

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. V. MONTREAL, FRIDAY, SEPTEMBER 22, 1854. NO. 6.

BISHOP OF TORONTO—DR. RYERSON, AND SEPARATE SCHOOLS.

To the Editor of the Catholic Citizen.

Sir—As you have published in your columns the statements and attacks referred to in the following communication, as well as many others of the same kind, I have to request, as a matter of usage and an act of justice, that you will insert my general reply to them.—I have the honor to be, Sir, your obedient servant,

E. RYERSON.

Education Office, Toronto, 26th Aug., 1854.

Education Office, Toronto, 26th Aug., 1854.

My Lord—During some months past, your Lordship has been pleased several times to attack me personally by name—attacks which have been often repeated and variously enlarged upon by the newspaper organs of your Lordship. On two occasions especially, once in Lower Canada, and once in Upper Canada, you have charged me with "falsehood."—The former of these attacks was made by you on the occasion of a Catholic Institute at Quebec presenting an Address to your Lordship, and in which Mr. Cauchon, M.P.P., took a part, under the smiling approbation of your Lordship. This proceeding was first reported in Mr. Cauchon's paper Le Journal de Quebec, and afterwards translated for, and published in, the Catholic Citizen, of Toronto, the 22nd of June. The latter of your Lordship's attacks was made in an address to a "Catholic Institute" in Toronto, and reported in the Catholic Citizen of the 20th July.

I am quite aware that these attacks upon me, in connection with the provisions of the law in regard to Separate Schools, were designed to influence the recent elections; and for that very reason I thought it proper not to notice them until after the elections—that your Lordship might have every possible benefit of them, and that I might not give the slightest pretence for a charge that I interfered in the decisions. Indeed, at no period during the last twenty-five years, have I electioneered for or against any candidate whatever. I have at different times, especially during the many years that I was an Editor of a weekly paper, earnestly discussed great principles of government and civil rights, but in the application of those principles for or against any particular candidate at an election, I have taken no active part, not even so much as to give an advice in any instance; nor can any man truly charge me with doing so.

But as that reason for my silence no longer exists; and as my silence seems to have been mistaken for an inability to answer your Lordship's statements and imputations, in consequence of which one or two respectable journals in Lower Canada have been led into the error of supposing that there was some ground for your Lordship's charges, I will briefly reply to them.

In my last Annual Report, I stated that supporters of Separate Schools in Upper Canada occupy the same position in respect to the Public Schools as do the supporters of Separate Schools in Lower Canada. Your Lordship charges me with the "direct assertion of falsehood," with asserting the "reverse of truth" on this subject.

Before noticing your Lordship's charges in detail, I may remark that when public men have said that they will advocate granting the same privileges to the Catholics in Upper Canada as enjoyed by Protestants in Lower Canada, they are quite right, and say no more than I have said from the beginning—no more than I have sincerely intended—no more than each succeeding administration has intended—no more than the late Attorney General (now Judge) Richards believed was fully secured to them by the Supplementary School Act for 1853: for after he and I had gone over the several clauses of the fourth section (relative to Separate Schools) of the Supplementary School Bill, he asked me if the supporters of Separate Schools were now placed on the same footing in Upper Canada as in Lower Canada; I replied I believed they were in every respect—that in some particulars there was a difference in the mode of proceeding in the two sections of Canada, arising from the existence of Municipal Councils and assessments in Upper Canada; and the payment of all school moneys by County and Town Treasurers, which did not exist in Lower Canada—that in regard to these peculiarities, nothing was required of the Trustees of Separate Schools which was not required of trustees of Public Schools, with the single exception that in the semi-annual returns of the former the names of children and their parents or guardians were included, with the amounts of their school subscriptions, in order that it might be known whom to exempt from the payment of public school taxes.

But I desired the Attorney General to examine for himself the provisions of the two laws in regard to Separate Schools. At his request, I took the school law of Upper Canada as existing and as proposed, and he took the school law of Lower Canada, and went over the provisions clause by clause relative to Dissident Schools, while I referred him to the corresponding clauses of the school law of Upper Canada; and after he had finished, he said the equality in the two cases was perfect, and he was prepared to defend it. After this examination, and with this conviction, the Attorney General, with the concurrence of his colleagues, brought the Bill before the Legislative Assembly, and it was passed—after which, and for several months, your Lordship's newspaper organs boasted of it as subverting the foundation of our public school system, which your Lordship had so fiercely denounced, and would soon secure its overthrow. This turns out to have been a great mistake—our school system is neither shaken in its foundations, nor impeded in its progress; and your Lordship manufactures new charges against the school law, and new imputations against myself. I will now quote and answer them one by one.

1. Bishop Charbonnel—"In Lower Canada, any number whatever enjoy the right of establishing Separate Schools, while in Upper Canada it is necessary for twelve heads of families to apply in writing to the Municipal Council or to the Boards of School Trustees in any city or incorporated village."

Answer—This is not correct. There can be no dissentient school district in Lower Canada, which shall contain less than twenty children between the ages of 5 and 16 years; nor can any dissentient school be continued which is not attended by "at least fifteen children." See Sections 4, 19, 26, 27, Act 9 Vic., chapter 27. These conditions are not so easy as those required of the same parties in Upper Canada.

2. Bishop Charbonnel—"In Lower Canada, Protestants exercise, without restriction, the right of establishing Separate Schools, while in Upper Canada, persons desirous of doing so must be either freeholders or householders."

Answer—This is a mistake. The Upper Canada School Act specifies "resident heads of families" without any reference to their being freeholders or householders, and the "parties petitioning for and sending children to a Separate School" elect the trustees.

3. Bishop Charbonnel—"In Lower Canada, Protestants have only to signify their intention of having started a Separate School, while in Upper Canada, before any proceedings are taken, Catholics must apply to a Protestant Board, before their school can have an existence." "That the right has been bestowed of establishing Separate Schools, even where a Protestant teaches a Common School."

Answer—This is a mistake. The Superintendent of Education in Lower Canada, says, in his official Circular, "The present act authorises the establishment of Dissident Schools only upon the grounds of religious difference, and to the inhabitants only forming the minority." "The law relating to Common Schools does not recognise Independent [Protestant denominational] Schools."

(2.) The Lower Canada School Act (9th Victoria, Chapter 27, Section 23) authorises the Commissioners of each School Municipality (the same as a Board of School Trustees in Upper Canada) "to regulate the course of study to be pursued in each school, and to establish general rules for the management of the schools under their care." And in order to establish a Dissident School, the 26th section of the same act provides, "That whenever in any municipality, the regulations and arrangements made by the School Commissioners for the conduct of any school, shall not be agreeable to any number whatever of the inhabitants professing a religious faith different from that of the majority of the inhabitants of such municipality, the inhabitants so dissentient may collectively signify such dissent in writing to the Chairman of said Commissioners and give in the names of three trustees, chosen by them for the purposes of this Act; and such trustees shall have the same powers and be subject to the same duties as School Commissioners, but for the management of those schools only which are under their control; and such dissentient inhabitants may, by the intervention of such trustees, establish in the manner provided for other schools, one or more schools which shall be subject to the same provisions, duties, and supervision," &c. The 27th section of the Act provides, that no such school shall receive anything from the School Fund unless it "has been in actual operation during at least 8 calendar months;" and "has been attended by at least fifteen children."

By these provisions, it is clear that the dissentients must signify in writing to the Chairman of the local

School Board their intention to establish a Separate School or schools the same as in Upper Canada; but they are not entitled to a Separate School without avowing their dissent from the regulations made by the very Commissioners to whom they are required to make the application; nor can they receive any aid from the School Fund without having had a school in operation at least eight months, and attended by at least fifteen children. Another section of another Act requires semi-annual returns made by them on oath of at least two of the trustees of the dissentient School as to the actual number that has attended their school—three conditions these, and very serious ones too, which are not required of the trustees of Separate Schools in Upper Canada.

4. Bishop Charbonnel—"In Lower Canada, the clergymen of all religious denominations in each municipality are eligible without any property qualifications, to the School Commissioners."

Answer—So may they be elected trustees of separate or other schools, or appointed school superintendents, in Upper Canada, without any property qualification whatever—without even being residents in the school sections where they are elected—and even without being British subjects, or taking the oath of allegiance.

5. Bishop Charbonnel—"Protestant Trustees in Lower Canada have the same powers accorded to them as is given to Catholic Commissioners."

Answer—The powers of trustees of Separate Schools in Lower Canada are confined to the dissentients and the schools under their control. It is the same in Upper Canada."

6. Bishop Charbonnel—"Protestant Trustees in the Lower Province are constituted a Corporation for assessment and collection, and are entitled to receive from the Chief Superintendent, if they please the sum proportionate to the dissenting population."

Answer—The trustees of dissentient schools are designated by an inferior title to that given to the managers of the Catholic Schools in Lower Canada. They are called "Trustees of the dissentient schools in the municipality," while the others are designated "The School Commissioners of the municipality," and are declared to be a Corporation under that name. The Protestant Schools are not honored with the name of "Separate Schools," but are designated "dissentient Schools," and the managers of them are not called "Commissioners," but "Trustees," in contradistinction to commissioners; and are required to apply to the "President of the School Commissioners" for any lists of assessments and names of school rate payers, &c., in which they are interested, and to express, "at least one month before the first day of January and first day of July, that they are not satisfied with the arrangements antecedently made by the School Commissioners in said municipality," in order to obtain a release from the payment of school rates to the Catholic School of such municipality, and to collect them for the "dissentient School or Schools."

Nor is it correct to say, that the School Fund in Lower Canada is given to the trustees of a "dissentient" school in a municipality, "proportionate to the dissenting population." This was the case under the School Act of Lower Canada of 1846; but this provision was repealed by another School Act (12 Vic., Chap. 50) passed in 1849, the 18th section of which provides, that the "dissentient schools" shall be entitled to receive from the Superintendent shares of the General School Fund (that is the legislative grant) bearing the same proportion to the whole sums allotted from time to time to such municipality as the number of children attending such dissentient school bears to the whole number of children attending school in such municipality at the same time." Accordingly, in the School Act of Upper Canada, passed the year after the passing of the School Act of Lower Canada, just quoted, it was provided that "each Separate School shall be entitled to share in the School Fund according to the average attendance of pupils attending each such Separate School, as compared with the whole average attendance of pupils attending the Common Schools in such City, Town, or Township." Thus the basis of distributing the money allotted by the Chief Superintendent, to Municipalities between the Separate and Municipal Schools, is precisely the same in both parts of Canada.

7. Bishop Charbonnel—"Every facility is afforded to Protestants for the collection of the sums to which they are entitled. They have the same right of employing the municipal officers or not at their discretion."

Answer—The trustees of Separate Schools have precisely the same rights and the same facilities of procuring the information they may require from the Assessor's Roll of school tax-payers, as have the trustees of the Common Schools, and as have the trustees of dissentient schools in Lower Canada; and

can employ any person as their collector of the rates imposed by them who is willing to accept the office, the same as the trustees of Common Schools.

8. Bishop Charbonnel—"They have the right of receiving a due proportion of the building fund."

Answer—The school law of Lower Canada authorises the expenditure of a portion of the Legislative School Grant in the erection and repairs of school houses. This is not allowed in Upper Canada, in regard to school houses of any description. The whole of the Legislative school grant in Upper Canada must be expended in paying the salaries of teachers, in which Separate Schools share equally with other schools upon the same principle of distribution as that which is provided by law in Lower Canada. There is, therefore, no school "building fund" in Upper Canada; and therefore none for Common, any more than Separate Schools.

9. Bishop Charbonnel—"Of having in Montreal and Quebec only one Board of six members wholly independent of the other Board."

Answer—The Trustees of each Separate School in Upper Canada are constituted a Board of Examiners, "independent of all other Boards" to give certificates of qualifications to their own teachers—a power given not to any other Board of Trustees in any city, town, or municipality in Upper Canada.

10. Bishop Charbonnel—"Of receiving in these cities a sum proportionate to their population."

Answer—There is no school rate as such levied in Montreal and Quebec. The arrangement of paying certain sums out of city funds, which is confined to those two cities, and does not extend to any other part of Lower Canada, tells powerfully against the Protestants in those two cities, as they are not allowed to share in the fund according to their property or the taxes they pay, but according to their numbers—which are very small in proportion to their wealth, and therefore small in proportion to what they themselves pay to the fund itself.

11. Bishop Charbonnel—"And the still further right of exemption from taxation for the purpose of establishing Common School Libraries and Buildings."

Answer—The School Commissioners themselves in Lower Canada are not authorised to levy rates for libraries. The supporters of Separate Schools in Upper Canada are exempt from all school rates for libraries, as well as for the salaries of teachers, and from all rates for the erection of school houses except such as were undertaken before the establishment of a Separate School. Nor are the supporters of "dissentient schools" in Lower Canada exempted from the payment of any school rates, whether for school houses or for other purposes, which were levied before they established Separate Schools. The Trustees of Separate Schools in Upper Canada have the same power, and receive the same assistance, for the establishment of libraries, as do the Trustees of Common Schools.

12. Bishop Charbonnel—"The right is also granted of corresponding with the Superintendent alone, and that right of such large, beneficial and liberal construction as will ensure the attainment of the objects of this Act, and the enforcement of its several enactments, according to their true intent, meaning and spirit."

Answer—The same right exists in Upper Canada in regard to the Trustees of Separate as well as of Public Schools, and has never been denied in any one instance. But it is a regulation of my Department, that parties complaining should furnish a copy of their communication to the parties against whom they complain, and against whom my decision is invoked—and I have adverted to a disregard of this equitable and necessary regulation on the part of Separate School Trustees in the city of Toronto, although I did not even delay on that account to receive and answer their communications. The publication of my correspondence with these parties—and which has been withheld from the public in the Bishop's newspaper organs that have perpetually assailed me—would furnish a complete refutation of this unjust and groundless insinuation. It has also been shown above that the "dissentient minority" in Lower Canada, must previously "correspond," not "with the Superintendent alone," and not at all with him, but with the Catholic School Commissioners of the Municipality as to the establishment of a "dissentient" school, and must make a protest against, or avow their dissent from the school regulations made by such commissioners, in order to establish a Separate School, and afterwards make another written protest in order to be exempted from the payment of school rates levied by such commissioners—Regulations which said commissioners are not required to communicate to dissentients at all. Should the Roman Catholic School Commissioners make no "Regulations" to which the Protestants could object, "on the ground of religious difference," they could

not establish a "dissenting" school—as every step they take towards the establishment of such schools, must be subsequent to the making of school regulations by the Commissioners, must be effected by corresponding with such Commissioners, and not with the Chief Superintendent, and must contain a protest against, or avowed dissent from, the Regulations made by such Commissioners.—Besides this, each semi-annual return to the Chief Superintendent of the actual attendance of children at the "dissenting" school must be made on the oath of at least two of the trustees—a requirement which is not imposed upon the Catholic Commissioners in making their semi-annual returns. Now, were the Trustees of Separate Schools in Toronto placed in such a relation to the Trustees of the Public Schools, and compelled to make every return on oath, without such oath being required of the other trustees, we should then have much more serious and better founded complaints from your Lordship. Nor is it unworthy of remark, that no religious denomination in Lower Canada can have Separate Schools such as are granted to Roman Catholics in Upper Canada. In Lower Canada the schools of the majority are denominational, while the schools of the minority are non-denominational—it having been officially and judicially decided there that the schools of the "dissenting" are for Protestants generally in contradistinction to Roman Catholics, but not for any one denomination of Protestants in distinction from others. Therefore the schools of the minority in Lower Canada cannot be used for denominational purposes; while the schools of the majority are so used universally.

13. *Bishop Charbonnel*.—"It is again enacted that no corporation shall alienate any portion of the property held by it without the sanction of the Chief Superintendent, and no such corporation shall cease by reason of the want of School Commissioners in any municipality at any time.

Answer.—Nor can a corporation cease to exist in Upper Canada for want of a School, or even for want of members; nor can School property be alienated or applied to other than School purposes, even with the sanction of the Chief Superintendent; and Separate School Corporations in Upper Canada are responsible to their supporters alone, in regard to all School property, and not to the Chief Superintendent.

14. Such are the points on which your Lordship has undertaken to compare the School laws of Upper and Lower Canada in regard to Separate Schools, in order to prove that I have asserted "falsehoods," and that I have got laws passed which are unjust and oppressive towards the Roman Catholics; and by means of such statements and representations, your Lordship has endeavored to impress public men in Lower Canada with the idea that you are cruelly oppressed and persecuted by the School law and its administration in Upper Canada, and thus to sow the seeds of distrust and dissension between the two sections of United Canada, and invoke the interference of Lower Canada in matters appertaining exclusively to Upper Canada. The intelligent statesmen of Lower Canada will, no doubt, be surprised to find how utterly apocryphal are your Lordship's representations on this subject, and how grossly you have wronged the people and public men of Upper Canada by your statements and appeals.

15. Your Lordship has represented me as having "been compelled to change my decision" on a matter respecting which I gave but one decision, and that willingly and promptly; and you have assailed me with opprobrious epithets and allusions, when, if the correspondence which has taken place between this Department and persons acting under your Lordship's direction, were published, it would be seen who has endeavored to give the most liberal construction and application of the law, and who has sought to evade its provisions, to embarrass its operations, and to create and multiply causes of dispute; that if money has not been paid when the law provided for its payment, to whom the delay is justly attributable; that if (according to the reported proceedings of the Board of School Trustees for the City of Toronto this very week) the Legislative School Grant is promptly and fairly apportioned between the Public and Separate Schools in 1854, it is not because the law is different from what it was in 1853, but because the provisions of the law have been complied with by parties who did not observe those provisions last year. Nor can the fact fail to be noticed, or its legitimate inference overlooked, that these disputes between Separate and other School Trustees are, as far as I know, confined to the City of Toronto, and as the noise about the School law has been commenced and perpetuated by an ecclesiastico-political Institute, of which your Lordship is the animating spirit, there must be some other cause than anything unjust and oppressive in the provisions of the law in regard to any party.

A key to explain much of the zeal evinced by your Lordship, is furnished in a remark of Mr. Cauchon, whose address to your Lordship seems to have afforded you so much gratification. Mr. Cauchon says, "Who is ignorant of the fact, that Protestantism is intolerant in its very nature. It will cry out to you, Be freemen if you think as we do; if not, be slave. Liberty is for Protestants." This, it appears, is the feeling your Lordship seeks to inculcate in Lower Canada, in regard to the religion and spirit of the great majority of the people of Upper Canada, and is sufficient to account for your efforts to seek the destruction of our public schools and school system. In reply, might I not assert as fact, apart from Theology, that the essential principle and life of Protestantism is Liberty, and that no true Protestant can be a religious persecutor, and that the liberty and rights enjoyed by Roman Catholics in the Protestant countries of Great Britain and the United States as compared with the liberty and

rights enjoyed by Protestants in the Italian States of the Pope, affords a happy commentary on the liberality, the modesty, the intelligence, and the truth of the assertion, that "Protestantism is intolerant in its very nature," and that among Protestants all are slaves except Protestants."

I have only to remark in conclusion, that it has not been my object in this communication to express an opinion as to whether or not the School Law is susceptible of amendment or improvement: on the subject referred to. In regard to allegations against the School Law and its administration, I intimated in my last Annual Report, that an investigation of them by a Government Commission or Parliamentary Committee, would be just to the School System and equally just to all parties. Your Lordship seems to prefer the mode of making addresses at Institutes in Toronto and Quebec on the subject, to the method of public inquiry, where both sides can be heard, and where assertions are weighed in the impartial balance of intelligence and justice. There is no accounting for tastes; but as your Lordship has chosen to charge me before popular audiences, and thro' the newspapers, with injustice in my official acts and falsehoods in my official statements, rather than meet me at the tribunal of a Governmental or Parliamentary inquiry, I have been compelled to write and publish this letter. Whether I have acted unjustly towards the Roman Catholics—whether I have not treated them with the same consideration that I have any other religious persuasion in Upper Canada, I am prepared to answer before any tribunal of inquiry which may be appointed; and whether your Lordship or I have made incorrect statements, any one can judge after reading your Lordship's assertions above quoted and my answers to them.

I have the honor to be,

Your Lordship's faithful servant,

E. RYERSON.

The Right Reverend Dr. Charbonnel,
Roman Catholic Bishop of Toronto.

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY.—The preliminary arrangements are now nearly completed, and this Institution will be opened in the first week of November. Large sums in aid of the funds of the University have of late, been remitted from America, by the indefatigable Dr. Donnelly.

The *American Celt*, has some appropriate remarks upon the subject, which we subjoin:—

"While the Rev. Dr. Donnelly is pursuing his mission in Massachusetts, with the zeal of an apostle, the corridors of the University House in Dublin are echoing to the sounds of preparations almost complete. The day draws near for the opening of its schools. It is a day well chosen. It comes next after All Souls, and is the Feast of St. Malachi, Archbishop of Armagh, the beloved of St. Bernard, and of Rome. No other name but Malachi's could so fitly express the character and the age of this great national and religious undertaking. It was his fortune to set the seal of triumph on the close of the fiercest struggle of the Irish Church, beyond 'the Reformation.' He was born amid the evidences of its desolation and widow-hood, alars defiled, canons obsolete, schools dismantled, learning lost. He lived to see Lisnure, Bangor, and Armagh restored, to bring exiled learning back to its old haunts, and to draw the admiring eyes of all Christendom on the Island of his labors. Well, therefore, has the Irish Church chosen his anniversary—the 706th since he expired in St. Bernard's arms,—to inaugurate an institution, the first of its kind added to Ireland since the era of our last warfare for the Faith. On that day when the Irish Church accompanied by its illustrious guests from the European and American continents, assembles in St. Stephen's Green, to solemnize the event, it will not be forgotten by any one that, but for the Irish beyond seas, they could hardly be gathered there. The ample halls, the rich promise for the future, are greatly due to the battling, obscure emigrant who, not less than Dr. Cullen or Dr. Newman, has felt the grandeur of the undertaking, and consecrated to it a portion of his means. His unspoiled Catholic heart enabled him at once to seize the meaning of the Holy Father in suggesting such a work; his generous instincts needed no spurring; the Rev. Delegates can tell anecdotes of their success among his class which ought to shame the rich, who call themselves Catholics, but have had as yet no hand in erecting the University. Not only the time chosen, but the place itself, has a peculiar fitness in it. In that fine square dedicated to the universal Proto-martyr, a holy martyr of the Irish Church, suffered a cruel death, under Queen Elizabeth, two centuries and a half ago. In a few words, this is the story of his martyrdom:—

"Dermid O'Hurley, Archbishop of Cashel, being taken by the victors, was brought to Dublin in 1582. Here the Protestant Primate Loftus, besieged him in vain, for nearly a year, to deny the Pope's supremacy, and acknowledge the Queen's. Finding him of unshaken faith, he was brought out for martyrdom, on St. Stephen's Green, adjoining the city: there he was tied to a tree, his boots filled with combustibles, and his limbs stripped and smeared with oil and alcohol. Alternately they lighted and quenched the flame which enveloped him, prolonging his tortures through four successive days. Still remaining firm, before dawn of the fifth day, they finally consumed his last remains of life, and left his calcined bones among the ashes at the foot of his stake. The relics, gathered in secret by some pious friends, were hidden away in the half-ruined church of St. Kevin, near the outlet of Dublin called Kevin's-port."—*Reformation in Ireland*, p. 62."

"What a contrast will be presented between St. Stephen's Green, 1554, and 1582! The half-charred stake, the jibing, cruel crowd, the agonized face of the venerable martyr, turned towards Heaven, are in the foreground. Beyond, you catch a glimpse of a slow procession bearing banners, the glitter of fifty mitres, the united voices of a thousand priests, and in their midst the eloquent accents of the foremost English intellect of our time, now dedicated to the service of Catholic Ireland. Cold must be the heart of the Christian, whether Irish or not, who does not rejoice ever the glory of both spectacles."

THE COADJUTOR BISHOP OF DROMORE.—In a short time the Catholics of this city will no longer claim as their own that gifted Dominican whose earnest eloquence has so often stirred the very depths of the human soul, and led many a wanderer back to the paths of virtue and holiness. In a few weeks hence Father John Leahy will be a consecrated Prelate of the Irish Church, one of the brightest ornaments and purest lights of that illustrious hierarchy. The Bulls for his consecration have already arrived from Rome. To this city that elevation, however honoring, will be a great deprivation; for though Cork can boast of many of the best and ablest men of the Church, still the loss of one whose life preached as impressively as his lips, and whose zeal was only equalled by his charity, is scarcely to be appreciated, especially in a large and populous community, where there is so much poverty and so much misery. The new Bishop will carry with him the blessings and prayers of rich and poor; and he will also bear with him a material testimony of the love and reverence in which he is held, and ever will be held, by his fellow citizens, one worthy of them and in some degree worthy of him.—*Cork Examiner*.

THE NEW IRISH NATIONAL GALLERY.—It is stated that the site chosen upon which to carry out this magnificent undertaking is the lawn in front of the Royal Dublin Society-house, Merrion-square. The building is to consist of two extensive wings, running in parallel lines at the extreme verge of the lawn on either side, and terminating at the Dublin Society-house, one of which will be set apart for a National Gallery, and the other as a National Museum. With this object, Mr. Sidney Herbert, M.P., has granted a new lease to the Dublin Society for 999 years, and the Dublin Society will grant a similar lease to the Trustees and directors of the National Gallery.

MINING IN THE COUNTY GALWAY.—The Mining Company of Ireland are working a copper mine at Derrour, the property of Anthony O'Flaherty, Esq., M.P.

Another Militia regiment (Northampton), 900 strong, landed in Dublin last Saturday from Liverpool, and is garrisoned at Richmond Barracks, Lieut. Col. Lord Burghley, son of the Marquis of Exeter; Majors Vivian and Lord Cecil. The Cambridge Militia is also told off for Dublin next month.

ENGLISH PROPRIETORS IN CONNAUGHT.—We understand that the extensive property situate in the county of Galway, belonging to James Lambert, Esq., of Cregg Clare, has been sold by him to Mr. Hope Scott, the English Barrister, for the sum of £92,000. Mr. Scott is married to Miss Lockhart, grand-daughter of the late Sir Walter Scott. Some two years since Mr. Scott and family, who were members of the Protestant Church, withdrew from that religion, and embraced the doctrines of the Catholic faith. We understand it is the intention of the new proprietor to reside at least for a considerable portion of each year on his newly-acquired Irish property, and we trust that he will have every reason to be satisfied with the good conduct and industrious habits of the tenantry.—*Galway Packet*.

On the 10th of August, 1854, Queen Victoria's assent was given to the Act 17th and 18th Vic. cap. 103, sec. 100, making Dublin, Cork, Limerick, and Londonderry, cities; Belfast a town; and all others to continue as boroughs.

The official report of the Inspecting Commissioners of Fisheries in Ireland for the year 1853, states this astounding fact. One of the Scotch curers purchased at a moderate price, and cured herrings caught by Irish boats at Balbriggan, Howth, and Carlingford; total, 1396 barrels. The above gutted herrings were brought to Glasgow, found of fine size and quality, and afterwards chiefly sold in Belfast!

THE HARVEST.—The harvest has now commenced in the earlier districts of Derry, Donegal, and Tyrone. The appearance of the oats and barley indicates an abundant crop, more especially of the former. Should we have weather to secure the late oats, without material loss, it would now appear pretty evident that the produce will considerably exceed an average.—wheat will be deficient in produce, in weight, and in quality. The rains of the early part of July destroyed all that was sown last autumn. Of the Potatoes, in the whole North of Ireland, nothing favorable can be said. The tubers of the earlier varieties have been already diseased, to the extent of from one-third to one half of the entire crop, and the growth of the later kinds was stopped by the blight, before they had attained to even half maturity. As yet, there are not many diseased tubers in the later and coarser varieties, but the growth is not long enough over on them to be able to say how far the crops may ultimately become infected. One thing, however, is certain, though the breadth of land under potatoes, considerably exceeds that of last year, the quantity available for food will not be half what it was in '53. Turnips promise better than they did a month ago, more especially on dry light soils, where under good management, early sowing was effected; but, taking the whole country into account, this crop will fall far short, both in the quantity of land under it, and in the produce per acre of any year since 1849. Flax, in the extreme northern counties, has come off the land in very small bulk. The most promising is the early sown. We never saw a farmer, who tried early sowing for his flax crop, who again reverted to the usual period—namely the last week in April or the first week in May. We would advise those who may doubt this to try a small quantity three or four weeks earlier, by way of experiment.—*Londonderry Journal*.

The crops are all doing well in Waterford and Kilkenny counties. The potatoes are holding on well, though they suffered much from the blight at first.—About one sixth of them are lost, but the rest are good still.—*Correspondent of Nation*.

THE MODEL FARM.—We (*Munster News*) have in our office a sample of flax grown on the model farm, and saved on the Courtrais system. It was sown on the 6th of May, and pulled on the 14th August ult.—It was the finest we have ever seen, and confirms the fact that our soil and climate, under good management must be peculiarly adapted to its growth. The fibre is very fine and even, which is the result of good seed, as well as of even and thick growing, all of which would be useless if the ground was not thoroughly drained and properly prepared for the reception of the seed.

DECREASE OF THE POPULATION.—It is stated in one of the Northern papers that the population of the parish of Agherton in the neighborhood of the prosperous town of Coleraine has decreased 1,500 within the last few years, chiefly on account of emigration.

Mr. Gregory O'Neil sent out 226 female paupers from Cork to Quebec, at £5 per head, on the 1st September, providing all necessaries.

SALMON FISHERY.—The fishery at Ballyshannon has been more productive this year than for the last thirty-five years.

ROMANCE IN REAL LIFE.—A porter, at the terminus of the Waterford and Limerick railway, a man of respectable character, was a few days ago accosted by a stranger who inquired his name, the name of his father, particulars regarding his relatives and family, &c. On being told the name, the name of his father and other circumstances, with reference to his relatives and family, the stranger expressed his belief that he, at length, discovered the person for whom he had been making a long and hitherto a fruitless search; but upon being asked why it was he was so particular in inquiring after these particulars, the reply was, that he came to get information, not to give it. It appears that the father of the porter in question went off several years ago to America, where he is said to have realised a fortune of £14,000—that he had no relative near him, and that the corporation of the City in which he died, commissioned the gentleman above referred to, to make search for any children that might be living, and that the porter, to whom he was speaking, is believed to be the son of the man who left this money. His name is Lyddy, a native of Abbeyfeale.

A SUSPICIOUS CHARACTER.—We learn by a private letter from the East, the circumstances of a gallant officer, much esteemed in Kilkenny, having been recently placed in a position of some slight embarrassment in Constantinople, owing to the difficulty of making himself understood by the natives. It would appear that Captain Alexander McDonald 92nd Regiment (recently connected with this district, whilst acting as aide-de-camp to his father, General McDonald), on his arrival at the Turkish Capital, and whilst engaged in seeing the lions of that great city, wished to take a moonlight view of the Palace of the Sultan, for which purpose he proceeded in plain clothes, in a boat manned by natives. The boatmen were unable to comprehend the directions of the gallant officer to row him round the palace, so as to see the building to the best advantage, the word "Sultan," often repeated, being the only one which they could understand, and accordingly they arrived at the wise conclusion that their unknown employer probably meditated some treasonable design against the Sultan's life or property; whereupon they immediately put in for the palace, and delivered him over to the custody of the Royal guards as a suspicious character. Of course an explanation immediately took place, and Captain McDonald received the consideration and respect to his rank in the army of a succoring ally.—*Kilkenny Moderator*.

SHOCKING ACT OF BARBARITY.—We have just heard of an act of the greatest barbarity, committed by seamen in the Frith of Clyde, which we should have hesitated to believe had it come to us from any but the best authority. It is stated, that two or three weeks ago, a vessel left Ardrossan for a port in one of the North American Colonies, and shortly after she had got to sea, an Irishman was discovered by the crew secreted on board. He had been anxious to emigrate, and had hid himself on board, not having means to pay for a passage. The ship passed the south end of Arran, at a distance of at least a quarter of a mile from Pladda, and when opposite that place they got quit of the slow-away, not by landing him in the ship's boat, or by signalling for a boat from the shore, but by forcing him overboard in his clothes, making him walk the plank literally! The act was most inhuman. It was observed from the shore, for which the poor fellow swam, and was picked up by a boat when considerably exhausted, though nearing the shore. He was kindly treated on the Island, and assisted to a passage to Glasgow.—*Kilmarnock Journal*.

THE "POOR MAN'S CHURCH."—Here is a squib against the Protestant Church Rate Bill, passed upon Catholics by a Protestant Parliament, to aid, to assist, abet, and so forth, the impoverished law church in erecting more receptacles for their daily diminishing congregations.—*Weekly Telegraph*.

"Haste thee, haste thee, architect—
Quick, the lordly church erect;
Build it strong and build it high,
Greek or Gothic, nought care I,
So it be that order pure
Called by churchmen, Sinecure—
That is, merely church and steeple,
Wholly leaving out the people.
Once a builder's name we know
Was, most aptly, In-i-go;
But a church where people show not
Should be built by In-i-go-not.

Let the pile no luxury want
Church can ask or Vestry grant;
Heed not where the expenses fall,
Popish Paddy pays for all;
Proud that, though he can't himself
Get to heaven, benighted elf,
Protestants who can, will say,
Honest Paddy paid their way,
Franked them up to heaven by dint
Of many a church—with no one in't;
Leaving puzzled Pat to guess
Which heaven meant most to bless—
Purse, or church, or emptiness.

Build away, then, never fear—
Deck the pile with costly gear;
Velvet cushions all so smart,
Cheering to a rector's heart;
Emblems of that man of pelf,
Stuffed and useless, like himself.
Let's, too, have an organist,
Paid for playing nought but—*whist!*
Nor forget 'mong things divine,
Port for sacramental wine:
Just a pipe, 'tis all that needs,
Rough, of course, at Orange Sneyd's.
There, enough—the work's complete.
Hail, religion's chosen seat!
Long and proudly may'st thou stand,
Bugbear of a Popish land;
Long may everybody pay
Shrines where nobody will pray!"

* Inigo Jones.

† A much more moderate imposition than that brought before the House of Commons by Sir John Newport some years ago, when it appeared that two pipes of port had been the quantity levied, in a particular instance, chiefly upon Catholics, for this purpose.

‡ A celebrated wine merchant.

A correspondent of the Tablet gives an amusing account of the failure of the "Souper-Missions" at Dingle. That district has lately been visited by the Co-adjutor Bishop of Kerry; and the demonstrations of joy and respect with which His Lordship, and the Clergy who accompanied him, were received by the poor people, have aroused the indignation of the Protestant "Soupers" to an extent almost inconceivable.

BELFAST.—It is satisfactory to know that since Tuesday, up to a late hour last Thursday night, there has been no increase in the number of cholera cases, as far as can be gathered from the dispensary books.

GREAT BRITAIN.

THE CATHOLIC "SEE" OF HEXHAM.—The affluent members of the Catholic Church in the northern counties of Durham and Northumberland are assisting their bishop and clergy to erect churches in that district. There are four new churches in course of erection in the "diocese" of Hexham—one at Gainford, between Darlington and Barnard Castle, the cost of which is principally, if not wholly, borne by the Rev. Thomas Whitam, of Larnington-hall, and which is a Gothic structure, designed by Mr. Gibson, of Newcastle-on-Tyne; the second is a church at Crook, also in the county of Durham, of which Mr. E. Pugin is the architect, and rapidly approaching completion; the principal donor to the building of this fabric is a clergyman, a convert from the established church in the west of England; the third church is in Wolsingham, in Weardale, near to the Crook Iron-works, where a good many Irish laborers are employed. This, too, is Gothic, and will be finished this year, at a cost of £2,000.

BREADSTUFFS.—A London paper says—"From this harvest to the next there can be no doubt that the difference in the price of wheat, compared with that in the previous twelve months, will be at least 20s a quarter, in favor of the public, which on the whole consumption will amount to a boon of £25,000,000 to that body on wheat alone, besides corresponding relief in other grain.

MEETING OF PRINCE ALBERT AND THE EMPEROR NAPOLEON.—Prince Albert embarks from Osborne on the 5th of September on a visit to the Emperor Napoleon at Boulogne. The King of the Belgians is to be of the party. His Royal Highness returns to the Isle of Wight on the 7th.—Sun.

THE WINDSOR COURT MARTIAL, on Lieut. Perry of the 46th regiment, has returned a verdict of "Guilty," against the prisoner. This finding has excited a general feeling of surprise throughout the country—not to say disgust.

MR. DISRAELI AND THE ORANGEMEN OF LIVERPOOL.—The Orange operatives of Liverpool having been so pleased with Mr. Benjamin Disraeli's speech in support of Mr. Spooner's last anti-Maynooth motion, that they have decreed the charlatan an address of congratulation, thanks, and confidence. They are fools for their pains. Dizzy despises Protestantism as much as the Sheik-ul-Islam himself does, according to Mr. Curzon; and when he asked if we had a Protestant constitution, his only object was to throw dust in the eyes of the bigots and embarrass the Government.—Catholic Standard.

THE CHOLERA IN EDINBURGH.—After several months' cessation, cholera has reappeared in Edinburgh within the last few days. It seems to have arisen from

the simultaneous importation of it by persons coming from different infected districts.

THE PRISON SHIPS FOR THE RUSSIANS.—The greatest activity prevails in the dockyard at Sheerness in getting the prison-ships ready for the Russian prisoners. They are expected the commencement of the week, but might possibly be delayed a few days longer; but come when they will they will find the ships pretty well prepared for them.

ANGLICAN "VITALITY."—Dr. C. J. London had, it seems, entertained some notion of giving our French neighbors a spice of his quality, and at the same time comforting the Morning Chronicle with a sign of "vitality." It was publicly announced that the Lord Paramount of Paddington was to give Confirmation on Thursday last to the English Protestants sojourning at Boulogne, and great was the stir and bustle of the Anglicans accordingly. But, lo! when the time arrived, Charles James did not put in an appearance, but from Fulham Palace came a letter expressing the sleek prelate's regret that as the cholera was in Boulogne he must keep aloof, and the Church of Englandists must remain unconformed in the faith of the Thirty-nine Articles, whatever that may be.

CALVINISM—"THE MEN."—On Sabbath, the 13th inst., in the Free Church of Duthil, one of "the men," got up at the conclusion of the forenoon sermon, and denounced from the pulpit the Baptists as a most dangerous set of fanatics, more to be feared than even Catholics. It appears that a Baptist minister had been preaching in the vicinity some days previous, which roused the dormant spirit of the old man to such a pitch that, should he (the Baptist minister) make his appearance again amongst them, he strictly prohibited any of his hearers from countenancing him or any of the Baptists, on pain of excommunication.—Banffshire Journal.

The Hammermith Police Court was occupied a day this week in a preliminary investigation of the charge preferred by the parochial registrar against the Rev. Dr. Ferguson for marrying a couple in the church of S. Thomas of Canterbury, at Fulham, in the absence of the registrar of marriages for the district.—From the examination of the principal witness, we gathered that she was seduced by a young man, a member of Dr. Ferguson's flock—that she became pregnant—and that to cover her shame and save her from reproach, Dr. Ferguson godfatherly married the sinning pair, quietly and without display in his church, which is duly licensed for the celebration of marriages. If the evidence be true, we fear that the clergyman has done an illegal act, but we apprehend the prosecution and the magistrate are entirely in error in concluding that the marriage is null and void. In any event, it is quite clear that Dr. Ferguson could have been influenced only by the best motive, and that the ceremony which is alleged to have been performed, could not in any way have damaged the young woman, for it is clear that if no marriage had been solemnized between her and her paramour, the offspring of her illicit intercourse must have been illegitimate. We believe the marriage—assuming the truth of the witness's tale—to be valid and binding in law—it is certainly so in the eye of religion; but at all events the infant, if illegitimate, was not bastardized by a marriage ceremony. The observations of the magistrate on that point were, therefore, wholly misapplied.—Catholic Standard.

The Edinburgh Courier says that a sailor who could not read lately appeared at the Naval Rendezvous at Greenock, who, in answer to one of several questions put to him, said he had an excellent written character, which he was proud of; and, in proof his assertion, handed in a document from an infirmary for delirium tremens, certifying that he had just been discharged.

THE PUBLIC HOUSE ACT—EFFECT OF LEGISLATIVE RESTRICTIONS.—"A Commercial Traveller," writing to the Times from Poole, says:—"I was in Edinburgh on the very Sunday that the public-houses in Scotland were compelled to be closed on the Sabbath. On the following Monday morning I called upon a customer, when he pressed me to take a little whisky, at the same time telling me he had kept no whisky in his house for years before; but he had been so annoyed the day before at not being enabled to get a little refreshment, that he had that morning sent and bought two gallons. I mention this circumstance to show that it is impossible to make a man abstain from drink by closing public-houses on the Sabbath as it is to try and force a man to be religious by stopping Sunday railway travelling, or even closing the Post-office. Let those who think differently to myself travel the country one twelvemonth through, and then judge of these things, see the state of deceit at present practised in Glasgow on the Sabbath, and I am myself convinced that this state of things is greatly enhanced by the present forcing system." The correspondent of the London Morning Chronicle has the following observations in his latest communication to that journal:—"I have frequently been in the habit of walking on Sunday afternoon along the sea shore about two miles from this; and there I have often seen many persons enjoying the fresh air and the pleasing scenery, but until yesterday I never saw any thing like debauchery. About half past four yesterday afternoon, however, I found in one secluded nook a party of males and females drinking in the open air. When I came upon them a man and a woman had each a tumbler of ale in their hands. I did not see them drink whisky but I saw another bottle, besides the ale bottle, and a wine-glass; and as people do not drink ale in wine-glasses here, I presumed that stronger waters were at hand. This may have been a mere accident, or it may have been a common occurrence, and only hitherto escaped my observation; but, as I have said, it is a singular instance in my experience in that locality. I returned to town between five and six, and on my way along one of the outlets from town I met separately three large parties of men and women in the lower class of life in cabs, proceeding, obviously 'on pleasure bent,' into the country. It will be very curious if those persons were going at that hour to where they could get no drink of any kind, or were taking none with them, and I apprehend, therefore, that debauchery, which is artificially repressed in towns, is beginning to break out in a worse and more dangerous form, and that in a deeper and more real sense than the Lord Provost is aware of; and the flattering pictures which he attempts to draw, are fallacious and illusory; and that this measure, instead repressing crime or reducing drunkenness, is extending the area without affecting the intensity of vice, is diversifying the character and adding novelty to the forms of debauchery, and, whilst thus increasing the temptations to err, is multiplying the victims of sin."

UNITED STATES.

DIOCESE OF CHICAGO.—The installation of Rt. Rev. Dr. O'Regan, Bishop of Chicago, took place on Sunday, the 3d inst.

The Very Rev. Canon Scully, of the diocese of Beverly, England, sailed from Boston, on Wednesday of this week. The Rev. gentleman has been on a brief visit to his friends in the United States and Canada, and returns in excellent health.—Cell, Sep. 16.

There has been another serious riot at New Orleans betwixt the Americans and Irish. Several lives have been lost.

KNOW-NOTHINGS.—The following conversations were overheard a few days ago in the depot at Springfield, Ohio. "Well," said one of the citizens to another, "when are you Know Nothings going to do something? You have been threatening the Catholic church for months, and have done nothing!" "We have had no chance. If they had raised a flag on the Fourth of July we would have burned down the church." "But," replied the first, "why not raise a flag with a cross over it, as was done in Massachusetts, and then say that the Catholics did it, and make it an excuse for destroying the building and shooting some of them through the heads?" "We have been thinking of that," replied the other, "and may do it as soon as we think the Catholics off their guard." The witness to the foregoing conversation (a native of Ohio) can be produced, if necessary.—Catholic Telegraph.

The American Cell announces the imprisonment, at Bangor, M. E., of another profligate Protestant street preacher, who rejoices in the name of Browne. "The fate of the transgressor is assuredly hard," adds the Cell:—

"Gustiani died of a loathsome disease in one of our hospitals, Leahy is in jail for life in Wisconsin, West is in jail in this city, Ned Buntline is not long out of jail, Orr is in jail."

Verily, these Protestant missionaries are a strange set! Regular Jail-birds.

RELIGIOUS INTOLERANCE.—The Peckskill Eagle states that the Roman Catholics have lately bought a piece of ground in that village, on which to erect a church. When the purchase became known, and they commenced staking out the ground, a high excitement arose, and a crowd rushed to the spot, making hostile demonstrations to stop operations. A few random blows were given but no general collision took place, as was feared. The Eagle adds that "serious results are apprehended if the determination to erect such an edifice is adhered to by the Catholics."

A HOUSE DIVIDED AGAINST ITSELF, &c.—The New York Chronicle announces the fact, that six Baptist churches in New York city have openly withdrawn fellowship from each other for the reception of each other's excluded members; and that the evil is still spreading.

The N. Y. Independent gives a humorous sketch of Protestant church-goers. One would think that some of the Saints of the conventicle of Montreal must have been having their portraits taken; the likenesses have certainly been well preserved, and no one will have any difficulty in recognising the originals:—"We have no doubt that a rigorous landlord, having sharked it all the week, screwing and griping among his tenants, would be better pleased on Sunday, to doze through an able gospel sermon on Divine mystery than to be kept awake by a practical sermon that, among other things, depicts the duties of a Christian landlord. A broker, who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the 'New Testament' spirit. Catechism is what he wants—doctrine is to his taste. A merchant whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant who, on the same day, swore a false invoice through the custom-house—they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects, they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not vulgarise the pulpit by introducing commercial questions. A rich Christian brother owns largely in a distillery, and is clamorous against letting down the pulpit to the vulgarities of temperance sermons. Another man buys tax titles, and noses about all the week to see who can be slipped out of a vacant lot. A mechanic that plies his craft with the unscrupulous appliance of every means that will win, he, too, wants 'doctrines' on the Sabbath, not these secular questions. Men wish two compartments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping the other side of the wall, they wish the minister to assuage their fears, to comfort their conscience, and furnish them a clean ticket and insurance for Heaven. By such a shrewd management, our modern financiers are determined to show that a Christian can serve two masters, both God and Mammon, at the same time."

HIGH-FERULYING.—The Banner of the Cross gives the following specimen of Methodist pulpit eloquence:—"Deity is my pastor; I shall not be indigent. He maketh me to reclumb on the verdant lawns; he leadeth me beside the unrippled liquidities: he re-installeth my spirits, and conducteth me in the avenues of rectitude for the celebrity of his appellations. Unquestionably though I perambulate the glen of the numberages of the Sepulchral dormitories, I will not be perturbed by appalling catastrophes; for Thou art present. Thy wand and thy crook insinuate delectation. "Thou spreadest reflection before me in the midst of inimical scrutinations. Thou perfumeest my locks with odoriferous unguents, my chalice exuberates. "Indubitably benignity and commiseration, shall continue all the diuturnity of my vitality, and I will eternalize my habitation within the metropolis of nature!"

SALE OF CUBA.—The New York Herald says that advices have been received by the American Government from its minister in Spain to the effect that the new Ministry have agreed upon terms for the sale of Cuba, and that both England and France have acquiesced in the transfer.

DECEIVING EMIGRANTS.—A story has been circulated in Liverpool, and has been repeated in Cork and Limerick, with many additions, that the "United States" will give one hundred and sixty acres of land to the chief of every family arriving at the ports of New York and Boston." The effect of this story, when spread through Ireland and Germany, will be to vastly increase the emigration.

BIBLICAL CRITICISM.—"George Smith, do you recollect the story of David and Goliath?" "Yes, Sir; David was a tavern-keeper, and Goliath was an intemperate man." "Who told you that?" "Nobody; I read it; and it is said that David fixed a sling for Goliath, and Goliath got stewed with it."—Am. Paper.

THE DROUTH AND THE SECOND ADVENTISTS.—We understand that the Millerites are particularly pleased at the existence of the present severe drouth, and consider it a sure evidence of the "winding up" of all things terrestrial. They think, we believe, that the earth will "dry up" to a crisp, when it will be consumed by fire. This is the most sensible opinion they have as yet expressed. If the windows of the heavens are not soon opened, something serious will happen, we are really afraid.—New-Bedford Mercury.

Parson Brownlow gave notice the other day in his paper, that he should, on the following Sabbath, preach a sermon on "Human Depravity," and should prove it in two ways: First by the Bible, and second, by the people of Knoxville, the place where he lives.

"HAIL COLUMBIA, &c."—As our honest confederate the Old Countryman, delighted to prate about "free and Christian America," (meaning Dollardom), we commend to his cracking the following sweet nut:—"Two Sundays ago, a colored man and white woman developed themselves in Fleet Street, Boston, walking arm-in-arm. Such a conjunction did not harmonize with the notions of the 'free and enlightened,' and a mob was speedily congregated, who knocked Sambo down, and caused his companion to take refuge in a contiguous house. Now, we would beg leave to ask the Old Countryman, whether a cognate outrage could have been perpetrated in any other country under the sun? 'Free America!' 'Christian America!' Brother! brother! Solomon is ashamed of you! Would 'Peter's wife's mother' have been ashamed to have walked arm-in-arm with the Ethiopian eunuch, moist as his crisp hair was with the sacramental water dispensed by Philip? And yet, had she done so in Boston, she would have been hooted after like a mad dog. 'Christian America!' Faugh!—Streetsville Review.

AN UNSELFISH PRAYER.—A correspondent writing from Florida, gives an incident in relation to a prayer offered by request during the severe drouth, by a venerable Methodist preacher who bore no good will to the baptists. His prayer was somewhat remarkable for its unselfish tone, and ran thus wise:—"Let it rain, beginning at my plantation in Hamilton county coming down to the religious neighborhood of Columbia and Nassau, where immersion is not practiced, and reaching Black Creek, even Black Creek, and bringing forth in abundance, long ears, as long as this good right arm."—Nat. Intel.

A POETICAL EDITOR.—The Editor of the Fall River News has taken to writing poetry:—"Breathes there a man with soul so dead—who never to himself has said—I will my district paper take, both for my own and family's sake? If such there be let him repent—and have the paper to him sent—and if he'll pass a happy winter—he in advance should pay the printer."

THE SANDWICH ISLANDS.—The following is an extract of a letter from the Rev. Robert A. Walsh, Catholic Missionary in the Sandwich Islands, to his sister residing in the county Kilkenny:—"What shall I write about these Islands that may interest you?—When I landed here there were only a few persecuted Catholics. I know not more than twenty or thirty.—We have at present over 23,000, many of whom are truly pious and fervent. We are only thirteen priests and a Bishop to attend to the spiritual wants of our population, who are scattered through the Hawaiian group. This island is over 100 miles in circumference, and we are two Priests, I have in my district five chapels, to each of which I go once every five weeks, besides Nahan, another island, where more than half the population is Catholic. I visit that Island when possible, once a year, but the mission is much more difficult on all the other Islands, except Oahu, than it is on this. This I know from experience, for I was more than once exposed to great danger—even to that of my life—travelling over burned lava, without the possibility of finding water to quench my thirst. The population of our island is decreasing fast; not by emigration, like that of Ireland, but by disgusting diseases brought on by dissipation and crime. Last year over 7,000 have been swept away by the small pox. I visited Honolulu on the invitation of our revered Bishop. On my arrival the small pox raged to a frightful degree, which prevented my return for several months. During the time the Bishop and Priests had very little time for repose. We were all occupied in visiting, comforting, and administering the Holy Sacraments to the sick. As soon as a native was found to have the pox a hut was erected by putting a few sticks in the ground to support cross sticks, and then mats were thrown over the sticks, and the sick patient lodged in it. There he or she lay without change of clothes or mats until he or she either recovered or died. And in many instances no person entered the hut during the time of sickness except the Priest. A little food and drink used to be placed at the opening of the hut, and the patient had to provide for himself in the best manner he could. The government had what they called hospitals erected. These hospitals consisted of a few sticks tied together with a kind of cord, and covered with grass, and here there was very little done for them—so that hundreds died for want of care. I might relate many anecdotes connected with this scourge that would make you shudder—for instance, on a certain day, I visited a village, there, amongst others, I found a woman all covered with frightful pustules. The poor woman was delicious, and to prevent her from spreading the disease, the cruel police lashed both her hands behind her back, and left her in a house alone. They then abandoned her, and she lay on her face and hands almost naked, with her face resting on a heap of filth. I had the ropes cut which had been sunk into the flesh, and made her as comfortable as circumstances allowed me. She died in a few days afterwards, without, as I was told, moving from the position in which I placed her. A man was found dead seven days and unburied. A part of the body was eaten by the pigs; and this in the, on dit, civilized town of Honolulu, the capital of the Sandwich Islands. None witness more distress here or elsewhere than the Catholic Priest. Others, who would be missionaries and philanthropists generally abandon their dapes in time of plague. But, though the scenes which we met on every side were truly distressing, He, in whose service we are employed, did not leave us without consolation. We baptised hundreds during the pestilence.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.
 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—
 Union Bank of London, London.
 Bank of Ireland, Dublin.
 National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacramento Street,
 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 4, Place d'Armes.
 TERMS:
 To Town Subscribers. . . . \$3 per annum.
 To Country do. . . . \$2½ do.
 Payable Half-Yearly in Advance.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, SEPT. 22, 1854.

THE PROVINCIAL PARLIAMENT.

The time of the Lower House, during the past week, has been entirely taken up with long dreary debates on the Address, in reply to the Speech from the Throne. But even the verbosity of honorable members must come to an end at last; and in spite of the fearful incontinence of words with which they are afflicted, the Address has been carried, without amendments, and by large majorities. As usual, it is a mere echo of the Speech, and does not include the term "secularisation."

The Coalition, and the members composing it, have come in for a very fair share of abuse. If their opponents may be believed, public affairs in Canada are in a *parlous* state, and terrible calamities are about to fall upon us. Yet is there comfort for our Israel; Sodom would have been spared had there been but ten just persons within its walls; but our Legislature reckons exactly thirty-eight righteous—all Reformers of the first water, and politicians of untainted integrity, as may be seen by their Protest:—

"Resolved—That the ministerial combination recently announced involves an utter abandonment of principle by the parties to it, and if successful would bring discredit on our constitutional system, and tend seriously to the demoralisation of public men; and that it is of the highest importance to the cause of good government that the representatives of the people who have compromised themselves by heading such a movement, and are about to present themselves for the re-election, should be indignantly rejected at the polls."

The above was unanimously adopted at a caucus of the immaculate "thirty-eight," held on the 12th instant at Quebec—W. H. Merritt in the Chair.—Sorely these men shall yet save us.

Ministers have not as yet officially declared their policy. The *Toronto Leader* indeed gives a list of what he understands to be the Government measures, and of the order in which they will be taken up.—After the "Reciprocity Treaty," come—"Secularisation of Reserves—Commutation of Seigniorial Tenure—Legislative Council Bill—Lower Canada Municipal Bill—Tariff Reductions" and the "New School Bill."

Whatever satisfaction we may have experienced at the announcement that Government had it in contemplation to introduce a measure for doing away with the unjust restrictions of the existing School Laws, we must confess that it was considerably diminished at the discovery that, to this measure of—to Catholics—paramount importance was assigned the very last place in the list. If indeed we are to wait until the "Reserves—the Seigniorial—Municipal—and Commercial" Questions be settled, before the School Question be taken into consideration, it is but little chance we have of having justice meted out to us at all. The condition upon which alone Catholic support should be given to any Ministry, is, a speedy and ample Reform of the School Laws of Upper Canada; nor would it be prudent on the part of Catholics to give their votes to any Ministry before receiving full security that the requisite measures for effecting this Reform were to be at once introduced, and vigorously carried through the Legislature. We do not mean to insinuate that such is not the intention of the present Government; a few days, however, and its policy will be before the country.

THE REV. DR. RYERSON AND THE SCHOOL QUESTION.

We publish on our first page a letter from the Superintendent of Education in Upper Canada, to His Lordship the Bishop of Toronto, in reply to certain strictures made by the latter on a statement contained in the last Report published by Dr. Ryerson on the Schools under his control. In that Report, the Chief Superintendent concluded a notice of the complaints made by the Catholic minority against the existing School Laws—as unjust and oppressive towards the said minority—with the following words:

"All such imputations are not only groundless, but the reverse of justice and truth"—p. 24.
 On the other hand, in his addresses to the Catholic Institutes of Quebec and Toronto, His Lordship the Bishop of Toronto affirmed that the said complaints were well founded; and that the assertions of Dr. Ryerson—that the existing provisions of the School Laws for Upper Canada secured to the Catholic minority in that section of the Province, all that is granted to the dissenting minority of any Municipality in Lower Canada—"are themselves not only groundless, but the reverse of justice and truth."—Hereupon issue is joined.

The Rev. Mr. Ryerson having then, in his official "Report," publicly accused the Bishop of Toronto, and the opponents of the existing provisions of the Upper Canada School Law, of making allegations—the "reverse of justice and truth"—His Lordship was fully justified in retorting the accusation; and was, in duty to himself, bound to show that his complaints were well founded, and strictly in accordance: with both truth and justice. But to do this was to convict the Chief Superintendent of direct falsehood; and so far the complaint of Dr. Ryerson—that the Bishop of Toronto has charged him—Dr. Ryerson—with falsehood, is perfectly correct. Whether the Bishop was borne out in this charge by the facts of the case, may easily be gathered from the miserable defence put forth by the party who pretends to be aggrieved; but who in reality gave the first provocation, by accusing the Bishop of Toronto of making imputations "the reverse of justice and truth."

The question at issue is very simple—Are there, or are there not, in the existing School Laws for Upper Canada, any provisions differing from those in the School Laws for the Lower section of the Province; and which prevent the Catholic minority in the former, from the free enjoyment of what is granted to the Protestant minority in the other, section of Canada? If there are not, then is Dr. Ryerson an ill-used man; if, on the contrary, there are, in but one single instance, then is he most justly obnoxious to the charge of falsehood of which he complains.—To answer this question, let us see how Dr. Ryerson attempts to meet the Bishop's allegations.

Craving our readers' pardon for the bull, we should say that the Rev. Mr. Ryerson does this by erasing them altogether. The Bishop pointed out several instances—though one would have been amply sufficient to make good his position—in which the Upper and Lower Canada School Laws differed, and always to the disadvantage of the Catholic minority in the Upper Province. He showed for instance:—

1. That in Lower Canada—"any number whatever of the inhabitants professing a religious faith different from that of the majority," are authorised to claim separate schools—9th Vic., c. 27, Sect. 26: whilst in Upper Canada, by the 19th section of the Upper Canada School Law, no application for a separate school can be attended to, unless it be made by "twelve or more resident heads of families."—But "any number whatever" is not equal to "twelve or more resident heads of families;" therefore, concluded the Bishop, there is a difference betwixt the two Laws, and to the manifest disadvantage of the Catholic minority of the Upper Province.

The Rev. Mr. Ryerson meets this by showing that another difference exists—that in Lower Canada, the separate schools must be attended by at least twenty children; as if two points of discrepancy made one of agreement. The Doctor's argument puts us in mind of the delence of a certain Rail Road Company in England, who, having been convicted of great irregularity as to the starting their trains—generally 15 minutes behind the time advertised—admitted the fact, but sought to strike a balance in their favor by showing that, on other occasions, they had started their trains half an hour too soon. We need only add, that supporters of separate schools in Upper Canada will have no objection to accept the restraints of the Lower Canada School Law, as to the numbers of children, provided all other restraints, which do not exist in the Lower Province, be done away with.

2. The Bishop showed that, in Upper Canada, no Catholic separate school can be established "except when the teacher of the Common School is a Protestant;" a restriction to which there is nothing analogous in the Lower Canada Law; and which puts it in the power of the Protestant majority to prevent the establishment of Catholic separate schools entirely. Dr. Ryerson meets this—as we said before—by erasing it altogether. Throughout his letter there is not an allusion to be found to this important, and iniquitous difference betwixt the School Laws of Upper and Lower Canada.

3. His Lordship showed that, in virtue of the existing Laws, the dissentients in Lower Canada name their own Trustees, who thereby become a Corporation with the "right to constitute their own School Districts, independently of the School Districts established by the Commissioners"—12th Vic., c. 50, Sect. 18; whilst in Upper Canada, it is the duty of the Municipal Council—a body almost invariably hostile to Catholics—"to prescribe the limits of the divisions or sections" for Catholic separate schools.—Here again we have another important difference betwixt the two Laws, very disadvantageous to the Catholic minority, which the Rev. Mr. Ryerson very prudently erases altogether.

4. The Bishop showed that the School Laws for Lower Canada carefully provide that "no Priest, Minister or Ecclesiastic shall be entitled to visit any school, belonging to any inhabitants not of his own persuasion, except with the consent of the Commissioners or Trustees of such school."—9 Vic., c. 27, Sect. 23:—whilst in virtue of the Law for Upper Canada, "all clergymen of whatever denomination" are school visitors in their respective townships.—This little difference, which authorises every impertinent Methodist Minister to thrust his disagreeable presence into a Catholic school, the Doctor skirts altogether. We need not stop to enquire whether this was an oversight, or intentional, on his part.

5. The Bishop showed that in Lower Canada the Trustees of separate schools are authorised to correspond directly with the Chief Superintendent of Education—the responsible Head of the Department—and to receive from him, *direct*, their share of the School Fund: whilst in Upper Canada, it is to the Local Superintendents that the Trustees of separate schools must address themselves on every occasion. Now, as these officials hold their appointments from

(the Municipal Councils, and are therefore not directly under the control of the Executive, it is not difficult to perceive how completely it is in their power to oppose obstacles to the free working of a school system which it is their one great object to destroy. In fact, one of the greatest difficulties with which the Catholic supporters of separate schools in Upper Canada have to contend, proceeds from the dishonesty of the Local Superintendents, and the vexatious delays which these gentry have resource to, when called upon to pay the sums legally due to the said separate schools. This little discrepancy, again, the Rev. Mr. Ryerson finds it convenient to pass over in silence.

Shall we go on? One point of difference betwixt the Upper and Lower Canada School Laws, to the disadvantage of the Catholic minority in the former section of the Province, being clearly established, a case is made out for the Bishop: his position is established, and he has the right to demand a verdict in his favor. But we have established many and most important discrepancies—when ONE would have amply sufficed for our purpose, to prove that the Rev. Mr. Ryerson's imputations upon the Bishop of Toronto, "are not only groundless, but the reverse of justice and truth."—Q.E.D.

The "bankum" with which the reverend doctor's letter concludes we may be excused noticing. "The essential principle and life of Protestantism is Liberty; and no true Protestant can be a religious persecutor." Therefore, Calvin, who burnt Servetus, and who established the rack and gibbet at Geneva was no true Protestant: therefore, Knox and the ruffian church burners of the Scotch Reformation, who in 1560 established the Holy Protestant Faith in Scotland by statutes prohibiting "the exercise of religious worship according to the rites of the Romish Church"—(Robertson's Hist. of Scotland)—under penalties, of confiscation of property, flogging and death—were no true Protestants: therefore, the pilgrim fathers of New England, who flogged, branded and put to death, Baptists, and other sectaries, were no true Protestants: therefore, the Legislators of Great Britain who inflicted, and still inflict, pains and penalties upon Catholics for the exercise of their religion were, and are, no true Protestants; therefore, Sweden, with its penal laws against Catholics, is no true Protestant country: the "Know-Nothings" of the United States who burn and pillage Catholic churches—as Knox, Cranmer and other Fathers of Protestantism did before them—are no true Protestants; and, finally, those "Reformed churches," of which Hallam says, that—"persecution is their deadly original sin; that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive"—Const. Hist., c. 2—were, according to the Rev. Mr. Ryerson, no true Protestant churches. What, then, were they? What is a true Protestant, but a baptized person, who is not a Catholic? And how can such a one more truly assert his Protest against the Church, than by persecuting her children?

A HOMILY, AND ITS APPLICATION.

It is highly amusing to see the way in which the *Montreal Witness*—"the organ of the pious"—the *Commercial Advertiser* terms him—takes Mr. Bowes, of Toronto, to task for his alleged delinquency in a certain railroad transaction, to which public attention has been of late much directed. The "pious" *Witness*, assuming Mr. Bowes' guilt, exhorts him to repentance; and lays down the conditions upon which absolution may yet be accorded to him:—

"Many have fallen into sins more heinous"—says the *Witness*—"but we do say there is only one way out of it, and that is repentance, confession, and reparation. Let Mr. Bowes acknowledge that he has done wrong, express his sorrow for it, and give his share of the £10,000 to the poor."

And it is the *Montreal Witness*, the apologist of the knavery of the Directors of the Montreal Provident and Savings Bank, who presumes to rebuke dishonesty in others! "Thou hypocrite! cast out first the beam out of thy own eye."

We pass no opinion as to the merits of the "£10,000 job," as it is called; upon which, the citizens of Toronto, who must be the best qualified to judge, have given their verdict at the last election; but we willingly accept the terms, as laid down by the *Montreal Witness*, upon which alone pardon can be accorded to the penitent knave who has defrauded his brother. And then the question immediately presents itself—why have not the friends and colleagues of the *Montreal Witness*—his brethren, with whom in the Courts of the French Canadian Missionary Society—i.e., the hasement story of our Zion—he has taken sweet counsel, weak tea, and most rapid small talk—why have not they, who, in the capacity of Savings Bank Directors, swindled the poor Irish of Montreal out of their earnings, adhered to those terms?—why have they not done penance, made confession, and restored, some portion at least, of their ill-gotten gains? We read in the Official Report of the Legislative Assembly, how these men, deliberately, for years, carried on a system of the grossest villainy, and most gigantic fraud; how they deceived the public with false accounts, or "forced balances;" how they helped themselves and relatives, to the deposits entrusted to their care; how, by means of these infamous transactions, they realized large sums of money for themselves.—Report, pp. 108, 109. We read too, in the Reports of the Meetings of Evangelical Societies, how these same knaves and swindlers are elected Office Bearers of Societies for converting Papists to the "pure religion of the Bible." But we do not read that one of them has as yet manifested any sign of contrition for his sins, or restored any portion of his fraudulently acquired wealth, to the poor widows and orphans,

whom his knavery has despoiled of their little all.—"Out on ye again, hypocrites! Ye devour widows' houses, and, for a pretence, make long prayers."—Wot ye the end of this? "Therefore shall your's be the greater damnation."

The following correspondence, betwixt His Lordship the Bishop of Bytown, and Mr. Hincks, has already appeared in print; we feel therefore no difficulty in reproducing it in the *True Witness*. The history of its origin is briefly as follows:—

Justly surprised and hurt at the language employed by Mr. Hincks on the listings, and elsewhere in Upper Canada, during the late elections, and which, being reported by the Ministerial organs of the press, could not but be accepted as a faithful version of what Mr. Hincks really did say—the Bishop of Bytown wrote his first letter—No. 1, of the correspondence—to His Excellency the Governor General. To this Mr. Hincks replied in No. 2; in which he endeavored, very ineffectually, to shuffle out of the disagreeable position into which his Protestant feelings in Upper Canada—where it was necessary to conciliate the Protestant interest—had hurried him. "What I did state in substance"—says Mr. Hincks in his letter explanatory—"was;" and here follows a rigmarole, which our readers will find below, but which we are very certain they will not be able to understand. However, we will leave Mr. Hincks in the full enjoyment of his explanation such as it is; he cats his leek, and "eke swears most horribly."

No. 3, is the rejoinder of the Bishop; in which His Lordship, in reply to Mr. Hincks' professions of liberality, replies—"Such thoughts and such acts cannot fail to obtain for you a title to the gratitude of the Clergy and of the Catholic population, on every occasion that they shall be put in a position to know and appreciate them." Any remarks of ours would, we fear, but blunt the keen edge of the sarcasm—unintentional no doubt on the Bishop's part—contained in the above sentence—When Mr. Hincks' noble and liberal sentiments shall find utterance in deeds, as well as in words, we shall be better prepared to "appreciate them;" till then, we must rank them with the sentiments of our old friend Joseph Surface.

It will be noticed with some surprise that Mr. Hincks carefully avoids all allusion to his insulting remarks made at the London Reform Banquet:—

[No. 1.]
 His Lordship the Bishop of Bytown to His Excellency the Earl of Elgin.

My Lord,—When the Catholic Bishops met at Quebec to perform one of the duties attached to their ministry, they deemed it proper to express to Your Excellency the happiness they experienced on your return to Canada after a prosperous voyage. They thought it right at the same time to draw Your Excellency's attention to two questions, which, in their eyes, interested the conscience of Catholics and the tranquility of the Province. Considering that letter as confidential, they made it their duty not to allow any part of it to be divulged to the public. I must, therefore, confess to Your Excellency that it is with painful surprise that I learn that the Hon. Mr. Hincks has taken upon himself to give publicity to that private document. I repelled as a calumny the first information communicated to me; and it was not until reports from all quarters confirmed the news, that I looked upon it as true.—This proceeding on the part of the Hon. Mr. Hincks, appears to me contrary to all rules of delicacy, honor and justice; for allow me to observe to Your Excellency that, at the very time he was insulting the Clergy and Catholics at Oxford, he was soliciting and obtaining at Renfrew their support, which ensured his election in that county, where the Catholics constitute nearly one-half of the inhabitants. Will not such extraordinary conduct have the effect—of convincing the Catholics that their love of peace and order, and their respect for public authority, will be always sacrificed to the exigencies of men, whose strength consists in agitations—and of persuading the Catholic Bishops, that their patience and moderation will be turned to the disadvantage of the faithful, under their charge? I leave Your Excellency, in your wisdom, to consider the matter; and I rely with confidence on the means that you will adopt to prevent the recurrence of the utterance of words and the commission of acts which may create mistrust, and may finally result in the disturbance of order in the Province.

I have the honor to be,
 My Lord,
 Your Excellency's most obedient
 and humble servant,
 † JOS. EUGENE,
 Bishop of Bytown.

Bytown, Aug. 6, 1854.

[No. 2.]
 The Honorable Francis Hincks to His Lordship the Bishop of Bytown.

QUEBEC, Aug. 11, 1854.
 My Lord.—Your Lordship's letter of the 6th inst., addressed to His Excellency the Governor General, has been transferred to me, its subject matter being a complaint that a proceeding of mine appeared to Your Lordship "contra a toutes les lois de la délicatesse, de l'honneur et de la justice." I regret extremely that Your Lordship should have felt it your duty to make such a communication to the Governor General without taking the preliminary step of asking an explanation from me, which I need scarcely assure Your Lordship would have been cheerfully afforded you. It is evident from Your Lordship's letter that you are not familiar with the working of the constitutional system of Government which prevails in this Province, owing probably to your having been but a short time in this country, and having been accustomed to live under institutions of a different character. Your Lordship will find on inquiry, that it is wholly inconsistent with British practice for individuals, however exalted their position, to make confidential communications to the Crown on subjects of high political importance, such as those referred to in the address of the Catholic Bishops to her Majesty's Representative, and which as Your Lordship justly observed, affect the tranquility of the Province. Such communications are invariably treated here, as in England, as public documents, and are liable to be called for by Parliament. The fact that the answer to the address of the Bishops was given by the Provincial Secretary, one

of the Responsible Ministers of the Crown, should it appear to me, have removed from Your Lordship's mind the misapprehension under which you have labored, that it could properly be considered in the light of a confidential communication to the Governor General. While I have felt it necessary in consequence of the very serious charge made by Your Lordship of a violation of delicacy and honor, to offer the foregoing remarks, I must assure your Lordship that the publication of the views of the Catholic Bishops was neither made by me, nor by any of my colleagues. The result of the late elections in Upper Canada, will I have no doubt, convince Your Lordship that the tranquility of the Province can only be preserved by adopting a very different course of policy from that recommended in the address of the Catholic Bishops on the subject of the Clergy Reserves. Being fully aware of the state of public opinion, the members of the Government regretted that the Catholic Bishops should have felt it their duty to place themselves in opposition to it, but they had no desire whatever to make their conduct the subject of public discussion. To the best of my knowledge, it was the "Journal de Québec," a newspaper professing to act in concert with the Catholic Bishops which first made an announcement of their views on this question, for the purpose of damaging the Government, and subsequently the opponents of the Ministry in Upper Canada made use of the address to prevent my election, representing with apparent plausibility that it was an indication that the people of Lower Canada were hostile to the ministerial measure for settling the Clergy Reserves question. The subject was then forced on me by parties who must have obtained their information not through the Government, but directly or indirectly from the Bishops themselves. In discussing it, I used no language which could fairly be construed into an insult to the Catholic Clergy or laity. Not a disrespectful expression escaped my lips, and as Your Lordship seems to imagine that I obtained a different kind of support in Oxford from that which I sought in Renfrew, I beg to assure you that I received the support of the Roman Catholics in the former county at the last election as cordially as at any preceding one, a tolerably conclusive proof that they did not consider my remarks insulting to their Clergy. What I did state in substance was, that notwithstanding the address of the Bishops, my colleagues in the Government of the Roman Catholic persuasion, were sincerely determined to act with their Upper Canada colleagues on the Clergy Reserves question and that it was a remarkable fact that those who were denouncing me for supporting measures sought for by my Roman Catholic fellow subjects, were caballing with the very party in Lower Canada which professed to speak the sentiments of the clergy; and which party I described as that opposed to progress. That the Roman Catholic Bishops should have felt it their duty to lend any countenance to such a party, was to me, as well as to my colleagues, a subject of deep regret; but it was out of my power to avoid a discussion forced on me in the manner which I have described, through the instrumentality of the Bishops themselves. In conclusion, I beg to assure your Lordship, that during the course of my public life, I have not to reproach myself with having acted in a spirit of hostility or injustice towards my Roman Catholic fellow subjects. I have, on the contrary, always used my influence to procure them equal rights with the members of other persuasions, and I shall continue to pursue the same course notwithstanding any unmerited reproaches to which I may be subjected.

I have the honor to be,
My Lord,
Your most obedient servant,
F. HINCKES.

[No. 3.]

The Bishop of Bytown to the Hon. Francis Hincks, in reply.

Bytown, Aug. 22, 1854.

HONORABLE SIR,—Allow me to offer you a few remarks suggested by the perusal of the letter you did me the honor to address to me on the 15th instant. These remarks will I hope serve to place in a proper point of view the facts connected with the letter I wrote to His Excellency.

1°. When the Bishops assembled in Quebec, communicated to the Governor General their views on the question of the Clergy Reserves and that of separate schools, they had no intention of concealing them from the members of the government, but they wished solely from motives of delicacy, which you have undoubtedly appreciated, to write a confidential letter to avoid the agitation which a declaration of that kind laid before the public would naturally produce.

2°. The Bishops clearly made known their views in that document, but they did so with the greatest moderation; the concluding lines clearly shew that it was not written with any hostile feeling to the Government, nor for the purpose of embarrassing them.

3°. Mr. Cauchon writes his newspaper in accordance with his own conviction and the dictates of his conscience; but I am convinced that he does not act at the suggestion of any Bishop, and that the knowledge he may have had of that document was not communicated to him either directly or indirectly by any one of the Bishops of the Province.

4°. Men placed in the high position occupied by the members of the Administration, and gifted with their talents have a right, and I may add, are bound to have a fixed opinion on the great questions which, like that of the Clergy Reserves, interest society in a very high degree; but Bishops also who are in daily intercourse with that society are allowed to form their opinion on these great questions and to convey the free expression of that opinion to the Government, not with a view to embarrass them, but solely for the purpose of conveying information. Your double election for Oxford and for Renfrew, where you acknowledge having had the almost unanimous support of the Catholics, clearly indicates to you that the Bishops of Toronto and Bytown were more desirous to signify their views to you, than openly to declare them to the Catholics whom it is their duty to advise; for it is with reluctance and only when Catholic principles are jeopardized that Bishops determine upon manifestations which may agitate society and embarrass the Government.

5°. You remark in your letter, honorable Sir, that the late elections have clearly proved that opinion in Upper Canada was strongly pronounced in favor of secularization, and you thereby give me to understand that the Bishops had been mistaken as to the state of public opinion in that part of the Province. Allow me to tell you that the Bishops did not say that the Ministry used their ordinary influence in the elections,

and that if the Clergy kept silent (the Catholics interpreting such silence in favor of the Ministry) an election favorable to secularization would not have been obtained; they, on the contrary, intimated in their letter that they considered it probable, but they took a higher view of the question, independent of the course of events.

The future alone will determine if it was wise and politic to wound, perhaps deeply, a large number of honorable persons interested in the preservation of peace and good order, who from their position contribute to the public welfare, in order to satisfy persons, a large number of whom are assuredly respectable, but the greater part of whom consists of men who dream but of changes—respect not acquired rights and will be the first to conspire against those who have yielded to their demands.

Permit me then, Honourable Sir, without doing violence to the convictions of an eminent man like yourself, and those of your honorable colleagues, to express to you, with simplicity, that you will have laboured for the benefit of society and for its tranquility by adopting the wise and reasonable proposition which the Church of England has announced to the public: many honorable persons would have been satisfied with it.

I now come to the main point which gave rise to my letter to His Excellency the Governor General.

The words which you were reported by the newspapers to have uttered at Oxford caused me considerable pain; for I could not conceal that they might produce the most unhappy effect upon the Clergy and upon Catholics. It was under this impression that I wrote to His Excellency. I am very much inclined to believe that in that letter I did not make sufficient allowance for the occupations and troubles of a political life, for the irritations occasioned by an opposition, some times unjust and which at times does not allow even the man of mind and talent to measure his words, and to employ only those which are the exact expression of his ideas. I am disposed to admit this the more readily, inasmuch as the letter you did me the honor to address me, expresses in a very clear and very sincere manner, your desire at all times to render justice to Catholics and to place them on a footing of perfect equality with the other religious denominations which constitute the Canadian community. Such thoughts and such acts are those which form the true statesman, and cannot fail to obtain for you a title to the gratitude of the Clergy and of the Catholic population, on every occasion that they shall be put in a position to know and appreciate them.

I have the honor to be,
Honorable Sir,
Your very humble and very obt. Servt.,
JOS. EUGENE,
Bishop of Bytown.

Hon. Mr. Hincks.

Quebec, Sept. 1st, 1854.

MY LORD—I have the honor to acknowledge the receipt of your lordship's letter of the 22nd inst. in reply to mine of the 11th. Your lordship will be good enough to bear in mind that this correspondence originated in a very grave charge preferred by you, that I had violated all laws of delicacy, honor, and justice. I stated in reply, 1st, That the address of the Catholic Bishops was not a confidential document, and 2ndly that it had not been communicated to the public either by myself or by any one of my colleagues; and I pointed out the journal in which to the best of my knowledge, the first public reference to the address was made.

Your Lordship now admits, with reference to the first point, that the document was not intended to be concealed from the members of the administration, and that the only object of the Bishops in wishing it to be considered confidential was "to avoid the agitation which this declaration would naturally produce." This I assure you is precisely the view which every member of the Government took of the address; and although that document could not in any way be considered as private and confidential, and although the publication could not involve any violation of the laws of delicacy and honor, yet I can assure Your Lordship that fully appreciating the motives of the Bishops, there was no desire on the part of the Government to bring their views before the public for discussion.—I entirely subscribe to the sentiment in your lordship's letter, in which you affirm the propriety of the Bishops communicating their views frankly to the Government. I not only do so, but I can say with the utmost sincerity, that I would at all times be prepared to consider such views with the respect to which they are so justly entitled. It is unnecessary for me to say more on the point on which I regret to find myself at issue with your Lordship. I shall simply enter a respectful protest against its being supposed that I subscribed to the opinion that the late elections were carried under the influence of the Government.

It is perhaps of little importance now, that I should endeavor to prove my assertion, that the publication of the views of the Bishops, was made directly or indirectly by themselves. I indicated the journal which first referred to the fact that such an address had been delivered, and which was one in avowed opposition to the Government. Your Lordship informs me that Mr. Cauchon "écrit son journal sous les inspirations de ses convictions et de sa conscience," and you add that the address was not communicated to him, directly or indirectly by the Bishops. While I am quite willing to believe that Mr. Cauchon's writings are not inspired by any of the Catholic Bishops, I find a difficulty in understanding how he became acquainted with a fact known only to the Bishops and those in their confidence, and to the Government, who certainly had no desire to make it public, and who have no communication with Mr. Cauchon on such matters. From what I knew of Mr. Cauchon's relations with parties likely to be aware of the fact of such an address having been sent, I thought that I was justified in asserting that the information was obtained either directly or indirectly from the Bishops themselves. If I am in error, Mr. Cauchon is the only person who can give a satisfactory explanation on the subject—I must, however, repeat that the discussion as to the address of the Bishops was forced on me.

In conclusion, allow me to say that I observe with much satisfaction, from the tone of your Lordship's late letter, that I have succeeded in removing from your mind the impressions under which that of the 8th ult., addressed to His Excellency the Governor General, was written.

I have the honor to be,
My Lord,
Your most obedient servant,
F. HINCKES.

CATHOLIC UNIVERSITY FOR CANADA.

His Lordship the Bishop of Toronto, and Bishop Phelan from Kingston, passed through Montreal, in the early part of the week, on their way to Quebec, to assist at the laying the corner stone of the "Laval" University. The proceedings will commence with a Pontifical High Mass; to be followed by the first special session of the University.

On the 14th ult., the corner stone of the Cathedral about to be erected at Three Rivers, was laid with the usual ceremonies, by His Grace the Archbishop of Quebec, assisted by several other Prelates of the Catholic Church in Canada.

The London Gazette announces the gratifying fact that Her Majesty has been pleased to confer the dignity of Baronet of the United Kingdom upon His Honor Chief Justice Lafontaine.

The Address of the "Young Men's St. Patrick's Association," which we published in our last, has attracted a good deal of attention; and the proposal therein contained has, we happen to know, met with the approval of many competent judges. In some quarters it has been received with a little jealousy, or disfavor. It is feared by some, that a general organization of Irish Catholics throughout Canada would have the effect of increasing the social and political influence of Catholic Irishmen; that strong, and conscious of their strength, Irishmen would become daily more independent and less subservient to any Ministry or political party—less amenable to "soft sawder"—less docile to Government influences. These fears are, no doubt, well founded; and hence we do not wonder that a Union and Organisation of Irish Catholics—with the avowed object of elevating the social and political status of the Irish Catholics of Canada—should meet with the disapprobation of the "Jack-in-Office" tribe.

An Irish Catholic's remarks shall appear in our next.

"KNOW-NOTHINGISM" IN CANADA.

We learn from a Bytown correspondent that great excitement prevails in that quarter, on account of the wanton destruction of two Catholic churches. His Lordship the Bishop is employing all his authority, and all his influence to keep his people quiet under these cruel provocations. But alas! men, the best of them, are flesh and blood; in Catholics, the old Adam still survives, and it is to be feared that a further continuance of these Protestant outrages will at last provoke some fearful acts of retaliation, condemned of God and His Church. Let us pray that the efforts of the exemplary Bishop to prevent such deplorable results may be crowned with success.—We clip the following paragraph from the Ottawa Tribune of the 15th instant:—

"CHURCH BURNED.—We regret to hear that the Catholic Church at Fitzroy Harbor, was destroyed by fire on Monday night last, and, most deplorable to relate, that its destruction is attributed to the hand of an incendiary. There is one all seeing eye from which the darkness of night has not concealed the unhallowed perpetrator of this act, an Omnipotent Being, and He has said vengeance is mine and I will repay."

FRENCH OUTRAGE.—The Quebec Gazette has a dreadful account of an attempt to assassinate a certain Rev. M. Pepin (of whom more anon) by a French Canadian. The particular facts upon which our contemporary erects this extraordinary superstructure are as follows:—

1. M. Pepin was walking home on the night of Friday the 8th inst., in company with a M. Verbon.
2. Some person, unknown, knocked his hat off, and also that of his companion. Neither received the slightest personal injury.

The conclusion is irresistible, that the perpetrator was a French Canadian, a Catholic, and, in intent at least, an assassin.

M. P. Arpin, whose lectures we announced some two weeks ago, arrived in town last week, and has delivered his first discourse on the "French Literature of the XIX. century," in the Hall of L'Institut Canadien. A second lecture on the same subject, and in the same place, will be delivered this evening, commencing at 8 p.m. The subject will be—"The French Novelists;" and, by one so well known in the literary world as M. Arpin, we may be certain that it will be treated in an able and interesting manner.

We beg leave to return our sincere thanks to our Kingston subscribers, for the favorable reception by them given to our Agent and Collector, Mr. McCawley, and for the alacrity which they have manifested in squaring their accounts with this office.

EGERTON RYERSON'S LETTER TO HIS LORDSHIP THE BISHOP OF TORONTO.

To the Editor of the True Witness.

Canada West, September 13, 1854.

SIR—The most interesting subject attracting attention in this locality is Mr. Egerton Ryerson's long letter to His Lordship the Bishop of Toronto, which appeared in the columns of the Catholic Citizen of the 7th instant. It has proved to be an utter failure; even Protestants assert that they "cannot understand his logic;"—"do not feel that the explanations are sufficiently clear to claim public confidence." The Colonist will "not copy it, because he does not find in it any correct expositions," &c. What a position for the wily Superintendent to have got himself placed in, endeavoring to controvert the truth! Several respectable Protestants have borrowed my paper containing the letter, and each one expresses his amazement at the replies to the numerous arguments; they are half-disposed to suspect it to be a hoax, and yet it has all the appearance of a genuine document.

In his very first "Answer" to what he quotes the Bishop to have said, Mr. Ryerson says—"This is not correct. There can be no dissentient school district in Lower Canada, which shall contain less than twenty children, between the ages of 5 and 16 years; nor can any dissentient school be continued, which is not attended by at least 15 children. See Sections No. 4, 19, 26, 27—Act 9th Vic., chap. 27. These conditions are not so easy as those required of the same parties in Upper Canada."

Now, Sir, Mr. Ryerson cannot be ignorant of the fact, that section 19, chapter 50, of 12 Vict., says differently—non obstante the Chief Superintendent's assertion to the contrary.

You may reply upon it, Sir, that the Superintendent of Education is not sitting at ease in his arm chair, particularly now that a change of ministry has taken place; his influence at headquarters is (like Othello's occupation) gone. It is to be hoped that our just claims will now meet with favorable consideration immediately, in order that the Catholics of Upper Canada may be placed on an equal footing with their Protestant fellow-subjects of Lower Canada, and not be subject to the impertinent interference of Mr. Ryerson or his staff. If the new ministry will take immediate steps to remove the grievances of which we complain, they will have no cause to regret it.

Our only advocates are those who represent the Catholics of Lower Canada; and to them do we look anxiously for the enforcement of our rights. And although there are men from Upper Canada in the Legislature, who are professed Liberals (?) and pretend to sympathise with us, still they either lack moral courage to do that which they acknowledge to be just, or they are most consummate hypocrites. Therefore, Lower Canadians, we trust you will stand by us, and secure to us the privileges of freemen in the proper sense of the term.

Yours for the present,
X. Y. Z.

REMITTANCES RECEIVED.

St. Athanas D. Tassé, 12s 6d; Burnit's Rapids, T. O. Toole, 5s; Baie du Febvre, Rev. Mr. Carrier, 12s 6d; Toronto, M. Malone, 12s 6d; St. Louis de Gonzague, Rev. J. Séguin, 15s; Lochiel, D. McDonald, 15s; St. John's, T. Caldwell, Esq., 12s 6d; Kingston, P. H. McCawley, £24 10s; Bytown, J. O'Meara, Esq., 12s 6d; Cornwall, C. Gallaher, 12s 6d; Carleton, A. E. Montmarquet, Esq., 12s 6d; Lachute, J. O'Brien, Esq., 3d; Richmond, C.E., Rev. J. Trahan, 12s 6d; St. Hyacinthe, Rt. Rev. Dr. Prince, 12s 6d; Rev. J. J. Prince, 12s 6d; St. Lin, Rev. Mr. Hurteau, £1 5s; St. Raphaels, Rev. J. McDonald, 15s; Coaticook, P. Travers, 6s 3d; Farnham West, P. Doherty, 6s 3d; Mud Lake, A. McDonald, 6s 3d.

Per J. McDonell, Williamstown, C. W.—W. Hays, 12s 6d; J. Hays, 12s 6d.

Per Rev. J. Moloney, L'Original—Hawkesbury Mills, E. Ryan, 12s 6s, P. Doyle, 6s 3d.

Per Rev. J. Farrelly, Hastings—T. Coghlan, 12s 6d; T. Collins, 12s 6d; S. Gibson, 12s 6d; M. Miles, 12s 6d.

Per Captain Nugent, Sandusky, Ohio, U.S.—Self, 12s 6d; Rev. G. V. Conlon, 12s 6d.

Per M. Heaphy, Kemptville—D. Deighan, 5s; North Gower, M. Donohoe, 5s.

Per Rev. J. B. Proulx, Oshawa—E. Dunn, 12s 6d; P. Wall, 12s 6d; D. Dallee, 12s 6d; J. M. Mahon, 12s 6d; Whitby, E. Hayden, 12s 6d; Duffin's Creek, M. Hodgson, 12s 6d; Uxbridge, M. O'Neill, 12s 6d; Brock, J. McGrath, 12s 6d.

Per J. Phelan, Esq., St. Columban—Self, 12s 6d; Rev. Mr. Fairly, 12s 6d.

Per R. D. Dunn, St. Catherine's, C.W.—Self, 12s 6d; J. Kelly, 12s 6d; H. McCloy, 12s 6d; Rev. Mr. Grattan, 12s 6d.

Per A. McDonell, Esq., Morrisburg, £1.

Per Rev. J. R. Rossiter, Gananoque—E. Johnson, 2s 6d; Douro, Rev. M. Mackay, 12s 6d.

Per E. Burke, Bytown, £1 5s.

Milbury Port, Mass., U.S., Rev. Mr. Lennon, 12s 6d; Quebec, G. A. Muir, Esq., 12s 6d; Memramcook, N.B., Rev. Mr. La France, 12s 6d; Cobourg, P. Lynch, 12s 6d; Vankleek Hill, W. Mac-Rae, 15s; Percé, J. F. DeBlois, 6s 3d; Port Hope, J. Guerin, 6s 3d; Milton, F. Hackett, 12s 6d; St. Schastique, M. Fitzgerald, 6s 3d.

ASK ANY ONE WHO HAS EVER USED DR. McLANE'S CELEBRATED LIVER PILLS,

What they think of them? Ninety-nine in a hundred will tell you they are the best Pills for liver complaint, sick headache and dyspepsia that they have ever used. Read the following from one of our most respectable citizens:

New York, August 3, 1852.

I do hereby certify that I have been suffering from a pain in my side and breast for a long time, and after trying many remedies came to the conclusion that my liver was affected. I immediately commenced using Dr. McLane's Celebrated Liver Pills, and the few that I have taken have already given me more relief than all the other medicines I have taken put together. I went to a clairvoyant to consult him; after examining me carefully, he advised me to continue the use of Dr. McLane's Pills, that they would effectually cure me.

W. W. PHILLIPS,

No. 2 Columbia place.

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

Purchasers will please be careful to ask for, and take none but DR. McLANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

INFORMATION WANTED,

OF JOHN CLAREY, from Coleman, County Clare, Ireland. He landed in New York four years ago, and resided about 6 months in Jefferson, N.Y. He then came West, and was in Chicago in May last. He has one brother, MICHAEL CLAREY, somewhere in the West. Any information concerning either John or Michael Clarey will be gratefully received by Mrs. JOHN CLAREY, who has been for three weeks in Chicago on a fruitless search for her husband. Apply to the Office of the Western Tablet, Chicago.

WANTED,

THREE TEACHERS, for ELEMENTARY SCHOOLS, in the Municipality of LaCorne, County of Terrobonne, C.E. Application to be made to the undersigned, at New Glasgow, C.E.

WM. CAMPBELL,

Sec. & Treas. to Commissioners.

New Glasgow, 27th July, 1854.

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor of the French has returned to Paris from the coast of Spain, where the Empress still remains. His Imperial Majesty sets out for the camp at Boulogne; he will there receive as his guests the King of the Belgians, the Prince Consort of England, and the two Belgian Princes. It is not at all unlikely that the King of Portugal and his brother may arrive at the same time from Vienna.

From the commencement to its present stage, France has taken the lead in the European contest. St. Arnaud controls the Allied armies in Turkey, and in the Baltic all vessels enter Swedish ports under French colors. The ambition of Louis Napoleon, long concealed in well-acted moderation, has at length found an outlet. In a late address to his soldiers at Boulogne, he held forth a promise that, by the time spring appeared in the Baltic, they would find him at their head, his design being to march into Poland, and, by reconstructing that integral portion of Russia into an independent kingdom, to paralyse once and for ever, the power of the Czar.—*Nation*.

CHOLERA.—In Paris this disease has been rapidly gaining ground after a temporary lull. In the departments it has been extremely fatal.

A fall in corn is general throughout France, and in Paris, although the supply is very small, there is an irresistible downward tendency.

A UNIVERSAL JUBILEE.—We have just received intelligence of an event which completes our joy. The Vicar of Jesus Christ publishes an Universal Jubilee, which is to take place in October or November next. We give the text of the letter which has reached us from Rome:—

"Perhaps at this moment you have already received notice of the Universal Jubilee which his Holiness has published in order to obtain 1st. Peace among Christian princes. 2nd. The allaying of the spirit of revolt and sedition. 3rd. The removal of the scourges of cholera and famine. 4th. The light of the Holy Ghost on the Pope in the dogmatic decision of the Immaculate Conception. Moreover, an invitation from the Holy Father, convening all the Bishops of the Catholic world to assist at a solemn assembly in Rome, relative to the promulgation of the belief of the Church on this point. All this for October or November next, the Pope desiring, if nothing occurs to prevent it, to publish the *decretum fidei* at the first Vespers of the Festival of the Immaculate Conception, the 7th December."

Thus, at the moment in which war plague, and famine desolate mankind, the holy and inspired voice of the common Father of Christianity is raised to call the faithful people to prayer, and to open the celestial treasures. There is in all this a symptom of great and Divine mercies. May we be able to merit them by worthily preparing ourselves for the "acceptable time and the day of salvation" which approaches.—*Ami de la Religion*.

SPAIN.

MADRID, Aug. 17.—The papers say that the Papal Nuncio has given some indication of his intention to ask for his passports, in case the last concordat should be wholly or partially annulled without previous agreement with Rome.—*Times Correspondent*.

The affairs of Spain are once more becoming critical. It seems that Espartero, or his government, considering that it might appear something like revenge to hand over Queen Christina to the tender mercies of the Cortes, resolved to let her depart to Portugal. With the connivance of the government she was got out of Madrid, not, however, without some disturbances. The National Guard, in conjunction with the troops, stormed several barricades which had been erected, and crushed the insurrection; but to appease the malcontents and satisfy public feeling, a decree was about to be issued sequestering her property and suppressing her pension until the pleasure of the Cortes was taken. The clubs have been closed, and Madrid was again tranquil, but these events cannot pass over like a summer cloud unheeded, and the disturbance in Aragon, and other provinces, plainly indicate that further troubles are in store for all parties. The democratic clubs have been endeavoring to overawe Espartero, and, as usual, they are playing the game of the court party. If Espartero should be overthrown by the ultra party, it needs little sagacity to predict that the old story of the Red Republicans in Paris will be played over again, and thus a greater tyranny than before will be established. For the moment these clubs are suppressed, but it is very problematical whether Espartero possesses sufficient power to carry out the revolution successfully.—*European Times*.

ITALY.

"LIBERALISM" IN PIEDMONT.—Signor Rattazzi, is hunting up his victims with energy. It is now proclaimed by the Protestant partisans of the Sardinian Government, that there was not a word of truth in the cause assigned by the Cabinet of Turin for expelling the nuns and monks from their monasteries. The correspondents of the London Protestant press admit, what we anticipated, that the pretence of making room for lunatic patients, and convalescents from cholera, was utterly and wilfully false. Persecution and spoliation were the real, as they are now the declared causes, of the late scandalous proceedings of the Sardinian Cabinet. The Religious are the victims avowedly of latitudinarian principles and sacrilegious robbery.

But the plunderers are not content with their robbery and persecution of the poor monks and nuns; they must need libel the Holy See by representing the Sovereign Pontiff as acquiescing in the outrageous wrong that has been perpetrated at Turin. We need not say that this is a foul and malicious calumny, and that the persecution inflicted upon the expelled Religious deeply afflicted the benign heart of Pius

IX. We know that his Holiness feels acutely the sufferings of the Church in Piedmont, and that it is only a regard for the interests of religion, and a tender love for the faithful in that kingdom, that restrains him from visiting the Sardinian Government and their infidel partisans with the heaviest censures of the Church. Sodom, with all its crimes, would have been spared, if there had been but ten just persons within its walls. There are, fortunately, thousands of just, and good, and faithful Catholics in Piedmont, and for their sakes the unhappy country is saved from the calamities of an Interdict. The gold of the English Protestant Alliance, and the perverse teaching of the miserable Gioberti, together with the principles of Mazzini, have, undoubtedly, done much injury to religion in the Sardinian State; but the great bulk of the nobility and peasantry are still devoted to the Church, and among the middle classes, a strong reaction against infidelity and anarchy, has commenced already.—*Catholic Standard*.

GERMAN POWERS.

PRUSSIAN PREPARATIONS.—DANTZIC, Aug. 23.—Certainly Prussia is expecting war, and that soon. The palisades of the ditch are set to all the outworks here. This would not be done unless there was a probability of an early attack. The palisades are generally housed or preserved from the effects of the weather. If the surmise should prove correct, and war take place between Prussia and the Western Powers, it seems hardly possible for Prussia to escape a revolution or a change of Sovereigns. The antagonism of political feeling is already pushed to the verge of collision. With one party the king is almost a God. "What the King wishes, God wills" is the motto of the nobles.

In the army generally there is another feeling, which is still more likely than the puerer loyalty of the nobles to hurry Prussia into an injurious war. Every Prussian soldier desires to have a shot at a Frenchman! With the commercial classes, the mercantile marine, and generally among the travelled and literary men, there exists an opposition to the government, a feeling which is almost (if not absolutely) disloyalty and personal hostility to the King. Among a party of these classes, to propose the health of the King would be thought in a Prussian an insult, in a foreigner a mistake. The Prussian would be turned out of the company; the foreigner would be requested to drink some other toast. A war with England would be a signal to these men to offer the crown of Prussia to some other member of the Royal family. They know that for a time all the strength of an organised force would be against them; but they rely upon the influence of family, and connections in the army, and except that a very short interval would suffice to break up its union and strength.

A rupture between Austria and Prussia is imminent. An Austrian special envoy has been at Berlin for several days without being able to see the King, who, though able to see his Ministers and his architect, pretended that he was prevented by the consequences of his late accident—itsself the result of deep potatoes of something more than Souchong—from receiving the Austrian envoy. We are given to understand that the principal object of that mission is to annul the recent secret treaty between the two German Powers, by exonerating Prussia from all the obligations she thereby contracted, and thus releasing Austria herself from the meshes by which she binds herself bound.—*Catholic Standard*.

It is generally understood that the King of Hanover, and the Dukes of Baden, Nassau, and Hesse Darmstadt coalesce with Austria on the Eastern Question. Wurtemberg is strongly pro-Russian; Bavaria is balancing between Berlin and Vienna, and Saxony is silent, while Denmark preserves a strict neutrality, and Sweden is it positively asserted, consents to join the Western Powers with 60,000 men with a view to the recovery of Finland from the Russians.

Russia has given her answer through Prince Gortchakoff to the proposals of Austria. Russia rejects, absolutely, the required guarantee that the Principalities be evacuated. Rather than accept such terms the Czar is prepared to sacrifice his last soldier.

TERMINATION OF THE STATE QUARREL WITH THE CHURCH IN HESSE DARMSTADT.—The *Volksblatt* of the 23rd of August contains the pleasing announcement, of the happy termination of the differences which have prevailed for several years, between the Bishop of Mayence and the Government of Hesse Darmstadt. At that date the Church was about to enter upon the undisputed possession of all its rights and privileges. On the 16th of last month the terms of peace were ratified between the ecclesiastical and the civil Powers. The following are the leading points on which the Church has obtained the fullest recognition of her right. 1st. The right of collating to benefices is conceded exclusively to the Bishop, with a reservation of the right of patronage to the Grand Duke in respect of a few benefices such as those of Giessen and Darmstadt. 2nd. Upon the Bishop alone devolves the surveillance and direction of the education of the clergy, and of everything that pertains to ecclesiastical discipline. 3rd. As regards the property of the Church, the principle is admitted that the administration of it belongs to the Bishop of the Diocese, and if the intervention of the State shall at any time be required in this matter, it pledges itself to do nothing hostile to the rights and interests of the Church.

THE BALTIC.

It is again rumored that the English and French Governments have made inquiries whether the allied fleets in the Baltic could harbor during the winter in a Prussian port. The reply, it is said, was evasive, pointing out Kiel as having been offered previously.

There are a great number of "amateurs" out in the Baltic. A correspondent of the *Herald* says:—

"In addition to our friend Campbell, in the Esmeralda, we have Lord Dufferin, in his yacht, the Foam, Sir Robert Arbuthnot, Bart., in his yacht, the Maris. He is accompanied by Mr. George Arbuthnot, and his relative, Captain Ireland. Your friend, Henry Robertson, of the Queen's Body Guard, with his son, a young ensign in the London militia, are also here; in the camp one day and on board one of the ships under fire the next. All these fellows astonish me much. You meet them walking about as coolly, with shell and all kinds of *mitraille*, as the French term the 'shrapnel,' flying over them in all directions as if they were out on their own moors on the 12th. At one time you will see them sharing the contents of their pocket-pistol with one of the Chasseurs de Vincennes, at another chatting with a bearded *Sappeur*; again you will catch a glimpse of them 'tailing' on with our own blue jacket, rousing up the heavy guns to get them into position. This may be foolhardiness on their part, and I will not say that it is not; but still we, whose duty it is to be here, cannot help admiring the stuff of which our countrymen are made."

Admiral Napier has long been waiting for gunboats with the long-range guns on Lancaster's principle, to batter down the walls of Cronstadt. A letter from the fleet says:—

"The ice is now broken, and we shall go at Helsingfors and Cronstadt in perfect confidence. At Bomarsund the walls are about 8 feet thick, of which the outer coating (about 2 feet 5 inches) is of granite, mixed with much felspar; the rest is made up of bricks and mortar. The embrasures are 2 feet 4 inches, by 2 feet 2 inches, consequently preventing any extreme range or elevation. The guns are nearly all 32-pounders; some, however, are only 24 and 28-pounders, but all of 10 feet 5 inches in length, and mounted on strong large carriages, with large wheels running on the sides. They had iron elevating screws, but no dispart. The tangent sights were made of wood, and of very old construction. It will be evident from these few remarks that the Russian gunnery and gun-gear is much behind either the French or the English; certainly they sometimes make capital shots, but I fancy that it is more by chance than by actual practical or theoretical knowledge. The Russian officers expressed great admiration at our gunnery, and one of them asked your correspondent if he would allow him to see the battery, meaning the blue jackets' battery, that did such great execution on the north tower."

THE CAPTURE OF BOMARSUND.—The following details will be read with interest, although some of the facts have been anticipated:—

"The scene of the surrender was most impressive, and, to the victors, most inspiring, though its effect was somewhat marred by the disgusting state of intoxication that many of the Russian officers and soldiers were in. They were all well dressed, and generally clean. With some few exceptions they were of small stature, and not well formed; indeed, their whole *physique* seemed but ill adapted to undergo severe privation.

"It was a scene of singular interest to behold the conquerors animated with victory, and contrast the dejected air of the Russian soldiers as they bent forth from the embrasures looking sullenly upon them. Under the walls of this huge fortification, the ground was completely bestrewn with 84-lb. shot, broken shells, grape and canister, intermixed with enormous sheets of iron that had been dislodged from the roof, and the granite walls have been broken away in thousands of places. In the interior, which was a large square and parade ground, the fatal missiles, and heaps of broken granite and brickwork, bespoke the terrible vigor of the siege. The commanders then demanded the arms, which the prisoners brought and piled up in the square, near to the furnace where their red-hot shot had been heated, and the soldiery were scouring every nook and corner of the place, and posting sentinels therein. The prisoners, having collected their personal baggage, were ordered to be immediately removed on board the men of war.— This occupied about half an hour, and the ceremony of playing them out took place. The Commanders-in-Chief, Sir Charles Napier and General Biraguy d'Hilliers, with Admiral Chads, Captain Ramsay, Captain Pellham, Captain Yelverton, General Jones, the colonels of the French regiment, &c., with a brilliant staff of French officers on horseback, were drawn up in a space of ground on the outside. The whole army lined the way for eight hundred yards, extending from the gateway to the mole, or landing-place, and they stood with loaded guns and fixed bayonets, the Royal Marines and Marine Artillery being ranged on one side of the entrance, and the Chasseurs on the opposite. Between this file of men the prisoners came forth two and two, the drums and fifes of the marines striking up national tunes, which were taken up by each regiment in the rear. The Russians looked up dispirited and careworn, the only repose they could obtain for five days having been by the side of their guns. At intervals a few drunken shouts escaped from the fort. A partial revolt had arisen previous to their surrender, and on seeing the army enter many had rushed to the spirit casks. These men were the last that could be got out, and on hearing the music they commenced their national pastime, and ludicrously danced a polka through the whole line. One man was brought out between two French soldiers. This wretch had been discovered attempting to fire the powder magazine when in a drunken fit. I have heard that the following day he was shot. The large pinnacles and cutters from the squadron rapidly embarked the men, and in three hours after the surrender they were placed on board the men of war. In the afternoon the governor (General Bodisco), with two colonels and the Priest, were taken on board, in company with some few French officers.

"The governor, in conversation, had expressed that their chance of holding out longer had become quite hopeless, a ten-inch gun, turned from their own mud battery against them, being well handled; he observed also that the battery from the heights was brought to play upon him (this was Captain Ramsay's) and that the French were gradually advancing and securing their position. The last two shells that were fired were from Captain Pelham's gun on the mud battery; they entered the same embrasures, and set fire to the officers' quarters.

"I have inspected and walked round this large fort, and to my surprise found that the rear of it was as well defended as the front, having a moat surrounding it and some outworks, possessing in all 180 embrasures, 104 of which faced the bay. About 40 guns lay in the centre square, not having been mounted. From this I ascended to what is termed the second round tower, and passed the burnt and smouldering remains of numerous fine and well-built mansions. Massive entrance-gates were still erect, and tasteful pleasure-houses were left in the rear of the gardens, surrounded by choice flowers and fruits, and along the roadway was a raised terrace of granite, extending 200 yards with the iron palisades destroyed.

"In a few hours the pomp and pageantry—the bright side of war—changed to its worst features. Plundering and pillaging, with all their attendant crimes, were rife and rampant. The whole place had been overrun with drunken soldiers, who spared nothing in their thirst for plunder, not even the churches. Every room, every box and desk, had been ransacked, and whatever was found valuable had been carried away, and the litter strewn on the ground. Clothes, beds, bed-gear, church ornaments, bread, oil, powder, arms, ammunition of every kind, drink, blood, wounded and dead, were lying indiscriminately about in horrible confusion, whilst the stench, so peculiar and sickening, rendered the place intolerable. The damage done by our shot and shell had been great; large beams had been ripped up into bundles of splinters, gun-carriages torn away, guns dismounted and broken to pieces, and the huge granite walls in many places completely knocked in, and the debris covering the ground. In a hot and confined room were numbers of dead and wounded men lying stretched upon beds on the floor. Even that disgusting hole had not been respected by the soldiery, who had taken everything of value from the place and from the poor men. The number of Russians killed and wounded is not accurately known, as their dead have been buried in and about the forts by their own comrades; however, it may be stated as being about 300. The loss of the Allies amounts to 60 killed and wounded. The loss of the British is not more than 10 killed and wounded.

RUSSIAN BARBARITY.—A dreadful statement is made in the Swedish papers. It is said that one of the detached forts at Bomarsund contained state prisoners (in Russia this means politically obnoxious persons, innocent individuals guilty of imprudent talk, &c.), and a large number of poor pilots and fishermen, incarcerated that they might not be tempted to assist the allies. This fort so inhabited; the Commander ordered to be destroyed ere he capitulated; and it was blown up accordingly."

WAR IN THE EAST.

ASPECT OF THE WAR.—All that has been already achieved or attempted since the beginning of the war fades into insignificance before the expedition of the Allies against the Crimea. It is this which will definitely test the military capacity of the belligerents, and virtually bring the great Eastern Question to a close. The Expedition was to have sailed from Varna on the 15th of August, but despatches of the 20th describe the Allied Fleet as still lying before that city, ready for sea at a moment's notice. Fever and cholera have sadly weakened the force they might have brought to bear on Sebastopol a single month ago, and every day of hesitation diminishes their chance of success.—*Nation*.

All accounts from the vicinity of the Euxine concur in representing the effects of the delay that has occurred in bringing the allied army into action as most disastrous. There can be no doubt that inactivity has led to a much greater destruction of life than could have been caused by the conquest of the Crimea. Had the French and English troops been removed from the pestiferous swamps of the Danube two months ago, tens of thousands of brave fellows would have been saved from an inglorious death, and Sebastopol, which is at last to be attacked by a diminished, disheartened, and enfeebled force, would long since have been in possession of the allies of the Porte.

A letter from Constantinople says:—"Letters from Marshal St. Arnaud, I have just learned, announce that on the 26th to the 30th of August, the Anglo-French force will have landed in the Crimea, but I am unable to state whether there is any intention in the first instance of an attack on Anapa or Caffia, of which there is also a rumor afloat. More than 480 ships of all sorts are at this moment assembled at Varna, and within a week's time any still remaining in the Bosphorus will have repaired also to that point."

THE RUSSIAN RETREAT.—A telegraphic despatch from Czernowitz of the 20th states that the Russians were effecting their retreat across the Pruth with great precipitation, and that thousands of carts had gone to transport the sick and provisions. The demands made for the supply of the storehouses of Wallachia must now have ceased.

VARNA, Aug. 12.—Were it not for unmistakable signs that the army is about to be actively employed in some quarter or other, we should all be nearly as discontented as the French, for, indeed, officers and men are weary of this deadly inaction. The numbers of the dead diminish every day; the admissions into the general hospital (English) have fallen to about five a day, and the deaths to four a day; and taking the average proportion of deaths through the whole division, I do not think we are losing more than 15 or 16 men a day. A large number of people may say, "But there is no place at home or abroad where an army of 26,000 men would not present a sad list of mortality. In Chobham or on Ascot-heath nearly as many would die in the same force, under ordinary

conditions, if the troops were attacked with fever or influenza, and all experience forbids us to hope that soldiers can be massed together in modern days without incurring almost the certainty of an epidemic, even if they are in the most healthy climates in the world."

BOOKS FOR SALE BY THE SUBSCRIBERS.

- Annima Devota, 1 10
Challoner's Meditations, 2 vols., complete, 7 6
Do " 1 vols., abridged, 3 9
Christian Directory, by the Rev. Robert Parsons, 6 3
Christian Perfection, by Rodriguez, 3 vols., 12 6

- COCHIN ON THE MASS, 3 9
Catechism of the Council of Trent, 5 0
Catechism of the History of Ireland, 1 3
Do of the Christian Religion, by Keenan, 3 9
Do of Perseverance, by Abbe Guime, 1 10

- PRAYER BOOKS,
Published with the approbation of His Grace the Archbishop of New York,
The Golden Manual, 18 mo., of 1041 pages, 3s 9d to 60 0
The Way of Heaven, (a new Prayer Book), 5s to 30 0

- PRINTS AND ENGRAVINGS.
30,000 French and American Prints, Religious and Fancy, best quality, at only 25c the hundred.
5000 Large Engravings and Prints, various sizes and prices.
3000 Blank Books, ruled for Ledgers and Journals, Day, Cash, and Letter Books at only 1s 6d the quire.

- FRAMES-PICTURES.
The Subscribers have now framed up a large assortment of Religious Prints, amongst which are some beautiful copies of the CRUCIFIXION, the MADONNA, &c. &c.

WANTED,
ON THE GRAND TRUNK RAILWAY,
BETWEEN MONTREAL AND LACHINE,
FROM 12 TO 20 GOOD MASONS,

IMMEDIATELY, to whom the VERY HIGHEST WAGES will be given, and Payments made at the end of every Second Week. Enquire of D. McGRATH, Dechamp's Tavern, (Tonnerie), Or at his own Residence, Lachine. Sept. 6.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases, (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to earache and dizziness. Some who have taken it have been confined for years, and have been regulated by it. Where the body is sound it works quite easy; but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

Cases of Dyspepsia, of many years standing, that withstood every known remedy have been permanently cured. I know one man gain 17 lbs by taking three bottles; another 11 lbs; another 10 lbs and another gain 7 lbs—the venerable Master Robinson, of Boston.

In diseases of the Liver it is a specific. I know several with yellow skin and yellow eyes, the body emaciated and the mind melancholy get fat and cheerful by a few bottles. I know several cases of Dropsy, and one particularly bad. A lady aged 79 was unable to leave her house for the last twelve years; was so much relieved (she was reduced in circumference thirty-four inches,) as to visit her friends in several neighboring towns.

Another had the Dropsy in her left leg, and was unable to walk for ten years, sometimes swelling to an enormous size; at last burst, making a bad wound which could not be healed; by taking three bottles and two boxes of ointment she is now quite well. Why it should make some fat and others lean I can not tell; but so it is.

I know of several cases of Kidney Complaints cured by it. If the columns of a newspaper was a proper medium, I could tell of cases of this most distressing of all diseases that would make your heart bleed, that was permanently cured by it. It has lately been found to be a sure cure for the Panama fever. In one case, the first spoonful put off the fit two hours. One bottle cured him. Another came home to die, and was induced by his brother to try it. Three bottles cured him. It likewise gives great relief in the Asthma. A lady in Lawrence was unable to lay in bed for a number of years; she can now lay without the least inconvenience. A lady in Weymouth lost the use of her left side by the Erysipelas. On the second bottle, she broke out one mass of humor from head to foot. In a few days she was well.

It has lately been found to be equally good for humor outside as inside, (taking it inwardly in the meantime,) for Erysipelas, Salt Rheum, Pimples on the Face, or any eruption of the skin whatever; only where the flesh is very sore you must dilute it with water. When made weak enough it is the best eye water for weak and watering eyes that I ever saw. Others use it to cleanse the dandruff out of the hair and strengthen its roots, which it certainly does; and to crown all, it made the hair grow on bald heads, which, if I had not seen with my own eyes, I would not believe from you or anybody else. As regards dieting, I never came across the first person that ever got any benefit from it. On the contrary, numbers who came to death's door by it, as it gives the humors the upper hand. My medicine requires the most nourishing food you can get. It will soon give you an appetite. Do not for a moment suppose that I warrant a cure of all those diseases, in every case. I merely tell you what it has done, hoping it will do the same for you. I do not warrant a cure in any disease but humors where it never fails. For further particulars see the circular around each bottle. No change of diet ever necessary. Eat the best you can get, and enough of it. I have an herb, simmered in olive oil, scatters scrofulous swelling on the neck and under the ears. Price 50 cents per box. DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.) AGENTS: Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall. Quebec—John Musson, Joseph Bowles, G. G. Anjouin, O. Giroux. Toronto—Lyman & Brothers; Francis Richardson. DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal. MANUFACTURE LAROCHELLE. FOR SALE, OR TO LET, THAT splendid ESTABLISHMENT, known as the above Manufacture, situated at St. Anselme, a few miles from Quebec, with best Water Power in Canada, Land, Buildings, &c., &c. The whole Machinery is entirely new, and most complete; sufficient Looms to Manufacture 200 yards of Cloth per day. Terms easy. Apply to L. & C. TETU, Quebec. 15th March, 1854.

PROSPECTUS OF ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. It is of easy access at any season of the year, by private conveyances or by the railroad, which passes immediately along the borders of the beautiful lawn in front of the College.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out. As to the domestic comfort of the pupils, everything which parental attention can desire, will be found in the skilful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors. Those who have parents residing in the city, will, if such be the parent's wish, be allowed to visit them once in three months, but no oftener, except for special reasons, as it is in every respect desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French Languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges. The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS: Board and Tuition, and use of bedding per annum, payable half-yearly in advance, \$200. Washing and Mending of Linen, 15. Physician's Fees, 3. Medicines are charged at Apothecary's prices.

N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations. Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards. R. J. TELLIER, S. J. St. John's College, Fordham, N. Y., August 15, 1854.

INFORMATION IS WANTED,

OF MICHAEL PADDEN, who left Ireland in 1852, and who, up to July, 1853, worked on the Bytown and Prescott Railroad; then left with the intention of going to the State of Pennsylvania. Any tidings of him will be thankfully received by his wife, Bridget, who has arrived from Ireland; directed to the care of Mr. MICHAEL HEAPHY, Kempton, C.W. [The Boston Pilot would confer a favor by copying.]

JUST PUBLISHED BY THE SUBSCRIBERS,

TUBBER DERG; or, the Red Well, and other Tales By William Carlton. Price, 2s 6d. TALES OF THE FIVE SENSES. By Gerald Griffin, 2s 6d. THE POOR SCHOLAR, and other Tales. By William Carlton, 18mo., with illustrations. Muslin. Price only, 2s 6d. The Story of the "Poor Scholar" is decidedly the best Carlton has written.

THE HISTORY OF THE IRISH HIERARCHY, with the Monasteries of each County, Biographical Notices of the Irish Saints, Prelates, and Religious. By the Rev. Thomas Walsh. Svo. of 599 pages; illustrated with 13 engravings; muslin, 15s. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 24 1/2 St. John Street, Quebec; also, by JOHN McDONALD, Alexandria, C.W. Montreal, June 27, 1854.

A NEW AND BEAUTIFUL PRAYER BOOK.

THE WAY TO HEAVEN; or, Manual of Prayers for daily use. 18mo. of 700 pages, printed from new and large type on the finest quality of paper. It may be had in the following styles of binding:— Roan, with 5 plates, 5 0. Roan gilt, 6 3. Eng. Mor. gilt, 7 6. Morocco extra, 10 0. Morocco "clasp," 12 6. We will also have them in fine velvet bindings. This new Prayer Book is a companion to the "Golden Manual," and contains many things not to be found in that, nor any other Prayer Book. It is a size between the Golden Manual and the smaller Prayer Books. D. & J. SADLER & Co. Montreal, August 17, 1854.

PAPER, STATIONERY, &c. THE Subscribers are constantly receiving from their NEW WORKS, at VALLEYFIELD, on River St. Lawrence, FRESH and ABUNDANT SUPPLIES of WRITING, PRINTING, BROWN, AND WRAPPING PAPERS, OF EXCELLENT QUALITIES. ALSO, From Vessels in Port and to arrive, their usually large and well-assorted Stock of the best BRITISH AND FOREIGN MANUFACTURED WRITING, DRAWING, & COLORED PAPERS; CARDS, BOOK-BINDERS' MATERIALS, ACCOUNT BOOKS, TWINES, SLATES, INKS, PENCILS, STEEL PENS, AND GENERAL STATIONERY, &c., &c., &c. PRINTING PAPERS of any given Size, Weight, or Quality, made to order, on shortest notice. Prices low, and terms reasonable. WILLIAM MILLER & Co., 196 St. Paul, and 54 Commissioner Streets. Montreal, September 13, 1854.

MONTREAL MARKET PRICES.

September 21, 1854.

Table of market prices for various commodities like Wheat, Oats, Beans, etc., with columns for item, unit, and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, Brantford, etc.

S T. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

- Annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, \$150.

GROCERIES FOR THE MILLION!

- 20 Hds. of VERY BRIGHT MUSCOVADO SUGAR, 250 lbs. Refined SUGAR, 20 barrels Crushed do.

BLACK TEAS.

- 15 chests of Superior Souchong, 10 boxes of very fine Flavored do, 10 do of fine Congou, 10 do of Superior Congou.

GREEN TEAS.

- 10 boxes of Superior Hyson, 15 do of very fine Gunpowder, 10 do of Extra fine Young Hyson, 70 do of Superior Twaikay.

COFFEE.

- 10 bags (best quality) of Java, 15 bags of very fine Rio.

RAISINS, CURRANTS, RICE, BARLEY, Family FLOUR, CHEESE, BUTTER, BRANDIES, WINES, and all other articles required, at the lowest price.

DR. MACKEON,

89, St. Lawrence Main Street.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

Table listing various books for a Catholic library, including titles like 'History of the Church', 'The Duty of a Christian', 'The Five Senses', etc., with prices.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada: - The First Book of Reading Lessons, by the Brothers of the Christian Schools, 72 pages, in plain back and stiff cover, 3 1/2 each, or 2s 3d per dozen.

SOMETHING NEW!!

PATTON & CO., PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE," WHOLESALE AND RETAIL, No. 42, McGill Street, nearly opposite St. Ann's Market.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest.

EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

GLOBE

FIRE AND LIFE INSURANCE COMPANY OF LONDON CAPITAL—£1,000,000 STERLING, All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

H. J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE, Office, - Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

CHEAP READING FOR THE MILLION.

UPWARDS OF ONE THOUSAND Volumes on Religion, History, Biography, Voyages, Travels, Tales, and Novels, by Standard Authors, to which constant additions will be made, for FIVE SHILLINGS, YEARLY, payable in advance, at FLYNN'S CIRCULATING LIBRARY, 13, Alexander Street.

FRANKLIN HOUSE,

BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the choicest Delicacies the markets can afford.

HORSES and CARRIAGES

will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

BELLS! BELLS!! BELLS!!!

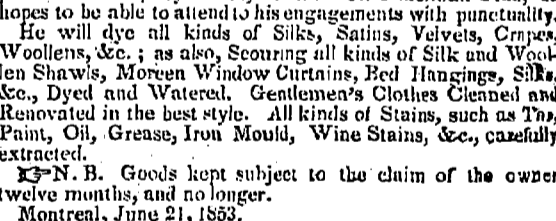
FOR Churches, Academies, Factories, Steamboats, Pleasure-boats, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of tone and quality of tone.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 38, Sauguint Street, north corner of the Champ de Mars, and a little off Craig Street.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS; BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

Printed and Published by JOHN GILLIES, for GEORGE E. CLARK, Editor and Proprietor.