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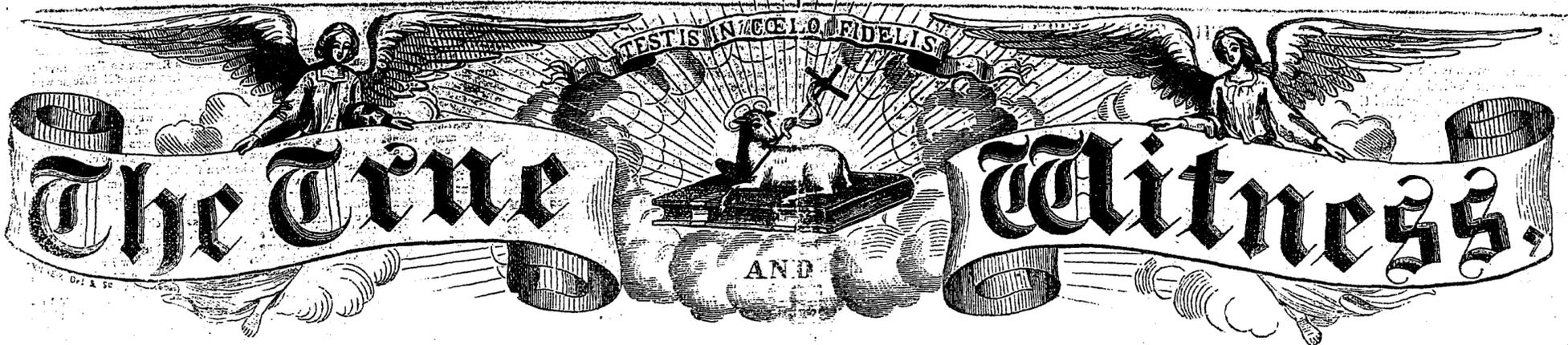
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, SEPTEMBER 19, 1856.

No. 6.

A REPORT ON THE PROGRESS OF THE MOVEMENT FOR CATHOLIC SETTLEMENTS IN THE UNITED STATES, FROM THE CONVENTION AT BUFFALO, UNTIL THE MEETING OF THE 20TH OF AUGUST, 1856.

Fellow-Countrymen and Co-Religionists—That time of the year having arrived, when agricultural settlers usually cease going West, we avail ourselves of it as a fitting opportunity to communicate with you, on the progress of our undertaking, its operations during the past, and its prospects for the coming season.

Your Delegates came together at Buffalo in February last to give authority and impetus to the general principle of the agricultural settlement of Catholic immigrants: their time was short, their deliberations necessarily of the most general character; but the very fact of nearly a hundred gentlemen of the highest character, so assembling from such distances, and so unanimously concurring in mature recommendations, lifted the whole subject into national importance, and attracted to it the earnest attention of the best friends of the emigrant abroad. As our preliminary task at Buffalo was to collect and digest information, it is gratifying to record that the documents which emanated from the Convention received an unusually large share of publicity. In the United States, the principal reports and addresses, must have reached, through the leading daily journals, and the Catholic press, not less than half a million readers; in the adjoining Province they attracted equal attention, and excited, if possible, a still more lively interest. In Ireland—the mother country of these chiefly to be benefited—they were reproduced by almost the whole press of the country. In France, the most widely circulated Catholic journal, the *Univers*, dedicated its space to an editorial exposition of our views and suggestions. In Rome the *Civiltà Cattolica*, the organ of the Holy Father, gave like currency and approval to the general design of the movers. Not one adverse opinion reached us from the parent countries of those for whom we took counsel together; while at home, no considerable opposition was manifested. Considering that an unavoidable consequence of our advice was to diminish somewhat the present numbers of congregations at the east, and further, that the fact of such diminution was almost immediately felt, we cannot mention with too much praise those disinterested and devoted clergymen, who not only never murmured at this decrease of their flocks, but encouraged on befitting occasions, the timid, instructed the ignorant, and exhorted the apathetic, on their duties and opportunities in relation to this great enterprise. They took a large, a truly Catholic view of the whole field and plan of action. And as well in justice to them, as to ourselves, it devolves on us to exhibit, before coming to nearer particulars, that the actual loss of numbers sustained during last season, by the older congregations, or likely to be sustained in any one year, by systematic Catholic Colonization, will be more than compensated by the natural increase, by the new arrivals, two-thirds of whom fall into work and make at least their temporary homes in the Atlantic States; and by the greater demand for labor and more generally comfortable condition of the immigrant workmen of longer standing, who will not go West.

We will take as a basis of calculation the six northeastern or New England States. According to the much-understated figures of the Census of 1850, Maine had over 13,000 natives of Ireland, New Hampshire over 8,000, Massachusetts over 115,000, Rhode Island over 15,000, Vermont over 15,000, and Connecticut over 26,000. Though we do not admit the fulness of these figures, we give them for illustration sake: in all they amount to nearly 200,000 natives of Ireland for the New England States in 1850.—The arrivals of the last six years—averaging over 100,000 a year, until last year, when they suddenly fell off to one-half, probably raised the Irish numbers in those States to nearly half a million, or about one-fifth of the whole population. The proportion of adults even to a quarter million is at least three-fifths, and the natural increase of 150,000 such adults, will be not less than an average of three children to each pair of parents, or 225,000 children between 1850 and 1880. Let us suppose, then, that 10,000 adults annually leave New England for these thirty years, half the native increase of itself would almost supply their places. We do not enter into questions whether and how it is possible to preserve to the Church all, or the major part of these children of foreign Catholics: it is sufficient for us to indicate that nature gives as many as necessity removes; the other considerations are foreign to our deliberations as an organization for promoting agricultural settlements.

Moreover, it is well known, that above half the newly-arrived seek employment as near the docks as possible. On this head we have exact statistics of the immediate distribution of those who arrived at New York between the 1st of September, 1855, and the 30th of July, 1856. The figures prepared at Castle Garden for a Congressional Committee, are these: (the acknowledged funds in their possession are also given.)

Destination.	Emigrants.	Cash.
Fifteen slave States and D. C.	3,256	\$194,888 01
Six New England States	8,134	121,623 73
New York	39,943	1,291,628 09
New Jersey	2,272	214,955 79
Pennsylvania	9,421	546,033 78
Ohio	6,117	479,633 99
Indiana	1,369	101,862 63
Illinois	7,713	698,456 31
Michigan	2,889	119,300 86
Wisconsin	10,457	1,045,661 38
Iowa	1,855	248,335 40
California	806	165,125 13
Kansas	3	128 00
Minnesota	305	35,156 00
Utah	1,329	56,670 93
Oregon	1	10 00
Totals	105,707	\$5,398,369 54
To slave States	3,256	194,888 01
To free States	102,451	\$5,203,481 53

Here out of 100,000 arriving at this port, we find that New York gets one in three; New England, New Jersey, and Pennsylvania, one in five; the slave States one in thirty; and the entire West less than one-third—less than the single State and city of New York. From this source alone—apart from the national increase—the Catholic ranks could be recruited to their full strength—notwithstanding the largest western migration.

Lastly, we claim that our efforts to direct and distribute the laboring foreign population, have all worked for the greatest good of the greatest number. Before the Buffalo Convention, many of that class had a groundless fear of the western country. They had a theory that all the water bred fever, and that all the woods swarmed with Indians. No instructor arose to dispel the delusion. It served the purposes of eastern employers and eastern speculators to confirm or connive at it. Individual testimony to the contrary availed little or nothing. What was the consequence? This selfish plot often defeated itself. The strikes at Fall River and in other manufacturing towns, the threatening demonstrations of the unemployed in this city in the winters of '52, '53, and '54, will not be forgotten. This year, how stands the market? Laborers' wages at New York have been \$1 25 per day, and men enough could not be got even at that? Why? Because, as an illustration, wages for the same class at Chicago were up to \$2 25 per day.—Again why? Because a portion of the then laborers had been cured of their unfounded apprehensions of the West, and had trooped off there in thousands to employ and be employed. And this great change wrought within the present year, as we can prove from the amplest information, is largely due to the Convention which met last February.

The Executive arrangements established by that Convention were necessarily normal and imperfect. The members present, after electing a Supreme Directory of five members for the United States, pledged themselves explicitly to found on their return to their homes local societies to co-operate with the Directory so appointed, each local Society "to contribute at least \$25 to the expenses of the Directory. We have been notified of the existence of such Societies at Salem, (Mass.), Boston, Oswego, (N. Y.), Cleveland, and Columbus, (Ohio), Detroit, Chicago, and Saint Louis. From the Columbus Society we received a contribution of \$50, from the Cleveland \$25; from the Very Rev. Mr. Dunne of Chicago \$10, his personal subscription. From the other Societies we have not as yet received even the minimum contribution agreed upon. This we attribute rather to want of thought, or system, than to any want of spirit on behalf of our friends in these places. When they learn, however, that the expenses of the Directory have been, with the closest economy, some \$5,62, they will not, we are quite satisfied, allow the expenses of this public cause to be unjustly imposed hereafter on particular individuals.

We had proposed offering in this report brief extracts from the more important letters of our correspondents at the West, but we find they would extend to a great length and require a pamphlet to themselves. From the Rt. Rev. Bishops of St. Paul and Dubuque, we have received every encouragement; the latter Rt. Rev. Prelate is President of the local Society at Dubuque. From the Right Rev. Bishop of Pittsburgh we received a very cheering letter, with a subscription of \$500, which has been already made public. The Right Rev. Bishop of Cleveland, having declined the presidency of the local Society there, recommended one of his clergy to the committee, and otherwise encouraged them in their laudable work. Other Prelates have given us equally kind personal assurances of the interest they have long felt in what we are now endeavoring to accomplish. A great body of the clergy, and a large number of laymen, of well known respectability and influence, have

been equally earnest in their expressions of approbation. Their letters, now on our files, speak for them; and when the report of our first settlement having been established, comes to be published, we purpose to reproduce those words of encouragement so favorable to such an attempt, especially in its infancy.

The amount of stock necessary to the purchase of one Township is calculated at \$25,000. The Directory by their circular of April last, explained to the friends of the movement their intention to confine their superintendence to the settlement of a single Township at a time; to obtain the capital stock in 500 shares of \$50 a share; to take 10 per cent. or upwards on each share subscribed; to have power to hold the stock for a period "not exceeding five years;" to pay seven per cent. interest to those who invested simply to aid on the settlement and to give lands to those who subscribed with the intention of becoming themselves settlers. This and the other details of the plan for the settlement of the proposed Township of Saint Patrick's met with a considerable degree of public favor, and up to the present date there have been taken of this 347 shares, (\$17,250), on which \$1,950 have been paid in, and are at present lodged in the "Emigrant Savings Bank" of this city, to the credit of the subscribers and the Directory.—This sum does not exactly represent the ten per cent. required by the April circular: it exceeds that amount; but some of the small subscribers paid in the full amount of their shares on taking them, while others have paid one-half, one-third, or one-fourth down. Others again have not as yet paid any per centage on their shares, but are quite prepared to pay in the whole amount when called upon to do so.

We have not thought it prudent nor necessary to publish the list of individual subscribers. An analysis of it, however, will afford both encouragement and information to our friends. Of the whole number of shares, 194 have been taken by clergymen, who have paid upon them \$300; of the remainder, 158 have been taken in ones and twos by parties anxiously awaiting to enter on the settlement, who have paid \$1,000. The remainder is held by a few Catholic merchants and professional gentlemen, chiefly of this city, who have thus employed a portion of their surplus means "to encourage," as they say, "so laudable an undertaking." It will be seen from the figures just given, that a hundred and fifty-five shares remained untaken up to date; but the necessity of further canvass for these is now obviated by the fact of the Salem Society, which possesses a stock of \$10,000, of which 25 per cent. has been paid into Bank in that place, having expressed their readiness to take one-third, or even one-half, of the proposed township, in connexion with us. This arrangement, mutually advantageous to both parties, will enable us on the re-opening of the land offices in the new States, to make a prompt purchase, to be followed by a speedy settlement.

It is necessary to explain here that the principal Land offices of Iowa, northern Missouri, Minnesota, anti Wisconsin have been closed almost since the date of the Buffalo Convention, and still continue closed. This course was decided on by the Government at Washington, partly to defeat speculators who were overrunning the West, and partly to enable the Railroad Companies of the several States to "locate" the large grants of lands made them by the present Congress. In Iowa alone these grants exceed four million acres, an immense grant, by which not only the plans of private speculators but the prospects of all future settlers must be permanently effected. Even if your Directory had the whole sum necessary for the purchase of the proposed Township last session, there was not one to be bought, at government price, as we took every opportunity of learning. Thus, in the month of May, a clergyman and layman, in the interests of this movement, spent three weeks traversing western States; visiting Detroit, Chicago, Milwaukee, Madison, Fond du lac and Dubuque. They reported the Land offices as closed, and great inaction even among the friends of their mission in those States. Of general views and statements they could get enough; but our western friends had no particular practical direction to give, except to recommend for the present, the squatter system of settlement.

In the month of July, the Vicar-General of Pittsburgh and another clergyman of that place made a journey over part of the same field, and the general result of their tour, as expressed in the following note of the Very Rev. Mr. McMahon, we here present:—

Pittsburgh, Aug. 4th, 1856.
Rev. Dear Sir—As I have lately visited Iowa and Minnesota, I think I owe it to you as the President of the Directory appointed by the Buffalo Convention, to communicate to you some impressions made upon my mind during my tour.
In the first place, the land is rich and the climate quite healthy; and, in the second place, there is a vast amount of Government land as yet unoccupied. Indeed it is not even offered for sale, and it may continue in that situation for one, two, or more years.—

Of course, I sought information from those who were best acquainted with the subject, as to the best mode of locating our people on this land. And the result has been a thorough conviction that the most practical as well as the most effectual way of carrying out the benevolent object of our Convention, would be to encourage and even to advise our people to go and take possession of some of this land. By this means they will acquire a pre-emption title which no one will dispute with them, and in which the Government will protect them when the land comes into market.

To accomplish this object you will permit me to say that you and the other members of the Directory should turn your attention and direct all your efforts. It is, I am intimately persuaded, the only thing that can be done, under existing circumstances, much better than any further effort that may be made to purchase a township. By this way the settlers will be equally secure in the possession of their land, and you will save yourselves from the annoyance of making application to your friends, to take sufficient to purchase a township. Moreover, in consequence of many of the land offices being closed, it is very doubtful whether a sufficient body of land to form a township can be purchased.

Therefore, in every view that can be taken of the subject, I think that the plan which I propose is the only one that can, or ought to be, adopted. Scarcely any difficulty presents itself in the way of its accomplishment. There are several gentlemen in the West—some of whom are already known to you—who are most anxious for it, and are ready and willing to aid in carrying it out. All that you have to do is to call the attention of our people to it, and to counsel the unsettled portion of them to emigrate to the West immediately. It would be well to inform them that each person or head of a family will require \$200, or at least \$100, and that he must be prepared to undergo many privations for one or two years.

I have used the words "unsettled portion," &c., because I wish to caution those who are already settled, and who have comfortable homes, against the movement. They should remain as they are, for it is more than doubtful whether their condition would be improved or not by moving to the West. I would suggest, therefore, that you should use your influence in dissuading them from doing so.

There is only one other suggestion which I think necessary to make at present. It is the formation of Societies, at various points, who may direct our people, and give efficiency to the movement. You know that they stand in need of counsel and advice, and now is the time to give it, if we wish to avail ourselves of the favorable opportunity that presents itself for improving their condition. Any information, aid or assistance that I can render, will be always at the service of the Directory, whilst I remain yours very respectfully,

E. M'MAHON.

This statement, accompanied with details not necessary to be made public, was the chief business of our present meeting. It commanded, as everything coming from such an influential quarter deserved to command, the best attention of all present, whether Directors or subscribers to the Township stock. It was decided, as the best means of calling attention to the present advantages of the squatter system, to insert Dr. McMahon's letter in the present Report, while at the same time the junction of our Salem friends, having now relieved us from the necessity of further appeals for subscribers, and our own subscribers having shown the fullest confidence and utmost interest to the proper establishment of the Township, it was decided not to abandon that project, but only to await the opening of the Land offices to carry it into immediate effect.

The present advantages of the squatter system to one class of Irish settlers cannot be questioned. They need wait for no Land office to open; they may go in, and, in western phrase, "make claims" this present "fall." As Dr. McMahon observes, they need only a couple of hundred dollars to start with; but they must have or pick up some knowledge of frontier life; they must for a time go alone and stand alone. If they can and will do this, success and independence certainly await them. But for the Directory to undertake to superintend an extensive experiment of this kind, would require more funds, and more agents, than they have any prospect of obtaining. All, therefore, that we can do, is to suggest to those eager for entering on a western life, the advantages of the squatter system properly understood; all we can do is to give freely such information as we possess, and to refer for particulars to those western friends who reside on, or near the spot, who are accurately informed, and whose local Societies can alone adequately direct successive arrivals of squatters.

In order to be prepared to avail ourselves of the earliest re-opening of the Western Land market for the purchase of the Township, and to inform our friends of our decision, the following resolutions, after the hearing of reports and reading of correspondence, were agreed to, unanimously:—

Moved by Henry Beirne, seconded by T. D. McGee, Esqrs.:

"Whereas—The Right Rev. Dr. O'Connor having been unavoidably obliged to decline acting as one of the Trustees of the funds subscribed for the purchase of a Catholic settlement—

"Resolved—That it appears from information received at this meeting, to be desirable that a Board of Five Trustees should be chosen for that purpose."

"Resolved—That Rev. J. Kelly, Jersey City; Rev. M. Hart, New Haven; and D. Sadlier, Esq., with two such Trustees as the Salem Society may elect, shall form such Board." Passed unanimously.

Moved by Rev. M. Hart, seconded by Henry Beirne, Esq.:

"Resolved—That the Rev. Mr. Kelly, Mr. Sadlier,

and Mr. McGee, be a Committee to report Progress! Passed unanimously.

In accordance with the above resolutions, the undersigned have to submit the foregoing report, the whole matter of which may be summed up in a very few words:—1. As to the past—the encouragement for our undertaking has been great, both from the clergy and laity; the chief organs of public opinion both in this country and in the mother country, of the majority of our Catholic emigrants, have been unanimous in their approval of the general design; any congregational decrease at the East will be more than supplied by the natural increase and the new arrivals; the extension of the field of immigrant labor has already sensibly benefited those who remain at the East, as well as those who have gone West; the impulse given to that salutary change by the Buffalo Convention has been widespread, continuous, and effective. 2. As to the present—the majority of the local Societies formed have been hitherto of no pecuniary assistance to the Directory; this has somewhat retarded united operations, and ought to be remedied by the Societies; a large share of public confidence has been and continues to be placed in the Directory by several Bishops and Clergymen, and by many of the intending settlers, as shown by our correspondence and the financial statement; it is demonstrated that the money and the men are forthcoming; but the closing of the principal Land offices during the season of 1856 rendered it impossible to effect the purchase of any large tract at Government prices; in view of the fact that they still are closed, and upon the further authority of the Very Rev. Dr. McMahon's and other western reports, we suggest to all who can possibly avail themselves of its advantages, to try the squatter system; the subscribers present, and the Directors, are moreover unanimously of opinion, that, conjointly with the Salem Association, we should have arrangements completed whereby, on the first opening of the Land offices, to secure the Township of St. Patrick's. The details of these arrangements, which for obvious reasons cannot be made public till perfected, are intrusted to the Board of Trustees.

J. KELLY,
D. SADLIER,
THOMAS DARCY M'GEE. } Committee.
164 William St., New York,
August 22nd, 1856.

RESULTS OF CALVINISM IN SCOTLAND.

(From the Glasgow Northern Times.)

Catholicism was planted in Scotland by voluntary conversion and moral influence—Calvinism was established by the sword. Scotland was great and glorious when Catholic, and lost her independence when she yielded to Calvinism.

There has lately been a meeting at Stirling, and a public breakfast at Bridge of Allan to-day, for a testimonial to Wallace, at which the faith of Wallace was ignored or reviled. Scotchmen should recollect that their greatest patriot was a Catholic, and it should not be forgotten here that his tutor and patron in patriotism was none other than a Bishop of Glasgow. In that age a Countess of Monteith was disinherited because she stooped to marry an obscure Englishman, named John Russell. His descendants had great share in the ruin of Scotland, and one of them lives to revile the religion of her ancient hero as "tending to enslave."

Wallace, who protected the monks, was faithful to the death in the cause of patriotism. Edward I., who defied the Holy See, murdered the Scottish hero. Tyranny, in every age, has hated the Papacy, because it always resisted oppression. Scotland began to decline when her loyalty to Rome declined.

Alexander III., was disobedient to Christ's vicar and his line, the male descendants of the sainted Margaret and the noble Malcolm, was extinguished. Then ensued the evils of disputed succession and civil strife.

The ill-fated House of Stuart, who afterwards succeeded to the throne of Scotland, followed the evil example of the English sovereigns, and were doomed to fall eventually victims to English intrigues. Their history illustrates in no ordinary way Divine retribution upon royal pride and self-will. From their accession to sovereignty in the thirteenth century to their extinction as a dynasty, their history is unhappy, and is marked by disaster. Their weakness led to the ruin of Scotland, through the selfish machinations of the nobles. Still, so long as the Stuarts were Catholic they retained the Crown. No sooner did Calvinism enter the land than all was confusion. The throne was shaken, and soon fell. The Scottish nobles became conspirators, and found tools in the Calvinistic clergy. Their aim was the subjugation of the Crown and the spoliation of the Church.

The Church had founded the universities, and covered the country with cathedrals, convents, hospitals, and schools. She was the bulwark of the independence of the nation; and Cardinal

THE OLD COLOURS.—Our Tory contemporaries and the "Protestant Association" view with alarm and indignation the conduct of Lord Carlisle with reference to the Presentation of Colours to the 18th Royal Irish.

IRELAND AND ITALY.—There is an admirable suggestion in the Morning Star on the subject of the disputation in the King of Naples, which we trust, will put the hearty support of the whole of the war newspaper press of England.

GREAT BRITAIN.

The Rev. W. Littleboy, Curate to the Rev. P. Wilson, rector of Knaptoft and Shearsby, forsook his charge (the parish of Shearsby), and left behind a letter addressed to the Rector, in which he stated that he had embraced the Catholic faith.

DINNER TO THE GUARDS AT THE ROYAL SURREY GARDENS.—The dinner to be given to the Guards on their return from the Crimea takes place on Monday next. The arrangements are as follows:—The Grenadiers, numbering 739 men, will march from their barracks in Birdcage Walk, over Westminster-bridge, past the Elephant and Castle, by the Walworth-road, up Amelia-street, to the Gardens.

A MONSTER FRIGATE.—A London paper describes a new frigate at the Royal dockyard at Pembroke, the Diadem. The Diadem is the first of the new class of enormous frigates building to match the Americans, and though only to carry 32 guns, yet her length and tonnage are equal to a ship of the line.

JOHN BULL THE ONLY BISHOP MAKER.—The Hull Advertiser says:—"Our Government is noted over the world for one signal and most dangerous peculiarity. It delights in meddling with the affairs of other people. It likes to tender advice, and to play the busy-body as a sort of generally accredited representative of liberty all over the world.

ADVICE TO WEALTHY ANGLICAN MINISTERS.—How to OBTAIN A THREE YEARS' HOLIDAY.—Habitually got drunk, or swear, and disregard the remonstrances of

your neighbors, until you get cited in the Ecclesiastical Court and suspended for three years, which will save you all professional labor, and only oblige you to keep a garage. You will be able to get one for £100 a year at most, and he will have to do all your duty, whilst you will be secured from all censure for neglecting it, which would not be the case if you merely kept a curate without getting yourself suspended.—Punch.

THE LAW OF DIVORCE.—One of the most important matters, in a social point of view, which occupied the attention of Parliament during the recent Session was the question of divorce. Although the matter can only indirectly affect us as Catholics, for we need scarcely say an Act of Parliament can change neither the doctrine nor the practice of the Catholic Church, yet we are heartily glad that the proposal to facilitate divorce was attended with no result, and that, at least, a year's respite is granted to us from the immoral consequences which could scarcely fail to follow from the enactment of this proposed legislative measure.

POISONING IN ENGLAND.—In the town of Bolton there are three very evil customs. The first custom is, that husbands get drunk; the second, that wives administer to them when in this state, without their knowledge, powders of tartarized antimony; the third, that hybrid druggists—that is shopkeepers, half druggists, half grocers—sell these powders to all applicants under the name of "quietness."

THE AMERICAN PROPOSAL ON MARITIME LAW.—The President of the United States proposes to add to the first proposition in the declaration of the Congress at Paris the following words:—"And that the private property of the subjects or citizens of a belligerent on the high seas shall be exempted from seizure by public armed vessels of the other belligerent, except it be contraband." There is no disguising the fact that America would gain vastly by such an understanding, and that the security thus provided for her vast commercial marine would more than compensate for the loss she might sustain by abandoning the right of privateering; but it is an advantage, notwithstanding, which would be shared in a very large degree by this country.

CHILD MURDER IN ENGLAND.—Last week we had occasion to express somewhat unpopular, or, at any rate, unusual opinions about "the victims of seduction," and we took the liberty of totally dissenting from the sentimental view of the subject. The fact unfortunately is, in too many instances, that young people "keep company" on the understanding that marriage is to be postponed till it becomes necessary. The girl generally selects this view of life as a safe investment, and makes up her mind to all chances. The road to matrimony, in too many rural districts, lies through anti-nuptial continence. In the former class, the girl, if the man repents of his bargain, has the action for seduction and breach of promise to fall back upon—in the latter classes it seems to be the rule that infanticide should clear off the score.

every man who is qualified to be a preacher. We have heard some of these peripatetic ministers; and we must confess that we have never yet found them to be the best possible instructors. Occasionally, it is a gentleman under the impulse of an enthusiasm which looks highly morbid; at another time, it is some uneducated man who is quite incapable of perceiving the distinction between a "call" and an irresistible egotism. The maladroitness of preaching does not so often expound religion as expose it; and the brumagen apostle cannot prevent himself from sinking into the acceptance of the pickpocket. No reverence for religion should restrain the police from executing their duty in preventing street nuisances, or check the magistrate in backing the police with the full authority of the bench. If there is any good to be done by street preaching, it will be strengthened, not injured, by preventing it from being confounded with a mountebank burlesque of religion, or with a conspiracy for the benefit of thieves.—Spectator.

PROSELYTISING PLACARDS.—The walls of Birkenhead have been placarded during the last few days with an announcement that a reward of £1,000 will be given to any person who will prove a number of the principal dogmas of the Catholic Church to be true. The placard, it is understood, emanated from a local Clergyman, a furious controversialist. The tendency of the placard in a place like Birkenhead, which numbers a great many Catholics amongst its population, is exciting and dangerous. Several of the leading inhabitants have petitioned the Bishop of Chester to interfere.—Globe.

THE AMERICAN PROPOSAL ON MARITIME LAW.—The President of the United States proposes to add to the first proposition in the declaration of the Congress at Paris the following words:—"And that the private property of the subjects or citizens of a belligerent on the high seas shall be exempted from seizure by public armed vessels of the other belligerent, except it be contraband." There is no disguising the fact that America would gain vastly by such an understanding, and that the security thus provided for her vast commercial marine would more than compensate for the loss she might sustain by abandoning the right of privateering; but it is an advantage, notwithstanding, which would be shared in a very large degree by this country. Our merchant service would be uninterrupted during war, and our navy would consequently be freed from the duties of protection and convoy, and would be wholly available for operations of offence and defence against the enemy. War would thus become a conflict of armies against armies and navies against navies—not a system of plunder and profit of individuals, as privateering made it within the memory of many now living amongst us. We have a strong impression that the commerce of England would profit as much as that of the United States by the adoption of the condition proposed by the President, and we trust that it will not be rejected by our Government without careful and mature consideration. Possibly France might object to it, but a separate convention might be concluded between England and the United States, abolishing the right of capture of private property in any future war between the two countries. Mr. Marcy concludes with some suggestions with regard to a change in the doctrine in relation to a contraband trade during war, into which, as he does not press them to be embarrassed of pending negotiations, we need not enter, further than to observe that it appears to have a very large and American sense of the rights of neutrals. It seems rather an abuse of terms to call one nation a "neutral" which supplies a second with the means of damaging or resisting a third. But this by the way.—Manchester Guardian.

CHILD MURDER IN ENGLAND.—Last week we had occasion to express somewhat unpopular, or, at any rate, unusual opinions about "the victims of seduction," and we took the liberty of totally dissenting from the sentimental view of the subject. The fact unfortunately is, in too many instances, that young people "keep company" on the understanding that marriage is to be postponed till it becomes necessary. The girl generally selects this view of life as a safe investment, and makes up her mind to all chances. The road to matrimony, in too many rural districts, lies through anti-nuptial continence. In the former class, the girl, if the man repents of his bargain, has the action for seduction and breach of promise to fall back upon—in the latter classes it seems to be the rule that infanticide should clear off the score. We say "the rule," because judging from the newspaper reports, the thing has grown into the compactness and order of a recognised system. This is its usual course—an extremely simple one. The young people keep company, and the natural consequences follow. Marriage is postponed or refused. The girl conceals her sin; sometimes from modesty, but—in many cases, at least—for another purpose. In the latter contingency, she has made up her mind to the emergency. She hides her shame not because it is a shame, for it is the custom of the country, but because she has already begun to contemplate the murder of her child. She goes about her daily work—she suppresses every natural emotion—she becomes a mother without a single shriek; and after depositing her "birth-strangled babe" in the nearest dunghill or well, or concealing it under the mattress, she goes about her work as if nothing had happened. Very often her employers, and even the occupants of the same room, have not been aware that a deed worse than Medea's has been done in their very presence. Now, we are asked to believe that all this is not murder, for juries will not convict girls of any crime under these circumstances. Medical men also "take the merciful view." They pretend to entertain very grave doubts. It is possible that the child was not

born alive—a labor, in the dark, is so very dangerous—a woman is so very likely to cut the child's throat instead of performing another operation incidental to the case; in delivering herself she may easily twist the child's neck. Indeed, though a child is found drowned, and the mother is proved to have been at the pond, and her child is certainly gone, yet the deceased child and the prisoner's child are not absolutely identified. This is the medical evidence—that is, the evidence of the general practitioner, whose business lies in the villages where these cases occur, and who is not likely to be very desirous of getting the character of a hard man in his neighborhood. Juries, add too often judges, acquiesce in all this, and the consequence is that a conviction for infanticide is all but impossible. Such excuses as those which we have strung together will be found "in evidence" most of them no further back than during the present assizes. They are so familiar that most of our readers will recognise them at the first glance. One may usually anticipate both the facts and defence of an infanticide case with as much certainty as Mr. Peacock can trace a Post Office robbery. Turning to the recent assize reports, we find the following fearful unpunished infanticides:— July 14.—M. A. Jones, at Aylesbury, is convicted only for manslaughter, in consequence of the suggestion that perhaps, when dosing her infant to death with laudanum, she merely meant to administer a sleeping potion. Chief Justice Campbell, with his usual floods of emotion, sentenced the woman to one month's imprisonment. July 15.—The Barratts, at Aspley Guise, are convicted of having starved a stepdaughter to death, under circumstances of especial atrocity. The reluctant jury, though finding the parties guilty, recommended them to mercy. July 26.—Hannah Adams, a married woman, most seriously wounds her infant of three months old with a carving knife. She acknowledged that she had meditated the act for a fortnight. The case is ruled to be one of morbid action of the brain (Justice Erie concurring). Not guilty. July 30.—At Hereford, Eliza Davies' illegitimate child is found dead in a well. The surgeon is of opinion that the child might have died without drowning (Justice Wightman agreeing). Not guilty. August 1.—At Calstock, in a case against M. A. Roberts in which the medical evidence was very plain, a similar verdict is returned. On the same day, Sarah Harris, at Birmingham, and Catherine Murphy at a place near Birmingham, are also acquitted on charges of child murder. In the latter case, the child's throat was burned with aqua fortis. Even Patrick King, the Clergyman, whose case was pretty clear, was acquitted of the capital offence. In short, it seems to be a safer course to murder a child, of whom it is wished to get rid. Only kill an infant outright, and you are tolerably sure to be acquitted—beat and starve, and perhaps you may get a long imprisonment. Infanticide is a better investment than ill-treatment, for we find, July 17th, the case of one Rapsall, who for mistreating an illegitimate child, is, with an immense rush of indignation, sentenced to three years' hard labour by Baron Bramwell. But the crowning case is that of a child murdered at Terry. This seems to have attracted both attention and indignation. The victim was the illegitimate child of a woman named Matthews. By the clearest evidence it was proved that one Jose, the father, himself a married man, murdered the infant a few minutes after his birth, in the presence of his mother. Jose held his finger down the infant's throat for five minutes, in the hope of suffocating it; and at last by fetching a jug of water, pours it into an open pan or pail, and holds the child's head in it till it is dead, just as he might have drowned a kitten. Here the precious jury, after consulting the judge, who himself consulted a learned brother, bring in—with the judge's permission, though evidently with his utter disapproval—a verdict of manslaughter. If this was not murder, then murder is impossible. Either Jose was entirely innocent—that is, the evidence was false—or he was a murderer, as such as Thurtell, or Rush or Palmer. A verdict of manslaughter would not have been a greater insult to truth, or a grosser wrong to justice, in either of those cases, than in this Terry case. Jose might as well have been found guilty of burglary as of manslaughter. Manslaughter, as distinguished from murder, consists in its being committed under a violent and unpremeditated impulse, or where the intention was only to harm, but not to kill, as in a fray or the like. The essence of murder is its voluntary and wilful character. According to this Cornwall jury, to persist in an attempt to strangle for five minutes, and, failing this, deliberately to place water in a pail, and hold the infant's head in it till life is extinct, does not prove deliberation and willfulness. We do not, of course, impugn the law of the learned judge and the learned sergeant, who affirmed the legal right of the jury, under these circumstances, to bring in a verdict of manslaughter; but we do say that if this is trial by jury, its blessings are dearly purchased by such violation and defiance of moral right.—Saturday Review.

RELIGIOUS EQUALITY IN THE ARMY.—We were under the impression since the year 1829 that by the Act of Emancipation the Catholic citizen and the Catholic soldier enjoyed the same rights to the exercise of his religion with his Protestant comrade. During the late memorable and destructive struggle with the tyrant of the Russias in the Crimea, England felt and acknowledged the services she received from Catholic soldiers whether of France or of Ireland. In the hospitals, too, our Sisters of Mercy and of Charity were an Irish brigade in the cause of religion; and yet upon every occasion of honour, of privilege, and of right, the Catholic is almost invariably treated with coolness and contempt, and particularly so in the army. The Queen will compliment in person her English and Scotch Guards, while she will scarcely recognise, even at second hand, the blood poured out like water of her brave Irish soldiers in every part of the world. Honours and wealth are showered on Miss Nightingale and her Protestant assistants; while in public meetings or in social intercourse, the labours of the Sisters of Charity and of Mercy are passed over in silence or with something like disdain. These remarks are drawn from us by the fact that at the consecration of the new military cemetery on Monday, in Limerick, the existence of the Catholic faith—the faith of the Irish people—without whom the British army would be a nonentity—was not only ignored, but the Catholic soldier was treated with the contumely and scorn which follow the profession of his religion at home as well as abroad—in the midst of his own friends and relatives, as well as on distant shores on the East. The ceremony of the consecration was gone through not only according to the rite of the Church of England, but with all the *et cetera* appertaining to a dominant Establishment, surrounded by English bayonets. The Protestant Bishop, the Dean, and a number of the Protestant Clergy were present. The general and his staff were in attendance, and a great number of military rank and file. After the ceremony the Bishop handed the general a deed, signed and sealed, giving jurisdiction, on the part of the Protestant Rector of St. Munchin's, for the interment of the military exclusively. The Protestant Rector of St. Munchin's thus obtains the burial fees on each soldier, whether Catholic or Protestant. The Law Church thus absorbs all within its voracious jaws. We would ask is this to be permitted? Are the feelings of Catholic soldiers to be outraged without cause? Insult is to follow even to the grave, and, if possible, beyond it. When the soldier complains and remonstrates he is frowned down by official arrogance, and told that he is liable to be tried by court-martial when he exclaims against the aggressions practised on his principles and his feelings. There was no distinction between the Catholic and the Protestant soldier in the Crimea—none in the Peninsula under Sir John Moore—none at Waterloo under Wellington, when Catholic bravery and devotion conquered the greatest military genius of the

world, and gained unfading laurels for England. There is a distinction, however, when the Law Church interferences; and even in death the last resting place of the Catholic is not respected. Why not apportion a plot in the cemetery for a Catholic burying ground such as the Catholic soldier should possess? Why not have the plot consecrated by the Catholic Bishop? We believe the general of the district has little or no voice in the matter. Whether he has or not is a question for those who are placed over him, to whom the facts should be made known without the least delay. A burial-place for the Catholic soldier can be had at the new Catholic Cemetery of Mount Saint Lawrence; and we do not know that the military code can prevent the execution of the will of the dying Catholic, though he should wear the Queen's uniform, of being interred where prayers can be offered up for the repose of his soul, and where the minister of his faith can preside over his funeral obsequies. As it is, nothing can be more disreputable and disgraceful.—Limerick Reporter.

UNITED STATES.

Father Schaffner, a Catholic priest of the Redemptorist order, fell down within the rails of the altar while singing the *Magnificat*, in St. Mary's Church, Buffalo, during vespers, on Sunday evening. He lived only about half an hour. The cause of his death was disease of the heart. He was a very learned and benevolent priest, and much beloved by his people.

"Protestant Unity" is admirably illustrated by the following correspondence published by the N. Y. Church Journal. The said Journal is an organ of the Anglican heresy. We insert the following extract from a private letter of a clergyman of high standing in the Church of England, to a clergyman of this city (New York):—"I hope in some respects the violence of party spirit is abating, and that the two extreme parties have less influence than before. But what we most apprehend at present is the spread of Rationalism, which has appeared in a prominent but insidious shape in the writings of Messrs Stanley and Jowett, the former unfortunately a popular writer. Our hope is that this evil tendency is not in accordance with the general temper of the English people; still I regret that it is not opposed with greater vigor. There is much said of an alteration of the Prayer Book, for convenience sake. To this I must say I am strongly opposed, and have spoken against it in our Convocation. I do not think there is a prospect of its being carried; so great are the differences of opinion even among those who are disposed for change; and these I cannot believe to be the majority. The new translation question (of the Bible) is also beginning to make a stir. But here I may say the same of the Prayer Book; with this great difference, that here not only Britain, but America, and all our colonies must combine; and I do not see how agreement is probable upon so difficult a matter, at least not till after the controversies of many years.

The Dayton Gazette gives the details of the death of a Protestant minister, lately converted to the Sect of "Spirit Rappers," and lately of the Universalist denomination, by name, the Rev. Joshua Upson:—"He has lived in an almost skeleton condition, abstaining from nourishment for fifteen, twenty and even thirty days, in succession. He has maintained and believed that he did this under the direction of 'the spirits,' who promised by this course of discipline, to develop him into a more extraordinary 'medium' than has hitherto been known. He lived under the impression that hundreds of disembodied spirits were constantly talking to him, directing him, encouraging, rebuking him, prescribing what he should eat, what he should say, foretelling every day, the least change in his physical condition, and punishing him severely when he refused to act in accordance with their directions." The Gazette says:—"Professing by their information, he pointed out with singular accuracy many of the symptoms that would manifest themselves in his own case, sometimes for weeks before they actually occurred. With limbs hardly larger than an infant's, unable to rise from his bed, and frequently suffering exquisite tortures yet supported as he said by the 'spirits' he exhibited the most extraordinary hope cheerfulness and enthusiasm. The 'spirits' constantly signified to him that he should recover to fulfil his mission; to afford a wonderful specimen of a spiritually developed man, and to proclaim the truth to a world sunk in doubt and unbelief. In this the 'spirits' were mistaken, but there is not the slightest reason to doubt Mr. Upson's sincerity. Though the victim of what seems to us a delusion, he was, we have reason to believe, an honest and good man.

TROUBLE WITH A PRIEST.—The Martinsburgh (Va.) American gives a long account of the arrest of a Catholic priest in that city, who was held to keep the peace. It is alleged that by his conduct he had become so obnoxious to the more respectable portion of his congregation that they looked up the church, of which he had but lately been appointed pastor. This offended the priest, who, it is alleged, made such threats against his opponents that they had him arrested. At this his friends became indignant, and made a demonstration that came near leading to a riot. Ten of them, however, were arrested, and the rest quietly dispersed. Such is the substance of the account given by the Martinsburgh paper.

As a sequel to the above, we copy the following from the Frederick Examiner of yesterday:—"A person, representing himself to be the Rev. William Kinney, Roman Catholic Priest, at Martinsburgh, Va., was committed to jail yesterday in this city, together with a man named Patrick Toppa, under the following suspicious circumstances:—The accused had called at the jewelry establishment of Messrs. A. & C. H. O. Fox, and offered for sale a silver and gold plated chalice for a sum so insignificant as to create a suspicion of its being stolen, and caused their arrest. They were promptly taken into custody by police officer P. J. Lawman, and upon examination before Justice Harding, it appeared by telegraphic dispatch from Martinsburgh that the chalice and other articles were taken away from the church and the priest gone; but the Roman Catholic priests of this city not being able to identify the one called Kinney, and unwilling to hold any communication with him, he and his alleged confederate were committed on suspicion of having stolen the articles. Their carpet bags were afterwards examined and found to contain a gold plated ring, containing an apartment with a lid for the consecrated wafer, a small golden plate to receive the wafer, sundry sacerdotal vestments, missals, a small dark lantern, daguerreotypes of women, &c. It is proper to state that Kinney persists he is the priest as represented, and that the articles belong to him. There is some mystery about the matter which a day or two may clear up.—Ball Sun.

There is no priest of this name belonging to any Diocese in the United States. We recollect a few years ago an unhappy man of the name falling into the hands of the N. Y. Police. He claimed to be an "ex-priest" degraded, or converted to Protestantism, or something of the kind, in Ireland.—N. Y. Freeman.

COWS MILKED BY MACHINERY.—Mr. H. A. Reeves, an ingenious New Yorker, has invented a machine to assist dairy maids and others who milk cows. It is thus described by the Scientific American:—"The milking is done by means of a crank attached to a shaft, on which there are four elastic arms of steel, the ends of which are furnished with rollers. On one side of the ring within which the rollers move there is an elastic pocket, into which the animal's teat is placed. The back of this pocket is stiff, so that when the rollers revolve they will come in contact with the front part of the pocket and press it, with the teat against the back part. The teat thus pressed is relieved of its milk, which flows down through the pocket, and through the hollow case of the instrument into the tube, and thence into the milk pail. Nothing can exceed the simplicity of this device. Its size is convenient, and its cost not great."

REMITTANCES

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

The True Witness.

MONTREAL, FRIDAY, SEPT. 19, 1856.

NEWS OF THE WEEK.

A LITTLE cloud, small as yet, is clearly discernible on the political horizon, and by some is thought to be the forerunner of a storm, which will sweep away the last vestige of the "eminent cardinal" betwixt the French and British Governments.—It is not probable, scarcely possible, that the revolution now in progress in Spain can run its destined course, without provoking the intervention of France; it is not likely that both France and England will agree upon a common policy to be pursued towards Spain; and it is therefore very probable that, ere long, the former allies in the East may confront one another as actual foes in the West. At all events, it is certain that the rumor gains ground that there is a coldness, not to say a misunderstanding, betwixt Louis Napoleon and the British Government.

Full details of the Continental news will be found on our sixth page. The admirable and unanswerable Note, attributed to the King of Naples, in reply to the impertinent interference of the British Cabinet with the internal affairs of the former Kingdom, has naturally provoked much discussion. By some its authenticity is called in question.

The news from Great Britain is devoid of interest; consisting, for the most part, of a dreary record of infanticides, parricides, and poisonings of husbands by their wives—"a noxious and hateful practice"—as the judge in pronouncing sentence upon a woman at Bolton, very lucidly observed—"which ought to be put a stop to." The reports of the coming harvest were generally favorable; and the accounts of the potato rot in Ireland are thought to be somewhat exaggerated. The "Central American Question" is said to be definitively settled.

CAPITAL PUNISHMENT.

"This prohibition—(Thou shalt not kill)—does not apply to the civil magistrate to whom is entrusted power of life and death, by the legal and judicious exercise of which he punishes the guilty and protects the innocent. The use of the civil sword, when wielded by the hand of justice, far from involving the crime of murder, is an act of paramount obedience to this commandment which prohibits murder. The end of the commandment is, the preservation and security of human life; and to the attainment of this end, the punishments inflicted by the civil magistrate, who is the legitimate avenger of crime, naturally tend, giving security to life by repressing outrage and violence."

This speaks the "Catechism of the Council of Trent," in its exposition of the obligations imposed by the fifth commandment; and after so plain and explicit a definition of the right—nay of the duty—of the civil magistrate to inflict capital punishment upon the murderer, one would hardly expect to hear that right called in question by Catholics. To punish the murderer with death "is an act of paramount obedience" to the law of God which says "Thou shalt not kill."

Yet plain as are the teachings of the Church upon this subject, there are, we regret to say it, but too many even amongst her children, who fancy themselves wiser than she is; and who pretend to have obtained a deeper and clearer insight into divine truth than has their spiritual Mother. She is getting old; she dotes; she is too feeble to keep up with the advancing spirit of the age, and her eyes are too weak to stand the new light of this nineteenth century. It is in this spirit that the Church is too often treated even by those who call themselves Catholics.

Thus our cotemporary the *Quebec Colonist* of the 11th inst., has an article upon the "Death Penalty;" in which—instead of showing that in the case of the man Corriveau there were mitigating circumstances, which justify the action of the government in commuting his punishment to imprisonment in the Penitentiary—he discusses the question—"Is it right to take life for life?"—and argues that the law "of the case" as contained in the Old Testament, was designed for the Jews alone, and may have been a bad law,—like their law of divorce, one of those laws which were not good, and which were—"permitted" to them because of their hardness of heart.

"Are we bound" he asks; "to be governed by those bad laws, which were enacted for the government of a nation universally acknowledged to be the most sensual that ever inhabited our earth?"

From these premises, the *Quebec Colonist* thinks himself authorised, in direct opposition to the doctrine of the Catholic Church, to maintain that the law which punishes the murderer with death is "Not a wise or just law;" and that, in acting upon the assumption that the law of God against murder, as expounded by the *Catechism of the Council of Trent*, is neither wise nor just, "the government of the country prove they are guided by correct views." We strongly recommend our cotemporary to lay aside his editorial

pen for a few days, and to betake himself to the study of his Catechism; he will find much therein to cause him to modify his opinions respecting the wisdom and justice, of God's commandments, and of the Cauchon ministry.

It is no opinion of our own that we are emitting; neither do we presume to dogmatise upon the subject. We content ourselves with laying before our cotemporary's eyes the words of the Catechism, in the hopes that he may be induced to reconsider his rash opinion, and to retract his condemnation of the positive teachings of the Catholic Church. That the civil magistrate has the right—that, for the preservation and security of human life, it is his duty ("an act of paramount obedience")—to punish the murderer with death, is as certain as it is that the Church is the divinely appointed teacher of the nations; and to call in question even, the right of civil governments to inflict the "Death Penalty," is to call in question the justice of God, and the wisdom of His Church. The *Quebec Colonist* "scorns the idea" of being governed by the "bad laws" which through Moses, God gave to the children of Israel; and pronounces such government "unworthy the advocacy of a cultivated mind." We still trust, however, that he will admit that we are bound to be governed by the good laws which God has given to us through Christ; and of these laws, one is defined in the extract above given from the Catechism of the Council of Trent.

But who has authorised the *Quebec Colonist* to pronounce the laws given to the Jews respecting the punishment of the murderer "bad laws"? Were it not for the blasphemy, there would be something amusing, in the off hand manner in which our cotemporary treats the Mosaic code. Listen to him:—

"Even under that law, bad as it was, the man slayer had the 'cities of refuge' to which he might escape, and which if he could reach before the 'avenger of blood' overtook him, he was perfectly safe. Here then was justice tempered with mercy."

Evidently our cotemporary's acquaintance with the Bible which he quotes, is as superficial as is his acquaintance with the Catechism; or he would hardly venture upon such a display of ignorance. The "cities of refuge," in which the man-slayer might, under the Mosaic law—"bad as it was"—find shelter from the "avenger of blood," offered an asylum to him only who had killed a man accidentally, or without malice aforethought; but were in no wise intended for, and afforded no protection to, the wilful murderer. As we have quoted the Catechism of the Church to show what are her teachings upon the question of Capital Punishments, so we will now quote the Bible to show for whom, and for whom only, the six cities, which, upon taking possession of the Holy Land the Israelites were commanded to set apart, were intended as places of "refuge." The laws upon this subject are to be found in the 35th chapter of NUMBERS, and the 19th of DEUTERONOMY.

Six cities were to be set apart for the "refuge of fugitives who had shed blood against their will."—NUMB. xxxv. 11, 14; "three beyond Jordan, and three in the land of Chanaan." But these cities offered no refuge to the wilful murderer:—

"This shall be the law of the slayer that fleeth, whose life is to be saved. He that killeth his neighbor ignorantly, and who is proved to have had no hatred against him yesterday and the day before, he shall flee to one of the cities aforesaid and live."—DEUT. xix. 4, 5.

"But if any man hating his neighbor lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, the ancients of the city shall send, and take him out of the place of refuge, and shall deliver him into the hands of the kinsman of him whose blood was shed, and he shall die. Thou shalt not pity him."—DEUT. xix. 11, 12, 13.

These quotations will we think suffice to convince the *Quebec Colonist* that the "cities of refuge" afforded an asylum to those only who had been guilty of what the law calls "manslaughter;" and that the wilful murderer could derive no benefit whatever from them. The "justice" therefore of the Mosaic law was "not tempered with mercy" towards the murderer; on the contrary, that law said, *Thou shalt not pity him.*

We have been thus particular, because it was our object to show—firstly—that the Catholic Church distinctly recognises the right, and the duty of the civil magistrate to punish the murderer with death; secondly—that the Mosaic Law did not provide any place of refuge wherein the wilful and malicious slayer of his neighbor might find refuge from the avenger of blood. If we have succeeded in either of these objects by means of the quotations by us given, we trust that the *Quebec Colonist* will have the good taste to do one of two things; that he will either acknowledge his error and retract his hasty opinions; or openly acknowledge that he has as little respect for the teaching of the Catholic Church, as he has for the precepts of the Mosaic Law.

Into the merits of the particular case in question—that of the man Corriveau—we do not intend to enter, as we do not pretend to be fully acquainted with all its particulars. There may be in that case, mitigating circumstances, known only to the Ministry, and which render him a proper object of mercy, because not a wilful murderer. We do not impute unworthy motives to the Government that has remitted the sentence passed upon him; but we

do say, that for their own sakes, for the sake of justice, and the welfare of the community, it would have been well if the reasons for the leniency that they have displayed towards him, had been given to the world. As it is, the public are left to form their own surmises; and it is insinuated—we hope falsely—that in sparing the life of Corriveau, the Ministry were not altogether actuated by conscientious motives. To these rumors however we give no credence; though we fear nevertheless that they have been guilty of a culpable weakness, and have too readily yielded to popular clamor, and the unreasonable importunities of a maudlin sentimentalism. To clear themselves from this reproach, and from the other still more disgraceful suspicions, it would be well if the reasons for sparing Corriveau's life were made as public, as has been the fact that, in his case, the death punishment has been remitted.

"The end of the commandment is the preservation and security of human life;" and to this end, and to this end only, should the punishments inflicted upon the murderer by the civil magistrate tend. To judge therefore of the propriety of the course adopted by our Canadian Government in the case of the murderer Corriveau, we must consider only, whether it is likely to be the most conducive towards the preservation and security of human life; whether in short, the imprisonment of Corriveau is more likely to deter others from repeating his offence, than the carrying into execution of the sentence originally passed upon him, would have been. This is a question upon which indeed there may be a great diversity of opinion; and if the *Quebec Colonist* had contented himself with arguing, that the ends of justice—that is, the repression of crime, and the security of life and property—are better attained by perpetual imprisonment, than by the infliction of death, we should have had no quarrel with him. But when a professedly Catholic writer calls in question, not the policy or particular expediency of capital punishment, but its justice, and the right of the civil magistrate to inflict it upon the murderer, we cannot—seeing that the Catholic Church has settled this question authoritatively and for ever—allow such a dangerous and anti-Catholic line of argument to pass unnoticed. That the ministry have done wrong in dealing leniently with Corriveau we do not say; but taking the teachings of the Church as our guide, we do say—that if guilty of murder they had the right to hang him; and that, if thereby, life and property would have been more effectually secured than by any other mode of punishment, it was their duty to hang him; for as the Catechism of the Council of Trent says:—

"The end of the commandment is the preservation and security of human life."

In justice to the *Quebec Colonist* we would add that he has since qualified his statements respecting the "cities of refuge;" though he still holds to the opinion that the Mosaic Law respecting the shedder of blood was a "bad law." It is a pity that the Lord did not consult the *Quebec* editor before issuing His instructions to the people of Israel; so might He have been saved some gross errors in legislation.

BACKING OUT.

In the month of March last, the Rev. Mr. Carden—a Protestant minister, attached, we believe, to the Anglican sect—delivered at Quebec a lecture upon the doctrine of the "Immaculate Conception;" in the course of which he pronounced that doctrine to be "contrary to reason and common sense;" adding "that he was willing to listen to any priest or layman who was prepared to assert that what he alleged was incorrect."—Such at least was the report of the reverend gentleman's lecture, as given by the *Quebec Gazette*.

The lay editor of the *TRUE WITNESS* immediately accepted this challenge; and called upon the lecturer to prove that the doctrine of the "Immaculate Conception" was "contrary to reason and common sense;" or, in other words, to prove that the opposite of that doctrine—the "Maculate Conception" of the Mother of God—was evident to, and in accordance with, reason and common sense.

Several months elapsed, and we thought that Mr. Carden had forgotten the subject altogether; or, that feeling himself unable to substantiate his rash assertions, he was willing to let it drop.—In August last however, there appeared in the *Quebec Gazette* a letter from the same gentleman, in which he admitted that, as he had "challenged any clergyman or layman to stand up against him in defence of the doctrine of the 'Immaculate Conception,' he was bound to take notice of the remarks made in the *TRUE WITNESS*." To this we again replied at once, that we were still perfectly willing to accept the proffered challenge; and we again called upon the challenger to prove "that the doctrine of the Immaculate Conception was contrary to reason and common sense." To this acceptance of Mr. Carden's challenge to "any clergyman or layman to stand up against him," he—the same Mr. Carden—replies under date of the 11th inst., as follows. The Italics in all these quotations are our own:—

"I wish it to be distinctly understood that, if any authorised priest of the Roman Catholic Church is

prepared to argue the point, I am ready to meet him, in a kind gentlemanly, and, I trust, Christian spirit; but I will not again answer any communication which has not the author's real name signed to it, and that writer must be one duly authorised to declare the teaching of the Roman Catholic Church on this, and all other of her doctrines."

Mr. Carden well knows that no one, except a duly ordained priest of the Catholic Church, is, or can be, "duly authorised" to declare the teaching of the Roman Catholic Church on any of her doctrines: he is also, no doubt, aware that no priest of that Church will enter into a public or newspaper controversy with him upon points of doctrine; his declared intention, therefore, not to take notice of, or reply to, the arguments of any layman is virtually a retraction of his former rash challenge to "any CLERGYMAN or LAYMAN to stand up against him." And if this be not a "backing out" of a controversy, which he had himself provoked, we must confess that we know not in what other terms to qualify it. Upon this point, however, we will leave our readers free to form their own conclusions.

Perhaps however, though not very honorable, the course adopted by the Rev. Mr. Carden is the most prudent. He finds himself in a difficult position; engaged to perform an impossible task—a task which, as we shall show, he himself admits to be impossible. Evidently, therefore, to decline the contest altogether, is his wisest policy; though perhaps not altogether one that is calculated to raise him in the opinion of his friends. We would still remind Mr. Carden that the lay editor of the *TRUE WITNESS* is quite prepared "to stand up against him;" and to prove from the writings of Protestant authors that the doctrine of the "Immaculate Conception" is not contrary to reason and common sense—that is, to the sense which all men, in common with Mr. Carden, possess.

Mr. Carden misrepresents the argument of the *TRUE WITNESS*. We never pretended "that the doctrine of the Immaculate Conception is not contrary to reason and common sense, because the contrary to that doctrine is certainly not 'contrary to reason and common sense;' neither did we call upon him "to believe that the Virgin Mary was born without sin, because Cain and Abel were born in sin." Such absurdities may find a place in the brains of an evangelical minister, but none assuredly in the columns of the *TRUE WITNESS*.

Our argument was this—That, if to assert the Immaculate Conception of the Blessed Virgin be "contrary to reason and common sense," then, "reason and common sense," without the aid of revelation, must suffice to establish the contrary doctrine—or, that the Blessed Virgin was conceived Maculate; that is, stained with "Original Sin." But, we argued, "reason and common sense" alone cannot suffice for this; because certainly, without the supernatural light of revelation, it cannot be proved that, to any of the descendants of Adam, is the sin of their first parent transmitted; and because, even with the aid of that supernatural light, many, perhaps the majority of, Non-Catholic Christians, at the present day, reject the doctrine of the hereditary transmission of "Original Sin" altogether, and assert the "Immaculate Conception" of all the human race—except the Blessed Virgin.

Now, although Mr. Carden thinks fit to call those who differ with him upon this point "heretics," because in the exercise of their private judgment they arrive at conclusions different from his own, this in no wise affects the validity of our argument. For even "heretics" have natural "reason and common sense;" and guided by these alone, they reject as "contrary" to them, the doctrine, not of the "Immaculate," but of the "Maculate Conception" of any child of Adam. Now, a "sense" which Mr. Carden does not possess in "common" with heretics and infidels is not a "common," but a peculiar sense. His thesis therefore should have been that the doctrine of the "Immaculate Conception" was "contrary" to his "peculiar" sense.

Does Mr. Carden intend however to brand as "heretics" all Protestants who deny the "Maculate Conception" of the descendants of Adam?—If so, the number of the orthodox must be an infinitesimally small quantity. In the first place, all the Protestant denominations called "Liberal," and they comprise the names of the most eminent and philosophical writers upon theology in the Protestant world, reject that doctrine as injurious to the mercy and justice of God; in the second place, we find that even amongst the so called "evangelical sects, the doctrine of the 'Maculate Conception' is indignantly repudiated, when it suits their convenience to sneer at the Romish doctrine of 'Baptismal Regeneration.'" We will furnish Mr. Carden with an instance.

He will admit, we suppose, that the *North British Review* is a fair exponent of the theological views of the said "evangelical" party in England and on this Continent. Now in the August number of that *Review* we find the doctrine of the "Maculate Conception" of any, even of the children of idolatrous parents, scouted as a Popish absurdity, as an insult to the divine attribute of mercy. As thus:—

In an article on "Christian Missions," the *Reviewer*, with the object of turning into ridicule the zeal of Catholic missionaries to confer the

Sacrament of Baptism upon newly born children, thus delivers himself:—

"These children are saved, by this surreptitious sprinkling from that bitter wrath of their Heavenly Father, to which their innocent souls would otherwise have fallen victims"—p. 170.

Mark well the *Reviewer's* expression—"innocent souls." So, according to this exponent of evangelical Protestantism, the "souls" of the unbaptised children of idolatrous parents are "innocent;" but if "innocent," then "immaculate;" for that which is "maculate," or stained with sin, cannot be "innocent" in the sight of Him Whose eyes are too pure to behold iniquity. A few lines further on, the same writer is still more vehement in his denunciation of the doctrine that all are partakers in the sin of Adam; or that the consequences of his prevarication have been transmitted to his descendants. This idea—he says—the idea of the hereditary transmission of sin and consequent damnation of the unregenerate—"appears in the following extract from the American Missionary Report, which has been quoted and deservedly chastised by Bishop Colenso in his pleasant and genial *Ten Weeks in Natal*." The *Reviewer* then quotes an extract from the said *Missionary Report*, in which "a heathen child, after having embraced the Gospel," is represented as mourning over the probable fate of her deceased idolatrous relatives; and comments thereupon as follows:—

"Can this be mere *ad captandum* language, intended to draw contributions to the missionary societies. If so, it is very wicked. But if it be really genuine and sincere, how melancholy a fanaticism does it display! We shudder at the accounts of Devil-worship which come to us from so many mission fields. We pity the dreary delusion of the Manichees who have trod the Evil Principle in heaven. But if we proclaim that God is indeed one, who could decree this more than Moloch sacrifice of the vast majority of his own creatures and children, for no fault or sin of theirs, we revive the error of the Manichee; for the God whom we preach as a destroyer of the *guiltless*, can be no God of justice, far less a God of love"—p. 171.

Here again then the *Reviewer* openly asserts that heathen unbaptised children are *guiltless*, and therefore immaculate: for that which is *guiltless*, cannot be "maculate," or stained with sin, either original or actual. Indeed, the majority of Protestant writers are willing to admit the "Immaculate Conception" of all the descendants of Adam, with one solitary exception, in the case of the most pure Virgin "Mother of God."

The above extracts are sufficient to show that the doctrine of the "maculate conception" is not self-evident to the "reason and common sense" of a very considerable portion of the Protestant world; and that therefore, the opposite of that doctrine, or the "Immaculate Conception" of Mary, is not, as Mr. Carden rashly pretends, "contrary to reason and common sense."—Q.E.D. This our challenger himself virtually avows; for, in his last letter of the 11th inst., he says—"I admit that the doctrine of Original Sin is taught in the Word of God, and in that alone."

Not content however with imputing Original Sin to the Blessed Virgin, Mr. Carden now proceeds to assume, from "reason and common sense," that she was guilty of actual sin; that she was—not what the Liturgy of the Church of England for Christmas Day calls her, a "pure virgin"—not "full of grace" as the Angel Gabriel pronounced her to be—but a depraved creature, and a "guilty sinner." We will give our readers the benefit of Mr. Carden's logic:—

"My reason and common sense must tell me, if I pay any attention to the actions of mankind, from their very infancy, that they are prone to evil, and more delighted with carnal and immoral pleasures, than in cultivating holy and virtuous thoughts, and walking in the peaceful and godly paths of religion. Common sense takes note of facts, reason draws just deductions. The history of man is but one long continued series of depravity and its inevitable results. Without, then, reference to the Word of God, for that is the condition of the controversy, common sense notes the depravity of all mankind, and reason points out no exception. But the Blessed Virgin Mary, according to the teaching of the Church of Rome, must have been an exception—one solitary exception, and an exception unnecessary and purposeless in the long uninterrupted succession of centuries. It is this which the Pope and Cardinals, &c., in solemn conclave assembled hold, and it is this new and startling dogma, solemnly announced for the first time, in the 19th century, which both reason and common sense repudiate."

Again, having quoted certain passages from St. Paul's Epistle to the Romans, he continues:—

"In these two passages we find distinctly stated the universal fall and depravity of mankind, no exception is made, no not even the blessed Virgin Mary. And, once more. If we refer to the Virgin's own words, we shall find that she acknowledged and believed herself to be a guilty sinner."

Alas! for the inconsistencies—nay, we should say—blasphemies of Protestantism; according to which the children of South Sea idolaters are immaculate and "guiltless;" but the Blessed Virgin Mother of God—who, in her chaste womb, and in her maternal arms, bore Him Whom the heaven of heavens cannot contain because of the infinite Majesty of His Glory, in Whose dread presence the Cherubim and the Seraphim veil their eyes—was depraved and "a guilty sinner!" If these be the teachings of Protestant "reason and common sense," what must the ravings of Protestant madness be?

To refute such nonsense, would be a waste of

* We would remark that, though the Catholic Church teaches that unbaptised children are *damned*, or lost, in the sense that they cannot be partakers of the "Beatific Vision"—she does not teach that they are *damned*, in the sense that they are condemned to eternal torture. It was left for Calvin and his followers to gloat, with fiendish malignity, over the idea of predestinate babies, not a span long, burning in hell fire.

time. Yet may we be permitted to call Mr. Carden's attention to two things. Firstly—"common sense" cannot "note the depravity" of the unborn, and newly conceived child; and secondly—that the Blessed Virgin Mary, was—if the Bible be true and Christianity not a fable—"an exception," a "solitary exception," to those laws which govern the rest of the human race.—She alone amongst women, being a virgin, conceived a son; she alone, after having brought forth, remained "a pure virgin;" she alone was the "Mother of God;" she alone was the Spouse of the Most Highest; and she alone amongst women has been "found with child of the Holy Ghost.—St. Matt. i., 18. Here then are exceptions enough in one order, to make us believe that, in her case, there were exceptions no less extraordinary in another order; and that as the Blessed Virgin was "one solitary exception" to the physical rules of our being, so also she may have been "a solitary exception" to the moral rule that all are depraved. To the Protestant, this exception may seem "unnecessary and purposeless;" but not so him who carefully meditates on the peculiar privileges of Mary; and who endeavors to realise the stupendous fact, that she was indeed the Mother of God—or, in other words, that the Person Whom she bore in her virginal womb was "Very God, consubstantial to the Father, by Whom all things were made." Was it "unnecessary," was it "purposeless," that such a Son should have a Mother, pure, immaculate, free from all taint of sin, original or actual? These things we leave to the attentive consideration of Mr. Carden.

To continue a controversy with an opponent who so willfully misrepresents our arguments as does the *Montreal Witness*, and who is so grossly ignorant of the first principles of political economy, would be an endless task; we will the refore, with a few words at parting, drop the question at issue betwixt—as to whether, the greater fertility of the marriage unions of the Catholic portion of the Canadian population, than of those of their Non-Catholic neighbors, is not also a sign of their greater morality—

"The *True Witness*" says our evangelical cotemporary—"continues to contend for his new discovery in behalf of Romish infallibility, which is to be proved from the greater fertility of Roman Catholic marriages than all others."

The *Montreal Witness* well know when he penned the above, that he was giving utterance to a deliberate falsehood; for in neither of the two articles which we have written upon the subject, was there the remotest allusion to "Romish infallibility." We contended that, all external circumstances remaining the same, the marriage unions of the more moral portion of a community would be also, as a general rule, the more fertile. This, every student of political economy, every theologian, and every medical man, who from the practice of his profession knows only too well the reason why marriage unions are so often barren, will admit to be the case. We say it advisedly; and could he speak the truth openly, there is not a medical man who would not confess that his services were nearly as often put in requisition to destroy human life, as to save it. There is in short, no class of advertisements in our public papers that pay better, or are more extensively circulated, than are those which announce to anxious mothers the quickest, cheapest, and safest method of procuring abortion. To the credit of our *Montreal* press generally, of all denominations, we would add that, since the casting denunciation some years ago upon the then editor of the *Montreal Gazette*, these filthy advertisements have disappeared from their columns, though they are as numerous as ever in those of our republican neighbors.

The premise of the *Journal de Quebec*, which the *Montreal Witness* now "holds out as supremely ridiculous," was, that the marriage unions of Catholics, both in Upper and Lower Canada—and not in Upper Canada only, as the *Montreal Witness* mendaciously pretends—are invariably, and universally more fertile than are those of their Protestant neighbors. Upon this fact did the first named journal pretend to justify the difference betwixt the School Laws of the two sections of the Province; and to maintain his thesis that, in the matter of those laws, the Catholics of Upper, were better treated than the Protestants of Lower, Canada. Since, however, the *Witness* looks upon the *Journal de Quebec's* premises as "supremely ridiculous" he can hardly pretend to have much respect for the *Journal's* conclusions based thereon.

Having proved himself ignorant, or rather regardless, of the laws of honorable controversy, the *Montreal Witness* makes a display of his ignorance of the first principles of political economy, as touching the laws which govern population. First, he assumes his facts; and then arguing from them as if they were true, he produces the most marvellous results, betraying at the same time a total unconsciousness of the real question at issue. We fear however that it would be in vain to speak to him about the "ignoratio elenchii;" he would not understand us, and might suspect it to be a Romish term for "pease-meal."

We would therefore merely remark, that the *True Witness* never pretended to argue from

the rapid increase of population to the morality of the increasing population. If therefore it were true that the Chinese, Hindoo, and Waldenses populations had increased, or were increasing, more rapidly than the populations of Christian, or Catholic countries—which we deny—our arguments in favor of the proof of a high degree of morality as afforded by—not the absolute increase of population—but the comparative fertility of the marriage unions of people of the same country, and under precisely the same external, or physical conditions, would not compel us to admit the morality of either Buddhist idolators, or of Waldensian or Mormon Protestants. The only conclusion to which, from the *Montreal Witness's* premises, we should arrive—even admitting them to be true, which we do not—would be, that, in China, India, in the Valleys of the Waldenses and of Utah, the pressure upon the means of subsistence was not so great as in other countries where the population had increased, or was increasing less rapidly.

If the statistics of our cotemporary are unreliable, his theory of the laws which govern population are, as he would say, "supremely ridiculous." A population does not increase rapidly because its members are hard worked and ill-fed; neither can "the unprecedented fecundity" of a community be owing to "the poverty of the land" which they inhabit, or "the oppression of the people." Were these the physical laws which govern human increase, the most barren and sterile countries would be the most populous; and the most oppressed nations would be the most prolific. This, all history shows to be false; nor is there, we trust for the credit of human nature, any man outside of the conventicle silly enough to assert that "the lower hard worked classes" are naturally, or in virtue of their abject physical condition, and their exhausting mode of life, "more prolific than the educated or wealthy." Our poor friend of the *Montreal Witness*, never very bright at his best, has evidently completely bewildered himself in the maze of political economy; nay—who knows—he may have got hold of Malthus, and of course misunderstood him.—We will try to let a little light into the poor creature's brain.

The "lower hard worked classes" are not naturally "more prolific than the educated or wealthy classes;" though, as having little to lose, and as being uneducated—and therefore to a certain extent wanting in prudence—they are more likely to contract early and improvident marriages, than are their wealthier, better educated, and therefore more cautious and prudent brethren. The "lower hard working classes" therefore, may increase quicker than the latter; not because more prolific, but simply because they contract matrimonial unions at an earlier age than do the other classes of society; and because matrimonial unions are always more fertile than are those other unhallowed unions, which alas, when marriage is delayed, too frequently, almost always, take place betwixt young persons whom worldly prudence forbids to marry. The peasantry of Ireland, for instance, were and are remarkably prolific—not because "of the poverty of the land;" not because of "the oppression of the people"—not because they were, and are, ill fed, and hard worked—but because they almost invariably contracted, and contract early, and what the world calls improvident, matrimonial unions; and above all, because of the almost "incredible chastity" of the Irish peasantry, which all Protestant tourists in Ireland recognise, and at which they stand amazed, having met with nothing like unto it at home.

It is evident then, that it is from his complete ignorance, of the first principles, both of physiology and political economy, that the *Montreal Witness* has been betrayed into the monstrous absurdity of attributing the rapid increase of the lower, ill fed and hard worked classes of society to physical causes; and of laying it down as an axiom, of political economy, of nature and physiology, that the "lower hard worked classes are more prolific than the educated or wealthy classes." No educated man would dare to lay down such a monstrous, such a self evident absurdity; for there is no proposition in physiology more universally true than this—that the ill fed and hard worked are naturally, or physically, less prolific than are the strong, well fed and moderately worked. The former are indeed more improvident; less careful to see that they have the means of supporting a family ere they marry; and therefore contract earlier marriages than do their wealthier and more "canny" neighbors; and as the latter, though naturally more prolific,

* Of modern Protestant writers on China, none has had better opportunities than has had Mr. J. Fortune, of judging of the internal condition of that country. Deputed by the East India Company in 1848 to China, in order to procure information respecting the tea plant, he visited all parts of the country, before unexplored by Europeans. His opinion, repeatedly expressed, is, that the greater part of the tea, handed down to us of Chinese prosperity, are "exaggerations and absurdities" and that the people "are retrograding, rather than advancing."—"Wanderings in China." Of the Waldenses, we have no very recent and reliable statistics at hand. About thirty years ago, their population was somewhere about 20,000. Certainly not that of "a large people," as the *Montreal Witness* calls them.—Besides, it is worthy of notice that the Waldenses, like the Mormons and other Protestant sects, receive additions to their ranks by the process of proselytism, as well as by the operation of the laws which universally govern population.

generally postpone their marriages to a more advanced period of life, the absolute increase of population is not so great amongst the wealthy, well to do, classes of society, as it is amongst the poor and ill fed. But this is owing—not to natural or physical causes—but to the artificial or moral restraints placed by our peculiar social condition upon early marriages amongst the upper classes of society; restraints which enforce celibacy upon the women, and drive the young men too generally into concubinage. But we have given more attention to the editor of the *Montreal Witness* and his arguments, than either he or they are worth.

THE "Devil can quote Scripture for his purposes;" and even Mr. George Brown of the *Toronto Globe* let falls, now and then, a word in season, infinitesimal fractions of truth, upon which, however—so rare are they coming from such a quarter—we are glad to seize and to make the most of. "For his purpose," even Mr. George Brown can speak like an oracle.

His present purpose is to conciliate the Ultra-Radical, or democratic party of Lower Canada—known as "Rouges"—and to unite them, together with the Ultra-Protestant, or "Clear Grin" party of the Province, in one general assault upon the Catholic Church, and Lower Canadian independence. Of these allied forces, Mr. George Brown trusts of course to be the Commander-in-Chief.

"What are called the *Rouges* of Lower Canada" said Mr. G. Brown in the *Globe* of the 20th ult., "are our 'natural allies.' We differ sometimes, it is true, but there is a general harmony of sentiment, and progress was made last Session towards a more thorough union."

To us there is no novelty in this announcement of the great leader of the Protestant host of Upper Canada; for we have always insisted upon it, that there was not only "a general harmony" betwixt *Rougeism* or ultra-democracy, and ultra-Protestantism; but that there was no important difference betwixt them. Given therefore the political programme of the Lower Canadian *Rouges*, that of the great Protestant party of Upper Canada is also given.

Now the former party make no secret of their political principles, or of their ultimate objects. No lying professions of loyalty drop from their lips; neither do they, like many of their "natural allies" of the Upper Province, seek to conceal that the assimilation of all our institutions to those of the United States is the great reform which they have at heart. Orangemen may continue to make annual protestations of attachment to the British Crown; but their "natural allies"—the Lower Canada "*Rouges*"—plainly tell us that "annexation to the United States" is one of the planks of their platform; whilst Mr. G. Brown assures us that betwixt the said "*Rouges*," and the Upper Canada Protestant party, "there is a general harmony of sentiment." From this we may estimate the value of Protestant professions of loyalty, and devotion to the British Crown.

Such feelings of loyalty may exist to a considerable extent amongst the Catholic population of Canada; because they are the "natural opponents" of the "*Rouges*," and of Protestantism; because, betwixt their sentiments and those of the last named party there can be no "harmony" whatsoever; and because they know that whatever tends to assimilate our political institutions to those of the United States, must also tend to abridge their personal liberty, and must be prejudicial to the moral and religious well being of their country. It is the interest then of the Canadian Catholics to be loyal, and to assert the authority of the British Crown—as the means of averting the catastrophe of "annexation" with which they are menaced, by the alliance betwixt "*Rougeism*" and Protestantism—and as a barrier against the inroads of Protestant ascendancy, which would inevitably be the first fruits of that unhallowed union.

THE DEAF AND DUMB ASYLUM.—We would remind our readers that the collection during High Mass at St. Patrick's on Sunday next, is intended for the support of the admirable Asylum at Long Point; where, under the charge of Sisters especially devoted to that work, a number of deaf and dumb girls are receiving an excellent education, and in spite of the deprivation under which they labor, are being trained up as useful citizens, and as good Christians.

Cut off as the objects of this noble charity are from almost all communication with the outer world, to any who have not visited their Asylum, their aptitude at learning, their quickness of apprehension, and the progress that they have already made, would seem incredible. The education of the "deaf and dumb" is indeed one of the marvels of modern times; and it would not be creditable to Canada were it to be neglected here. To the honor of our separated brethren be it said, that, in the United States they have several flourishing "Deaf and Dumb" institutions liberally supported; whilst in this country, but for the exertions of a few individuals these unfortunate would have been entirely neglected. It is to be hoped however that a better day is at hand; and that even without government aid,

the liberality of our Catholic citizens will enable our brave "Sisters" to place their asylums on a proper footing.

The collection on Sunday will be taken up by the Deaf and Dumb pupils of the Long Point Asylum; and it is to be hoped that the St. Patrick's Congregation will upon this, as on so many other occasions, distinguish themselves by their liberality.

WHAT THE "VOLUNTARY SYSTEM" CAN DO. THE *American Celt* publishes the following, which we transfer to our columns as an admirable illustration of what can be effected for the cause of Education by Catholics, under the operation of the "Voluntary System," or when left entirely to their own resources.

And, as the Catholic population of the United States are, by an iniquitous law, robbed to a considerable amount annually, for the support of the Protestant schools "Established by Law," the following statistics give us only the result of the "Voluntary System" under the most unfavorable circumstances. What might not have been the result of that system, but for the infamous system of "State-Schoolism," for the support of which Catholics must pay, as well as for their own "Free Schools?"

"As an illustration of what has been done in this city, we may point to the latest opened Catholic Schools, St. James's, in Roosevelt street. Their history is well worth reciting as an evidence of the innate passion for education which characterizes the Celt in the XIXth as in the XVIIth or the VIIIth century—in New York as strongly as at Armagh, or Bangor, or Louvain or Salamanca.

"Two years ago, the present School House was known as 'the Bethel,' or Mariner's Church, and was controlled by a Seaman's Society, for whom it was not at all an agreeable task, to make out a title in the name of Archbishop Hughes. The bargain, however, was made, the building bought, and the title unwillingly made out. For the more shell and ground, the Pastor of St. James's, Rev. Mr. McKenna, fearlessly engaged to pay the immense sum of \$20,000. In repairs, additions, partitions, and other necessary arrangements, the round sum of \$10,400 has since been paid, making a total of \$30,400, expended to complete a single school, capacious enough for the children of the single parish of St. James's. This outlay will not appear excessive, high as is the figure, to those who know the value of 10 feet front by 60 deep, within two minutes' walk of the wharfs of the East river, occupying a central point between Pearl street, Chatham, Catherine and Front, the principal thoroughfares in that part of the city.

"Passing the school last week, we did ourselves the honor of a casual call. We found on the first floor, four 'Christian Brothers' presiding over some 400 boys, of different ages, in various stages of study. We found five 'Sisters' presiding over a nearly equal number of little girls, in the upper rooms. Both the Sisters and Brothers have been obliged to send away large numbers of applicants; and the basement story of the school as well as of the neighboring Church, is to be thrown upon to accommodate the surplus. The school, is entirely free—the only condition on which a religious can compete with a State School. The whole charge of the purchase, the salaries of Teachers, Books, Maps, and Stationery has been cheerfully assumed by the generous congregation of St. James, who are justly proud of their work. In one collection—at the outset,—they subscribed \$7,000 in response to the appeals of their Pastor. Since then the active spirits among them have formed themselves into a School Fund Committee, and bring in regular monthly collections, sufficient to meet all current expenses.

"As an evidence of the love of education existing among our people; as a proof of what pastoral authority and congregational action can effect when judiciously combined, we point to St. James's new Schools, in this city. Many other Parish Schools equally deserving of admiration, are or have lately been put up by other congregations. We can barely allude now to St. Joseph's, St. Mary's, the New Transfiguration Schools, or those of Jersey City and Brooklyn. As opportunity serves, we hope, to notice them all in detail. Who will ask us any longer—'What has your Church done for Education?'

Mr. Vankoughnet is in the field as a candidate for the Rideau Division. The *Ottawa Tribune* recommends him to the Catholic voters of the district; though in Mr. Vankoughnet's address to the Electors, there is not the faintest allusion to his intentions upon the question of education,—the question to which amongst Catholics all other questions should give place—the "School Question"—or the question of "Freedom of Education."

That Mr. Vankoughnet promises great things in so far as the development of the material resources of the Ottawa County is concerned, is true; that he is sincere, is probable; that the subject of local improvements is an important one, worthy of the attention of our Canadian Government in general, and which has strong claims upon the electors of the Rideau Division in particular—we allow. But we would remind our Catholic readers that their moral and spiritual interests are of far higher importance, and have a prior claim upon their attention.

"Seek ye first the Kingdom of God and His justice"—are the words of Divine truth—"and all these things shall be added unto you." So spoke Our Lord nigh two thousand years ago; nor have his words lost their force. "Seek first," would we say to the Catholic electors of the country—"seek first" that which relates to God and His Church; and all other things—railroads, ships, canals, and material prosperity—"shall be added unto you."

We would call the attention of the editor of the *Montreal Witness* to an article on infanticide in Protestant England, which he will find on our 3rd page, and which is taken from a Protestant paper, the *Saturday Review*. From this it will be seen that amongst the masses of the Protestant population of England, impurity is not looked upon as a "shame," and for mothers to kill their little ones, and wives to poison their husbands is the "customs" of the country.—*Non noster hic sermo.*

If an "Admirer of Canadian Institutions" and an "Upper Canada Catholic" will favor us in confidence with their names we shall have much pleasure in inserting their communications. But we cannot take any notice of anonymous articles sent to us for publication.

New Books.—We have received from Messrs. Sadler & Co., the following new works, which we shall notice in our next:—"The Altar Manual," "Stepping Stone to Geography," "Ancient History," by Mathew Ridges, and a "Popular Modern History," by the same author.

SUSPICIOUS CHARACTERS IN THE CITY.—A highly respected citizen reported at the Station, that he had reason to know that there were very suspicious persons prowling about St. Paul and St. Francois Xavier streets on Sunday night. The police were immediately on the alert, and observed four fellows of the description given, in the places described, and likewise in Custom-house square. These light-fingered gentry remained prowling about for two hours, and then went towards the New Market. The police recognised one as being an old offender.—*Herald.*

THE LATE ROBBERIES.—The police complain of the insecure manner in which the citizens generally fasten or lock up their stores and dwelling houses. In McGill street, the constable reports, that during three hours of his beat on Saturday night, he found the shutters merely closed, without any fastening, and that this was the case on the premises of certain parties who were lately robbed.—*Id.*

A young man named Britt, was on Sunday committed for breaking into the cellars of Messrs. J. & D. Sadler, in Notre Dame street. He also made his way to the adjoining shop occupied by Rice, Van Dusen & Co., but was arrested before he had taken any property.—*Id.*

SUPPOSED CASE OF INFANTICIDE.—Sub-Constable O'Sullivan of the City Police, reports seeing early this (Tuesday) morning the dead body of an infant lying on a vacant lot of ground off Grant Street, Quebec Suburbs. The Coroner was notified.—*Montreal Pilot.*

THE GOVERNOR GENERAL.—We learn, yesterday, by telegraph from Brockville, that His Excellency is expected in that thriving town to-day, en route for the Ottawa District. His Excellency will, we understand, be accompanied by Mr. Vankoughnet, the Minister of Agriculture, who is now in the field as a candidate for the Rideau Electoral Division.—*Herald of Tuesday.*

THE WATER WORKS.—We understand, from the best authority, that some persons, dressed in the garb of gentlemen, were amusing themselves by throwing stones into the reservoir, and sending their dogs to dive after them, on Sunday afternoon. In consequence of such malpractices the police have been stationed at the reservoir, with orders to shoot all dogs that may enter the water, and arrest any person or persons who shall in any way interfere with, or damage the Water Works.—*Herald.*

A fire occurred about seven o'clock on Tuesday evening in the carriage factory of Mr. Joseph Teer, Craig Street, which, with the entire contents, were, we regret to state, totally consumed.

DEATH BY FIRE.—At South Georgetown, County of Chateaugay, on the 12th instant, Ann Robertson, aged 70 years, sister of the deceased Robert Robertson, Teacher of the same place, was left in the house of Mrs. Robertson, her sister-in-law, while the family were all engaged harvesting some distance from the house. It is supposed she had gone to do something about the fire on the hearth, and that her clothes caught fire, and on the impulse of the moment she had run out of the house to call for help. Soon after, the family in the fields perceiving some smoke rising near the house, were attracted thither, when they found her lying at a short distance from the door, her clothes burned off her body; yet she was sensible and spoke some. Dr. Anderson was soon in attendance, but medical aid was of no avail; she died in a few hours after.—*Montreal Transcript.*

The *Monarch* of '54 is a very different individual from the *Honorable* Mr. Cauchon of '56. Mr. Cauchon in 1854 could see no greater injustice than that perpetrated towards the Upper Canadian Catholics in refusing them a proper control over the education of their children. Both by his pen in *Le Journal de Quebec*, and by his votes in the House, Mr. Cauchon protested against the shameful timidity of each successive administration in dealing with this question. On the Bill for an Elective Legislative Council, too, Mr. Cauchon did not fear to stand alone with George Brown in opposition to what he, in common with Mr. Brown, declared to be a revolutionary innovation.—Therefore Mr. Cauchon was returned by an overwhelming majority, and in defiance of government influence, for the county of Montmorenci, and was received with enthusiasm wherever he presented himself throughout that loyal constituency. But Mr. Cauchon now, through his organ, *Le Journal*, is the bitterest enemy to the cause of Separate Schools, and the prosperity and influence of that Church whose greatest champion he professed to be in 1854—the year of his triumph—He is endeavoring to give the fanatical party of Upper Canada an additional weapon to wield against us in his juny but damaging efforts to prove that the Catholics here been for many years in conjunction with their Bishops endeavoring to snatch Protestant money for the support of their schools; when the French deputies seemed inclined to support the principle of Mr. Bowes' Bill, which was nothing more or less than that Catholics, on account of their accidental situation in different municipalities, should not be deprived of one half of their taxes for the support of schools with which they had nothing to do, Mr. Cauchon was one of those ministers who inaugurated a second "Reign of Terror" in Parliament, and least his salary should be endangered, coerced these French deputies to vote down Mr. Bowes' Bill against their conscience.—*Toronto Mirror.*

Died.

In this city, on the 10th inst., Alexander, youngest son of A. McCambridge, Esq., aged 1 year and 3 days. In this city, on the 14th inst., Miss Catherine Smith, daughter of the late Mr. Patrick Smith, aged 26 years.

EDUCATION.

MR. ANDERSON,

No. 50, ST. CHARLES BORROMEI STREET, BRGS to inform the citizens of Montreal, that his NIGHT SCHOOL is now open for the reception of Classical, Mathematical and Commercial Students, from Half-past SEVEN to Half-past NINE o'clock, FIVE NIGHTS per week.

REFERENCES:

Revs. Canon Leach, McGill College, Mr. Rogers, Chaplain to the Forces, The Clergy of St. Patrick's Church, Cols. D'Urban and Pritchard, Hon. Jas. Nelson, Dr. Hingston, and Rector Howe, High School.

Mr. A's Literary attainments, as above attested, combined with upwards of twenty years' experience in the most efficient mode of imparting instruction, may, without egotism, be urged as some claim upon the patronage of a liberal and enlightened public. Sept. 18.

INFORMATION WANTED,

OF one THOMAS HEYCOCK, who left Antioch, Lake county, Illinois, in the year 1850, and is supposed to be in Canada. He is an Englishman, about 45 or 50 years old, 5 feet 9 inches high, thick set, dark hair and good looking—is a tailor by trade. If any person who may know him, will address THOMAS HEYCOCK or E. S. INGALLS, Attorney-at-Law, at Antioch, Lake county, Illinois, they will confer a great favor upon his family, and upon himself, by informing them where a letter will reach him.

FOREIGN INTELLIGENCE.

FRANCE.—The Paris correspondent of the Times (of Friday) has been enabled, on official information, to contradict some of M. Louis Blanc's statements, as to the cruelties inflicted on the French political prisoners at Cayenne:—

"Seven of the persons who sign the letter he gives, and who were condemned by a mixed commission, had previously undergone punishment to which they had been sentenced by ordinary criminal tribunals. Pelletier, Cayet, and Patdouani are liberated galley slaves; Descalles, Dore, Priol, and Aillaud are repris de justice, men who have been punished for offences against the laws, and not of a political nature. As regards the cruelties alleged to have been practised upon the prisoners, the chains, with a cannon ball attached, which they were compelled to drag, the floggings at the stake, and the blows and brutal outrages their guards were allowed to inflict upon them, these are formally and completely denied. It is positively stated that the sole punishments to which they have been subjected for misconduct are imprisonment and stoppage of their wine or of some other portion of their rations, and that in no one instance has corporal punishment been applied, except in the case of the criminals confined on the Isle Royale. These are not political prisoners, but proceed from the French bagues, and constitute quite a different category. From the 1st to the 30th June (in the hottest season of the year), there were but two deaths out of 181 convicts. This can hardly be considered to indicate overpowering toil or a very unhealthy condition, in a climate which is so notoriously insalubrious. Two of the persons who signed the letter to M. Blanc, Labrousse and Frison, have been pardoned."

The French naval power is being largely augmented.

The trial before the Correctional Tribunal of Lyons of a number of persons accused of connexion with a secret society, has concluded. The society was organised nearly on the model of that of the Seasons or of the Enfants de la Terre, and comprised the societies of the Voraces, the Charbonniers, and the Invisibles. After several long sittings the court pronounced its sentence. Ten of the accused were acquitted, seven were condemned to four years' imprisonment, six to two years, and eighteen to various terms, varying from eighteen to four months. All those found guilty are deprived for three years of civil rights.

THE BOURBONS.—The movements of the Bourbons are again beginning to attract attention. It seems that the Duchess of Orleans has been spending the summer, with her sons, at a secluded spot in the Tannus mountains, from whence she lately removed to a residence in Thuringia, while her sons went on a tour. In the course of their journey the young Princes went to Hamburg, where, on the 12th of August, they met M. Thiers. The little congress thus formed was not without an object. On the 24th of August the Comte de Paris attained his majority, upon which occasion it was intended to issue a manifesto in his name, which had been written by M. Thiers. With a view to discuss this manifesto, and publish it in Hamburg, the Princes and their faithful adviser engaged apartments for a fortnight in advance. It was rumoured in the city, that the Duke de Nemours and the Prince de Joinville had obtained information of what was going forward, and that they were already on their way to Hamburg to arrest the proceeding, or, at least, to modify the terms of the manifesto. But in the meanwhile the local authorities, regarding the publication of such a document as a demonstration of hostility to the Emperor, intimated through the police a hint that it would be desirable for the Princes to withdraw from the city. The whole party immediately left Hamburg for England, where they have since arrived. The manifesto, the main object of which is to repudiate a fusion with the Comte de Chambord, will, therefore, be printed and issued in London. So long as Louis Napoleon lives, appeals from either branch of the Bourbons are idle; but by thus keeping alive their claims, and supplying a rallying point for their adherents, the Orleansists are preparing for those convulsions which must inevitably ensue upon the death of the Emperor.

The Univers continues to publish letters from different Bishops, approving of its religious tone. The Bishop of St. Claude sums up its enemies as "the doctrinaires, the worshippers of a representative government, the Gallicans, the moderate Republicans, the Fusionists—all the worsted parties."

The Univers of the 28th contains a letter from Cardinal Villecourt, approving of the sentiments contained in the letter of the Bishop of Arras in reference to the discussion unhappily existing between that paper and the L'Ami de la Religion. Cardinal Donnet, the Bishop of Poitiers, and other Prelates have also expressed their concurrence.

COST OF THE FRENCH AND ENGLISH CHURCHES.—We extract the following interesting statistics of France from a recent number of the Civita Cattolica:

"According to the official documents, the numbers of the French belonging to different forms of worship are as follows:

Table with 2 columns: Religion and Number. Rows include Catholics (35,921,032), Calvinists (480,507), Lutherans (267,825), Jews (73,975), and Other religions (33,000).

It appears that in France each Bishop is maintained at an annual average cost of about £800, and that the average stipend of each priest is about £35, and that the ministrations of the Church are supplied to each individual Catholic on an annual average cost of 1s. Now, with this, let us contrast the annual expenditure of the Church Establishment in England. When the revised scale of Episcopal incomes has come into full operation, the total amount will be £152,200, which gives on an average to each of the twenty-seven Bishops an income of £5,600. The total number of inferior Clergy is estimated at 18,000, with a net income, including that of Deans and Chapters, of at least £3,600,000, giving an average income to each clergyman of

£200. The population of England and Wales at the last census was, in round numbers 18,000,000, less than a moiety of which are of the established Religion—say, 9,000,000—which makes the average cost for each person belonging to the Establishment about 8s. 4d.—say 8s.

Table comparing costs in France and England. Rows include Income of Bishop (£800 vs £5,600), Ditto each Clergyman (£35 vs £200), and Cost of Ministration to each Person (1s vs 8s).

So that the English Establishment is from six to eight times more expensive than the Catholic Church in France. The observation usually made upon such statements as this, is that England has to maintain a married clergy, whereas priests have no wives. Very well, then; let John Bull estimate the cost of parsons' wives.

SPAIN.—The Spanish Government have published an elaborate address to the Queen on the subject of the National Guard, which is dissolved and definitively suppressed by a decree of the 15th of August. Its attitude, they allege, has, in every case of revolutionary movements during the last few years, "merited the bitterest censure, in whatever point of view it is considered;" and its existence they believe to be absolutely "incompatible with the normal and regular government of the State." By a second article of the decree, Government is to account for the measure at the next meeting of the Cortes.—Weekly Register.

ITALY.—THE ALLEGED MURDER OF CICERUACCHIO.—A letter from the Milan Gazette affirms positively that Ciceruacchio was drowned in crossing the Po, and it defies Garibaldi to prove his assertion that he was shot by the Austrians.

TUSCANY.—A correspondence from Tuscany, in the Genoa Corriere Mercantile of the 18th August, gives an account of the moral condition and state of parties in the Grand Duchy. The writer says that the national and constitutional party is by far more numerous than the reactionary faction and the Republican coterie, and that all the talented and distinguished men of the country belong to it. As to the manners of the population, the correspondent was happy to state that they were still distinguished by that gentleness which had become proverbial in Europe.—As a proof of it, he observed that the penalty of death, long abolished by the Tuscan code, was recently on the point of being applied, when the Grand Duke thought proper to pardon the criminal, and that this act of clemency met with universal approbation. The experiment made at Massa Carrara did not suffice to open the eyes of the Mazzinian party, and convince them that armed attempts have now lost all chance of succeeding. A band of about thirty young men lately landed in the Maremma, near Orbitello, but a detachment of Tuscan gendarmes easily routed them, with the loss of a few prisoners.—Mazzini was said to be in Piedmont, but others considered it more likely that he remained concealed in Switzerland, whence he continually forwards proclamations to his partisans in central Italy, where he still exercises some influence.

A letter from Turin, of the 22nd Aug., says: "Piedmont is arming and making warlike preparation, as if she were on the eve of a new collision. The fortifications of Alessandria and Casale are rapidly advancing. The troops are employed in constructing the works. Grand military manoeuvres are about to take place, and the Minister of War has ordered the commanders of the military divisions and sub-divisions to suspend the delivery of furlough, in order that as many men as possible may be present under arms from the 1st of September to the 15th of November, the period fixed for those manoeuvres. General Trotti has assumed the command of the fortress of Alessandria."

NAPLES.—The Frankfort Journal contains a letter from Vienna, which professes to throw a new light on the reply of the King of Naples to the representations of the Western Cabinets, published by the Cologne Gazette. The correspondent of the Frankfort paper thus expresses himself:—

"We have reason to doubt that the reply of the King of Naples to France and England, of which the Cologne Gazette has offered an analysis, is in conformity with the latter. The King has considered the counsels offered by the Western Powers as an interference in the affairs of his kingdom, and in the relations existing between him and his subjects, which is not justified by actual circumstances; and he has energetically rejected those counsels. It must not, however, be thereby interpreted that the King has refused to adopt reform: he has only declared himself to be the most competent judge of these measures. With respect to the analysis in question, it is improbable that the passage in which the King declares that he would repel force by force, exists in the reply of the Neapolitan Cabinet. The Western Powers in their notes had, in fact, offered no menace, or even a prospect of menace, to that Cabinet; they confined themselves to expressing anxiety that a refusal of their advice might lead to a rupture of tranquillity in Italy."

GERMANY.—MORMONISM.—The "Latter Day Saints" evince a most extraordinary activity in making proselytes. In Great Britain and the Scandinavian countries their missionaries found a fruitful soil, and gained thousands of converts, mainly among the agricultural classes. From Denmark some of these Apostles to the Gentiles journeyed to Hamburg, where they firmly established themselves, and have already issued a German translation of the Book of Mormon. They have also penetrated to Saxony, and have succeeded in forming a society of adherents in the city of Dresden, carefully avoiding any collision with the police, who are ever on the alert for new religious sects, suspecting every new doctrine to be a mere cloak for some political plot. The apostles seem to have plenty of funds at their command, apparently derived from England, with which they assist the needy among their proselytes. Several families have recently left Dresden for Liverpool, where they will meet other converts; and

continue their journey to "the New Jerusalem in the great interior salt basin of America." On the 1st August the Mormon community in the city of Dresden numbered sixty members, males and females, belonging to various grades of society, some of them persons of high intellectual endowments. The greater part of these new-born "saints" are making preparations to "forsake the thrall of the heathens" and journey to the holy city of Nauvoo.

RUSSIA.—BERLIN, AUG. 24TH.—The Kreuz Zeitung is informed by a correspondent in London, that in the early part of last week Lord Palmerston was in the receipt of a note from the Russian cabinet, in which—"The complaints of the English government as to the manner in which Russia has carried out the stipulations of the treaty of peace, meet with a complete answer. The note is described as taking one by one each fact of which the English government makes a reproach, and in each case depriving it of all ground for complaint, equally firmly and happily. The note then expresses itself in general terms with reference to the mistrust shown by the English government. It is said in it, Russia concluded peace in the full hope that confidence would fully and completely return; this expectation, however, could not be otherwise than completely disappointed by the distrustful policy that England had assumed. One passage is more particularly worth notice in the Russian note. The English government had, it appears, on some occasion declared that if it could have known beforehand how Russia would have put the terms of peace into execution it would have kept its troops six months longer in the Crimea. To this the Russian cabinet answers, that would of itself have put an end to the peace."

The following letter in the Hamburger Borsen Halle, from a correspondent in St. Petersburg, dated 18th ult., is quoted by the Times as likely to be correct in its statements:—

"It is affirmed that this cabinet has laid down for itself as the rule of its policy a wise moderation and reserve with reference to the internal politics of the states of Europe. The recent events in Spain (their results more particularly) have excited its attention to a very high pitch and meet with universal approbation at court. A similar acknowledgment has also not been withheld from the attitude and bearing of the Neapolitan government and of the internal policy of Denmark. It is, however, incorrect to suppose that this cabinet has in any way communicated to the respective courts its approbation, disapprobation, or advice. This resolution of the government, which meets also with the sympathy of the majority, is evidenced in the endeavors it is making to maintain a good understanding with France, and to consult the commercial interests of England by moderating the tariff. France's motives for not prosecuting the war further men here know how to appreciate, and M. de Morny, Lord Granville, and Count Estehazy will have opportunities of remarking it. It has produced great satisfaction here to find that France has not made the tardy surrender of Kars and the lighting up afresh of the lighthouse on the Isle of Serpents ground for a vote of want of confidence in this cabinet. All the attempts are in vain to justify the want of delicacy that England has shown in reminding Russia, at the very moment when an ambassador from her to the coronation was about to show himself here, that Russian newspapers committed a mistake in 1855 when they affirmed that the Black Sea was a Russian sea. Dailleurs, the events in the East will in no way deteriorate our relations with France, and the present government will avoid, as much as that of Alexander I. did, exciting the illwill of England by any measures adverse to the commercial interests of Great Britain.

Sebastopol is to be reconstructed on a new plan, which has been agreed upon in St. Petersburg. Of that plan nothing of course is known—an ignorance which proves a perfect godsend for the manufacturers of canards—those industrious individuals having, for the last few weeks, been terribly hard up for raw material. The various stories which are now being propagated in Paris will, doubtless, find an echo, and may possibly mislead the public; it is not therefore inopportune to put them on their guard respecting all that they may read on this subject; it is a duty to call upon them to disbelieve all that is being rumoured here relative to the reconstruction of the Crimean stronghold as a military post. In well informed circles it is firmly believed that the Czar will apply himself to make of necessity a virtue; and Sebastopol, as a naval arsenal, being among things of the past, that he will leave nothing undone to avail himself of its splendid harbor to make it what nature has clearly intended to be—the commercial Queen of the Euxine. A network of railways is already projected to connect it with Odessa, Moscow, and the fertile districts which border the Sea of Azoff and the Caspian. German artisans are to be employed in the work of re-edification of the town, and are to form the nucleus of a Teutonic colony. Immigration from all parts of Europe, but chiefly from Germany, is to receive every encouragement, and all the resources of the empire are to be employed in giving the latent wealth of the country the development it requires to regain by commercial eminence the warlike prestige of which the late war has irretrievably bereft it. Such are the intentions ascribed to the Czar, and for the sake of Russia herself, as well as for that of Europe, it is to be hoped that these couleur de rose anticipations will be borne out by the event."

TURKEY.—THE CHRISTIAN BROTHERS IN TURKEY.—A letter from Constantinople, in the Gazette du Midi, after giving an account of a distribution of prizes made to the pupils of the Christian schools in that capital, says: "In the capital of Islamism, and 1,000 leagues from Marseille, such a picture is now striking than elsewhere, and we cannot but thank Providence for the advantages procured to civilization and Christianity by the Society for the Propagation of the Faith. It is this society which alone has supported for the last 16 years the three schools at Constantinople, which now reckon 7,000 pupils, and might be

readily doubled if suitable accommodation could be procured. The books given in prizes to the pupils were due to the French Ambassador, and Monsignor Mussabini, Archbishop of Smyrna. The distribution took place on the 22d ult. in the garden of the Embassy, the ceremony was presided over by the Archbishop of Smyrna, Monsignors Hassoun, Armeno Catholic Bishop; Tioche, Archbishop of Babylon; Salvyam, Bishop of Erzeroum Harting, bishop in partibus, and the Armeno Catholic Patriarch. There were also present Count de Sagur, first Secretary of the French Embassy; General Parisset; and a number of priests of the parishes and Catholic chapels of Constantinople. A French military band was in attendance. The different works of the pupils, copy-books, drawings, &c., were suspended to the trees, and some of the children recited interesting dialogues with much grace and facility. The majestic appearance of the pontiffs with their long white beards, the delight expressed by the pupils, and the enlivening airs of the music, altogether made the fete a most attractive one."

LETTER FROM GERMANY.—(From Correspondent of Weekly Register.)

THE STATE OF PROTESTANT GERMANY IN 1848.—Before beginning this letter, I will speak of two or three of the Protestant journals, to which I must occasionally refer, as illustrating my subject. It would be boundless were I to enter upon the monthly or quarterly journals of Protestant Germany; but of those which approach more to the character of newspapers, there are three of especial note. It may be useful to those who are interested in the question to know something of their character. Hengstenberg's Evangelical Church Journal is conducted by a highly respectable Professor of Divinity in the University of Berlin, a moderate supporter of the Union, and with a leaning to Pietism, but whose main characteristic is what his countrymen call Orthodoxy. He is, and ever has been, a staunch opponent of the principles advocated by the Protestant Church Journal—the principles, that is, of Rationalism. The name of Rationalist, however, has now become unpopular, and, instead of it, people speak of the Subjective party. This last journal, like the last, is published at Berlin, was originated about two years ago by the same Rationalist party, which directs what is called the Gustavus-Adolphus Society, and has since taken the lead in opposing all attempts to restore a more positive (or Objective) system of belief among the German Protestants. Midway between the other two stands the Darmstadt General Church Journal, founded by Zimmermann, but now carried on by Dr. Palmer and others. At the same time I must observe that those who wish only to learn results may find them in the Historisch-Politische Blätter, formerly conducted by Phillips and Gorres, and now by Jorg, at Munich. In an excellent series of articles, written, I believe, by the editor himself, on the recent History of Protestantism, he complained of the tedium and disgust which he has experienced in reading the journals of the Reactionists (i.e., of those who are attempting to restore Lutheran belief), in a manner not encouraging to Catholics. "For two years," he says, "we have imposed upon ourselves the burthen of reading a good part of these journals, with a view to their religious interest. For this is unquestionably the only method of finding one's way through the labyrinths of these recent Protestant entanglements; the independent works of separate party leaders naturally assume that their general principles are already understood. Till now has come to understand the bearings of the case, there is nothing more wearisome for a Catholic than to read a Church paper of the Protestant Reaction. The lack of clearness in their views is only exceeded by the lack of nature in their expressions, while commonly every tenth word is a hit at some other party." The papers of the new Lutheran party, he says, "are the best, because they are already aiming after a real historical Church; and occasionally their words seem quite familiar to the Catholic reader. At other times, however, they are sadly wanting in consistency and distinctness, except when they employ directly Catholic expressions; and this they do not venture to do at the peril of their lives." The last words will be amusing, I think, to those who are familiar with the papers of the Pusseyite reaction; while those who have gone lower, and looked into another so-called religious paper, will be amused at learning that the language of cant is identical all over the world. For M. Jorg goes on to complain of the language of "the gentlemen of the Inner Mission" (a body which stands somewhere between the City Mission and the Wesleyan Methodists), "who seems as though they had entirely lost the German language;" and he adds—"one reads so many reports about Pastoral and other Conferences, where precious dear brother Knack stands in the pulpit, or about dear Stahl, whose learning is no hindrance, because he has a simple eye and a child's heart," or about those "to whom the Lamb, when they lay down to rest, is counterpane and mattress, and pillow and all." (Vol. xxxv., p. 229.)

To return to the subject of my last letter. The effect of the Union in Prussia has been to afford shelter to a party which rejects all positive belief, and thus tends to the overthrow of all existing institutions. It was devised to heal those internal dissensions among Protestants which had been found to be a political evil; it was found that there was no way of inducing them to agree except by making them indifferent. This began to show itself even in the time of the late King of Prussia. "He saw, with grief and concern," says M. Jorg, "that this party had got possession of his Union. His alarm increased, when, at the July Revolution, lawless spirits crept out of the dark, and began to knock at the doors of the German princely houses. Meanwhile, the reaction in favor of the old Lutheran Confession began to grow louder. Thus, a feeling arose in high places against the Union. The old Lutheran belief, it began to be said, was the best dam against revolutions. Union, Science, Neology, were rationalistic and revolutionary." From this time, says the Darmstadt Church Journal, "the Union was stopped in its career of victory; the King gave up his magnificent idea of the Union as a means of uniting and welding together different Confessions, and of joining the Clergy and Theologians in one faith and form of teaching, even as it had insensibly diffused one form of opinion among the people." (Jan. 23, 1854.) It seems doubtful whether Frederic William had ever entertained the idea thus attributed to him; that which he professed, as was stated in the last letter, was to aim only at a practical Union; the notion of getting a creed for the Union was among the more daring conceptions of the present King, as Professor Leo of Halle (the historian) has explained the matter in an article in the Berlin paper (Kreuzzeitung) for Aug. 25, 1853. "The task of carrying out the Union was committed to the theological schools, and they undertook it without anticipating its danger. The Lutheran movements roused them out of their innocent dream. The Union at last began to have feeling, if not conscience enough, to be sensible of its sore—that it wished to be a Church, and had no creed of its own. A creed, on which to stand as a specific Church institution, most happily it had none. The Lutheran separatists made it feel this want to be a reproach, and the self-flattering vanity of the schools was no sooner sensible of the ill, than for a passing moment in 1846 they entertained the really frantic thought of drafting themselves by scientific methods to fabricate a creed for the Union." Professor Leo is referring to what was called the General Synod, which was held at Berlin in 1846. The present King opened it, and expressed his own desire that they would consult for the purpose of discovering some principles

of "authority and agreement." The only point, however, in which they found that they could thoroughly agree, was in rejecting the authority of the Apostles' Creed; they did not succeed in making a new one which gave any satisfaction. The exhibition which they afforded was no doubt one thing which led to the subsequent Lutheran reaction: "At this hour," says M. Jorg, "the organs of the Reaction, one and all of them, hold it out as a warning; at least once a month, that at a period just so many years back, the General Synod of the United Prussian National Church was occupied in abolishing the Apostles' Creed, and in substituting a new one in its place" (xxxv., p. 795). It was only two years after this, that the year of revolution showed how little the existing institutions possessed over the minds of the people. The account which is given by Protestants themselves of the entire abandonment of all external religion is portentous. In Berlin, for instance, according to the statements made at the Church meeting there, not more than 20,000 people out of a population of 280,000 are attendants at church. (Politische Blätter, vol. xxxvi., p. 664.) In Brunswick, according to the assertions made in Hengstenberg's Church Journal, the state of things is even worse. "Out of five preachers in the chief town, four are supporters of Rationalism; and when the fifth lately introduced the old Lutheran method of celebrating the communion with kneeling and the use of the hymn, 'Christ, thou Lamb of God,' city and country cried out that this concealed Jesuit was leading people in seven leagued boots to Popery." It is stated, as a ground for satisfaction, that the Clergy have left off preaching about Robert Blum, the revolutionary bookseller, who was shot by the Austrians for treason, but it is added: "A preacher was lately pensioned off who has had fifteen illegitimate children. The Sunday service in the capital town is frequently not celebrated in considerable parishes, because no one is to be seen in church." (Vide Pol. B., vol. xxxv., p. 651.)

Such circumstances as these must needs be very striking to the Catholics of Germany, who witness the wonderful difference in regard to attendance which is exhibited by their own churches. And surely there cannot be a fairer way of comparing the two systems, than by seeing their effect in the same country, and when their subject-matter is the same race of men. The political and social circumstances of different countries is so various, that it is hard to say how much is the effect of religion, and how much of institutions. But when the two systems are presented, as in Germany, side by side, no one can doubt that the Catholic Church fosters devotion, and that Protestant principles discourage it. In respect, however, of the effect of the year 1848, as revealing their true position to the Protestants, I need not refer to any Catholic testimony, but only to the works which they themselves published at that period. The last work, for instance, of the aged Rationalist Dr. Wette, a commentary on the Revelation, was published just at this period, and he might have been expected to express his satisfaction at the triumph of the opinions which he had so long advocated. On the contrary, the preface is full of expressions of alarm and regret at what was going on around him: he speaks much as La Harpe did when he had witnessed the atrocities of the French Revolution. Still more remarkable perhaps are the expressions of Professor Hengstenberg, who also published a commentary on the Revelation the same year. He seems to have been partly led to do so by the fact, that the state of things in Protestant Germany afforded so good a commentary on the Scriptural statements respecting the operations of Antichrist. "The Book of Revelation," he says, "stands in the nearest relation to recent events," so that "the mournful times of March 18th, 1848, have not interrupted my work, but furthered it." (Preface, p. vi.) If we look into the book itself, to see the grounds of this judgment, we find that the tendencies of power and of knowledge, as they exhibited themselves in Protestant Germany, appeared to the writer totally precisely with those two enemies of the Church, which St. John describes as a beast rising from the sea, and a beast rising from the earth. The former "beast," says Hengstenberg, vol. i., p. 528, "is the Godhating Heathen State." The brutal character of the Godhating power, as it is expressed by this image, comes back again in our time with continually increasing clearness." It is to be observed, that he considers the beast to have represented, in the first place, the Heathen Roman Empire, the principles of which he supposes to be again becoming predominant. He illustrates the mark of the beast by saying (vol. ii., p. 20), "In our time the Anti-Christian revolutionary disposition shows itself by wearing the black, red, and yellow cockade;" and in respect of the beast from the sea, he says (ii., 44), "Where the Godhating State revives again, there the Godhating wisdom is sure to be near, to strengthen its hands, and give a color to its pretensions." Such was the aspect of things in Germany in 1848, and to this state had the destruction of all spiritual authority reduced the countrymen of Luther.

The Rev. Dr. Cahill, writing under date of the 20th ult., thus forcibly denounces the foreign policy of England:—

"The King of Naples is prepared to meet the menaces of Sardinia and England at the point of the bayonet. In a few months, the world will see and read an additional lesson in the perfidious history of England; the cut-throats of Naples will find themselves deceived by Minto, like the assassins of Switzerland, Hungary, and Spain; and they will learn to their cost that England encourages them for a season for her own purposes, and then abandons them to their fate, to perish in exile or in dungeon-chains, or to die by the axe of the executioner." The King of Naples does not address to France the same language which he expresses to England: he knows well, that as France has spent millions of money, and spilled a river of blood, in humbling Russia, for an attempt to interfere in the internal concerns of Turkey, she cannot contradict that glorious policy in acting a different part towards Naples. How can she assume the character of Naples which she has condemned at Constantinople? How can she change sides and defend in the Two Sicilies the Malakoff which she has dismantled in the Crimea? No, France, glorious France, (not like England) is consistent, and she will not menace Naples for her constitutional attitude against the assassins, whom the agents and the gold of England have called into revolutionary existence to disturb the public order, to utter blasphemy against God, and to murder the King. France will never advocate this anomaly; and furnish her Crimean victory, and reverse her Turkish policy. Ferdinand well knows, that France commanded seventy-five thousand cut-throats, being the number of foreign revolutionists assembled there from all Europe, in the year 1847. These assassins of priests, these robbers of convents, these Mazzinis, Kossuths, Garibaldis, Astinzzis, fearing to return to their own country, viz., Austria, Hungary, Naples, Italy, and France, demanded passports to Belgium; Napoleon instantly sent an imperative note to Leopold to remove them even from Belgium; or in the event of a refusal that he (Napoleon) would send a French army into Belgium, to conduct them "to the shore." It is unnecessary to add, that the cut-throats were immediately removed to England, where some of them are still residing, while the remainder emigrated to America, and there joined the murderous ranks of the Orangemen of America, now called "the Know-Nothing Society." Surely, Ferdinand must know that France could not reverse this policy, and join England in her revolutionary stratagem towards Naples. Ferdinand is also perfectly convinced that Austria still meditates revenge against England; for her assistance to the Kossuths in revolutionising Hungary; and hence, Naples being strengthened by the revenge of Austria, and by the known policy of France, she feels herself all-powerful at home against the infidel

English faction; and, therefore, challenges, without disguise, in words or feeling, fallen Great Britain to meet her, if she dares, in national conflict.

The result is plain: England dare not move without the consent of her ally and mistress—France; and if Sardinia arm one battalion for the campaign against Naples, Austria enters her gates, effaces in forty-eight hours her petty Crimean glories, uproots her name, sends her out-throats to Palmerston, and teaches her, through all her future history, a bleeding lesson for her foolish reliance on anti-Catholic England.

England has been playing the game of modern revolution in Europe now upwards of forty years; she has been even amongst the principal actors, by counsel and encouragement, in hastening the first revolution in France, in 1789. It is time for Catholic Europe to take warning from the past, and unite by firm defensive measures against the disasters which from this English policy, have befallen France, Spain, and Portugal.

The revolution in France cost that country the lives of one million of men from 1789 to 1815; she lost also almost all her foreign possessions in the East and West. Eighty-nine line-of-battle ships were captured, burned, or sunk by the enemy; and the expulsion of upwards of fifty thousand ecclesiastics, the beheading of four thousand priests, the confiscation of Church property, the temporary overthrow of religion, and the spread of infidelity were the melancholy results of that terrible epoch in French history.

England decidedly had a guilty share in the scenes which I now attempt to describe; and again, when we visit Spain and Portugal—and read English machination in the annihilation of the ancient character, laws, order, and prosperity of these two Catholic kingdoms, it is wonderful that Catholic Europe has not sooner combined to arrest the progress of a system which has taught rapine and plunder as a constitutional law, and has spread infidelity and latitudinarianism as the fundamental principle and liberty of the Gospel.

Europe would have, perhaps, sooner resisted this palpable English scheme, if France had been peaceful, and free from her internal distracted policy; France, when settled and happy, can command Europe; but France revolutionised and disensed is the focus of universal anarchy.

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In our memory, she was never more fixed, more peaceful, more contented, than at the present time: united with Austria, Naples, Spain, and Portugal, she is clearly the arbiter of the destinies of Europe and of the world—and hence this position of French policy being now universally understood and appreciated, Naples advances to the very front of the defensive Catholic Confederation, and replies to the English note of Palmerston by a discharge of artillery into the English camp, challenging him to battle.

The next step in Neapolitan internal policy will be, to seize the assassins, and the English faction, and double their chains, and thus convince England, that so far from her interference having any influence on Ferdinand, it will produce the opposite result, and will teach the murderers of their King, that reliance upon his honor, and not on the perfidy of Great Britain, is the true security and guarantee for their lives and their liberties in their own country.

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