.

NEW JERSEY.

- Jersey City—Rev. Mr. Kelly.

PENNSYLVANIA.

- Erie—Captain James M'Bride.
- Pittsburgh—Very Rev. Mr. M'Mahon, V.G.

OHIO.

- Cleveland—Rev. Mr. O'Neill and Captain E. H. Barron.
- Columbus—J. W. Purcell.

MICHIGAN.

- Detroit—Dr. Hassett and Hugh O'Beirne.
- Washtona—C. O'Flynn and Roderick O'Connor.

ILLINOIS.

Chicago—Very Rev. Dr. Dunn, Charles M'Donnell and Patrick Hall.

Galena—Rev. P. T. M'Ilherna.

La Salle—Very Rev. Mr. O'Reilly, V.G.

Peoria—Thomas Kennedy.

MISSOURI.

Rev. Dr. Lyons, P. Deegan, and P. Gregory.

IOWA.

Dubuque—Judge Corkery.

Fort Dodge—Rev. J. Vahey.

Sioux City—Rev. Mr. Tracey.

CANADA.

EAST.

Montreal—Bernard Devlin and George E. Clerk.

Quebec—Rev. Mr. Nelligan and Rev. Mr. Harkin.

WEST.

Brantford—Rev. Mr. Ryan and Roger Carten.

Chatham—P. J. Flood and J. B. Williams.

Dundas—P. Freiland and Thomas Gray.

Hamilton—Very Rev. S. Gordon, V.G., M. J. O'Beirne, Daniel Murphy and C. J. Tracey.

Ingersoll—Wm. Featherston and Jas. Murdock.

Kingston—Very Rev. Mr. McDonnell, V.G., and John Patterson.

London—Very Very Dean Kirwan, Rev. Mr. Beall, Counsellor P. G. Morris and John Wright.

Norfolk County—D. O'Connell.

Ottawa City—James Burke.

Perth—Very Rev. J. M'Donagh, T. J. Tims and John Doran.

St. Catharines—Rev. Mr. Grattan, Richd. Dunn, Thomas M'Floy and John M'Kenna.

St. Thomas—Peter Murtagh and J. Bobier.

Stratford-on-Avon—Rev. P. J. Connelly.

Toronto—Michael Hayes and T. J. O'Neill.

Wellington—Michael Cox and John Carroll.

The President, on motion, appointed a committee of five to nominate business and other committees.—

The following report was adopted:—

Committee to inquire into the location and value of the best lands in the United States, consisting of the following gentlemen:

Judge O'Beirne of Detroit, Michigan; Captain Barron of Cleveland, Ohio; Rev. Mr. Vahey of Fort Dodge, Iowa; Very Rev. Dr. Dunn of Chicago, Ill.; Rev. Dr. Lyons of Missouri.

The committee to inquire into the location and value of the best lands in Canada consisted of the following:

Very Rev. Dr. McDonnell of Kingston, C.W.; Rev. Mr. Harkin of Quebec, C.E.; Michael Hayes of Toronto, C.W.; John B. Williams of Chatham, C.W.; James Burke of Ottawa City, C.W.

The following composed a committee appointed to report upon a plan of future action in regard to the objects for which the Convention was organized:—

Very Rev. Mr. M'Donagh of Perth, C.W.; B. Devlin of Montreal, C.E.; Dr. Reynolds of Oswego; Captain M'Bride of Pennsylvania; Rev. J. P. Cahill of Albany, N.Y.; Charles O'Brien of Charlestown, Mass.; C. J. Tracey of Hamilton, C.W.

After the appointment of the following Committee on Finance, the Convention adjourned:—

T. J. O'Neill of Toronto, C.W.; T. D. M'Gee of New York; T. O'Hea Cantillon of Lawrence, Mass; George Cahill of Quincy, Mass.; Rev. Mr. Nelligan of Quebec, C.E.; P. M'Mahon of New York; John Patterson of Kingston, C.W.

In the afternoon Session, the following Address was delivered by the Reverend Chairman:—

Very Reverend Brethren and Gentlemen, Delegates of the Catholic body of the United States and Canada—I beg to call your attention to the object for which you are assembled, and the important duties that devolve on you. To you is confided the highest trust that a people can bestow on their fellow-citizens. You were elected by the Catholic body of the United States and Canada to take counsel together for the purpose of devising the means of protecting the immigrant and placing him in a position in which he can safely enjoy the rights and privileges of a citizen under the broad shelter of the Constitutions of our respective governments. We are not assembled to place ourselves or our countrymen in antagonism with any party or body, or to violate the laws of the governments under which we live; but to place them in a position in which they may enjoy the benefit and protection of those laws—the privileges, rights and immunities of our respective Constitutions, by which the freedom of worship—the protection of life and property—are amply guaranteed. Without the enjoyment of these, which are the birth-right of man, life itself is burdensome and intolerable. The enjoyment of these makes the freeman. He that does not possess them is, in reality, a slave.—

“I have fixed it certain that whatever day makes man a slave takes half his worth away.”

To uphold the laws and the Constitution as the firmest bulwark of our rights, privileges, and duties,

shall be the first lesson we will impress on the mind of the immigrant. The deplorable state of thousands of immigrants living in the large seaboard towns and along railroads and canals, and who are wholly depending on the precarious day's wages for the support of themselves and families, is a subject which will require your most serious attention and consideration, with the view of devising means of placing them and their families in a position in which they may turn their labor into a more profitable channel, so that they may secure a livelihood by honest industry. The dependent state of the immigrant, when he arrives on the American shores, may be traced to the unlimited and irresponsible power exercised by Irish and Scotch landlords, who, under legal sanction, evict the cottier class, without compensation for labor, time, or improvements expended on the soil, and place them in the deplorable and lamentable position of perishing by the ditch side, exposed to the inclemency of the weather, or the still less enviable alternative of emigrating; friendless and penniless, to these shores. It is this state of things, resulting from feudal and irresponsible power, the relic of barbarism, which has imposed on you the necessity of meeting here to-day for the purpose of taking counsel together and devising means by which those down-trodden victims of landlord oppression and irresponsible domination might be relieved and emancipated from the worse than Egyptian bondage endured on the railroads, canals, and cities of America. Colonization seems to me, as I am sure it does to you, the most practicable and available means of accomplishing the end in view. I might refer you to a practical illustration effected by two illustrious individuals—Bishop McDonnell and the Rev. Prince Galatzini. The noble colony of Glengarry owes its origin and existence to Bishop McDonnell, the founder and father of the Catholic Church in Western Canada. For proof of intellect and forethought, he has not bequeathed an equal to the infant and flourishing Church of that province. The history of the other distinguished person is so well known that I need not dwell on it. I know not whether a monument or headstone marks the spot where their mortal remains lie. Might we not do, in a more extended scale—I might say a national one—what these illustrious individuals have accomplished? The great body of our countrymen have been trained up to agricultural pursuits. It is the occupation with which they are best acquainted. The ownership and cultivation of the soil, as being the pursuit most congenial and suited to their early training, will be the surest means of realizing the object in view. There is another subject, though not directly falling within the scope of the object for which you are assembled, yet collaterally it does.—

It is of paramount importance. The erection of churches and school-houses in the townships or localities in which the immigrant resides. To supply pious and exemplary clergymen, who will minister to the spiritual wants of the people, and superintend the education of their children, is of vital importance. It will be, therefore, your duty to apply to the proper authorities, the zealous and learned bishops of the United States and Canada, for the accomplishment of these indispensable requirements. Our people, thank God, are a religious people. The respective localities may teem with fertility, or abound in mines of silver and gold; yet they will not enjoy peace or contentment, for the church and school-house are more precious in their estimation (and justly so) than the oasis of the desert, the pearl of the river, or the gold of California. There is an unfathomable depth in the soul of man, which the earth cannot fill. The grand and sublime truths of religion alone satisfy its cravings. Your mission is incomparably grand. I shall not, therefore, delay you longer from the arduous duties imposed on you. I hope and pray you will realize the expectations of the thousands who watch, with tremulous anxiety and hope, the result of your mature deliberations.

After the Very Reverend gentleman had finished his address, Resolutions were unanimously passed, repudiating the charge that the object of the Convention was to induce adopted citizens of the Republic to leave the United States; and defining its aim to be the promotion of colonization in any place which may be considered most conducive to the interest of the settlers.

THIRD DAY.

The Convention re-assembled at 10 o'clock. Eight new delegates were present, making ninety in all.

The Finance Committee reported forty-eight million dollars of Irish money in the Savings Banks of the United States.

A motion was made, and after a short debate withdrawn, ordering a correspondence with the Mexican Government about the prospects of colonization in Mexico.

An Address was ordered to be prepared and sent to the Catholics of the United States and Canada,

and a Committee was appointed to draft it. Adjourned.

FOURTH DAY.

The Convention met at the usual place and hour. The minutes were read and approved.

Mr. Gray, of Hamilton, C.W., proposed the reconsideration of the report of Committee on Organization, by which the number of the Canada Supreme Directory should be limited to five. Referred back to Committee on Organization.

The Committee then took a recess to consider.

T. D'Arcy M'Gee, of New York, moved that the States not represented at the present Convention be requested to send their detailed reports to the Supreme Directory in each county. Passed.

Judge O'Beirne submitted a report on Lands in the United States, referred back to them yesterday. The Committee on Lands in Canada also reported.

The Committee on the Address to the Irish settlers in the United States and Canada was then called for and reported through their Chairman, the Very Rev. Father M'Mahon, V.G., of Pittsburgh. It was adopted by acclamation.

The Committee on Organization returned from their recess and reported; and their report, as amended, was adopted. It recommended the establishment of paid agencies at Boston, New York, Pittsburgh, Buffalo, Chicago and St. Louis, and such places in Canada as the delegates from that quarter of North America may deem fit to select, for the purpose of giving such information to the Irish emigrant as he may require. Also, the appointment of an executive agent at or near each of the points mentioned, to whom shall be given the duty of superintending the paid agencies and regulating their affairs.

The Committee recommended the five following names for Supreme Directory of the United States; J. Manning, Buffalo; Rev. Mr. Kelly, of Jersey City; Rev. Mr. Hart, of New-Haven, Ct.; M. M'Mahon, of Albany, N.Y.; P. Donahoe, of Boston.

The Committee on Organization reported the names of the following persons to comprise the Supreme Directory of Canada:

Rev. Mr. Nelligan, of Quebec; B. Devlin, of Montreal; J. H. Burke, Ottawa City; T. J. O'Neill, Toronto; Rev. Dean Kirwan, London, C.W.

Mr. Devlin, of Montreal, in behalf of the Canadian delegates, moved a vote of thanks to the United States delegates for their kindness and hospitality.—

Carried with three cheers for United States delegates.

A vote of thanks was then given to the officers of the Convention; to T. D. M'Gee for his exertions in the cause, and to the Press of the United States and Canada who had advocated the objects of the Convention.

The American delegates then tendered a vote of thanks to the Canadian delegates for their presence, gentlemanly conduct and devotion to the common objects of all present.

It was then resolved that the time and place for the holding of the next Convention be referred to the Supreme Directories of Canada and the United States.

The Convention then adjourned *sine die*.

REPORT OF THE FINANCE COMMITTEE.

The Committee on Finance have the honor to report that they have carefully considered the position of two classes of the constituents of this Convention, whom they may designate as emigrants with sufficient or partial means to become settlers, almost immediately, and emigrants with no other resources but willingness to work.

UNSETTLED EMIGRANTS WITH MEANS.

This class by which we describe those who have some personal but no real property, your committee have seen reason to believe, are more numerous in the old States than is usually supposed. They are also found in the Canadian cities, but in much less proportion than in United States seaports and manufacturing towns. The bulk of their surplus earnings is invested in savings institutions, or lies in the hands of corporations of employers, or is partly invested in loan funds and building associations. It is the impression of the committee that not five out of a hundred of them loan their money on mortgages, that consequently almost all their investments are made in institutions which yield the smallest amount of interest without the recompense of the least amount of risk. Of savings banks, as conducted in several of the States, we desire to speak with great plainness. They were originally the device of benevolence for the protection of the laborious poor; but they have very generally degenerated into agencies for speculators. The Secretary of the State of New York reported to the Legislature on the 9th of February last that the banks of this class in this State “are at present without any supervision;” that of two of them no active incorporation could be found; that



of two others no annual abstracts even were required by their charters, and he strongly recommended that this precarious state of things be remedied. The Bank Commissioners of Massachusetts, in their annual report for 1855, report several serious abuses in the similar institutions of that State, such as savings banks operating as banks of discount, making divisions of their surplus earnings only at the end of five years, to the manifest prejudice of the short depositors; exceeding the sum allowed to be loaned on personal security, and the prevalent speculating spirit in the use of "other men's money;" moreover such banks themselves seem to study a continued mystery in their management, opposing all obstacles to the supervision of the State, and refusing to give minute details of their transactions when forced to report to the public. Of some three hundred established, with few exceptions since 1840, there is but one which keeps in detail the accounts of emigrant depositors. From the others, to recover the deposits of a deceased relative would sometimes cost the next of kin more expense than the legacy would be worth. Your committee would therefore recommend to the emigrant of small means a careful discrimination in the selection of a savings bank wherein to deposit his hard earnings, at the same time they would add their opinion, that the best of all banks, wherein it can be deposited, is the unshaken soil of the earth. From the date before them, your committee have estimated that there is not less than twelve millions of Irish money in the savings banks of Massachusetts. From incomplete returns and comparative rumors they infer that the banks of the other five New England States control a similar amount, that New York city and State could show a similar amount, and that New Jersey, Pennsylvania and Maryland banks, have the use of a fourth sum of nearly, if not quite, as much; these are the ten older States before alluded to, and the aggregate of all would yield forty-eight millions of dollars of Irish money, of which but one million (in the Emigrants' Savings Bank of New York) is directly or indirectly under Irish control while so deposited. With these millions all classes are accommodated except the right owners. Flour speculators buy flour with it, and sell it back to the small depositors at two prices; builders build tenements with it, and make the city Irish pay thirteen, fifteen, and twenty per cent. for lodging in houses built with their own money. The deplorable absence of financial knowledge among a majority of the emigrants themselves affords a rich field for many operations equally profitable to the town speculator, and impoverishing to his foreign-born victim. Before passing from this part of the inquiry, it may be well to state the operations of the only Emigrant Savings Bank in the United States, as set forth in their report for 1855. Two-thirds of all the depositors of that year (seventeen hundred out of twenty-two hundred) are entered as "natives of Ireland." The average amount due each depositor is \$233. The whole sum in this bank on New Year's Day was above a million; the whole sum in its possession during the five years of its existence was within a fraction of three millions. The mechanics, and those who necessarily live in cities, form about fifty per cent. of the depositors; the laborers, porters, carmen, pedlars, domestics, seamstresses, dressmakers, and minors, form the remainder. The largest withdrawals are at the first of each quarter, from which we infer that many of the poor hoard in the intervals to be able promptly to meet the city landlord. Those who bring five, ten, and twenty dollars, or intermediate sums at each deposit, form nearly two-thirds of all the depositors; so that in this respect, as well as in minuteness of its entries, this institution is fully entitled to the name it received from its benevolent founder, the late excellent Mr. Gregory Dillon, of New York. Are there not others to imitate his example, and thus prove themselves true friends of their fellow-creatures so much in need of their protecting care? Another class of dormant investments is where the employed consent to leave the bulk of their wages in the hands of employers from year to year. The practice obtains at the East in almost every branch of industry employing a large number of hands; in factories, in the boot and shoe business and the glass works, as instances. The factory corporations very fairly allow for such deposits six per cent. per annum, but the other sets of employers, as far as we can learn, pay off only the principal. In the former case, the security is quite as good, if not better, than that of a savings bank. In the latter the aggregate loss of interest is great, though no individual may miss his own percentage. Thus, if three hundred hands average two hundred dollars a year, or four dollars per week, on the books of such an employer, he has the use, without interest, of \$60,000 of their money, for which the factory corporations or savings institutions, at six per cent. would be willing to pay \$3,600 interest. We have no disposition to interfere between employers and employed, especially if the latter do not know enough to take care of their own wages when they are earned. A new method of capitalizing small sums is gradually coming into favor with many of our constituents. We refer to the loan funds and building societies. The principle on which they are founded is this: Shares are set at a fixed sum, say five hundred dollars; the difference in the operation of a loan fund from that of a building society, as we understand it, is this—in the former the holder of the stock can realize his interest at once, excepting his bid, say two hundred dollars, more or less, at an auction of the share or shares, by the treasurer when members only are present. As security for paying up the share thus realized, he gives the society real estate security, and the difference between the accepted bid and the matured share becomes the common profit of the share holders. The building societies in addition to accepting monthly instalments on shares, and lending to members only on the real estate security, practically offset the bonus by divid-

end, and therefore afford the largest amount of accommodation on the small amount of money paid in. We have alluded to both these plans, to show that our people largely interested in such systems, have been deciding for themselves in part, the very questions of finance referred to your committee. We should not omit from our estimate of the surplus means of the same class, their annual remittances to Ireland. The money orders drawn on the United States and paid in Ireland, amounted to \$37,000,000 exclusive of the almost equal amount paid for passage tickets the same seasons. In 1854, the ratio of the previous years was kept up. In 1855, we have reason to believe these remittances fell off at least 10 per cent.; this would give us, however, for the seven years last passed, \$50,000,000 advanced by the Irish in this republic to their relatives in Ireland. Should the decrease of 1855 continue, or augment in amount, there is so much the more left on their hands for investment here. Finally, we beg to report on this head, that the class with sufficient or partial means to become proprietors of land, cannot be under in the United States, one hundred thousand heads of families, four-fifths of whom we believe to be between twenty-one and fifty years of age at this period.

#### EMIGRANTS WITHOUT MEANS.

The United States census of 1850 gives the whole number of males of foreign births at 743,678. If we take half of these to be Irish, and deduct seventy thousand for the independent, or rich, among them, and seventy thousand as the men of small means, we shall still have 200,000 males without means, either where they are or were they ever so desirous to settle in the interior. Suppose that half of that last round number bred to city life and employments, the second hundred thousand remain and will look to us for aid. Among this multitude there are many distinctions; some are poor through intemperance and extravagance; some by no fault of their own, from family burdens, and the want of a first "lift in the world," so to speak. It is presumed that but very few, not one in ten of them, if possessed of wealth, and earning the average wages of public works and seaport cities for one, two or three years, need be a pauper unless by his own consent. For that sort of men, though, we must cherish a compassionate charity, we have not, as a Finance Committee, any proposal to make. But shall the virtuous, sober, poor man, be abandoned to his fate because he cannot accumulate a first monetary motive power wherewith to start on a better course of life? Surely, not. Your committee, after weighing the several propositions, and unwilling to endorse any that seems impracticable, first came to this general conclusion: that the Catholics of the two countries have capital enough within themselves to provide settlements for all of their own denomination who desire to live by land, if a plan can be here agreed upon to organize that capital, and if the confidence of our constituency can be obtained for such a plan. In this assurance we beg leave to recommend to the Convention and the permanent organization to be resolved upon, the system of Joint Stock Companies, under certain conditions. These conditions we define as follows:—

Our organization shall undertake to canvass for shareholders and settlers for proposed joint stock companies, under the following conditions:

I. That the constitution of the company define its object to be solely for the promotion of the settlement of Catholics.

II. That the Joint Stock Company shall not advance upon the first cost price of land more than the usual rate of interest (seven per cent. in the United States, and six per cent. in Canada), with such other percentage as shall be shown by their accounts to be actually required for ordinary expenses.

III. That in proportion as the receipts from the men of means or half means enable the joint stock company to operate, they will propose to the poor settler, who is a sober man and otherwise desirable, to give him five, seven or ten years, as the urgency may require, making him at the same time so much pecuniary advance as is actually needed to enable him to move and go to work on the lands given him on long time.

IV. The Joint Stock Companies agree to submit their books to the inspection of the local representatives of this Convention whenever required, and report annually their operations to the future sessions of the Convention.

V. That in every township to be founded a parcel of land of forty acres be set apart for a church, school and priest's farm, the deed to be made out to the proper ecclesiastical authority, and the first cost of which will enter into the ordinary expenses of the settlement.

Faithfully fulfilling these conditions, your committee believe the introduction of the joint stock principle among our people, as applied to land, may be made quite as safe, and immeasurably more serviceable, than under its present forms in banks, building societies and loan funds, which greatly or wholly depend on the personal character of their conductors, and the former of which we have the best authority for pronouncing "direct agencies of grasping speculators," while nominally acting as the poor man's friend.

Under the conditions specified, if a company by land saved one dollar an acre, and the ten per cent. on the cost covers expenses and yields the ordinary interest, they are hereby bound to sell at one dollar and ten cents the acre; they are bound and will perform this contract, because they must depend on confidence for settlers, and any overcharge would destroy confidence. For ten cents an acre, then, they and their children will be secured the blessings of—

1. A church and school.
2. A priest's farm in fee forever.
3. The blessings of a Catholic neighborhood.
4. Enhanced social and political consideration.

But not content with thus providing with the means such companies may command, to minister to the benefit of the poor in the manner prescribed in condition No. 3, your committee have been urged by many of the clerical delegates present to recommend an additional provision for that end.

At the instance of many clergymen the committee beg leave most respectfully to recommend that occasional collections should be taken up for the promotion of the colonization of the poorest class, whenever the ordinary of the diocese and the resident pastor may permit or direct. The amount of all such collections to be forwarded to the nearest executive committee, from them to the supreme executive, who will be the guardians of this collective and most necessary charity, and see that it is applied to this purpose exclusively.

#### REPORT OF THE U. S. LAND COMMITTEE.

Your Committee on Lands most respectfully report:—That lands of the first quality are to be found, at the present time, owned by the government of the United States, varying in price from 25 cents to \$1 25 per acre. Your committee have not had any information on the subject of lands situated in the New England States. So far as they could learn, there are no public lands on sale in the State of New York or the States of Ohio and Pennsylvania, but are informed there are large tracts in all these States where lands can be bought from \$2 to \$10 per acre, eligibly situated as to fertility of soil, and in the midst of good settlements. In the State of Michigan are immense tracts of land of the finest quality, well timbered and watered with innumerable lakes, rivers and brook streams, with a beautiful climate, and adjacent to the great Lake Michigan, by which a market for produce is opened to the Eastern and Southern States. Of these lands there are about five millions of acres now on sale.

Your committee further report that in the State of Wisconsin there are vast tracts of land of the finest quality, both of prairie and timbered lands, yet in the hands of government, and on sale at the uniform prices of government land. The soil is rich and fertile, and the climate excellent.

Your committee further report that there are in the State of Illinois immense tracts of land yet on sale by the government, at their usual prices, and also by railroad companies. These lands are more eligibly situated, and are of the richest quality of prairie and timber lands, and well watered. That in the State of Missouri there are large districts of lands yet in the hands of the government. These lands are of the most fertile kind, and eligibly situated to forward produce to market. Improved lands, situated from two to five miles from churches and schoolhouses, can be had at from \$5 to \$10 per acre, with dwellings. There is a vast range of coal beds extending from St. Louis to the boundary of the State of Iowa. The State of Iowa has immense tracts of land, which though not in market, are open for pre-emption settlement. Of Minnesota and Nebraska, we beg leave to report that in those districts millions of acres are open for settlement, the soil and climate of which are equal to that of Iowa. All of which, &c.

HUGH O'BEIRNE, Chairman.

#### REPORT OF THE CANADA LAND COMMITTEE.

The Committee on Lands in Canada reported: That the valley of the Ottawa and the country south of that river comprise an area of over 50,000 square miles, and offers a suitable field for colonization. South of the river Ottawa there is a country containing about 12,000 square miles, about 8,000 of which are of the best quality; and in the counties of Ottawa and Pontiac there are about 7,000 acres more, which are sold at about 3s an acre. In the districts named we find 10,000,000 acres. In Canada East there is similar land in St. Maurice, resembling in character the above lands, at a price of from 4s to \$4 per acre, and inhabited by a Catholic population.

The committee recommend as the most available territory of the Ottawa valley, on account of the vastness of its lumber trade.

#### ADDRESS

OF THE CATHOLIC CONVENTION TO PROMOTE COLONIZATION IN NORTH AMERICA TO THE FRIENDS OF CATHOLIC SETTLEMENTS.

Fellow-Countrymen and Co-Religionists:—Deeply afflicted by the sad condition of so many of our race and creed, whom poverty and social persecution have driven from their homes in the Old World to seek a home in the New, but, who too often, from causes, it is needless here to recapitulate, have never known the realization of their hopes, and who still remain on the shores of this great Continent homeless, hapless, mis-appreciated men, we, Irishmen and Catholics, have met together, in the legitimate exercise of our undoubted rights, as citizens and freemen, to see whether, with the advice of our reverend clergy, and invoking the blessing of God upon our labors, means might not be devised and a machinery set in action to ameliorate immediately and permanently the condition, moral and material, of the Catholic immigrant in America. We are agreed that the social condition of many of the Irish landed in America in our time is somewhat beneath that of emigrants from other countries of equal opportunity, and much below that of natives of no greater industry and intelligence. We are agreed that although there may be and continue to be a great prejudice against this people, that we still can, by the prudent direction of our emancipated energies, materially advance our American position even in the present generation. We are agreed that to accomplish this most needful change, it is necessary to concentrate all your hearts and wills on the special duties which awaited us when we landed on these shores. In this project all orders of society rich and poor, whether native or foreign born, are all alike interested. We see growing up in our midst a state of things not dissimilar to that which in the Old World menaces order, morals and Christian civilization. It is a fact admitted by the writers on the political economy of Europe that the social fabric is menaced by the existence of a large and steadily increasing class, to whom the acquisition of land is absolutely impossible, and who have no hopes of permanently improving the condition of themselves or their posterity. Such a class in such a country as this ought to be for ages to come unknown. We have the land; there exist the means by which that land may be made accessible to the poorest of our population; to apply these means to that end is the great

object of our Convention. Assuming that in this our object we succeed, we shall have conferred a benefit on the State, on religion and upon the individual; on the State by delivering it from those fears which must always arise from a pauper population; on religion by removing from the demoralizing influences of swollen cities large masses of men, and bringing and retaining them within the salutary influences of the church and schools; on the individual by providing for him a home and restoring to him the long forgotten ties of family and neighborhood.

To attain this desirable result, desirable alike to the Christian and statesman, and to secure the requisite unity of action, we have devised a plan, the details of which are respectfully submitted to you in the approved report of our Committee on Finance. A vast mass of most valuable information laid before our committees on lands in the United States and Canada is intrusted to the discretion of the Directors of several countries who are charged to watch over the general plan and direct all for the best.

We exhort you, the class specially interested by the strong claims of kindred, blood and creed, for your own sakes, from pity to your unprovided offspring, for the credit of the Catholic character, for the vindication of the Irish name, for the removal of our reproach in high places, to act with us as we will act with you, in good faith with one another, and with all the world, until at least every second man amongst you, who crossed the Atlantic in search of independence, can say with truth that he has found it.

Secondly, we address ourselves to those of our brethren more favored by fortune who have already secured for themselves those social advantages which it is our object to extend to all. We ask of them their active co-operation, whether as priests, or as simple citizens; we ask the benefit of their experience and the moral effect of their example. Man so humble but what he may do much to expedite this movement; none so rich in this world's goods or so exalted in station but who will be affected, either for good or evil, by the results which must therefrom flow.

Lastly, we ardently desire, in this great enterprise, that invaluable episcopal sanction which never was withheld from any lawful effort to promote the well-being of the friendless and the poor. In the early days of Europe that same sanction gave to England her civilization, to France her government, to Germany her unity, and to all the continent its first ages of progress. We are now in our "early days" in America, and both our hearts and intellect instruct us to look to the same order for the highest sanction of good works, and the warmest approval of arduous duties, undertaken in a spirit of Christian charity. Conscious of no other motives than the best—proposing no other ends than such as our fealty to our respective governments authorize—proposing to employ only such means as are lawful, peaceable, and just—we presume to invoke the blessing of God on this work, for whose greater honor and glory it is now deliberately undertaken.

E. M'MAHON, V.G. Chairman.

#### IRISH INTELLIGENCE.

SECESSION OF A DISTINGUISHED IRISH FAMILY FROM THE ESTABLISHED CHURCH.—We have learned from a source on which reliance can be placed, that Mr. and Mrs. Ram, of Ramsfort Park, Gorey, County Wexford, with their children, have been received into the Catholic Church. Mr. Ram is one of the wealthiest landed proprietors in his native county, and the representative of one of its most ancient Tory families. As a graduate of Oxford he distinguished himself by his extensive learning and erudition; and he has been reported, for many years past, to entertain Tractarian, or, as they are more familiarly termed, Puseyite principles. A short time back, Mr. Ram's domestic chaplain, the Rev. Mr. Kirk, a relative of the celebrated sculptor of that name, embraced the doctrine of Catholicity, and is now in Rome preparing for holy orders. Mr. Ram's estates in the county of Wexford are of great extent, and he has been, like his predecessors, highly esteemed in that county as a good landlord in the best sense of the word.—*Morning Post*.

The Very Rev. Dr. Newman, Rector of the Catholic University of Ireland, has left for Rome on business connected with the Oratory in Birmingham.

We understand that the learned, pious, and zealous Redemptorist Fathers, Petcherine, Harbison, Theunis, and Schneider, will open a mission, to continue for about three weeks, in the town of Ennis, early in the ensuing month. We feel sure that this will be the occasion of a new manifestation of that great and noble Catholic feeling which has ever characterized the people of Ennis, who, with the inhabitants of the country, stood so heroically by the Liberator of Ireland in its gigantic efforts to free Catholic altars. The people of Ennis will, we are certain, be delighted with the splendid and fervid eloquence of Father Petcherine, whose name is now intimately connected with the recent triumph of truth over proselytizing spitefulness and fanatical hatred.—*Limerick Reporter*.

THE O'CONNELL MONUMENT.—With feelings of sincere gratification we have to announce the completion in all but a few of its minor details, of the beautiful and purely national structure erected within the precincts of Prospect Cemetery, Glasnevin, in honor of the name and memory of Daniel O'Connell. It is only now—when the lapse of time in its sure though silent progress is beginning to soften down the asperities of past contentions, and to fling its chastened halo over the recollections of scenes and struggles now long gone by—that Irishmen of all ranks, creeds, and classes begin to recollect that they have had living, acting, and speaking amongst them one of those great men whom Providence raises up once, perhaps, in a century for the vindication of some great principle of religious or political right, or for the achievement of some lasting benefit to his fellow-men. The grave has closed over the ashes of O'Connell, but, as if symbolic of his lasting fame, a tower has arisen above his tomb, modelled in point of structure, and emulating, if not surpassing in solidity these round towers of other days which bid defiance to the ravages of time pointing heavenwards, and surmounted by the cross, the emblem of that faith for the vindication of which the warm Irish heart, unequalled genius, and unconquerable energy of O'Connell were exercised and devoted to the very last hour of his mortal career.—*Freeman*.

The incipient symptoms of a good crop are visible in the healthy appearance of the young wheat. Farmers generally will on this county (Louth) apportion during the present year a large breadth of ground to potato planting.—*Newry Examiner*.



A correspondent of the *Ulsterman* gives a most shocking instance of the fanatical feeling which pervades among some of the landlords of the county Down. It is no less than the exclusion of Catholics from the possession of lands in several parts of that county. He mentions a case in point. In the vicinity of Dundrum there is part of an estate called the Seven Towns, from which, he says, a great many families were evicted in the famine years. Latterly a great many biddings have been made for farms on this piece of land, which is beautifully situated near a seaport town. But such is the bigotry that has taken hold of the landlord or agent, that not a Catholic would be rented a farm. The usual question on application was "are you a Catholic," and to the answer in the affirmative, came a refusal of the farm. Recently a respectable farmer residing in the neighborhood, applied for a portion of the land. The piece he asked for runs like a wedge into the small farm he holds already, so that what he demanded would square off his farm in a very nice manner, which would, doubtless, become of increased value to him. For the piece of ground so asked for, he offered a pretty high rent, but being a Catholic he would not get it on any terms. The proprietor of the land is the Marquis of Downshire, and as he is absent in England with his regiment, we know not to whom to attribute this disgraceful and fanatical feeling either to him or his agent. But this wretched spirit of intolerance does not seem to belong solely to the Downshire estate, for he says similar cases have occurred on other properties in the neighborhood.—*Free Press*.

**EMIGRATION.**—A very few are leaving this part of the country at present for America, whilst we remark with pleasure that several persons are returning home, with the intention of investing the capital they amassed abroad in industrial pursuits in the old land. The number of the latter is, we admit, inconsiderable as compared with the former, and cannot be deemed a set off, in even a remote degree. But the return of the few; with the account they give of the toilsome life the emigrant has to endure, and of the moral evils to which he is exposed in the greater part of the United States, is producing a deep impression on the public mind. "Know Nothingism" has given the death-blow to the rage for emigration. We have been speaking to some of the returned emigrants, and the general answer was that we in Ireland could form no conception of the moral iniquities prevalent amongst the classes with whom the unfortunate Irish were compelled to consort. These and similar causes are creating a disinclination in the minds of the peasantry to quit their homes so long as they can cling to the roof-tree of their birth-place. If the hands of the evictors were restrained, and a security given by law that the improvements of the tenantry in and on the soil would be their own, the country would not only forget the famine, but would make rapid strides towards a state of comfort and independence never yet known. Of these ameliorations there seems very little prospect, and hence some not distant disturbing element, proceeding from the operation of unjust laws, may at any moment arise and leave the peasantry stranded in distress as before. Those who wish that we may never witness a second exodus should unite in seeking to secure such an alteration in the land system of the country as would create and foster a class of peasantry not to be shaken and uprooted by temporary shocks, which in every other country on the globe might produce temporary inconvenience and distress, but which in Ireland produce famine, destruction, and a wholesale emigration.—*Tuan Herald*.

**THE MODERN MISSIONARIES.**—A young boy named Thomas Geraghty was charged at the College street Police office, on Monday, by the Rev. Wm. Wallace, of Upper Rathmines, with irreverently tearing up a copy of the Holy Bible.

The Rev. gentleman stated that on the previous day, he saw the prisoner who is an itinerant vendor of sugarstick tearing the leaves out of a copy of the Holy Bible, and wrapping them round portions of sugarstick, which he was selling to various parties. As the prisoner was attracting a good deal of attention, the witness, in order to satisfy himself that the prisoner was tearing up a Bible, went up and purchased some sugarstick from the prisoner, who wrapped it up in a leaf of a Bible. Witness also saw him sell to a great number of persons and wrap the sugarstick in the leaves of the Bible which he carried about for that purpose. Witness had no feeling against the prisoner, but he wished to know whether the proceeding could be prevented.

Mr. Stronge—That depends upon the circumstances of the case. If it was done with the intention you ascribe to it—

Witness—I do not go into the intention. I merely wish to know whether such an outrage on public decency can be prevented.

The Prisoner—Your worship, I did not know whether or not it was a Holy Bible. I buy old books at 1d per pound in Cook street when I cannot get waste paper.

Witness, to prisoner—You did not say to me that you did not know the book was a Bible. You said you thought it was no harm.

Mr. Stronge—Did he admit that he knew it was a Bible?

Constable 45 E—The prisoner said to me that he did not know it was a Bible.

Prisoner—This gentleman asked me for a halfpenny worth of sugarstick, and then he showed it to the constable, and gave me in charge without saying any more.

Mr. Stronge—There are two classes of crime: one class which is prohibited by law, but which, in their essence, are not criminal; and the other, also prohibited by law, the gist of which is the intention with which they are done. This case comes under the latter category, and there must be an intention to commit the offence, which offence is to convey insult to the word of God. I take it upon the whole of this case, the boy was acting inadvertently and without any such intention. There was no public calling of parties together, no words were used, and upon the whole I am glad to be able to come to the conclusion that there was no intention upon the part of the boy to do that which would be an indictable offence.

Rev. Mr. Wallace—If you examine the Bible you will see that it is not a Bible thrown aside because of its age. It is a new book.

Mr. Stronge—I cannot say that; it is soiled to some extent. The boy denies that he knew it was a Bible, and unless he did it intentionally, the offence was not committed. Therefore, I must discharge him. He and every one else knows that it has been decided by eminent judges that wilfully to destroy the word of

God is an indictable offence; but I discharge him now from the conviction on my mind that he had no intention to offend against the law, as laid down by the judges of the land.

Rev. Mr. Wallace—When after I had spoken to him—Mr. Stronge—Really I cannot go further; I have decided the case.

The boy was then discharged from custody.

#### GREAT BRITAIN.

The position of England at present is rather absurd—not to say disastrous. It appears that Louis Napoleon has determined to have Peace at any price, and in pursuit of it is sliding back into his old dream of an Austrian, perhaps, in good time, even a Russian Alliance—leaving England miserably in the lurch. They are altered times with her since her statesmen faced an alliance of the French Cæsar, the Austrian Kaiser, and the Russian Czar before; and although such a contingency seems to be at present the most remote, still there is enough in the attitude of "our august ally" to inspire her with intense apprehensions of another Continental conspiracy. England knows perfectly well that the moment Louis Napoleon presumes it to be his interest to make Peace, that instant he will ratify what he may consider to be good terms whether it be her interest and her convenience or not. Were peace made to-morrow, France comes out of the war with an exalted military prestige, and with all the honours of European Pacificator. England stands in the ridiculous position of being utterly unable either to recruit, supply, or general an army—having had to play a very subordinate second during the war, and being notoriously quite incapable of continuing it single handed for one month more—yet in a malignant humour for fighting, when the whole world is imploring Peace. Louis Napoleon would be very blind indeed, if he did not thoroughly see through this, and if he were not astute enough to carry his point withal. He has no particular object at present in continuing the war. He has gained out of an enterprise in which the real solid success of a magnificent defensive war are on the side of Russia, the triumphs of two or three feats of arms, whose fame will sound in the annals of the army with the victories of the empire. He is gratifying his pacific Parisians with the idea that in their own good city, their Augustus will close the gates of Janus. While, if perchance he remembers the waste and exhausted empire to maintain whose independence, Europe went to war, it is to reflect that an Austrian army is in the Principalities and likely to stay there—that a French army occupies Constantinople, and makes itself at home. In good time, might not this prove the basis of a satisfactory arrangement for the dismemberment of a used up ally?—*Nation*.

**BONA FIDE STARVATION.**—In the storm of the night of Tuesday the 18th ult., at about ten o'clock, the schooner *Ellen*, of Wisbeach was cast ashore at the entrance of the Tay. At the moment she struck a poor boy was washed away and perished, and after a time the master, the mate, and two hands succeeded in gaining the inhospitable shore, and made for the lights on the railway. Unfortunately, it was past eleven o'clock before they were able to claim admittance at the door of an inn, where they were refused shelter, and on application at other houses of so called entertainment these unprofitable customers were "not heard." In fact, in Carnoustie the law is so rigorously observed that it was three hours before these poor, half-drowned, perishing strangers received that shelter they thought they had a right to expect in a Christian land. At last, it appears, they fell into the hands of one who considered them to be both "bona fide travellers and bona fide fellow-creatures;" and regardless of the law, took them in and made them as comfortable as his circumstances would allow.—*North British Daily Mail*.

**RELIGION IN ENGLAND.**—The *British Banner* (dis-senting organ) thus discourses on the state of religion in Protestant England:—"In several populous places which I have visited the spirit of hearing has so abated as to remind one of 'valleys full of dry bones very dry;' I was at—, a few days ago, and walked on ground once consecrated by the steps and tears of— The attendance at the chapels wretched! No certain sound in the churches. Tractarianism the golden calf more than 20,000, perhaps, in the whole circle, 25,000, and all places of worship together not able to accommodate, as I was assured, more than 6,000 or 6,500. Terrible poverty, from past strikes, and power looms, and the war, and long winter and high prices; 7,000 kept, or at least relieved, every week by charity until now; and yet God's house forsaken! So general a depression, and one so deep, in former days would have been attended with crowded sanctuaries, and a mourning as in the valley of Hadadrimmon. People who cannot pay a farthing a quart for good soup manage to roll drunken in the streets. Baths and wash-houses are unappreciated."

**CURIOUS CASE OF ATTEMPTED POISONING.**—The *Leeds Intelligencer* narrates an occurrence which took place at a village near Halifax. A wife having become tired of her husband, went to a druggist's shop for arsenic, and refused to say for what she required it; the druggist, therefore, refused to let her have the poison, and having had his curiosity a little excited, sent for the woman's husband, and informed him of the fact. It was agreed that if she went a second time something harmless should be sold to her, and the man informed of the fact. This was done and a small portion of magnesia was exchanged for the sixpence. When the husband went home to his dinner he pretended at first to have no appetite, and his wife was in the same condition. At last, however he set to work, and made a hearty meal, and pretended to be thirsty and sick, and eventually to all appearance died, the woman during the time putting on the appearance of great alarm. The woman's tears and cares, now that he was dead, all left her, and she went up stairs to put a strong cord through a hole in the floor, going down again to adjust it nicely round the dead man's neck; after which she again went up the stairs and began to pull away at the rope. In the meantime the cord was put round the table leg, and that useful domestic article was suspended in place of the other one. John having now seen the "move" stole up quietly to see the rope rightly fastened. On the feelings of the perfidious woman, on seeing her husband so suddenly come to life again, we cannot enlarge. Suffice it to say, that in addition to her internal feelings of dismay, she very shortly had her external feelings also, for we are told that the tragic scene ended in the man giving her a "right good walloping."

**ANOTHER CONVERSION.**—We see it is stated in the *Sussex Express* that the Rev. W. A. Weguelin, of South Stoke has left, in consequence of the death of his father and his own ill-health. It is, however, now generally known here that the rev. gentleman has left to join the Church of Rome. He gives up his living, worth about £200 a year, with a nice house, and a few acres of glebe land. Mr. Weguelin is brother to T. M. Weguelin, Esq., a Director of the Bank of England.—*Brighton Guardian*.

The Crawford peerage is about to be claimed by a farmer in Montrose, who traces his descent from the head of the house of Lindsay.

**EDUCATION IN ENGLAND.**—In the report of Mr. Rud-dock, Inspector of Workhouse Schools, given in 1853, in reference to the counties of Cornwall, Devonshire, Somersetshire, Dorsetshire, and Hampshire, he states—"The new children thus admitted were grossly ignorant. I have been painfully struck with the uniformity of ignorance which is shown to prevail among the newly-admitted in all the returns sent to me. It is not only that children from twelve to fifteen years of age cannot read or write, but they are not acquainted with the Creed, or with the Lord's Prayer, and scarcely know that there is a God in Heaven. Personally I have made inquiries in most of the unions in my district whether such cases were of frequent occurrence, and the invariable answer has been that they are the rule, not the exception. The most complete and heathenish ignorance seems to prevail amongst the children of those whom a temporary pressure obliges to apply for parochial relief."

**MARRIAGE WITH A WIFE'S SISTER.**—A most important decision has lately been pronounced by the Court of Session in Scotland, which has given an entirely new aspect to the question of marriage with a deceased wife's sister. It has been constantly asserted in parliament and elsewhere, by the supporters of the Bishop of London's clause in the act commonly called Lord Lyndhurst's act (5th and 6th Wm. IV., c. 54), that such marriages are totally repugnant to the ancient laws as well as to the modern feelings of Scotland. So much was that assumed to be the case that the Scotch claimed and got exemption from all operation of that act, because they repudiated the ratification of past marriages of affinity (which Lord Lyndhurst provided for England), and took for granted that they did not require the prohibition of future marriages of this kind, which the Bishop of London then, for the first time, imposed upon England. Accordingly, it is expressly enacted that nothing in that act shall be construed to extend to Scotland. Some years afterwards it began to be doubted whether marriages with a wife's sister or niece really are incestuous and invalid by the law of Scotland. The late Lord Ruthford declared his opinion that they are not, but he had no opportunity of declaring it judicially. It is stated in Mr. E. B. Denison's pamphlet on the "Validity of Marriage with a Wife's Sister Celebrated Abroad," that unless this marriage is a capital felony, as all "incest" is by the law of Scotland, there is no prohibition whatever of it in the Scotch law; that incest is expressly defined by the Scotch statutes to be a violation of the express prohibitions of the 18th chapter of Leviticus; and that all marriages not so prohibited are declared to be lawful. This view of the Scotch law has now been affirmed by the decision of the Court of Session in a case of "Livingstone v. Livingstone," which has been pending for several years. The Lord Ordinary declares that he would willingly defer to the authority of the Scotch Confession of Faith if he could; but sitting as a civil judge, he is obliged to decide that "marriage with a deceased wife's sister is not incestuous by the law of Scotland, and that the issue are legitimate." The consequences of this decision are most important. Marriages in Scotland are expressly declared to be free from the operation of Lord Lyndhurst's act. Whatever doubt may be raised as to its effect upon marriages celebrated in other countries, respecting which it is silent, there can be none as to its effect in Scotland; and as no Ecclesiastical ceremony is requisite for a marriage there—nothing beyond a declaration before witnesses—the Ecclesiastical law of that country is altogether immaterial. There is, therefore, now no reason to doubt that a marriage in Scotland between an Englishman and his wife's sister is just as valid in England as a marriage in Scotland between minors (the common Gretna Green marriage), though both are equally prohibited in England; and so there is practically an end of the prohibition, against which also it should be remembered that the House of Commons has already three times solemnly decided in three different parliaments.—*Times*.

A case was under investigation on Wednesday afternoon, at Manchester, in which two children in a burial club, and whose parents would be entitled to £6 on their death, are suspected to have been poisoned.—*Daily News*.

**THE FREE V. THE ESTABLISHED CHURCH OF SCOTLAND.**—A young girl of Thurso, recently became dejected in consequence of some disappointment in love, and drowned herself in the river Naver. On the discovery of the body, a question arose where to place it till a coffin could be got ready for the interment. The Free Church minister, though the suicide was one of his own congregation, ordered the body of the deceased to be deposited in the parish church; this proceeding the minister of the Established church opposed. The Free Church party then proceeded to violence; they broke open one of the windows of the parish church, and thrust in the body of the suicide; and, not content with this, they placed it, streaming with blood, on the communion table of the parish church, where it lay till the following day.—*Scotch paper*.

The cost of constructing a railway tunnel between England and France is estimated at £6,000,000, and the time it would occupy at seven years. The whole of these works are proposed to be carried out in connexion with Mr. Wm. Hutchison's patent for converting into an indestructible building material river or sea sand, shingle, chalk, and other soft and comparatively worthless substances.

**THE WAR—FRANCE AND ENGLAND.**—The French have immensely gained by the present war. We say it in no spirit of envy, but as matter of honest congratulation. Before the war began, French influence had not much weight in the Levant, nor in the eyes of Eastern nations, did France take the rank which was really her due. Orientals judge only by events which have passed in their latitudes, and in this respect our friends and allies had been at some disadvantage. But this is no longer the case. France has sent 100,000 men through the Bosphorus. Their

crowded legions have shown themselves in rapid succession in the port or on the hills of Constantinople itself. To them has mainly fallen the glory of the successful storming of Sebastopol. There is no longer the fear that in any negotiations affecting national interests in Syria, Egypt, or elsewhere, the Turks can ever hereafter be indifferent to the power and the friendship of the French. We say all this without grudging to that great people any one of the advantages which they have nobly earned, and to which they are fully entitled. But in admitting that they have gained all they sought or could desire in the Crimea, let us not affect to conceal what we English have lost. A predominant interest with us in this war was not merely to strengthen the Ottoman empire on the side of Europe, but on that of Asia. Russia, by her encroachments and conquests south of the Caucasus, has not only mastered Persia, but inflicted danger and material loss upon Turkey. What have we done to counteract this ascendancy, or even to demonstrate to the Asiatic powers and tribes that we are able to make a stand against it? We have allowed the conquest of Kars; we have tolerated the intrigues and manoeuvres of Persia in favor of the Czar; we have quietly seen Herat taken, and the British envoy obliged to retire from Teheran; and all the time we have utterly failed in making any use whatever of the boasted sympathies, good dispositions, and power of the Circassians. We destroyed the forts and raised the blockade of their country, yet have managed matters so ingeniously that in return they have not fired a shot or wielded a scimitar for us. We are told that at any time Schamyl, by menacing Tiflis, might recall the chief forces of Russia from the extremity of Georgia; yet General Mouravieff persevered for months in besieging Kars, and not only were we unable in any way to effect a diversion, but we utterly lost one of the noblest opportunities for a triumph of the last importance which lay ready to our hand, and which the skill and valour of our own countrymen had prepared for us. We are not now entering into any consideration of the causes of all this. We are simply explaining the manifest reasons why Englishmen do not welcome peace with that exuberant content which overflows very naturally from the bosoms of the French. On the one side, the French have gained enormously in political weight through this war. On the other, our salutary power and influence—we say salutary, for we would exert it on behalf of peace, and not for conquest or aggression—have diminished precisely in those regions where it most wanted increase and confirmation. It may be that Russia, by the negotiations on which she has now entered, sincerely as well as formally abdicates her design of augmenting her territories in Europe. But she may also do this with the secret resolve of indemnifying herself in Asia, and of directing south of the Caucasus the aggression which has been repelled from the Danube and the Euxine. We have played her game if this be so, for it is now more practicable and easy than it was at the opening of the struggle.—*Examiner*.

**"A NIGHT IN LONDON."**—Under this heading Mr. Dickens describes, in "Household Words," what he witnessed one night outside the Whitechapel workhouse:—"On the 5th of last November, I, the conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many woful sights in that part of London, and it has been well known to me in most of its aspects, for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the workhouse. Crouched against the wall of the workhouse, in the dark street, on the muddy pavement stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street. 'What is this?' said my companion. 'What is this?' 'Some miserable creatures shut out of the Casual Ward, I think,' said I. (Mr. Dickens then described his inquiries in the workhouse; he found that the women were shut out simply because the house was full.) 'We went to the ragged bundle nearest to the workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to be slowly stirred within, and by little and little a face was unshrouded. The head of a young woman of three or four and twenty, as I should judge; gaunt and wan, and foul with dirt; but not naturally ugly. 'Tell us,' said I, stooping down, 'why are you lying here?'—'Because I can't get into the workhouse.' She spoke in a faint dull way, and had no curiosity or interest left. She looked drearily at the black sky and the falling rain, but never looked at me or my companion. 'Were you here last night?' 'Yes. All last night. And the night after too.' 'Do you know any of these others?' 'I know her next but one. She was here last night, and she told me she came out of Essex. I don't know no more of her.' 'You were here all last night, but you have not been here all day?' 'No; not all day.' 'Where have you been all day?' 'About the streets.' 'And what have you had to eat?' 'Nothing.' 'Come said I, think a little.' 'You are tired and have been asleep, and don't quite consider what you are saying to us. You have had something to eat to-day. Come. Think of it?' 'No, I haven't. Nothing but such bits as I could pick up about the market. Why, look at me!' She bared her neck, and I covered it up again. 'If you had a shilling to get some supper and a lodging, should you know where to get it?' 'Yes, I could do that.' 'For God's sake get it then!' I put the money into her hand and she feebly rose and went away. She never thanked me, never looked at me, but melted away into the miserable night in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression than the dull impassive way in which the worn-out heap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared to look at me; no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the two last, who had dropped against each other in their sleep, and were lying like broken images. She said she believed they were young sisters. These were the only words that originated among the five."



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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.  
MONTREAL, FRIDAY, FEB. 29, 1856.

NEWS OF THE WEEK.

Up to the present moment the Peace negotiations seem to be progressing favorably; and it was expected that the Conference would very shortly open at Paris, to which City the Plenipotentiaries of the Great Powers were hastening, and where the general opinion seems to be in favor of peace. The *Journal des Debats* has upon this matter a very significant article; in which the writer contends that, though hitherto both France and Great Britain have had a common interest in continuing the war, a further prolongation of hostilities would be for the interest of the latter only. This would seem to imply that, if Great Britain will not accede to the terms proposed, she must be prepared to carry on the war with Russia single handed. The latter Power demands an armistice for four months. This by some is looked upon as suspicious, and as indicative of a design on her part to amuse the Allies, whilst gaining time for herself to bring her resources into play.

The American difficulty, arising out of the Central America dispute, and the enlistment affair, is far from being settled; and to judge by the tone of the press on the other side of the Atlantic, hostilities between Great Britain and the United States are becoming exceedingly probable. The *Times* insists that the British Government can make no further concessions; and speaks openly of an appeal to the sword, as the only resource left.

In the British Parliament little has been done.—Lord Palmerston has openly avowed that it is not the intention of the Ministry to bring forward any measure of "Tenant Right" for Ireland; and in answer to a question from Mr. Maguire, about "ministers' money" in Ireland, Mr. Horseman replied, that it was not the intention of Government to introduce any measure upon that subject. These declarations of Ministerial intentions will not have the effect of satisfying the public mind in Ireland.

From the Crimea, we have little news of any importance. A desultory fire was still kept up from some of the Russian batteries, throwing occasionally a shot or shell into the ruins of south Sebastopol.—The demolition of the docks had been successfully continued, and the last of these great works has now been blown up.

THE BUFFALO CONVENTION.

On our first page will be found a full report of the proceedings of this body; together with the Reports of the various Committees upon Finance, Land, and Organization; and, the Address to the Catholics of this Continent, based upon these Reports.

To say that this long-talked of Convention had fully realised, or was even destined, at some subsequent period, to realise all the expectations to which it may have given rise, would be to claim for it more than with truth can be claimed for any deliberative body that ever will assemble. But it is doing it but scant justice when we say that, from first to last, it fully gave the lie to all the anticipations of its enemies. It must be remembered that the Convention was, in one sense, an experiment; and the result of that experiment has been to prove, that, when actuated by a religious and Catholic spirit, Irishmen can meet together to discuss topics of the highest moment, and of the most exciting character, calmly, dispassionately, and in a statesmanlike manner. This it was necessary to shew to the world, after the unseemly displays lately made by the Filibusters of the United States, and the Protestant *canaille* of Toronto.

But the Convention has done more than this. It has, we believe, conceived a plan, and given birth to an organisation, destined to exercise an extensive and permanent influence over the fortunes of the Irish Catholic immigrant in America; and which, whilst giving the lie to the silly stories set on foot about a *stampede* to Canada, will, we hope, have the effect of gradually, but effectually, removing vast masses of our people from the noxious atmosphere of the Eastern cities of the Union, and of planting them, as proprietors of the soil, on the fertile, but unoccupied lands of North America.

The site of such settlements must of course, in every instance, be determined by the settler himself.—Both in the Canadas, and the United States, millions of acres of unproductive, but most fertile land await but the stirring of the plough, to yield their increase to the hardy and industrious laborer. Large sums of money—as will be seen by the Report on Finance—which now go but to enrich the Yankee speculator, are available for the purchase of these lands; and we trust will ere long be devoted to that object. Canada, no doubt, will come in for her share; and

whilst we should rejoice to see such an addition to our population as the location in Canada of large numbers of the unsettled Irish now in the United States would produce—though we are convinced that, both in a material and moral point of view, such settlements would be alike advantageous to Canada and to the settler himself—the object of the Convention will have been gained, whether Canada or the United States be ultimately fixed upon by the immigrant as his future home.

Where this home of the future shall be, it is beyond the power of the Convention, or of any one save the intending settler himself, to decide. The stream of immigration must always, under all circumstances, find its own channel, and cut its own course. All attempts to divert it from that natural channel must always result in failure. All that a Convention, or any other body can do, is to keep the channel clear, and to remove all obstructions which might otherwise impede the course of the stream. Many attempts have been made, in America, in Australia, and other countries to create an artificial or forced immigration. Land jobbers have schemed, and puffiers have puffed their hardest. But in spite of land sharks and newspaper sharks, puffs and jobbery, the stream of immigration has always broken through all artificial restraints and theoretic dams, to the intense disgust of philanthropists, and speculators of every description.

Now, we augur well for the success of the Buffalo Convention, because, from the opening of its Session, this great truth was recognised; and because it was, from the first, the evident determination of every delegate present, to avoid all appearance, even of dictating to the settler in the choice of a settlement. Such being the case, it is scarcely worth while to notice the absurdities of some of our cotemporaries—American as well as Canadian—about the object of the Convention being—according to the latter—to swamp the noble Protestants of Canada by a wholesale importation of Irish Papists;—according to the former—to strengthen on this Continent the cause of European Monarchy, by withdrawing from American Democracy large numbers of its adopted citizens. The fact is, that the Convention had no such objects in view at all; its sole design being to rescue, if possible, numbers of the Irish immigrants from that physical, social, and moral degradation to which they are as much condemned in the New, as in the Old World. The objects of the Convention were social, moral, Christian, and Catholic; but, in the ordinary acceptance of the term, they were not political.

It has also been objected to the Convention that it is "sectarian" in character—which, being interpreted, means that its action is designed for the benefit of Catholics exclusively. In this objection there is this much of truth, that, the design of the Convention is, in so far as is practicable, to form exclusively Catholic settlements; and, above all, to bring the Irish immigrants of whom such settlements shall be composed, within the sphere of the salutary influences of the Catholic church, and the Catholic school. Were it possible to exclude Protestantism altogether from these contemplated settlements, it would no doubt be the duty of the Convention to strain every nerve for the attainment of such a desirable object. But alas! it is very certain that such exclusion is altogether impracticable. Tares will still spring up with the wheat, no matter how careful the husbandman may be to select good seed for his field. Weeds will grow apace, in spite of all the efforts of the gardener to keep his garden clean. But what should we think of the farmer who should give himself the pains to sow bad seed, and to plant weeds? No, No; Protestantism will spring up of itself, readily enough, and without the help of the Convention. There will be no need to import it; and we shall only be too happy if, to some extent, we are able to keep it in check, and counteract its poisonous effects.

But whatever the Convention may have done, the real work remains yet to do; and it must be done by the friends to Catholic settlements throughout the Province. If they approve of the designs of the Convention, and of the machinery which it has recommended to carry these designs into execution, it will be for them to show their zeal, by forming themselves into working societies, to co-operate with the Convention, and to give effect to its plans. For this purpose meetings will be held, as speedily as possible; and we trust soon to have it in our power to show, that the Irish Catholics of Canada are fully determined to carry out the great objects for which the Convention was held—those objects being to ameliorate the moral and material condition of their fellow-countrymen, to develop the resources of this vast Continent, and above all, the greater honor and glory of God.

The Parliamentary Session that has just commenced at Toronto, menaces to be a stormy one; and, at all events, is pregnant with events of the highest importance to Catholic interests throughout the Province. The war cry has been sounded; and there can be no doubt that the battle of "Freedom of Education" vs. "State-Schoolism" has again to be fought upon the floors of the House of Assembly. Such being the case, it is well that we should thoroughly understand both our own strength, and that of our opponents; and that we should obtain a clear view of the position that we hold, and, please God, that we intend to maintain, against the advocates of "State-Schoolism."

"Freedom of Education" is the device upon our banners. And by "Freedom of Education" we mean to assert the right of every parent, as against the State, to educate his children as he will; we intend to protest against the tyrannical assumption of our opponents, that Education is a matter over which the State has any, the slightest, legitimate authority. Freedom for the School, as well as for the Church—for Education as well as for Religion—is the cause

for which all Catholics are now imperatively called upon to buckle on their harness, and to draw the sword. And with God's blessing upon our honest and united exertions, we will not sheathe that sword, nor hang up our armor on the wall, until such time as the battle shall have been fought and won; until the beast—"State-Schoolism"—shall have received its death wound; until for ourselves and for our posterity we shall have secured the inestimable blessing of Freedom, in Education as well as in Religion; nor until we shall have wrested from the hands of "Jack-in-Office" his usurped authority over Church and School.

Hitherto we have fought only for details; and by so doing have appeared to concede to our adversaries that Education is a legitimate function of the State. This has been the weak point in our lines; and the "State-Schoolists" have known how to avail themselves of our mistake. We have been like men fighting with one hand tied; and—if not defeated—the issue of the contest has not been favorable to us. If, however, we would obtain any great, any satisfactory results, we must change our tactics. We must do battle for a principle, and not for paltry details; we must put forth our strength—not merely to win a clause here, or cut off a clause there—but against the stronghold of our adversary; against the fundamental principle of "State-Schoolism"—that Education is a legitimate function of the State.—This is the Malakoff of our enemies; and it is against this alone that the whole fire of our batteries should now be directed.

The "Common School Question!" Why should there be a "Common School Question," any more than a "Common Church Question" in Canada?—or what more right has the Provincial Legislature to interfere with Education, than with Religion? Is the former of more vital importance to the well being of the community than the other? Most assuredly not. Can one be safely left to the action of the "Voluntary Principle?" Then also must it be safe to leave the other in the same safe keeping. Why, again do we ask, should the State presume to exercise control over, and to legislate for the "School," when its incompetence to legislate for, and its unfitness to exercise control over, the "Church" are facts which no one will dare to contest? These are questions to which we defy any one to give a rational and consistent answer.

It is time that the axe be laid to the root of the tree; lopping off a branch here and there will no longer suit our turn. Our present system of State Schoolism is rotten, rotten to the core; false in principle; absurd in its details; oppressive in action; most mischievous in its results. Away with it! Too long already has it cumbered the ground. It has been stated on authority, by a member of the Legislature, that—"Fifty-six per cent. of the Grammar Schools of Upper Canada received pupils unable to write; and thirty-two per cent. received pupils unable to read!" And is it to uphold such a disgraceful system, that the rights of parents over their children are to be ignored, and our civil and religious liberties to be trampled under foot?

Our present School system for Upper Canada is, we say, thoroughly and irremediably defective. It cannot be amended, if we would amend it; it would not be worth amending, if we could. It has been so patched, and darned, that every one is disgusted with it. It is a mass of incongruities and contradictions; of which the details are at variance with the principle, the principle at variance with the details. The fundamental principle of our present system is that of the despotic and Godless Massachusetts School Law; according to which, not only should every one be forced to pay for State Schools, but every one should be forced to send his children to them as well—no matter what his religious belief—no matter how strong his conscientious convictions of the dangers to which the faith and morals of the pupils are therein exposed—no matter how honest and enlightened his detestation of the whole principle of "State-Schoolism." But upon this Yankee, slavish, and essentially anti-Christian stock, it has been attempted to engraft the opposite, or Denominational system; a system which not only asserts religion as an indispensable element of education, but which recognises the right of the individual, as before the State, to frame or adopt his own religion. These two systems, based upon incompatible principles, are therefore themselves incompatible, and therefore cannot work harmoniously together. If the fundamental principle of the Common School System of Canada—that which we have borrowed from Boston—be good, then must the "Separate School" system engrafted thereon be evil.—On the other hand—if religion be so indispensable to every School system, that, without it, all education is worthless; and if the State has no right to impose religious tests, no authority to lay down the law in things spiritual, and no jurisdiction in the domain of conscience—then must the principle upon which the Upper Canada Common School Law is based be false, and its immediate repeal be imperatively called for.

It is evident then, that the "Denominational" or "Separate School" system can never, under any circumstances, be combined harmoniously with the infidel State System of Massachusetts. This was apparent from the first. But for the sake of showing our opponents how desirous we were of peace on any terms that did not involve a dereliction of principle—of convincing them that we were prepared to make great sacrifices rather than provoke strife—we have hitherto consented to deal with their School Law as with a law defective, rather in its details, than in its fundamental principle—as some thing which we were more desirous to amend than to abolish altogether. The consequence has been, that, Session after Session has witnessed fresh attempts to adapt the infidel importation from Boston, to the wants of a Christian community; and that every succeeding Session of

Parliament has had to pronounce the labors of its predecessors a miserable failure. The plain fact of the matter is, that no modifications, no amendments, of which a Yankee School system is susceptible, can convert it into a Christian system. It is thoroughly and essentially Pagan; and cannot therefore become Christian, or cease to be Pagan, without altogether ceasing to be. Therefore, again we say it—we must agitate, not for its amendment, for it cannot be amended—but for its total repeal, as the first step towards the establishment of "Freedom of Education."

That we are not singular in these views—that they are entertained by Protestants in Upper Canada, as well as by Catholics—that men of various denominations, men greatly differing from one another in politics as well as in religion, openly avow them—we shall show in a subsequent number. We do not stand alone in our warfare against "State Schoolism;" and in struggling for our civil and religious rights as Catholics, and whilst contending for the emancipation of School and Church from the trammels of the State, we have reason to hope that we shall find amongst our ranks many of the most influential and enlightened of our Protestant fellow-citizens.

PROVINCIAL PARLIAMENT.

Since Wednesday the 20th inst., the time of the House has been occupied with debates on the Address, in reply to the speech from the Throne. This Address was moved by Mr. Evanturel, a new French Canadian member, and was seconded by Mr. Conger. To this Address, amendments were proposed by Messrs Dorion—Brown—Daoust—and Macdonald. An immense amount of talk has taken place in consequence; which lasted until the night of the 27th inst. Hitherto Ministers have been able to divide the House with large majorities in their favor.

At the conclusion of the debate a very warm personal altercation took place between Mr. Brown, Attorney-General McDonald, the Postmaster General, and Solicitor General Smith, in reference to Mr. Brown's conduct as a Penitentiary Commissioner.

The Attorney General stated that he was prepared to prove that he had been guilty of falsification of evidence.

Mr. Brown announced that he should move for a Committee to enquire into the matter.

Petitions against Separate Schools for Catholics have been presented, and received with much applause by the enemies of "Freedom of Education." Perhaps, after all, the abolition of these Schools would do us no very great harm; because such a high-handed violation of our rights as citizens, would necessarily elicit such a united and determined opposition from the whole Catholic body, as would eventually lead to the entire breaking up of the present infernal system of "State-Schoolism." Petitions have also been presented in considerable numbers in favor of the absurdity known as the "Maine Law." Upon the whole, it would seem as if our Canadian "Praise-God-Barebones" were determined to make a session of it.

The Rev. Dr. McCaul is a Protestant clergyman of Toronto and Professor of the University of that city. The Rev. Mr. Dick is another Protestant minister, of the Baptist persuasion, much given to evangelicalism and slander, who has lately acquired for himself an unenviable degree of notoriety, by promoting a suit against Dr. McCaul, in which the last named gentleman was accused of various acts of disgusting immorality; and in which the names of several respectable ladies were also introduced, as partners in the Doctor's guilt. After a long, and very painful investigation, the Rev. Dr. McCaul's innocence has been fully established, and the malice of his accusers brought to light. It remains now to be seen what steps will be taken by the former, and the friends of the grossly insulted ladies, to bring their reverend traducer—the evangelical Mister Dick—to justice. To originate slanders against a Catholic priest, is so common a failing amongst evangelical ministers, that no one looks upon it as an offence either against God or man. On the contrary, a Leahy, an Achilli, or a Gavazzi, the more he vents his mendacious obscenities against Popish priests or Popish nuns, the more is he applauded by his brave, generous Protestant audience, the more is he doted on by the pure-minded, delicate young creatures of the Conventicle. But to traduce a Protestant clergyman! but to treat him with as little regard to truth and decency as if he were a mere Catholic ecclesiastic! This is an offence which we feel convinced will not be allowed to go unpunished; and, we must confess, we sincerely hope that such an example may yet be made of the Rev. Mister Dick and his rascally colleagues, as shall have the effect of teaching these gentry a salutary lesson for the future.

The *Montreal Witness* wishes to know if the Jesuits are the men "to educate our children"? This is a question which the parents of the children are alone competent to decide. If we, Catholics, chose to employ Jesuits as educators of our children, we will do so; without asking permission from any one, without condescending to give any one an explanation of our motives for so doing. But the liberty we claim for ourselves, we are fully prepared to concede to others; and we have therefore no design, no desire even, to compel Protestants who object to Jesuit training, to send their children to a Jesuit College. We trust that this may satisfy our evangelical cotemporary; but whether or no, we take this opportunity of assuring him that, so long as we think fit to commit our children to "Jesuit training," we will continue to do so in spite of man and devil.

As our City Collector is at present going the rounds, we hope our City subscribers will be prepared for him. He is authorised to collect all monies due to this office, and give receipts for same.



A meeting of Irish Catholics of Montreal was held on the evening of Thursday of last week, with the object of establishing one Irish National Society, in lieu of the St. Patrick's Society, and the Young Men's St. Patrick's Association; which, as we announced in our last, had, at the recommendation of the clergy, been dissolved. Francis McDonnell, Esq., was called to the Chair, and Mr. P. J. Fogarty was requested to act as Secretary. The following gentlemen were elected to frame a Constitution for the new Society:—

Messrs. Francis McDonnell, W. P. Bartley, Chas. W. Sharpley, Edward Murphy, Bernard Devlin, M. P. Ryan, Henry Cavanagh, P. J. Fogarty, Dr. Howard, Marcus Doherty, Isidore Mallon, F. F. Mullins, and J. Sadlier.

A Sub-Committee, composed of the following, was then selected to propose Rules, &c., to be subsequently submitted to the General Committee for approval:—

Messrs. Isidore Mallon, Marcus Doherty, Henry Cavanagh, Chas. W. Sharpley, and Edwd. Murphy.

**CATHOLIC SCHOOLS AT GLENGARRY.**—From a friend, we have received most flattering accounts of the great progress that the cause of Catholic education is making amongst the Scotch Catholics of Glengarry. But a few weeks have elapsed since the arrival amongst them of the Sisters of St. Joseph; and already, we are happy to hear, every want of these ladies has been supplied by the generous contributions of the people amongst whom they have taken up their abode. Their girls' school, though only three weeks open, can already muster some fifty pupils; and, as the season advances, and when the summer communications are restored, it is certain that it will receive a great accession of numbers. Arrangements have already been entered into for building a School House for the use of the Sisters.

The schools of the Brothers of the same Order, established about a year ago, are thriving, and number upwards of a hundred scholars. A subscription is about to be commenced to provide them with a more suitable edifice than that which they at present occupy. This zeal in the cause of education is highly creditable to the Scotchmen of Glengarry; and we trust may be imitated throughout the Province.

The following notice, evidently intended to provoke acts of violence against the Hon. C. Wilson, and others therein alluded to, has been extensively placarded about the walls of the eminently Protestant and law abiding city of Toronto. Comment upon it is unnecessary; as we feel convinced that all honest men of all denominations must join with us in denouncing, both the diabolical spirit which animated its concoctors, and their manifest disregard of Lindley Murray:—

"LEVEE.—The Hon. Charles Wilson, member of the Legislative Council, and late Mayor of Montreal, who murdered nine Protestants by ordering them to be fired at, on the 9th of June 1853, and for which service he received of the Pope the order of St. Gregory; who was honored by entertaining Bedini, the Nuncio of the Pope and the murderer of the Italian patriot, for which glorious feat of butchery he was unceremoniously kicked out of the United States. Protestants and Orangemen are expected to attend Mr. Wilson's Levee, and do him merited homage. O'Farrell, defender of the murderers and Gavazzi rioters expected in a few days."

Certainly Toronto must be a nice place for the seat of Government!

We copy from the *Toronto Colonist* of the 22nd inst.:

"A correspondent informs us that some of the Roman Catholics in this city, who are most anxious to induce the Irish to remove from the United States to Canada, are actuated by motives of a very selfish nature, rather than the good of the people about whose welfare they appear to have so much concern; to sell them land for which they cannot well find purchasers otherwise. Our correspondent further says, that a few of the gentlemen to whom he alludes, at least, have large tracts of land, that they will sell to the poor immigrant apparently on very easy terms—small payment down, and long term for the remainder of the money. But if the settler should be unable to pay up to time, presently his pretended patron changes, and at once assumes all the characteristics of the worst type of the Irish Landlord. The poor immigrant is turned from his holding, and all his labour and improvements lost to him. In this view of the case the Irish in the United States would be wise to consider well before they take a step calculated to expose themselves to such an unpleasant alternative. They had better remain in the States as they are."

Now here is a serious accusation, and of a personal nature; one therefore which the editor of the *Colonist*—if he have the feelings of a gentleman—will at once see he is bound either to make good, or to retract. We call upon him therefore, to give up the name of his hitherto anonymous informant, and the names of the scoundrels whom he accuses of being actuated by dishonest motives. If the editor of the *Colonist*, after having made such grave charges against the honesty of individuals, will not do this, he must submit to be branded as a liar, a coward, and a slanderer.

**A CANDID ADMISSION.**—The Rev. Mr. Rogers, a Protestant clergyman who has been lecturing in this city on the subject of the "Introduction of Christianity into North America" by the Pilgrim Fathers, admits—that it is doubtful whether the benefits conferred by the Christian religion upon the Indians, were not more than counterbalanced by the vices which they, the said Protestant Fathers, brought amongst them.

We have been requested to state that an adjourned meeting of the members who composed the late St. Patrick's Society, will be held this evening, at the St. Patrick's Hall; when a statement of the affairs of the late Society will be laid before them.—As this will be the last meeting called, members who may not have paid up their yearly dues will now have an opportunity of doing so.

From a correspondent in the *Toronto Mirror*, we copy the following excellent remarks upon the School Law:—

In demanding separate schools we demand nothing but what Protestants, however inconsistently with their principles, claimed elsewhere. Take as an instance the following extracts of a manifesto published by the Wesleyan Methodist Societies of Manchester, in the *London Morning Chronicle* of the 2d of June, 1839:—

"We most decidedly object to the intended scheme (national education) on the strong grounds of conscience and of our right to full religious liberty."

"We protest against being taxed for the teaching and maintenance of systems of religion which we believe to be false and injurious."

"We protest more especially against being compelled to support schools in which it is proposed to use versions of the Holy Scriptures notoriously corrupt and unfaithful."

In the above extracts the Methodists objected to the system of national education "on the strong grounds of conscience, and of their right to full religious liberty." We object to the common school system on the very same grounds. They objected against being taxed for the maintenance of a system of religion which they believed to be false and injurious. We protest against being taxed for the maintenance of a system of schoolism which we firmly believe to be injurious to the best interests of our children. They protested against being compelled to support schools in which it was proposed to use versions of the scriptures notoriously corrupt, &c. We protest against being compelled to support schools in which the faith of our children is not unfrequently tampered with, and in which, to our knowledge, is used the corrupt and mutilated bible of King James.

Now if it would be sheer unmitigated tyranny to compel the Methodists to adopt a system of education against which they entertained such strong objections—if it would be worse than Ouzarism thus to profane the sanctuary of their consciences by the unholy hand of despotism, it would for the very same reason be cruel and tyrannical to oblige us to embrace common schoolism. What credit then must be given to the professions of those who have continually on their lips "Protestant Liberty," "Freedom of Conscience," "Religious Liberty" and what not, whilst they are ever prepared to pour out a torrent of vile abuse against Catholics for demanding the liberty to educate their children as they please, and for claiming for that purpose a proportionate share of the school funds towards which they as well as Protestants contribute?

The sum of the matter is, I am convinced that a godless education is worse than none at all—that it is a curse rather than a blessing. Now I believe that the common school system of education is godless as far as we are concerned; for it must either recognize, in its training, no form of Christianity at all, and then it is evidently godless; or it will recognise one of the countless forms of Protestant Christianity, and in this case also it will be godless in our regard, as there is as great a distance between their Christianity and ours, as there is between the golden age of the Apostles, and the iron one of Luther, Calvin and Wesley.

We shall therefore insist on our just claims, undeterred by the harmless threats of impotent bigots. Too long were we crushed beneath the iron heel of Protestant oppression—too long did Protestant ascendancy fling its withering shadow over us. In this country we stand on an equal footing with non-Catholics, and we shall act as traitors to our creed, and faithless guardians of our children, if we insist not on obtaining equal rights and privileges.

**A NEW DODGE.**—A practice seems to be springing up amongst some of the sects, of "blessing" children, instead of "baptising" them as commanded by Christ and His Church. Of the way in which the job is managed, we glean the following particulars communicated by Sir Culling E. Smith, to the *London Christian Times*. The writer is a Prussian Juniper of the Baptist "Suasion":—

"At the beginning of our Church in Berlin, nearly twenty years ago, it was introduced (the blessing of infants) and many doubts and scruples, especially of twelve mothers, were thus calmed. We indeed enjoyed much blessing on such occasions, and I am happy to say, that at the present revival among our children which the Lord vouchsafes to give us, most of the now converted and baptised children are such as were in that way consecrated to the Lord—indeed, the very first which was converted was one of those.—However, there was prevailing also with us a feeling of a want of explicit institution, and therefore a danger of falling into our own devices, which feeling was with various of us so strong that they abstained from the mentioned practice. Gradually, the growth of our Church from a very little band of twelve or some twenty to three or four hundred made the performance in a Church meeting inconvenient and much likely to reinstitute infant baptism. Therefore we ventured to perform the act of blessing our infants not any longer in our meeting-place, but in the bosom of the family. There, generally, the babe lies on his mother's lap, and a number of relatives and members surround her. I then induce the father to pray first, give an address on an appropriate Scripture passage, and laying on of hands. I pray myself, and close with the benediction. But I ought to state again, that a godly number of our members do not invite me for such a performance. How far this practice is followed in other Churches, I cannot say, but I believe that those in Prussia, which mainly sprung out of our Church in Berlin, follow our example."

**A MARE'S NEST.**—A writer in the *Montreal Witness*, over the signature "H," has made a right marvellous discovery. "Strange as it may sound," he says:—

"It is nevertheless true that the first Protestants were Catholics."

Certainly, this is "true;" but not "strange." As good Mrs. Glass prescribes in her receipt to "make hare soup," that you must first "catch your hare"—as the Spanish proverb says, "that, to make a devil, you must first catch an angel"—so to make a Protestant, you must first take a Catholic. It is therefore no more "strange" that "the first Protestants were Catholics" than it is that the "first devils were originally angels of light."

**JUDICIAL APPOINTMENT.**—It is rumored that the late Judge Vanfelson will be succeeded on the bench of the Superior Court by Mr. Justice Bruneau, one of the Circuit Judges; that Mr. Recorder Bonrret will be appointed to the vacant Circuit Judgeship; Mr. J. P. Sexton, the City Clerk, be promoted to the Recordership; and Mr. Glackmeyer, the assistant City Clerk, succeed Mr. Sexton. These appointments, should they be made, would, we think, as His Excellency cautiously phrases it, "on the whole" be satisfactory to the public.—*Montreal Herald*.

IRELAND'S PROSPERITY ENGLAND'S OPPORTUNITY.

(From the *London Weekly Register*.)

Peace is the time when wise rulers correct abuses. If the English Government were wise, now would be the time for Ireland. The *Times* last week had a whole column upon its actual prosperity and tranquillity. Thank God! in the main, true enough. The great characteristic of the last few months has been in England, murder; and in Ireland, tranquillity.—Now, then, is the opportunity. That the Church Establishment of Ireland is a monstrous practical grievance and injustice, no Englishman we ever met was hardy enough to deny. We have heard extreme Protestant bigots as well as Liberals discuss the subject, but never met with one who professed to believe that that Establishment was either just or politic; that it contributed to the material good of the country, or to the religious good of its inhabitants. Some have wished for one remedy, and some for another; we have never met one who defended things as they are. An Establishment gorged with wealth, in order to produce among a Catholic people stolen Episcopal Charges and suchlike sickly imitations of English Protestantism, is a sight to turn an English stomach. It is maintained by two causes. First, because our present constitution makes it difficult to alter any established institution; next, because the Irish people are Catholic. Without this the other would not avail. If they were Presbyterians, an Episcopal establishment would revolt the English sense of justice; if they were Mahomedans or heathens, its folly no less than its injustice would condemn it. But a concession to "Popery" is gall and wormwood to the English mind. The *Times* has the assurance to ignore the grievance. "The volcano of Irish grievances is as much extinct as the craters which harmlessly adorn the landscape of the Rhine. No doubt, wherever there is opinion there will be differences; and religion directs men in Ireland as it does in England and Scotland." What would England say, if in every village and every parish there was a Catholic Priest receiving the whole tithe, even in places where every landowner, every farmer, every laborer, every woman and every child were zealous Protestants?—And if this was not enough, how would it feel if this state of things had been imposed by violence some two centuries back, as the result of a French conquest, and was thus a brand of dishonor as well as a material oppression? The less alarming the state of Ireland, the more orderly, the more peaceful, the more prosperous; the more imperative is the call upon every wise statesman to remove institutions which contain the certain seeds of future discontent and disorder.

However, even amid all these subjects of joy, there remains a ground of complaint. Here it is:—

"Lord Carlisle's first levee for the season was held yesterday in Dublin Castle. The attendance was very numerous, and comprised a full sprinkling of the nobility and gentry of all political persuasions. As usual, since the quartering of Dr. Cullen upon this country, there was not a single member of the Roman Catholic hierarchy present to pay this trifling mark of respect to the Queen's representative, nor, with the exception of Dean Meyler, the enlightened parish priest of Westland-row, was there even a dignitary of that Church bold enough to encounter the consequences that would follow a departure from the ban pronounced against Castle Catholics by Archbishop Cullen."

Some people are hard to please. "Not a single member of the Roman Catholic Hierarchy went." What business had they there? The Roman Catholic Hierarchy exists in violation and defiance of law. The *Times* is ready enough to remember this when it suits it; does it expect that the Catholic Bishops are to forget it? A Catholic Bishop has no more business at the Levee than a Whiteboy; nay, less business, for if he went there he would go because he is a Catholic Bishop. His only title to be admitted is that he is assuming an illegal character. It is well known in Dublin that many attempts have been made by unofficial communications to obtain the attendance of the present Archbishop, Dr. Cullen. But his answer admitted of no reply. "Why should I go? My habits of life, my family connections are all remote from Courts, and I have no wish to put myself forward. In my public character as Archbishop, the Lord Lieutenant cannot wish me to go, as he would make himself a party to the violation of the law; and that no obsolete law, but one just passed." Never did the enemies of the Church more defeat their own purpose than in the Titles Bill. We rejoice to admit that, however wicked in principle, however unjust, however insulting, it is no practical evil or grievance. For evil it is powerless; it can trouble no man's conscience; no man, however scrupulous, can have any doubt whether he owes it any obedience, for it cannot be obeyed without the entire disuse of the Catholic worship, and abandonment of the Catholic Religion in every form, public or private. It is simply to be disobeyed, and no Government dare inflict the penalties for disobeying it. But for good it is far from powerless. It is an effectual and legitimate bar between the Catholic Hierarchy and the Government. Our Bishops are the heads and representatives of the Catholic people. They would be faithful to them, we well know, even if they were subjected to the blandishments of men in power. But although faithful, they would always be subject to the false and injurious suspicion of unfaithfulness. The Titles Act is a formal and visible separation. While it is law, our Hierarchy is not only free, but cannot be plausibly suspected of want of freedom.

**HOW THE YANKEES TREAT IRISH CATHOLICS.**—The following is from an American Protestant paper called, *The News of the Churches*. We recommend it to the attention of intending emigrants; and would bespeak for it a corner in some of our Irish exchanges on the other side of the water:—

"To be sure they (the Irish Catholics) have their uses; they are our servants, they build our canals and railways, they carry up our cities on their shoulders; but in a moral point of view they are in every respect an injury to us. They are excitable and riotous; when set on by their priests insolent; and to say the truth, they are regarded as a nuisance, and are frequently so treated. When creating riots, they are often shot down like wild beasts."

Comment on the above is unnecessary.

No tidings have as yet been received of the steamer *Pacific*, which sailed from Liverpool on the 23rd ult. From the length of time that has elapsed, there are but too many reasons to fear for the worst.

Mr. W. E. Logan, the Canadian Commissioner at the Paris Exhibition has been knighted by the Queen. This acknowledgment of the services rendered to Mr. Logan will be gratifying to Canadians, as well as to men of science generally.

**LIGHT BREAD.—THE POOR.**—The bakers of the city appear to be growing honest and conscientious. They seem to have resolved no longer to cheat the purchasing poor of their bread, nor contribute so liberally towards the charitable institutions of the city. On Tuesday last the police visited about thirty bakeries, without finding a light loaf; it is to be hoped they will continue in this way of well-doing. There is a great number of houseless wanderers, either from dissipation or other causes, wandering about the streets every night, notwithstanding the inclemency of the weather. Numbers of these wretches apply at the Police Office every night to be admitted for shelter; on Tuesday night no less than twenty sought refuge in the Office. One of them was a miserable old man who came with his ankle broken, having been run over by a sleigh. Dr. Picault attended him, and he was taken to the hospital.—*Montreal Herald*.

**CROWN LAND DEPARTMENT.**—Great dissatisfaction prevails in Toronto among the Members of the Assembly, anent the closing of the Crown Lands Department to the personal investigations of applicants. All enquiries are to be made in writing. When we know that not a small portion of the annual profits of the patriotic representatives of the people originate from land speculations on behalf of themselves and friends, and that this measure cuts them off from information which, hitherto, was equal to a monopoly of the plunder, we can well imagine the amount of virtuous indignation poured upon the head of the Commissioner, and the general excitement among our Representatives thus deprived of a vested right.—*Commercial Advertiser*.

A friend of ours tells an anecdote which is calculated to give one a good idea of the *Rouges* of Lower Canada. He was intimate at one time with a number of young French Canadians, (the *Rouges* of those days,) of extremely liberal opinions, especially in matters of politics and religion,—so liberal, indeed, that he, a Protestant, and not a very strict one, was often astounded by the language they used in speaking of religion, the Priesthood, and things still more sacred. But behold, all of a sudden, the cholera made its first visit to this country, and all was confusion, terror and death. The churches, as is usual in such panics, were crowded with the terrified population; and our narrator heard, not a little to his astonishment, that among the first who rushed to confess their sins, and seek absolution at the feet of the priest, were his free-thinking friends, who, a few days before, were such deadly enemies to all Priests and all creeds, but especially their own. We leave the reader to draw the necessary moral from this true tale. We are happy to add, that the persons we have spoken of—or such of them as still survive—are now very quiet and respectable citizens, who kiss their own wives, rear up their children in "the faith," are excellent Papists, pay the church her dues, and go regularly to early mass.

Such, then, are the men who have been called by the name of "the *Rouges*." To number them among the political parties of Lower Canada, would be a mistake, although they are now in some strength in the Assembly, into which they have got by a concatenation of circumstances which is not likely to occur again for many years. To constitute a party in Parliament, there must be constituencies professing the opinions of that party. Now nobody can pretend that there is one single *Rouge* constituency throughout the length and breadth of Lower Canada.—*Pilot*.

The *Canadian Times* of Thursday last—a paper published in Sherbrooke—contains a long account of the trial of John and Robert Brownly, for Burglary. These two brothers appear to have been the chief leaders of a band of robbers whose head quarters were in Richmond or neighbourhood. Through the active exertions of Chief Constable Wilde they were apprehended, tried, convicted, and sentenced to the Penitentiary,—John to seven years, and Robert to fourteen, at hard labor;—Judge Aylwin remarking, in sentencing Robert, that if the law allowed him to pass a sentence for a longer period, he should have no hesitation in doing so, from the studied villainy which was brought to light respecting him in the course of the trial. Robert was brought by Chief Constable Wilde from Fredericton, New Brunswick, whither he had gone for the purpose of robbing a bank, and lodged in Sherbrooke jail. We quite concur with the *Times*, that "too much cannot be said in praise of the unwearied exertions of Mr. Wilde in breaking up this desperate band of burglars, of which the Brownlys were the leading spirits. Should the proposed measure for the Provincial Constabulary Force come into operation, we trust his services will be rewarded in a proper manner."

**THE BELL MANUFACTURERS.**—The Messrs. Menocely of West Troy, N.Y., may justly be termed the bell makers. We learn that during the past year they manufactured and sold seven hundred and fifty bells of large size. They were sold on order, and widely distributed. In the State of New York, 276, Pennsylvania 87, Massachusetts 75, Louisiana 47, Canada 19, Alabama 6, Connecticut 16, Virginia 10, Ohio 21, South Carolina 12, Vermont 13, Georgia 11, Maine 13, New Brunswick 3, Maryland 7, New Hampshire 10, Michigan 10, Nova Scotia 3, Iowa 16, Delaware 9, Mississippi 2, Indiana 10, Wisconsin 22, China 1, North Carolina 6, Texas 3, Rhode Island 7, New Jersey 3, Tennessee 4, Minnesota 2, California 2, besides a number sent to Cuba and the Sandwich Islands. At the State Fair at Elmira, and at the American Institute at the Crystal Palace, they received the first premiums for "the best bell and yoke," and for "the best toned bells."

Died.

At St. Auicet, February 18th instant, Mrs. Eleanor, wife of John Higgins, and daughter of Patrick Barrett, Esq., J. P., aged 28 years.

**DONNELLY & CO.,**  
GRAND TRUNK CLOTHING STORE,  
(WHOLESALE AND RETAIL.)  
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BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the

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

FIRST-CLASS CUTTERS,

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

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

All Orders punctually attended to.

Montreal, Feb. 27, 1856.



## LENTEN PASTORAL OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

From the above-named document we make some extracts, which will, we think, be generally interesting. His Grace, after insisting upon the excellence of "faith"—as "the beginning, the root, and the foundation of all justification, without which it is impossible to please God"—thus continues:—

"We are not, then, to be surprised that a virtue so necessary, so important, without which no other virtue can exist, should be continually assailed by the enemy of mankind, and that all his fiery darts should be directed against this foundation of our hope. Alas! we have too many proofs in our own days, and even here among ourselves, of the activity with which this unholy warfare is carried on. Tracts, and works of every description, assailing all that is sacred in our religion, are widely scattered through our streets, and oftentimes forcibly and audaciously thrust into the hands of every Catholic citizen. Some of these works are disguised under false titles, and remind us of the wolf approaching the fold in sheep's clothing, that he might the more easily devour and destroy. Let us call your attention to one publication, bearing the name of the 'Catholic Layman,' which, if we are well informed, is sent to several police stations and other public offices, as also to the houses of Catholic farmers, landholders, shopkeepers, and tradesmen throughout the country. So far from corresponding to its title, this publication is replete with attacks, vain and frivolous attacks, indeed, on the One, Holy, Roman, Catholic, and Apostolic Church, on that Church against which the gates and power of Hell have raged in vain. It is well all Catholics should know the character of this paper, that they may not be deceived by a false name. This caution is the more necessary, as a leading Protestant journal (the *Saunders*) announced some short time ago that the Archbishop of the Protestant Establishment in this city had recommended to the Parochial Visitors' Society the distribution of the 'Catholic Layman,' together with the 'Hopeful Tracts.' We do not consider ourselves called on to make any further observations on this matter. It is only one of the many ingenious devices to which, in the want of real argument, the enemies of our religion so frequently have recourse.

"Furthermore, we cannot but direct your attention to the many attempts that are made to corrupt the faith and to poison the minds of innocent children.—In our Pastoral address on the approach of last Lent we exhorted you to prevent the public institutions of this city, principally supported by taxes levied on you, from being converted into proselytising schools for perverting poor and destitute children. Your exertions in the cause of charity last year were successful; and the liberal Protestants and Catholics selected by you to be poor law guardians banished from their meetings all polemical discussions, and resisted every attempt to tamper with the faith of those placed under their protection. We cannot but be thankful for the peace left to the poor during the past year; and we trust that the guardians to be elected next March will walk in the footsteps of their predecessors, and act with the same spirit of honest impartiality which distinguished so many members of the present board. We here copy the words we addressed to you last year, and earnestly exhort you to act with the same zeal and energy which you then displayed:—

"Your faith, your piety, your zeal, your assiduous exertions in the cause of truth, convince us that you will act with energy and determination in defence of your holy religion, and that you will explode that untidy system of proselytism which deluded men are endeavoring to introduce—a system adapted only to propagate the vilest hypocrisy and infidelity, and to banish the principles of honesty, and Christian faith, and morality from the hearts of those who become its prey. To prevent such fatal evils, to check the growth of hypocrisy and its cognate degrading vices, let me implore of all those who have the right of voting for the election of poor law guardians to consider seriously what an evil it is to commit so important a charge to men blinded by hostility to our holy religion, and resolve to give their votes only to such men as are free from prejudice and fanaticism, and distinguished for their integrity, their devotedness to the poor, their humanity, their determination to do full justice to the rights of conscience. Should any one give the charge of the poor to men determined to rob them of, or to tamper with, their faith, he will have to give a strict and dreadful account before the tribunal of the Almighty God for the abuse of the power confided to him, and for the evils of which he is the cause."

"It is scarcely necessary to caution you, dearly-beloved brethren, against the Bible readers, street preachers, proselytising schoolmasters, lecturers on religion, polemical disputants, and vagrant missionaries that are sent among you. Do not interrupt them, do not interfere with them, but do not listen to them—let them pursue their trade, and earn the wages of iniquity. From their fruits you will know them. By their teaching they never produce any effect, except on the drunkard, the gambler, the degraded profligate, of the avaricious man disposed to barter his faith and to sell his Master, like another Judas, for vile pelf; and when they have caught in their meshes such unfortunate and fallen men, they make them, as we read of the converts of the Pharisees, children of perdition, twofold worse than they were before. Has any good and pious Catholic—any one accustomed to lead a holy life, and well instructed in his religion, ever been gained over by these modern Pharisees? Is it not among the ignorant and vicious that they expect to reap a rich harvest? Pretending to leave every one to the exercise of his own judgment in the choice of a religion, or exhorted all to form their opinions from the Bible, do they not endeavor to poison the minds of children before they come to the years of discretion, or are capable of judging for themselves, and to circulate, in foolish tracts, the offspring of their own imagination, not the eternal truths of the Bible?"

"With the low and fanatical band engaged in an unholy crusade against the faith of Ireland, and with the few high dignitaries who, enjoying the ample revenues left by our forefathers to the Church, encourage them in their wicked and treacherous assaults on Catholics, it is useless to argue or to remonstrate; but we know there are many liberal-minded Protestants who condemn the proceedings of tract distributors and strolling preachers, and who deplore the course adopted by some dignitaries of their Establishment. To all who are open to reason we beg to submit one consideration. Is it desirable that our poor and destitute population should be reduced to that state of religious feeling which prevails among the

working classes of England? We suppose that this is the object of the Bible and other societies of the sister kingdom in sending their emissaries to our coasts, and that it is with this view they expend such enormous sums in their attempts to proselytise our people, for it is scarcely to be imagined that they wish to make us better than themselves. Now, let us ask, what is the condition of the mass of the people in England? Whilst the judges are expressing their delight at the lightness of the calendar and the absence of crime in the largest and most Catholic counties of Ireland, though poverty and misery still prevail in them to a considerable extent, England presents a very different picture. Need we speak of the suicides, the child murderings, the poisonings, the burglaries, the sale of wives, the degrading immoralities, the innumerable murders that are recorded from week to week in the columns of the public press, and which cannot be read without horror and dismay? But, drawing a veil over these awful atrocities, which reveal a state of things equalled only by the degradation of Pagan morality at the time of the Apostles of the Gentiles, let us take a description of the religious condition of the masses of England from a more authoritative source, and from a document which must have described things with accuracy and truth. Such we consider to be the report of the 'Church Pastoral Aid Society' for the past year (May, 1855), a society whose committee consists, according to their own report, of one Archbishop, nineteen Protestant Bishops, and several distinguished noblemen, of whom Lord Shaftesbury, the most celebrated champion of Protestantism, is the head. Now, what do we read in this report? At page 18 we find the following extract from a late charge of the Bishop of Winchester, adopted by the committee, as containing an accurate account of the actual state of things:—

"You know that, in a Christian land, dwelling within the sound of the church-going bell, amid neighbors who recognise that the earth is the Lord's and the fulness thereof, with daily sights before their eyes to remind them that the fashion of this world passeth away and the flower thereof fadeth, there is yet a mass of unenlightened, unreclaimed, unregenerated heathenism, professed unbelievers, or practical unbelievers, without God in the world, as ignorant of His grace and gospel, and as reckless of death and judgment, as if no revelation had been given from Heaven, &c."

In the same page the respected Prelate's authority is again quoted as follows:—

"These are the home heathen, who keep aloof altogether from the public ministrations—who never enter a church, never kneel in common prayer, never come within the sound of a sermon, never participate in the Sacraments of grace."

"Thus, according to a learned Protestant Bishop, after enjoying the benefits of the Reformation for three centuries, there is a mass of unenlightened, unreclaimed, unregenerated heathenism at the very doors of the Protestant churches in England. Who would wish to see Ireland reduced to so sad and degraded a state?"

"At page 24 the evidence of an esteemed Protestant Clergyman is given to the following effect:—

"I am painfully constrained to acknowledge that the general state of my district, both in a moral and spiritual point of view, is most deplorable. Socinianism, Barkerism, scepticism, and gross carelessness still prevail to an alarming extent. The Sabbath is spent by the greater portion of the people either in tending their cattle, reading and talking over the news and gossip of the day; lounging at home in idleness, or meeting in groups at each other's houses for the purpose of discussion, or, as some have expressed it to me, of 'pulling the Bible to pieces.'"

"Such, let us observe in passing, is the sad effect of the indiscriminate distribution of the Bible among a class of people neither prepared nor disposed to receive the Word of God with due respect, and unable to appreciate the oracles of Heaven. Their business with the Bible is to insult its doctrines, to trample on its teaching, 'to pull it in pieces.' Of what utility is it to scatter millions of Bibles among men thus disposed to question the doctrines of revelation? How wise, on the contrary, is the discipline of the Catholic Church which protects the Word of God from insult and profanation by encouraging its circulation only among those who are prepared to read it with the veneration due to the Word of God.

"Again, at page 32, another Protestant Clergyman writes:—

"It is a melancholy truth that nearly two-thirds of the laboring population of these districts live apparently in the total abandonment of religious duties. In a town adjoining this parish, the population of which is 24,000, of whom 5,000 are miners, the number of the latter in regular attendance upon any place of worship is estimated at 1,000, or one-fifth; and in my own parish, with a population of 13,200 and upwards, three-fourths perhaps of whom are colliers and iron-workers, I have reason to believe that not more than 4 or 5,000 attend constantly upon public religious ordinances!"

"The youth of the laboring classes in this locality are, to a lamentable extent, trained up in habits of practical impiety, intemperance, prodigality, and a degree of incivility verging on barbarism—the almost inevitable consequence of their parents' example. In mere infancy they are generally made familiar with the intoxicating beverage, and with the scenes of profligacy therewith associated, 'not merely in their own wretched homes, but in those places of evil resort to which they are conducted.'"

"Again, at page 33, we read:—

"The committee feel the importance of keeping clearly in view the almost incredible degradation in morals as well as religion in which the masses of our people are sunk."

"And again, at page 39, we read:—

"It cannot be concealed that there is very much in the aspect of the country to create anxious thought and serious forebodings. Irreligion and immorality yet fearfully abound; and such is the spirit of infidelity among the operative classes, that it is estimated six only out of every hundred working men attend a place of worship, while in London the attendance is only two in every hundred working men. This can scarcely be matter of surprise, when we reflect on the demoralising character and avowed anti-Christian principles of the pernicious periodical literature which has such an immense circulation."

"We add one extract from the report of the same Pastoral Aid Society of May, 1853, at pages 5 and 6:—

"The correspondents of the society give it as their experience that infidelity and false religion are greatly on the increase, and assuming in many places a

boldness of tone and bearing which was formerly foreign to them. Infidel lectures are constantly delivered on Sunday nights in various parts of the metropolis and in the provincial towns, which are largely attended by the working classes."

"And lower down 'a Clerical correspondent thus refers to this subject:—

"Infidelity abounds here to an alarming extent—at least practical infidelity—the no less real because not openly professed, and which manifests itself in the habitual neglect of all religion. Multitudes of both sexes never enter a place of worship, open a Bible, except to scoff at it, or bow their knees in prayer. But even professed unbelievers are frequently met with, and the doctrines of the Chartist and the Socialist have their avowed supporters."

"We pass over many other similar extracts. We turn with alarm from the sad picture they present. It is with feelings of bitter regret that we reflect on the awful state of degradation to which so many millions of our fellow subjects are reduced, whose souls have been made to the likeness of God, and redeemed by the precious blood of Jesus Christ. Good God! to what a deplorable state has heresy reduced a country, once the Island of Saints! Where virtue and sanctity once flourished—where Christian perfection was practised in an eminent degree—there now heathenism, socialism, scepticism, rationalism, infidelity, immorality of the worst kind, a total indifference to religion have established their sway, and reign widely through the land. It is, we repeat it, with feelings of the deepest regret that we consider such a state of things; we would wish from our inmost heart that the description presented was not correct. But how can we doubt of its truthfulness when it is sent before the world with the sanction of committee consisting, as we have said, of twenty Protestant Bishops, Lord Shaftesbury, and others, the most zealous supporters of Protestantism to be found among the ranks of the aristocracy?"

"Having, then, drawn this sad picture, we now, in silent sadness of heart, leave it to the consideration of unprejudiced Protestants, and we ask them can they conscientiously encourage the introduction of such a state of things into Ireland?"

"But why, beloved brethren, do we call your attention to a subject so well calculated to excite distressing and sorrowful feelings in our mind? Our reason for doing so is, that you may, in the first place, offer up fervent prayers to God for the conversion of all who are sunk into the abyss of heathenism and infidelity, begging of Him to open their eyes to a true sense of their condition, and to bring them back to the one fold, where alone true virtue and true religion are to be found. We do so, in the second place, in order to excite your vigilance and zeal in resisting the vile attempts of those wolves in sheep's clothing, who are going about in such numbers, seeking to devour the lambs of the fold, and to introduce a system among us which has been so fatal to religion and virtue, which has produced such soul destroying effects in the sister kingdom. Oh, dearly-beloved brethren, we are not to be dazzled by the riches and powers of this world—they may be enjoyed by the enemies of God and of His holy religion. It was not to the rich and powerful that Our Divine Redeemer committed the deposit of the Faith; it was not by their influence that the Gospel was propagated to the ends of the earth. Our bountiful Lord came to preach the Gospel to the poor, to heal the contrite of heart.—(Luke, c. iv. v. 18.) The humble offering of the Blessed Virgin in the temple, a pair of turtle doves, or two young pigeons, shows that she, too, belonged to the poor. If we are of this number, if we are afflicted, if many of us are poor and destitute, still let us rejoice, and let us ever be thankful to God for having given us the most precious of all gifts—Divine faith—and for having made us members of that One Holy Catholic Church, out of which there is no salvation. It is a great grace and blessing to belong to that Church which inherits its powers from Christ, and is endowed with authority to crush error and to suppress immorality, as well as to spread the doctrines of truth and to uphold the practice of every virtue. What a calamity to be separated from this Church. See the condition of the unhappy Greeks, once so famous for sanctity and learning. Scarcely had they raised the standard of rebellion against the Apostolic See, when Constantinople fell into the hands of their barbarous enemies, and they became slaves in their own homes. What shall we say of England? She, too, rejected the benign sway of Rome. What is the consequence? We have laid before you the condition of her masses, as described by Dignitaries of the Establishment. Her Church, at once the creature and the mere slave of the state, separated from the mystic vine, has no vitality in her, and is incapable of producing fruits of salvation. All her acts are the acts of mere temporal authority, derived not from the founder of the Christian religion, but from parliamentary legislation. Oh, may the merciful God, who has always watched over Ireland, who has displayed His wonders in favor of our forefathers in the time of dire distress, who brought them safe through the sea of persecution—oh, may He continue to watch over the destinies of our Church, and to preserve us from the scourges of heresy and infidelity. And thou, O Most Holy Virgin! the patroness of our land, our hope in affliction, our consolation in trials, look on us with an eye of compassion, intercede for us with thy Son, obtain for us grace and strength to repel all the fiery darts of our enemies; preserve our faith from the snares laid for it, watch over the innocence and integrity of our youth, and let us be ever devotedly attached to the rock on which Christ built His Church. Restore peace to our country, preserve us from the ravages of pestilence, and, above all, obtain the grace of conversion for those who, far from the true fold, are sitting in darkness and error, that, seeing the truth, and returning from their wanderings, they may be united in faith and charity with us, acknowledge one Shepherd, and under His guidance, come to the regions of eternal bliss. The grace of Our Lord Jesus be with you all, and may He grant you every blessing, spiritual and temporal."

"PAUL CULLEN, Archbishop of Dublin.  
Dublin, January 23rd, 1856."

An old lady named Elizabeth Farmer, living in Newtown, N. H. who has been widely known for her extreme parsimonious habits, died the week before last, leaving from \$75,000 to \$100,000 worth of property to be divided among her nearest relatives—embracing some fifteen or twenty cousins. Most of the property consists in very heavy timber lands, some railroad stock, and a large accumulation of gold and silver coins, found stowed away in an old chest.

## PROTESTANTISM IN EUROPE.

(From the *Charleston Catholic Miscellany*.)

The following article on the state of Protestantism in England and on the Continent is from the *Philadelphia Presbyterian*. It will not be unacceptable to our readers; for they may learn from it that Protestants have at last opened their eyes to a fact, which was visible to every Catholic for scores of years, viz: that Protestantism in Europe was "a small affair," and that its "vital power" had died out long ago. Britain, its only remaining stronghold is, it seems, tottering too. Stript of her prestige among the nations of the earth, she is beginning to feel more sensibly her inward miseries. Her annals of social crime far surpass in atrocity, we will not say those of any civilised European State, but those of savages and barbarians. Every day adds to the sources of her guilt, as well as her social danger; and when her rural population will have disappeared under the pressure of a false civilization, her demoralization and ruin will be complete.

Why do not our Missionary Societies, Foreign Christian Unions, etc., send Missionaries to convert their erring brethren of the same faith, and stir up the expiring embers of European Protestantism? It was a more charitable task (not to mention justice) than to send out emissaries to fatten in idleness in Siam, in India, or Timbuctoo, or to pervert the Catholic Chinese, or to sow discord, civil and religious, in the heart of Catholic Europe. Besides, it would be a more hopeful expenditure of money; for Catholics so far, it is plain, have proved irremediable. They will not have Gospel light; let them be left to perish in their blindness. And let the money, that was lavished so vainly upon them heretofore, be applied to a more appropriate object; the attempt, viz: to rescue Lutheran Germany and Calvinistic Switzerland from the abyss of Rationalism and infidelity in which they are lying prostrate. Might it not be well, to send over a few schoolmasters to teach seven-eighths of Protestant England's population the unknown art of reading, in order that they may use their Christian privilege with regard to the Bible; and a few Reformers also, not of doctrine, but of morals, to lessen the huge catalogue of vice and crime that loudly proclaim (to use the words of a London Protestant journal) the English people to be a nation of "Christians without Christ."

ENGLAND AND PROTESTANTISM.—A gentleman of great intelligence and accurate observation, recently returned from a tour in the Old World, lately said to us, "I was much impressed by the aspect of things in relation to the prospects of Protestantism. Protestantism in Europe is a comparatively small affair." There is much truth in this statement, and it should lead the friends of evangelical religion to serious reflection, especially in view of these portentous times. Disarding altogether the fanciful views of many of the modern interpreters of prophecy, there is a general concurrence amongst prophetic students in the opinion that there is to be a terrible and final struggle between the great Romish apostasy and the true followers of Christ, before the ultimate overthrow of the former. If this be true, there is nothing which concerns the internal healthfulness and the external influence and power of England, which is not of deep moment to the Church of God. Britain has been well said to be the Bulwark of Protestantism in Europe. Leaving her narrow limits and traversing the adjacent continent, it is, as our friend justly remarked, "a very small affair." German Protestantism has but a name to live; in France and Switzerland is but as a feeble lamp in a dark place; and in those nations of the North where it is professed, it is a mere profession. The present religious awakening in Sweden and some portions of Germany is encouraging, but this is but as the radiance of a morning star amid the gloom of surrounding night. As a vital power, Protestantism on the continent of Europe can scarcely be said to exist. The brunt of any conflict involving Protestantism and Popery, as contending forces, must be borne by England. In such an emergency, could she stand her ground? Is she gaining strength or losing it? What has been the bearing of recent events on her internal and external resources for such a conflict? These questions open a wide field for discussion, and one which, at present, we shall not attempt to occupy to any extent. We presume that the general verdict of disinterested parties would declare that the developments of the Eastern war have lowered England in her position in the family of nations. The prestige of her name is not so formidable, nor her military prowess and statesmanship as much respected as formerly. Instead of ranking as the first power of the world, it is probable that she would not now be awarded more than a third rate place. True, as in the Peninsular war, she recovered herself after years of reverses, and in the end came out with a more brilliant fame, she may yet gather up her relaxed energies, and achieve something worthy of herself; but this is not probable since famine and emigration have destroyed her old recruiting ground, and robbed her of what, after all, are the real sinews of war. This latter fact indeed, strikes us as one of the most unfavorable features of her present circumstances. Whilst the causes to which we have alluded have been draining her rural district to people foreign lands and the grave, her manufacturing towns and her great commercial marts have also been making their draughts, drawing her hardy peasantry into their crowded dens and purlieus, and exerting upon them an enervating and demoralizing influence, until it admits of serious question as to how far the body politic and social retains the *vis medicatrix* necessary for its own recuperation. We certainly hope that this picture which presents itself as a possibility may not be verified in fact. It would be an evil day for the Church of God, and for the Old World especially, if the ramparts and bastions of the bulwark of Protestantism in Europe should begin to give signs of decay. Meanwhile, it is well to contemplate these great interests in their possible as well as their actual relations. Whatever may be brought forth in the providence of God, we know that it behoves all who love the truth and the best interests of mankind to be up and doing in this day of great events. As to the depleting process from which England is suffering, the *London Christian Times* thus speaks:—"In time past our military ranks have been filled by our rural populations. Scotland sent us her hardy Highlanders; Ireland her dashing lads; and from the airy commons and healthy village greens of England there came men of bone and muscle—unsung Norvals, who had heard of battles, and who longed to follow to the field some warlike lord. Where are these now? The answer is, Driven from the soil by a cruel system of landlordism and a pernicious theory of political eco-



nomy. In 1849, 50,000 persons were forced to leave Ireland alone. In 1846, Mr. O'Connell stated, in his place in Parliament, that 120,000 persons had been evicted in Tipperary in five years. Between 1811 and 1820, 15,000 inhabitants of Sutherland—inhabitants who had as good a right to the soil as the Earl of Sutherland himself, for the Mhoir Fhear Chaitaibh, the great man of Sutherland, was merely the head of the clan—were removed to make way for what Mrs. Stowe, in her 'Sunny Memories,' calls 'the advancing progress of civilization.' A hundred years ago a rebellion of the Highlanders shook the foundations of the British throne; now that ancient race is nearly extinct, driven from its hearths and homes by those it regarded as its chiefs, and expelled and degraded, it has either been amalgamated with the refuse of our streets, and thus added to the immortality and crime, and poverty of the land, or in the New World, it may be, nursing the bitter memories of its unavenged and unregretted wrongs. So late as 1845, the Times Commissioner of the Highlands of Scotland says:—Formerly the glens were cultivated; they are now sheep-walks. Every acre of land in the interior has been thrown into grass and heather for sheep.

"In every country in Europe, except in England, Russia, and the worst parts of Austria, by means of peasant proprietors, a hardy and healthy race of men is matured. In our pursuit of wealth we have committed a grievous blunder. We are building up our overgrown towns till they are no longer morally or physically safe. Day by day we go on increasing a class destructive by habit, by instinct, by interest; and a time must come when the unwieldy edifice will totter to its fall. In spite of schoolmasters, and policemen, and ministers of religion, the evil threatens to defy our powers to grapple with it. Our most conservative writers see the danger, and already sound the warning which statesmen may not much longer refuse to hear.

END OF OUR APOSTATES.

Three notorious apostates have of late figured conspicuously in that triumphal car, which Protestant credulity holds ever ready for the use of any deserter from our ranks, whom former crimes or present calamities may entitle to that proud distinction. We would allude only to those, who have been paraded before the American public, in order that their present position may be the better understood from contrasting the remembrance of their former honors in the height of their splendor. The first is Dr. Achilli, from whom even the horrible disclosures of the Newman libel case could not alienate Evangelical affection.—What has become of him now? Let the following paragraph speak for itself:—

"ACHILLI.—There was a gathering of the Spiritualists at the Stuyvesant Institute the other night. A number of well known persons were present, and among others the Rev. Dr. Achilli. This gentleman had a conference with the spirits, and was told the name of his mother, the time of her death, and the town in Italy where she died, the answers to all which were correct. The Rev. Dr. was satisfied that the communications were spiritual and came from his mother."—New York Correspondent of Charleston Courier.

Thus has the pet of Exeter Hall, the darling object of Evangelical sympathies, fallen down into Spiritualism, the most silly form of modern irreligion, or as the famous-Evangelical preacher, Dr. Berg, expresses it in a late pamphlet "the most diabolical form of fashionable infidelity." When he became a Swedenborgian, men lifted up their hands in mute astonishment; when he became a Know-Nothing, they only laughed at his impudence and folly; but this is something more serious. It is, however, just. The man who could not endure the "superstitions" of the Catholic Church, has been given over to table-moving, and spirit-rappings; he who was too enlightened to invoke Angels and Saints, has succumbed to devil-worship! What next abyss of error he may fall into, we know not and (saving Christian charity) we care little. Every downward step he takes is but a new confirmation of the truth of Christ's Church, and a new proof of the awful illusions, to which all are a prey, who recede (under whatever pretext) from her infallible teaching.

Another wretched apostate is Gavazzi, with full more, however, of the mountebank in his character than Achilli. He has discarded at last his monk's cowl and ecclesiastical title. He is now a plain citizen and Mr. Gavazzi; and proposes to print and lecture about certain plans of his own for overthrowing the Pope, establishing an universal Sardinian monarchy throughout Italy and framing there a national religion, which he declares will not be Protestantism. And what is his present condition? Between his ridiculous plans, and loss of all those stage tricks that hitherto helped him so much, the charlatan has lost his former prestige. Empty houses compel him to forego his lectures, and publishers (knowing how the wind blows) refuse to print for him unless secured in advance.

The third case in point is that of poor Leahy, who armed with the credentials of two hundred ministers, and rejoicing in the assumed character of an "ex-monk," went about three or four years ago, causing heart-burning rage, riot and bloodshed. Protestant ministers escorted him to the stage and smiled their approval, as he discoursed in language fit only for a brothel; mayors called out civic guards to protect the lecture rooms where adult bigots complacently listened to what women and children durst not hear. For a time he was borne along irresistibly on the prosperous tide of popular favor; but the disgust of moral men, who openly remonstrated with their preachers for countenancing this unclean spirit, and the very weariness of his one theme (for sin in every shape has its monotony, and the most depraved appetites become cloyed), pushed him step by step from his high place. As he fell, his clerical patrons drew back from him; and when at last he was publicly convicted of murder and adultery; there was not even one left to do him honor. His immoralities were known to many of them before; but he was good against Popery as long as the public did not know it.

But we wish to say nothing now in his disparagement. Misfortune, public disgrace, and prolonged captivity have been the means in God's hands of moving his soul to repentance. He has confessed his sin, and made a recantation of his falsehoods. We think the recantation ought to be made known, and that in it Leahy ought to make a truthful statement of all his dealings with those clergymen, who prompted him and encouraged him in his task, of their suggestions, wily artifices, &c., for there is no lack of them in his

history. And at the end, by way of appendix, let the letters and approvals of the "two hundred" be printed—not excluding those of his Charleston friends, and especially of the gentleman who gave him that friendly "advice," which unfortunately became more notorious, than its author anticipated.—Catholic Miscellany.

LAUGHABLE TITLES OF RELIGIOUS BOOKS.—According to a writer for the American Publishers' Circular, our literary ancestors in the religious world employed very odd names for their books. The writer for the Circular notices the following as among the most significant:—"In 1686, a pamphlet was published in London, entitled 'A most Delectable Sweet Perfumed Nosegay for God's Saint's to Smell at.' About the year 1649, there was published a work entitled 'A Pair of Bellows to blow off the Dust cast upon John Fry,' and another, called 'The Snuffers of Divine Love.' Cromwell's time was particularly famous for title pages. The author of a work on charity entitles his book 'Hooks and Eyes for Believers' Breeches.' Another, who professed a wish to exalt poor human nature, calls his labors 'High heeled Shoes for Dwarfs in Holiness.' And another, 'Crumbs of Comfort for the Chickens of the Covenant.' A Quaker, whose outward man the powers that were thought proper to imprison, published 'A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an Earthly Vessel, known among men by the name of Samuel Fish.' About the same time there was also published, 'The Spiritual Mustard-Pot, to make the Soul sneeze with Devotion,' 'Salvation's Vantage Ground, or a Louping Sand for Heavy Believers.'—Another, 'A Shot aimed at the Devil's Head-Quarters through the Tube of the Canon of the Covenant.' This is an author who speaks plain language, which the most illiterate reprobate cannot fail to understand. Another, 'A Reaping-Hook well tempered, for the Striborn Ears of the coming Crop; or, Biscuits baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.' To another we have: the following:—"Seven Sobs of a Sorrowful Soul for Sin, or the Seven Penitential Psalms of the Princely Prophet David; whereunto are also added, William Humius's Handful of Honeysuckles, and Divers Godly and Pithy Ditties now newly augmented."

EMIGRATION.—The annual report of the Commissioners of Emigration of the State of New-York, contains much matter for reflection. It states, in the first place, that foreign emigration, not only to New-York, but to all other ports throughout the United States, has greatly decreased during the past year; and an inquiry into the cause of this falling off is well worthy the attention of our Legislators. The Commissioners say that the cause lies "in recently enacted laws on both sides of the Atlantic regulating the transportation of passengers, securing them against many abuses, but diminishing the number of persons who can be carried in any one vessel, and adding to the cost of transportation." While this would naturally lessen the more indigent class of emigrants, it would not certainly affect those who had means, however small, at their command; and this result appears from the fact, stated by the Commissioners, that the number of applicants for relief was much less than the mere proportion of less emigration. Still, we cannot think that this sufficiently accounts for the reduction of more than one half in the emigration to this port as compared with the average of the five preceding years. The Commissioners says that the decrease has extended to British America; but, according to the journals of the neighboring Provinces, this is not the case. There can be no doubt that the war has urged the Governments of Europe to throw every obstacle in the way of emigration, and, in Ireland especially, the Roman Catholic Priesthood have been working to attain the same end. Ireland, now, instead of being over-populated, is deserted in many of her fairest districts, and her sons have plenty of labor on their own soil. Indeed, the indications are; that the emigration from Ireland—seeing the agencies at work to prevent it—will continue to decrease until it becomes merely nominal, while from Central Europe we may expect a steady emigration of the Germanic race.

All the state offices of California are now filled by members of the Know-Nothing party, who also have a majority in both houses of the Legislature, thereby giving them complete control of the State administration. This is the first instance, since the organization of political parties there, that the Democrats have not possessed the entire control of the State.

WORMS! WORMS!

A great many learned treatises have been written, explaining the origin of, and classifying the worms generated in the human system. Scarcely any topic of medical science has elicited more acute observation and profound research; and yet physicians are very much divided in opinion on the subject. It must be admitted, however, that, after all, a mode of expelling these worms, and purifying the body from their presence, is of more value than the wisest disquisitions as to the origin. The expelling agent has at length been found—Dr. McLane's Vermifuge is the much sought after specific, and has already superceded all other worm medicines, its efficacy being universally acknowledged by medical practitioners.

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JOHN DONAGHUE, Patentee.

Montreal, January 22nd, 1856.

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