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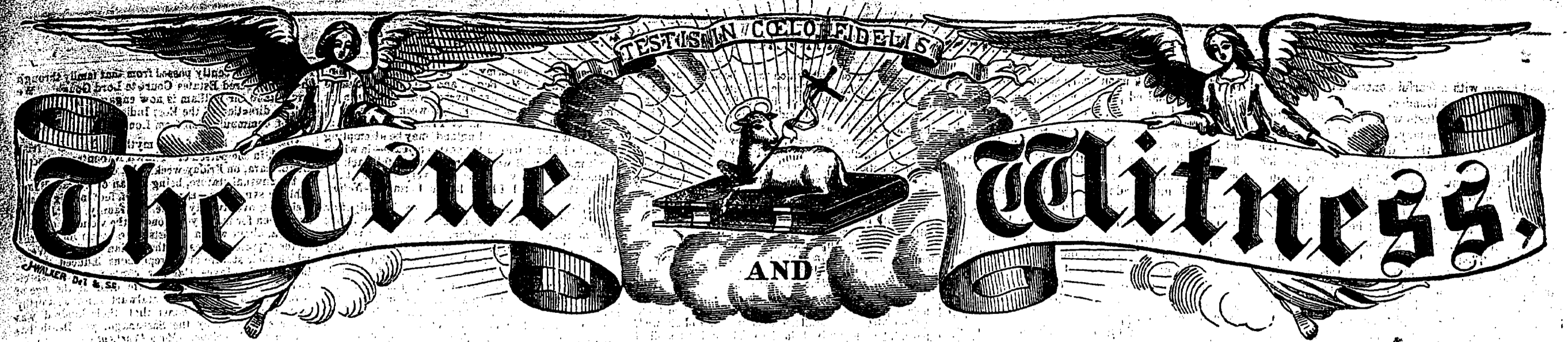
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, JANUARY 2, 1857.

No. 21.

REV. DR. CAHILL, ON THE CONSPIRACY OF THE BRITISH CABINETS FOR THE LAST TWENTY-FIVE YEARS TO REVOLUTIONIZE AUSTRIA AND THE ITALIAN STATES.

The Battle of Waterloo, in 1815, may be, without doubt, taken as the epoch when England laid the foundation of the overthrow of Catholicity by revolutionizing the principal Catholic countries of Europe.

With this immense power in her hands, over four Catholic prostrate kingdoms, and adding to this influence her known fury of proselytism, it is easy to conceive how the English Cabinet of those days planned at once the subjugation of Papal influence, and the overthrow of Catholicity.

Although Prussia and Russia had committed the principal cruelties on the divided and partitioned kingdom of Poland, yet Austria was always represented by England as the most heartless tyrant of three plundering nations.

In order to supply indubitable proof of the positions here put forward, the reader will peruse with surprise the following public printed letter sent from Genoa to England, by one hundred and three Italian Revolutionists, calling for money and assistance to expel from their shores six Italian rulers—namely, the King of Naples, the Pope, the Emperor of Austria, the Grand Duke of Tuscany, the Duke of Parma, and the Duke of Modena.

land is a guilty party in this avowed, open, and official revolution of the entire Italian Peninsula. The Italian letter, and the English recommendation document are as follows:—

“THE EMANCIPATION OF ENGLAND.

“TO THE WORKINGMEN OF ENGLAND.

“Genoa, September 11, 1856.

“We know that you love your country, that you desire to see Italy free; free men like yourselves ought to sympathise with oppressed men who combat courageously for their own freedom; therefore we come now to ask you in the name of the workingmen of Italy to give us a proof of this your love and your desire.

“Will you, workmen of England, second our efforts, and even as we give proof that Italy is one in our hearts, will you also prove that the cause of liberty is one in yours!

“Give us, then, your offering for the ‘Emancipation of Italy,’ and may God bless you and the liberty of your country.

“We send this letter to the old Society of the friends of Italy, asking one or more of them to form a Committee in London, to hold your subscriptions in trust, and we pledge ourselves to give an account of the manner in which the funds are applied.

“Antonio Casareto, member of the Committee for the subscription for the 10,000 muskets.”

“Friends—the above letter has been forwarded to us, and though the Society of the friends of Italy no longer exists as a body, never had Italy more individual friends among Englishmen than at this moment.

“The population of Italy amounts to 23,957,100 souls. Of the number 4,730,500—the subjects of the King of Sardinia—are free men, governed by a free constitution, enjoying free institutions and a free press.

“The remaining 19,226,600 inhabitants of Italy have been for the last forty years, and are at this moment, subject to the dominion of a many-headed monster, whose head-in-chief may be called the Emperor of Austria.

“But, admitting that foreign intervention is meditated, the Italians want an Italy for themselves, and would as soon have the Austrian Emperor as Louis Napoleon. No one can imagine that he will undertake to free Italy for Italy's sake, or for any other motive than for his own personal aims.

submitted tamely to this hateful yoke. Yearly revolts, and the three principal Revolutions of 1821, 1832, and 1848, have sent thousands to the scaffold. The Austrian, Papal, and Neapolitan dungeons, swarm at this moment with prisoners, whose only offence is that they have tried to set their country free; and a larger proportion of Italians wander in England and America, poor, famished, homeless, exiled, for that country's sake.

“It is to assist them to do this, that among other efforts made, a national subscription has been opened at Genoa, for the purchase of weapons for those provinces which shall first rise to drive out the Austrians from Italy.

“We know that by some of you this appeal will be responded to at once—others may say, but why, if the people are unanimous in their resolve, do they want help from us?

“Many specious arguments will be used to deter you from giving your money or your sympathy, or from using your own personal judgment, in the great Italian question.

“You will hear that in the intervention of France and England lies the only chance for the Italians—that Louis Napoleon is meditating some grand scheme to get the Austrians out of Italy.

“But, admitting that foreign intervention is meditated, the Italians want an Italy for themselves, and would as soon have the Austrian Emperor as Louis Napoleon.

“A far more plausible doctrine is preached by many who wish Italy well, but who have not studied the facts of the case. These say ‘Piedmont is the only saviour of Italy.’

“Read Garibaldi's Letter concerning the murder of Ciceroacchio, and his young children.

absurdity, contrary to all logic and common sense—disapproved by historical facts. It is as if, when the working classes have decided to strive for higher wages and shorter hours, an individual should rise and say, ‘Wait, suffer, hope! There is a manufacturer in Manchester who gives his men fair wages, and who does not oblige them to work quarters.’

“One other argument—the cruelest and saddest of all—that will be used to deter you we must treat, and then we have done. You will be told that the people are not unanimous—that they do not wish to rise—and they will point you to the attempts that have been made and failed, to prove to you that by giving money for this purpose you are just sending a few more men to the scaffold—that you are increasing the watchfulness and the cruelty of the Austrians, and hindering instead of helping the National Cause.

“When you hear that twenty, thirty, or eighty men have risen up suddenly against their tyrants, have been overpowered by numbers, massacred, or imprisoned, what does that prove? That that movement has been incited by popular leaders—organized and approved on by them? No. It means that those men, goaded beyond human endurance—these men who feel their lives a burden and a shame, who, determined to live as free men, or to die in the attempt to gain their liberty, have in spite of the entreaties of their leaders, in spite of hope held out for the future, grown sick of hope deferred, have struck one desperate reckless blow, careless of the consequences to themselves, trusting to attain something for their country, and the cause, if only by leaving other martyrs' names to be recorded and avenged.

“If the requisite funds had been forthcoming, thousands of men would have risen in place of units, and might not have been overcome by their enemies.

“It is to prevent these outbreaks, to restrain these suffering, misguided hearts that the free Sardinians are striving to prove to them that help is at hand—that if they will bear on yet a little they will give them the means of making their next blow effective. And we second heartily their appeal to you to help with your peace, and with the influence of your British names, this national effort of the Italians to win Italy for themselves.

“Two copies of the letter from the workingmen of Genoa, with their original signatures and their separate trades have been forwarded to England. One lies for inspection with Mr. Watts, 147 Fleet street, and the other with Joseph Barlow, bookseller, of 28 Garinger street, and I Nelson street, Newcastle, to which places subscriptions can be forwarded.

“W. H. Ashurst, 5 Old Jewry City. John Bennett, Cheapside. Joseph Cowen, jun., Blydoun Burn, Newcastle-on-Tyne. George Dawson, M.A., Birmingham. Richard Moore, 25 Hart street, Bloomsbury. James Stransfield, Swain Brewery, Walham Green, Hon. Sec. Office 22 Sloane street, Knightsbridge, London, where weekly lists of subscriptions can be obtained. What would England say, what would be the

speeches of her senators, what would be the fury of her press, what would be the denunciations of her pulpit, and who can conceive the unbridled violence of her mob, if Naples or Spain, or Austria, recommended a similar document from Ireland, to be circulated in these Catholic countries for the revolution and overthrow of the British empire? And yet this is the England which pretends to support order on the Continent while she is herself the palpable advocate of National Rebellion. But fortunately her character and her designs are now well known; and her power, now rapidly falling, is no longer a terror to the south of Europe. An additional issue will soon be realized—namely, her Proselytism has already cost her millions of money, and it is a fact which the English historian will yet publish, that this insane iniquity will cost her the loss of her national prestige and perhaps (if not checked in time) the stability of her throne.

D. W. C.

Mr. E. Jones, the celebrated Chartist agitator has been lecturing at London on the Government Church. The following are extracts:—

“I will endeavor to show you the State Church, in the following three aspects:—historically, financially and morally. I undertake to prove to you, that throughout history, its course has been one of mischief, cruelty, plunder and oppression, and that it has been one of the greatest bulwarks of despotism, and barriers of freedom in the annals of our country; in the second, that its revenues are raised by spoliation and maintained by fraud, theft, and false returns; in the third, that its precept and its practice are both unchristian, and that it is one of the principal demoralisers of the people.

“What is the historical rise, development and conduct of the Established Church? Its origin is a sample of its aftercourse. As it began, so it grew. It flowed from personal vice, and it pandered throughout to individual iniquity. It is another of those pillars of oppression that bear the dark roofing of misrule above our heads. I have shown you the foundation, the crushed pavement of work and idleness, the mosaic of misery and want, on which the superstructure rests. I have shown you one of its vast supports, aristocracy. To-night I bid you touch another. And here I wish again to direct your attention to the facts I shall attempt to prove: that the Established Church has been one of the chief evils of this country; that it is not the exponent of the Reformation but its destroyer, and to the full as cruel and iniquitous as any other church that has preceded it (you have heard it called the church of the reformed); that it has done its utmost to prevent constitutional liberty and parliamentary legislation (you have been told that it has saved our liberties and been the champion of the people's rights); that the good the Dissenters and Presbyterians effected, it effaced; they fought the battle—the State Church seized the fruits and nullified the victory; that it has been the abettor of immorality and vice, and presents not one redeeming feature to our view, in the least commensurate with the vast amount of injury it has effected.

“Henry the Eighth was the fountain-head of the Established Church. Wickliffe and his followers had preceded him, but he raised the State Church on the blood of the Lollards and the treasure of the ‘Romanists.’

“The impulse for his action was a personal vice. He desired to have two wives at the same time. During this crisis, a young man was drinking in a tap-room, when he heard some of the king's guards lamenting the dilemma of their master in not getting a dispensation from the Pope. ‘Is that all,’ said the listening stranger—‘that affair might soon be managed. If I were king I'd give a dispensation to myself.’ Henry heard of the words, and summoned the young man before him. ‘Did you speak those words?’ he asked, repeating the sentence I have mentioned. ‘Please your Highness, I cannot deny it,’ stammered the trembling youth. ‘Then you are the man for me—you shall be Archbishop of Canterbury,’ said the King. That youth was Cranmer—and that promise was fulfilled. So rose the Church of England. ‘Henry was its temporal, Cranmer its spiritual sword. Between them they carried out the idol that now towers above our country.’ ‘The baptism of the Church was blood—its

creed began with a fearful contradiction... The Catholics were burnt alive because they denied supremacy...

"So terrible was this baptism of blood and fire, that the very air of the country became tainted. The smoke of burning pyres (says the historians of the day) floated from county to county, and you might smell the Christianity of England on the sea."

"A bill of attainder was passed by Cromwell's active interference, and the consent of the judges depriving the accused of all means of defence, Cromwell himself was the first victim."

"Acquitted once, she is again arrested by the Church, determined on her destruction. Worn out with examination at Guildhall, and condemned to the flames, she wrote to the King and Lord Chancellor Wriothesley—but in vain."

"Thus, during three centuries the Church has been the enemy of God and man! thus it has abetted vice, and thus it has encouraged tyranny. But the eyes of earth are on it, and the nations of the world are saying: 'Away with the counterfeit of religion—the libel on the divine teachings of the Saviour.'"

placed on his back upon sharp stones, and a load of many hundred pounds weight laid upon her, slowly crushing her to death, by forcing the sharp stones from underneath through her ribs and backbone.

"This was the mercy and toleration of the Established Church and of its virgins Queen; and this, in the age of Shakespeare and Lord Bacon! Is this the church to reproach Papacy with murder? Oh! it is more guilty than any under Heaven that has desecrated to its use the name of Christ."

"Yes! a few months later, the old penal statutes were re-enacted, misery and oppression were the lot of the last successors of the Reformation; and to this day the Dissenters are obliged to pay a tax for conscience, and swell the treasures of that Church, which, without them, would not have been in existence for near two hundred years."

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IRISH INTELLIGENCE.

DEATH OF THE BISHOP OF CLOYNE.—With deep regret, we have to announce the death of the deeply beloved, revered and patriotic Bishop of Cloyne, the Right Rev. Dr. Murphy.

DEATH OF THE ILLUSTRIOUS FATHER MATHEW.—This announcement which we make with the most unaffected sorrow, will bring sadness into many a household throughout Ireland! One of the noblest of the human race—one of the most indefatigable philanthropists that ever breathed—one of the most persevering and disinterested benefactors of his kind that ever appeared in the world, has been summoned by the Eternal Judge to the reward of inestimable labors, given with a whole-heartedness which knew no danger, and with a zeal which never dreamt of difficulty when good was to be achieved, and a fellow being rescued from the deep abyss into which crime—and above all, the heinous crime of drunkenness, had plunged our countrymen before the advent of the illustrious Apostle of Temperance, and his persuasive teachings and preachings!

"Whether wellfounded or otherwise, rumours are very prevalent at this side of the channel to the effect that, in consequence of some ministerial 'movements' now all but matured, an important change is about to be made in the Irish government. The report is, that the Earl of Carlisle and Lord Granville are to change places, and that Mr. Horsman will vacate the chief secretaryship for Ireland, and be succeeded by Viscount Castlereagh, M. P., for the county of Kerry, who moved the address in answer to the Queen's Speech at the opening of the session of 1854. However qualified the representative of England at the late coronation of the Czar may be for the office of Viceroy of Ireland, the removal of Lord Carlisle would be regarded with much disfavor by all classes and parties in the country; and very justly so."

Mr. Gregory of Coole Park, near Gort, has disposed of several lots of his property, at twenty-five years' purchase. Colonel Lewis.—The school of the Colonel, we are told, is closed up. The handsome and comely-faced scripture reader is, "chewing the cud of bitter fancy, and meditating either a race to some more congenial district, or a resolve to 'rest on his oars.'"

produce, first class army, if we had any occasion. We shall consider Mr. Beggs, and a study of the same subject by Professor Oliver Byrne, which has been for some time lying on our desk, in a week or two. It is, for all that, a Russia, or France, or America, or, for that matter, even England, may be attempting to invade Ireland within the next few years—in which case it may be well we should lay out all back for our tactics on that venerable and very excellent authority, the Colonel Philip Roche Fermoy's 'National...

THE MURDER OF MR. LITTLE.—The investigation into the circumstances connected with the above awful murder is still going on. No arrest has been yet made, but the Dublin papers received this day state that the police have become acquainted with particulars of some importance which from their nature must be kept secret. On Saturday and Sunday the police were engaged making enquiries in the city and suburbs. It would appear, from all that has transpired, that the murder was effected by some person who must have gone alone and committed the awful deed. The mother and sister of the deceased are thrown into poverty by the murder—as Mr. Little was their only support!! Who is the murderer?—Limerick Reporter, 9th ult.

RESTITUTION.—Mr. Michael J. Riordan, forage contractor, Cork, and who had been formerly connected with this city, transacting business for the Commissariat department, this week received, through the Rev. H. Malone, of the Franciscan Convent, Limerick, the sum of £40 restitution money.—Limerick Observer.

THE REV. JAMES ROCHE, the worthy P. P. of Wexford, has published the particulars of the collection in the month of October, in aid of the new Parochial Churches now erecting in that city. The grand total amounted to (within a trifle) £500. Of this amount £325 was received from Mr. James H. Behan, of Norfolk, Virginia, as a contribution from herself and deceased sister, for an Eastern window for the Church of the Immaculate Conception. Mr. Cliffe, of Bellview, whose conversion not long ago was announced, had also sent a second donation.

REMOVED CHANGES IN THE IRISH GOVERNMENT.—Whether wellfounded or otherwise, rumours are very prevalent at this side of the channel to the effect that, in consequence of some ministerial 'movements' now all but matured, an important change is about to be made in the Irish government. The report is, that the Earl of Carlisle and Lord Granville are to change places, and that Mr. Horsman will vacate the chief secretaryship for Ireland, and be succeeded by Viscount Castlereagh, M. P., for the county of Kerry, who moved the address in answer to the Queen's Speech at the opening of the session of 1854. However qualified the representative of England at the late coronation of the Czar may be for the office of Viceroy of Ireland, the removal of Lord Carlisle would be regarded with much disfavor by all classes and parties in the country; and very justly so.—Liverpool Journal.

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IRELAND, BUT NOT IRELAND.—[The following article from the Dublin Evening Mail is so reasonable & worthy to the groundless and disingenuous invectives contained in the Morning Chronicle, relative to the conduct and feelings of Irishmen in connection with the barbarous assassination of Mr. Little, that we transfer it with no small pleasure to our columns. The outspoken truth, the honest indignation and unbiased opinion expressed throughout this well-merited rebuff of the English journalist, are such as to entitle the writer to the grateful acknowledgments of Irishmen of every creed and class, and we would be sorry indeed to be the last in doing that justice to the sentiments he has so ably expressed on this subject, though we may differ widely and materially from him on other points.—Dublin Telegraph.]

"The murder of Mr. Little," says the Morning Chronicle, "promises to add one more instance to the many previous examples of mysterious and unpunished crimes which are already on record in the Irish annals." Asking our candid contemporary's pardon, we must take the liberty to remark, that the murder of Mr. Little rather smacks of the motives to bloodshed which peculiarly characterize the most civilized metropolis of the world. In its object and its accessories it bears a horribly distinct similitude to a vulgar English assassination; nor can we doubt that, the manner of its preparation was suggested immediately by an outrage, of very recent occurrence, within one hundred yards of the temple of British justice in Westminster Hall. The method adopted to stun the victim, by felling him while he was wholly unsuspecting of any evil intention, just as a butcher falls an ox before cutting its throat, was manifestly borrowed from the murderous and fatal assault on O'Connell, in Parliament street, Whitehall, last month. In both cases plunder was the object, and in order to effect that, without resistance or discovery, a treacherous blow was dealt to the unwary victims, which deprived them instantaneously of consciousness and, of course, of the power of raising an alarm. So far, therefore, this fiendish act may justly be characterized as an English murder. It was done after the pattern most recently imported from the sister country; but whether the hand which wielded the murderous instruments be even native here, time alone can unfold. It is yet hidden in the cloak of mystery; but the insinuation of the Morning Chronicle, that its concealment is aided by the usual means which render the detection of crime in Ireland so difficult, is in this instance utterly groundless. Except the wretch who committed this crime, we are satisfied that there is not an individual of any rank or denomination in our community who would not gladly assist the pursuits of justice to bring him to condign punishment. The peculiar difficulty of unravelling this mysterious deed has nothing whatever to do with the strange workings and idiosyncrasies of our social system; it lies in the fact—of which there seems not a question—that the design and the act were known to only one human being; and he laid his plans so warily as to have prevented the discovery of the deed for so many hours during which he was doubtless enabled to get rid of any overt evidence of his guilt. His extreme caution and self-possession were made manifest to the first glance at the scene of this fearful tragedy. The absence of all appearance of struggle shows that he had such a mastery over the foul and cruel fiend within him, as to bide his time, after gaining admittance until the violent onset could be made with perfect security. A further evidence of calculating forethought is the pile of bank notes left untouched on the table, although they were more portable than coin, and the greater number of them being probably, pound notes, were, therefore, not so liable to be traced to the previous holders. Does not this prove that even the cursed greed of gain, for which he did not scruple to shed innocent blood, could not constrain him to compromise the safety of his vile body by affording a possible clue to his detection? Where so much cool circumspection exists, there must be also a great power of controlling emotion, and taking measures quietly for secreting all evidences which it is necessary to keep out of sight. In tracking out such a criminal, justice has a deep and crafty game to pursue; but we are confident that he will be overtaken; and the Morning Chronicle may be certain, that the efforts which are made to secure him will not be balked by any movement of popular sympathy or connivance "even in Ireland."

IRELAND IN INDIA.—The following narrative is condensed from the Freeman's Journal.—"Sir William Brooke O'Shaughnessy, our distinguished countryman, on whom Her Majesty has just conferred the honour of knighthood, is a native of Limerick, and obtained the appointment of assistant-surgeon in the East India Company's service in 1830; nearly at the same time he became physician to Sir Charles (afterwards Lord) Metcalfe, Governor of Agra. A medical college having been established in Calcutta for the education of natives, he was appointed its Professor of Chemistry. His taste and genius being directed to scientific pursuits, he acquired a distinction that at once pointed him out as the fittest person to superintend the laying down the electric telegraph, when it was decided to extend to India the advantages of that discovery. Accordingly in 1850, a line was laid under his directions from Calcutta to Diamond Harbour, at the mouth of the Ganges, from which the mercantile body of that city derived so much benefit that he presented him with a sum of £2,000, and as he was then proceeding to London, requested he would sit for his portrait to one of the first artists at their expense; it is now in their council-chamber. Under the direction of the Governor-General, he has since completed telegraph lines from the seat of Government to all the Presidencies. Sir William Brooke O'Shaughnessy is a descendant of one of the most ancient and illustrious of the old Irish families, who possessed a large territory in the counties of Clare and Galway up to the time of William III., but were held to have forfeited them in consequence of their fidelity to King James. Sir Roger O'Shaughnessy, who held a commission in the army of James, and whose portrait is exhibited among their family portraits in the gallery of the Ormonds at Kilkenny, was the last possessor of the Loughcooter estates near Gort, having left Ireland for France after the treaty of Limerick with the army of James, and died there. The estates were held by the Crown for some years, until an occasion arose on which it was necessary to bestow a suitable reward. There was a conspiracy to assassinate William at Kensington, called the Kensington Plot, which was discovered, and perhaps, William's life saved, by a Mr. Prendergast, whom Macaulay describes to be a 'Roman Catholic gentleman of good family in the south of England.' He was rewarded with a grant of the O'Shaughnessy estates. His son, who was created a baronet, Sir Thos. Prendergast having died without male issue, they descended to Lord Gort through the female line. These

estate recently passed from that family through the numbered Estates Court to Lord Gough. We understand Sir William is now engaged in carrying out, by direction of the East India Company, a direct line of communication from London to Calcutta.

One of the last of the mythical line of Irish Gaiety, in the person of Shawn Naughton, died at Conemara, on Friday week. He was distinguished by his unusual stature, being a man of extraordinary athletic symmetry, namely, seven feet in height, and weighing over twenty stone. His family, the Naughtons, have been for many years one of the wonders of Conemara, about whom tourists have spun long yarns, as the representatives of the 'Giants of the West,' which their stature and proportions induced the belief that the Joyce family contained such specimens of the human family. He died at the age of seventy, and has left four stalwart sons, as worthy representatives, who boast that their kindred was never conquered by the Sassenag, yet Death has been more victorious.—Mayo Constitution.

MAYNOOTH AND THE NON-CONFORMISTS AND BIGOTS.—Mr. Roebuck has pronounced against the agitation which proposes to sacrifice Maynooth to the morbid bigotry of the ultra fanatics, joined for the occasion by the ultra Radicals, who call out for the disendowment of all religions. Mr. Roebuck, in a recent speech to his constituents at Sheffield, declared in the plainest terms that he could not go against Maynooth; till he saw, in the first place, the Irish Church Establishment—the most monstrous anomaly in the world—reduced to proper and becoming proportions. The Non-Conformists are wroth against Mr. Roebuck in consequence; and in their weekly organs, they endeavour to prove the hon. and learned gentleman inconsistent with his professions as a Reformer, and at war with his opinions as a Voluntaryist. We need not observe, that common sense and common honesty fully approve of the course taken by Mr. Roebuck, and that it would be a ridiculous and disgraceful combination in politics, to see him walk in the lobby against Maynooth with Messrs. Drummond, Chambers, Newdigate, Spooner, &c., who of the same gentleman, on the Irish Church question, would vote resolutely and determinedly in support of that bigoted enormity and scandalous nuisance. We think the Non-Conformists, whatever their opinions may be to the contrary, have begun at the wrong end; Maynooth has a multitude of enemies on all sides, for no other cause except that it is the only Catholic institution in Ireland supported by the State. The Church Establishment is an unparalleled iniquity in the face of Christianity and Civilization; but because it is sustained by enormous riches, it has, and it will continue to have, a host of supporters in Church and State, who live and grow fat on its plunder. We cannot countenance a policy which has no recommendatory ingredient; and we must applaud the manliness and intrepidity of Mr. Roebuck, in enunciating his hostility to a proceeding on the part of Mr. Aldrich, and his fellow-laborers, which is strongly objected to by the Catholic force and spirit of the entire country. As the Session of Parliament approaches the policy and purpose of the Spooners, Newdigates, Chambers of *hoc genus omne*, becomes every day more fully developed; and the plan of attack not only on Maynooth, but on the immunities, manumissions and liberties of the Catholics of the United Kingdom of Great Britain and Ireland, is so far propounded that there can be no longer the slightest doubt on the subject. The trumpet has been blown—the drums beaten—the standard raised—and the forces ready for immediate battle.

GREAT BRITAIN.

CONVERSIONS.—Mrs. Pringle Simpson, relict of the late Joseph Pringle Simpson, Esq., Barrister at Law, was received into the Catholic Church, at Berwick on Tweed, by the Rev. Thomas Hanigan, on the 3rd ultimo.

A correspondent informs us that Lord Walpole, eldest son of the Earl of Oxford, had been recently received into the Catholic Church, at Farm street, Berkley square. His lordship was born in 1813, and married, in 1841, Miss Harriet Bettina Frances Fellow, daughter of the late Admiral Sir Fleetwood Fellow. Lord Walpole is a distant cousin of the celebrated Horace Walpole, of literary celebrity, the collector of the treasures of Strawberry Hill. The first Earl was the celebrated Sir Robert Walpole, renowned for having been the first who reduced political corruption to a system, and, consequently, the founder of the Whig policy. The Earl died in 1797; but the barony of Walpole reverted, under special remainder to a distant cousin, who eventually obtained in his favor a revival of the earldom in 1806.—Tablet.

THE INCOME TAX.—One improvement which the public will evidently require is a speedy re-arrangement of the income tax. The scattered meetings in provincial towns, and the set meeting in London City, are not the sole evidence of the popular feeling—the spaces between those scattered signs are amply filled up by a gentle movement, which, as the year advances, will impart itself to local bodies, will probably give extension and support to the association for the reduction of the income tax, and will most certainly influence members looking to a dissolution of parliament. From his antecedents, therefore, we may expect that Lord Palmerston will "keep his weather-eye up" in reference to the income tax.—Spectator.

A new Congress of Paris is now decided upon. The English Ministerial papers which protested against it, as needless and useless, have changed their tone: there is, they now say, no reason against it. France, Turkey, and Sardinia, and probably Austria, supported Russia in demanding it, so that England was compelled to give way. Prussia, it is said, looks forward to it for the settlement of its own question of Neufchatel.—Weekly Register.

LORD JOHN RUSSELL.—We are informed that Lord John Russell will, in all probability, return from Florence early in January, the primary object of the noble lord's return being to take office. It is also said he will be created a peer, and take the lead in the House of Lords, as the Earl of Granville's health is much impaired.—Standard.

We have some significant symptoms for the weather-wise in England. Lord Palmerston has determined on filling the bench of Bishops with sound Evangelical Low Churchmen. The mere fact that the light-hearted Gallio, who careth for none of these things, and who, in face of his constituents, has denied original sin, and has announced that all men are born virtuous, should select men from the Calvinistic section of the Church as the quarter whence its chief Pastors are to be taken, is a sufficient proof on which side, in the opinion of that judicious bottleholder, lies the strength of the country. And as long as the present juggling division of the constituencies lasts, we think Lord Palmerston is right. The Times has already taken the alarm, and invites the triumphant party to make a moderate use of their victory. Major Bessford proclaims that the Conservative party will shortly adopt a new line, and will sacrifice its old leaders. With the rallying cry of Protestantism, or, in other words, no Popery, a great effort will be made, and the growing importance of the entire Polish question will receive its full recognition. The Denison downfall, and the "wink uncertain sound" given by the trumpets of Exeter and Bangor, are strains which show the current's direction, while at Brighton a still stronger symptom has appeared. The Bishop of Chichester, Lord Robert Cecil, Mr. Bessford Hope, and the Rev. Mr. Woodward have vainly tried to hold their own before the indignation of a public meeting; and the names of Roskell and Bly, once dear to Sussex agriculturists, have gained a new illustration by their triumphant frustration of a High Church scheme, which they demolished by the cry of "No auricular confession!"—Tablet.

STREAM TO AUSTRALIA.—We are glad to learn that one of our most enterprising Australian firms, who have hitherto restricted their operations to selling...

MILITARY MATTERS.—On the 20th of the new year, every day turning up about the management, or something worse, of the war, is that disclosed in the United Service Magazine for December, wherein it is shown from confidential details recently made...

How SUNDAY IS OBSERVED IN OXFORD.—The Recorder's correspondent at Oxford says:—"Ever since I have known Oxford at all desecration of the Sabbath has been spreading in every direction like a flood. It is true that one or two colleges absolutely require attendance on at least one of the sermons, but as a general rule it is about the dernier resort of Sunday amusements—the last refuge from ennui when all else has failed."

THE SCOTCH PROTESTANT CLERGY.—The London Times produces the communications of two of his Protestant correspondents on the moral and social condition of Scotland. The first who is "An Englishman" but acquainted personally with the country, writes:—"I would beg to point out to these gentlemen two great blots on the national character which strike every visitor, and which it would be a patriotic task, though perhaps a difficult one, to efface."

THE SECOND WRITER IS HIMSELF A SCOTCH PROTESTANT, and he says that:—"As regards the church and the clergy we have certainly no great reason to boast. Our national vanity in connexion with our religion, perhaps, stands in the way of our improvement; more than anything else, I suspect that it is chiefly in connexion with this that the explanation of our public degeneracy is to be found."

THE IRISH ESTABLISHMENT.—The London correspondent of the Dublin Freeman refers to some tolerably significant circumstances at present occurring in this country, which relate to a question possessing deep interest for the Irish people. Speaking of the candidates at Southampton, the writer says that both Mr. Weggelin and Mrs. James, who has retired, in their addresses were quite identical in their political creed with regard to the Irish Church Establishment.

THE DUNDEE CASE.—Official Clergymen in the diocese of Exeter have issued protests, addressed to the Bishop of Exeter, against the recent decision of the Archbishop of Canterbury in the Denison case. One of them, issued by some Clergymen in the deanery of Sherwell and archdeaconry of Barnstaple, states that they apply to the Bishop of Exeter in all confidence for counsel and advice under circumstances of great difficulty and with minds grievously disquieted by the decision.

THE PROPOSITION MADE BY SIR RODERIC MURCHISON and a number of scientific and naval men for the continuance of the search for Sir John Franklin and his companions has been strongly opposed by the Times and in other quarters as a perfectly useless proceeding, and as hazarding the lives of brave men for the sake of those who are undoubtedly dead.

INDEPENDENT ASSAULT BY A CLERGYMAN.—At Weston on Friday, the Rev. George John Freeman, the rector of Buntingthorpe, in the diocese of Lincoln, and who is upwards of sixty years of age, was placed before the magistrates, charged by Mr. Superintendent Norman, with an indecent assault on a little girl, named Frances Reusell.

FACILITIES FOR COMMITTING CRIME.—The New York Police Gazette, speaking of the late arrest of burglars in that city, says:—"The facilities which the thieves of New York have for committing crime, are almost beyond belief. Their organization is complete. In searching Moore's house, after her escape, the police discovered a number of confidential letters, which he had received from all parts of the country."

LIGHTING CARS BY GAS.—The reign of greasy and dim oil lamps in railroad cars is soon to be ended. Messrs. Hill and Demarest of Rochester, N. Y., have invented an apparatus for lighting cars with gas, which seems destined to come into immediate and general use.

RELICS OF THE BATTLE OF FLODDEN-FIELD.—There was found, on Tuesday last, close to the base of the hill of Flodden—memorable as the scene of that battle which occupies such a conspicuous place in the history of our country—a sword and steel helmet, imbedded about two feet beneath the surface of the ground.

THE IRISH ESTABLISHMENT.—The London correspondent of the Dublin Freeman refers to some tolerably significant circumstances at present occurring in this country, which relate to a question possessing deep interest for the Irish people.

MOORING IN NEW ORLEANS.—Murder still stalks abroad in this city of villainy and crime—where villains are clothed in the vestments of the law, and protect the bloodiest assassins to their terrible works of slaughter. Human life is not sacred in the eyes of many who make their home here.

UNITED STATES.—THE TRANS-ATLANTIC TELEGRAPH.—The New York Herald shows a little alarm about some of the probable results of the Submarine Telegraph. It says:—"In the course of a year we shall have hourly intelligence from Europe, and it is yet impossible to foresee the consequences of this enterprise."

IRISH SERVANT GIRLS.—The Irish American thus states a new grievance inflicted upon Irish servant girls:—"We are informed by reliable persons that hiring Irish help, without any intention of paying them, is a systematized practice by many a housewife employer. The plan is to go to the intelligence office—engage a servant—get her to scrub and to do choring, and the heavy and coarse washing of the family—and then put her to do some fancy grimacing of the kitchen."

THE TRAVELLER WAS A NATIVE OF IRELAND, who had been to Illinois, toiling through the Summer to earn money to send to the old country for his wife and children, and he was now on his way to meet them in New York, to guide them to their new home in the West.

WHY YES, THEY WERE NOT SO BIG.—The murdered man was already buried, but we dug him up and found these boots would fit, and that the boy's boots would not by more than two inches. The mother declared that the boy had had but one pair of boots in two years, and those he had on, and that his father bought them in Chicago at the very time the murdered man was at that house.

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A MURDERER MURDERED.—The following item appears in the Chicago Press.—On Friday evening last a man named McArgar was murdered near Gibson's Station, on the Michigan Central Road, twenty-four miles this side of Chicago.

FALSEHOOD ON A BOLD SCALE.—Our sectarian contemporaries on this side of the Atlantic, it must be confessed, are neither very dainty in the choice of their weapons, with which they assail us, nor very scrupulous as to the quarter whence they are borrowed.

HOW THE CATHOLIC CHURCH DISPOSES OF LOST PROPERTY.—The following is a note from Mr. Jonathan Harran, who is employed in the "Boot" cotton mill. It tells its own story:—"Dear Sir:—I lost fifty-five dollars about eighteen months ago on the streets of Lowell."

WHY YES, THEY WERE NOT SO BIG.—The murdered man was already buried, but we dug him up and found these boots would fit, and that the boy's boots would not by more than two inches. The mother declared that the boy had had but one pair of boots in two years, and those he had on, and that his father bought them in Chicago at the very time the murdered man was at that house.

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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, Dublin, The National Bank of Scotland, Edinburgh, By HENRY CHAPMAN & Co., St. Sacramento Street, Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, JAN. 2, 1857.

NEWS OF THE WEEK.

THE Europa's mail, with dates to the 13th ult., arrived in town on Tuesday. The most important news it brings is, that Herat has fallen; and that war with Persia has been proclaimed. It is very generally supposed that this will lead to another embroilment with the Czar.

The Paris Conference were about to open; the tone of the French press being decidedly more favorable to the prospects of the continuance of the Anglo-French alliance. The insurrection in Sicily is at an end; the chief leader, a Baron Bentivenga, is in custody. Betwixt Prussia and Switzerland the breach continues as wide as ever. Prussia has closed all diplomatic correspondence with the obnoxious Republic; but, before having recourse to arms, will appeal to the great Powers of Europe.

The domestic news is unimportant. Mr. Gladstone vice Mr. D'Israeli, is spoken of as leader of Her Majesty's Opposition in the House of Commons, for the ensuing Parliamentary campaign. Up to the latest dates from Ireland, no arrests for the murder of Mr. Little had taken place; though rewards for the discovery of the perpetrators of the crime, amounting in all to £415, had been offered by private parties. As yet the Government has offered no reward. The strangest means to effect a discovery had been employed. The aid of the somnambulists had been invoked; but clairvoyance had hitherto failed to throw any light upon the subject; now is the time for the Spirit Rappers to show what stuff they are made of. A bag, with about £44 in silver, supposed to be part of the booty, has been discovered in a hamper in the store of the Broadstone Terminus. This would seem to confirm the previously entertained suspicion that the murderer is some one connected with the Railway.

TO OUR READERS.

WE avail ourselves of the privilege usually accorded to editors at the commencement of a New Year to address our readers with all the compliments of the season, wishing them health, prosperity, and a "Happy New Year;" thanking them, at the same time, for the encouragement which we have received from them, and their prompt reply to the appeal, which, a short time ago, we found ourselves compelled to put forth to our "Delinquent Subscribers."

The substantial tokens of approbation which we have, since then, received from our friends assures us that the policy which, from the commencement of its career, the TRUE WITNESS has unwaveringly pursued, is now approved of by a large portion of the Catholics of the Province, as the policy best calculated to procure the recognition of their rights, and to extort from corrupt ministers, and bigoted majorities, a compliance with their just demands. To that line of policy we will therefore continue strictly to adhere; and our constant ambition will be to make the TRUE WITNESS a thoroughly independent, and essentially Catholic journal. The Church is our party, and her interests our only politics.

That there should be, in our community, any necessity for a distinctively religious party—that Catholics should have interests distinct from those of their Protestant fellow-citizens, may be regretted, but cannot be wondered at. Into all the great political questions of the present day, the religious element enters largely; the openly avowed policy of a vast portion of the Protestants of Upper Canada is, hostility to Popery; and thus Catholics are dragged, often sore against their will, into the political arena—there to struggle, not for privileges, but for bare justice, not for Ascendancy, but for simple equality. The attempt of the fanatics of the Upper Province to establish Protestant Ascendancy in this free country, has necessitated the formation of a compact Catholic party to counteract the pernicious designs of our enemies.

But this can only be effected by perfect union, and perfect disinterestedness, on the part of Catholics themselves. If at variance with one another—if they allow any national, or party jealousies to disturb that concord which should reign betwixt them all, no matter of what origin—or if postponing, in any instance, the interests of the Church to their own private objects—it is clear that they can never expect to conquer in the battle that has been forced upon them: We must, if we would desire to wear the victor's wreath, be ready to sacrifice anything and everything for the attainment of our great objects—viz., "Religious Equality," and "Freedom of Education."—These, as we said before, can be attained only by

perfect disinterestedness—by the abandonment of all "place-hunting," the curse of our people—and by hearty union amongst all Catholics of all origins.

And this is why the TRUE WITNESS has never pretended—to be anything but simply a Catholic journal—or that the English-speaking portion of our Canadian Catholic community, can have any interests whatsoever, distinct from those of their brethren of French extraction. Owing to the arrogant assumptions of our Protestant fellow-citizens, we have, it is true, a Catholic; as distinct from a Protestant policy—a Catholic party and a Catholic interest, as distinct from the Protestant party and Protestant interest; and it is the duty of the Catholic journalist to advocate the former, at all hazards. But there is not, and in Canada, thank God, there can never be, any English, or Irish, or Scotch party or interests, to advocate; for there is not, thank God, any man, in this country, who, because of his national origin, is exposed either to legal or social persecution; or who, because of his distinctive nationality is in aught slighted, neglected, or looked upon as the inferior of his fellow-citizens of a different extraction. As Catholics, for instance, the Irishman and the Scotchman may have interests different from, and opposed to, those of the Protestant Englishman; but it is as Catholics only, and not because one comes from north of the Tweed, and the other from the west of St. George's Channel.

In union lies our strength; and he would be our worst enemy who, by persuading one portion of our Catholic community that they have any interests whatsoever distinct from those of another portion, should isolate, and separate them; and by thus isolating and separating them, should leave them both an easy prey to the malice of their common adversaries. We are all children of one mother; we have been all fed with the same spiritual food; and there should therefore be no other jealousy, no other rivalry amongst us, than as to who shall approve himself the most faithful, loving, and obedient child. In the name of God, let us be first, and before all things, Catholics; Catholics heart and soul—preferring the honor and interests of the Catholic Church to every other consideration—seeing in all other Catholics, not aliens, but our "own people"—our own brethren, partakers of the same consolations, and the same trials, sharers in the same promises, and the destined heirs of the same blessed immortality.

We are thus particular in insisting upon the necessity of union, and of practising the virtue of disinterestedness, because it has been by sowing disunion in our ranks, and by the artifices of corruption, that, during the year that has passed away, our enemies have but too well succeeded in frustrating our most cherished expectations; and in defeating all our efforts to ameliorate our position, and to rescue our Catholic brethren in the Upper Province from the debasing servitude beneath which they groan. If, in that section of the Province, "State-Schoolism" is still rampant—if the condition of the Catholic minority is becoming daily worse and worse—if their prayers for redress are unheeded, or noticed only to be laughed at—it is because, during the past year, we have not been a united people; because—alas! that we should have to say it—because we have not been an honest people—and because too many amongst us have allowed themselves to be corrupted by the allurements of the dispensers of official patronage. This is why we have failed during the past year; and it is only by carefully noting these our errors, in order diligently to avoid them for the future, that we can expect better things for the year which we have just commenced.

THE Montreal Witness pretends to find the fruits of a Catholic education in the fact, that, of the number of juvenile offenders committed to jail in Montreal, the greater part are Romanists, only 12 per cent. being Protestants. "Such are the fruits," he says, "of an education entrusted exclusively to nuns and friars—namely, that their pupils form 88 per cent. of the vagrants and criminals of the jail." The Italics are our own.

To this statement, we reply by giving it a flat contradiction; and we tell the Montreal Witness that it is a deliberate falsehood on his part to assert that the "pupils of the nuns and friars," form 88 per cent. of the juvenile offenders committed to jail. Having however made this assertion, the Montreal Witness is bound either to prove it, or to submit quietly to the charge of being a dealer in wilful and deliberate falsehood and calumny. With such a fellow, it is needless to mince terms.

That of the unfortunate creatures committed to jail—generally for the offence of being poor, homeless, and friendless—the majority are the children of Catholic parents, is possible, and indeed probable. In the first place, the great majority of the population of Montreal is Catholic. In the second place, during the summer time, hundreds and thousands of unfortunate Irish Catholic children are landed on our wharves; many of whom, during the long voyage, have lost both father and mother, and for whom the jail is the only asylum. Our convents, our charitable insti-

tutions, are crammed to repletion with these poor creatures; but, spite of every exertion, it is impossible for us to find accommodation for them all. Protestant ascendancy in Ireland begets misery and poverty, faster even than Catholic charity in Montreal can multiply means for its relief.

But the Montreal Witness does not content itself with the statement, that, of the juveniles committed to jail, the greater part are the children of Catholic parents; but he tells his readers that they are the "pupils" of the nuns' and friars' schools—and that they have received an education in Catholic schools, exclusively under ecclesiastical control. "Their pupils," he says, "form 88 per cent." of the vagrants and juvenile criminals of the jail. This it is, that we denounce as a wilful and deliberate falsehood; for, as every one knows, in the great majority of cases, the unfortunate creatures—whether the issue of Protestant or Catholic parents—who form the juvenile population of our jail, have, from the loss of their parents, or from extreme poverty, never received any school training at all.

Neither would the fact, that, of these juvenile offenders, the majority were Catholics, and the "pupils" of nuns and friars, establish any thing against the educational system, and moral tendencies, of the Catholic Church, unless it could be shown that it was fidelity to her teaching, and strict obedience to her precepts, that had caused them to offend against the laws of the land. If, for instance, it could be shown that, as a general rule, a boy grew up to be a wicked, drunken, impure, and dishonest man, because of his early Catholic training—that he was a dangerous member of society, just in proportion as he was docile to the precepts of the Church, and in all things, conformed his conduct to her teachings—that the best Catholics, the most assiduous at Confession, the most frequent at the Altar, and the most faithful in the observance of the fasts, abstinences, and all other ascetic practices enjoined by the Church, were the worst citizens, the most dissolute, immoral and disorderly frequenters of taverns, and the most prone to rioting, excess, drunkenness, and impurity—we should at once admit that the Montreal Witness had made out a strong case against "Romanism."—Whilst, on the other hand, if it could be shown that, just in proportion as boys neglected and violated the lessons instilled into their minds by "nuns and friars," did they grow up to be bad men—that the Catholic inmates of our jail were precisely those who were Catholics in name only, and not in practice—that they had never approached her Sacraments, never, or rarely, set their feet within her temples, and had habitually violated all her rules of discipline—we should claim an equally strong case in favor of Catholicity, and against Protestantism—i.e. the denial of Catholicity.

Now, what are the real facts of the case? Is the Catholic criminal population of our jails recruited from amongst the most obedient, or the most disobedient, sons of the Church? from amongst those who approach closest to the beau ideal of the Popish Saint, or from those who do most recede from this, and therefore most approximate towards the Non-Catholic, or Protestant type? We answer without hesitation, that, in every instance it will be found that the Catholic criminal is one whose life has been a constant reproach to the faith which he professed; one whom, from his conduct, it would be impossible to distinguish from a genuine Protestant. He may call himself, in faith, a Catholic; but upon enquiry it will invariably be found that his practice has been that of a thorough Protestant. That like a Protestant, he never went to Confession; that, like a Protestant, he never approached the Sacraments; that like a Protestant he never, or rarely, heard Mass on Sundays; that, like a Protestant, he would eat fat pork, if he could get it, on Fridays; that, like a Protestant, he never mortified his flesh with fasting or abstinence—that, in short, like a Protestant, he had always set the authority of the Church at defiance, and had invariably so comported himself, that no one could suspect from his conduct that he was anything but a genuine Pope-bating Protestant; and finally, that it was because of this close approximation to Protestantism, because of his violation of the precepts of the Church, because of his disregard of her counsels, and because of his deviation from the models which she had set before his eyes, that he was a criminal and an inmate of the jail. If this be so—and no one who knows anything of our criminal population will dare to deny it—it would seem that a strong case has been made out for "Romanism" and against "Protestantism."

Mr. McGinn, the chief jailer of Montreal, could easily settle this point, by answering such a simple question as this—"Do you, as a general rule, find that of your prisoners professing the Catholic religion, the majority is made up of those who have strictly and constantly adhered to its precepts?—or of those who have been in the habit of violating them; and whose lives have been a constant protest against the doctrines of their Church?" The answer to such a question would be conclusive as to the moral effects, respectively, of Catholicity, and Non-Catholicity, or Protestantism; for, of course if Catholicity, or call it Romanism, were immoral in its tendencies, the

more closely a man conformed himself to its precepts, the more thoroughly he was imbued with its spirit, the more immoral he would be. A Fenelon, a St. Francis Xavier, a St. Vincent de Paul, and a Sister of Charity would be devils; and the peoples of Protestant Germany, and Protestant Sweden would be, the salt of the earth—unfledged angels—which, but for blemishes, such as drunkenness, habitual unchastity, and child-murder, they would no doubt be.

As to the "juvenile offenders" of whom the Montreal Witness complains, it is, to us at least, a great consolation to know that in the great majority of cases, the chief cause of their imprisonment has been, not crime, but poverty. This, in Protestant eyes, may be a distinction without a difference; for, according to Protestant ethics, poverty, and unthriftiness, are the worst of crimes. Were, for instance, a certain Family who upholders of eighteen hundred years ago, took shelter in a rude stable from the inclemency of the season; and, for want of better accommodation, cradled their Divine Child in a manger—were, we say, such a poor, but Holy Family to make their appearance upon earth to-day, under similar circumstances, and in the midst of a thrifty Protestant commercial community, they would inevitably be committed to jail as rogues and vagabonds; whilst the Son Himself would figure in Protestant criminal statistics as a "juvenile offender." What though around His lowly couch angels had ministered—what though all the Heavenly Host had announced the marvellous Nativity of the Divine Babe with canticles of praise—"Glory to God in the Highest, and on earth peace"—Protestant eyes are dim, their ears dull, their senses all too gross for such sights, for such sounds. They would see only the abject poverty of the parents, and would thence conclude to their guilt; they would regard only the humble condition of the Child, and send Him off to prison accordingly, as a "juvenile offender," and a contemner of their great Deity—Mammon—whom they worship, with all their heart, with all their soul, and with all their strength.

In spite however of the diatribes, and the holy horror of the Montreal Witness at our "Romish" superstition, we still persist in drawing a distinction betwixt crime and poverty, vice and destitution, betwixt the haunts of immorality, and the stable of Bethlehem. We will not accept wealth as a proof of the Divine favor, nor the want of it as a sign of guilt; neither will we admit pauperism in Catholic countries to be a conclusive evidence of the immorality of Catholic training. Could we hope to impress upon the mind of the genuine Protestant, that a boy may be homeless, fatherless and friendless upon earth, without being a moral offender—that not having where to lay one's head no more implies guilt to day, than it did in the days when Our Lord walked upon earth—we should recommend him, if honestly desirous of forming an impartial judgment upon the comparative moral results of Catholic and Protestant training; to contrast the criminal—not pauper but criminal—statistics of Upper and Lower Canada respectively. We should point to the far greater number of moral offenders amongst the Anglo-Saxon Protestant population of Upper Canada, than amongst the Romish population of the Lower Province, as a conclusive test of the comparative morality of these two classes of our community, and of the relative effects of Catholic and Protestant education.

In conclusion we again challenge the Montreal Witness to prove by reliable statistics his bold assertion that, 88 per cent. of the "juvenile offenders" committed to the Montreal jail during the past year are, or have ever been, "pupils" of the nuns' or friars' schools, either in Canada or elsewhere. We pause for a reply.

CANT.—The Commercial Advertiser is severe, unjustly so we think, upon the members of the "New England Society" for their mode of celebrating the anniversary of the landing of the Pilgrim Fathers on this Continent. Without, however, presuming to criticise the victuals and drinks used upon the occasion, and seeing no more sin in a glass of champagne than in a roast turkey, or in "hot with" than in oyster sauce—we can agree with our above mentioned cotemporary, that the most striking features of the Celebration were cant, or what our old friend Mr. Samuel Weller would, in forcible phrase, call "gammon." Cant and hypocrisy, were indeed, from first to last, the order of the day; conspicuous in the toasts, in the speeches, and the quasi religious commemoration—which having been reported at length in the public press, are public property, and are therefore the legitimate subjects of hostile criticism.

It is said that, in the latter days of Pagan Rome, it was impossible for two augurs to look one another in the face without laughing; so well were they aware of their being impostors, and so conscious were they of the absurdities of their profession. Much the same must it be, with the orators at "New England Anniversaries"—with the gentlemen who in the pulpit, or at the dinner table, do the speaking for the occasion; and upon whom is imposed the onerous task of extolling the Pilgrim Fathers and the Puritans of New Eng-

land, as the apostles of liberty of conscience, and the champions of religious freedom; compliments, which were they able, the said apostles would stoutly repudiate. That they were men of great energy, of indomitable will, we admit; and for their courage, their perseverance, under difficulties, and their bold spirit of adventure, we are ready to give them all the credit that such qualities deserve. But here we must pause; and if called upon to reverence them as the founders of religious and civil liberty on this Continent, we cannot but laugh at the monstrous impudence of such a request.

For every body knows what manner of men these Pilgrim Fathers really were: That their object in settling in the wilds of North America was not only to escape from the cruel tyranny of their brother Protestants, but to establish an ecclesiastical government, or theocracy of their own, in which they might be the persecutors instead of the persecuted—that their whole system of government; civil and religious, was based upon principles, not only irreconcilable with, but the direct opposite of, those principles which in the language of the XIX century are comprised under the words "civil and religious liberty"—that the Pilgrim Fathers would have deemed themselves insulted and traduced if, in their days, they had been taxed with such an utter abandonment of their principles, as is comprised under the word "Toleration," a word which in the ears of the Puritan was synonymous with Latitudinarianism—that in their eyes, to tolerate Popery, or Episcopacy, or Quakerism, or Unitarianism, or any ism save their peculiar Congregationalism, was a rebellion against the Lord, and as the sin of witchcraft—that in their system of polity, none but a member of their church could enjoy the civil rights of a freeman—that the right of the civil magistrate to punish religious error with fines, imprisonment, torture and death was not an accident, but an essential part, nay the basis, of their whole polity—that this right was invariably exercised without scruple—and that the entire history of the New England colony is but a record of brutal cruelties inflicted by the dominant Puritans upon all who presumed to exercise the right of private judgment in religious matters, cruelties which the English authorities were constantly but vainly endeavouring to mitigate—all these things are so well known to every tyro in history, that it is not worth while to insist upon them. There was not a speaker at the late New England Celebration who did not know—who did not know that his hearers knew—and that all his hearers knew that he knew—that, in extolling them as the champions of civil and religious liberty, he was indulging in cant, pure unmitigated cant; which again is not a lie merely, but a lie raised, as Carlyle says, to the highest power of a lie.

This was unworthy of a Pilgrim Father Celebration; for with all their faults these men had some sterling qualities, and at all events never were guilty of the absurd hypocrisy of pretending to be the advocates of "religious liberty" except for themselves—Why! the pulpit orator of the day knows, that, in the good old times of New England he had presumed to broach his pestilential errors, he would have had his nose slit, and his tongue bored with a red hot iron; that his ears would have been lopped off, and that tied to the cart's tail, he would have been whipped within an inch of his life; whilst his groans, his shrieks, and bleeding back, would have been pleasant in the eyes of the fair daughters of the conventicle.

What the Protestant sect of Mormons are in the present century, that were the Pilgrim Fathers in the seventeenth. The latter founded their Utah on the Atlantic sea board; and there set up their peculiar theocratic form of government, just as has been done in our days by Joe Smith, and Brigham Young. In the same sense and in no other, that the latter are the foremost champions of "civil and religious liberty" in this century, were the Pilgrim Fathers the apostles of religious freedom in their days. To us, as Catholics, Puritan and Mormon, Brigham Young, and Cotton Mather, &c., &c., are alike indifferent; we have no more sympathies with, or respect for the one than the other; but a sense of justice compels us to enter our protest against ignoring the claims of the more recent Protestant sect to the honor of being the champions and Apostles of civil and religious liberty. Why should we not have a "Utah Society" as well as a "New England Society"?—why should not the names of Joe Smith and Brigham Young be associated with those of their Protestant predecessors, the Pilgrim Fathers?

It is with unmixed satisfaction that we observe the daily widening of the breach betwixt the Lower Canada Liberals—and the Clear Grits of Upper Canada, under the leadership of men of "broad Protestant principles," but of very narrow and bigoted minds. In bidding desperately for the votes of the saints of the Upper Province, Mr. G. Brown has lost the voices of the sinners of the Lower; and the alliance betwixt "Clear Gritism" and "Rougeism"—the bugbear with which we have been so often threatened—is, it would seem, indefinitely postponed.

The Globe seems conscious that he has pushed matters a little too far; and that strong as are their stomachs, his quondam allies of this section of the country have been disgusted with his incessant tirades against Catholics, and "Romanism," so like a school boy detected in an untimely fight, the Globe now begins to blubber out, "Please, Sir, I didn't begin the row; the other boy Sir—please, Sir—he hit me first." We doubt if this plea will serve Master George's turn; or get him off the whipping that he so richly deserves. "Who struck the first blow?"—Who commenced the politico-religious war that now rages

in Canada? are the questions discussed under one form or another in almost all the political papers of the Province. We see not why...

Now if we may be permitted to offer an opinion upon the quarrel, we should say that it is not upon the quarrel, we should say that it is not upon the quarrel...

But the "School Question," or rather the Catholic agitation for "Separate Schools" is the result of a prior aggression by Protestants upon Catholics.

For had there been no School Laws—had Protestants never attempted to tax Catholics for School purposes, and for building Methodist meeting-houses—there would be now no "School Question," no Romish agitation, and no politico-religious quarrel betwixt the Catholics and Protestants of Upper Canada.

It is idle then for the Globe to pretend that, in the actually raging contest, the Papists were the aggressors. The imposition of the odious and tyrannical "Common School" law upon them was an act of aggression upon their most sacred rights which they were bound to resist; and we trust in God will resist, until the degrading law be erased from our Statute Book; and the broad principles of Common Sense be once more proclaimed.

"CHURCH AUTHORITY."—An amusing and instructive controversy upon this subject is now waging betwixt the Independent on the one hand, and the Toronto Christian Guardian (Methodist) on the other.

To him the Christian Guardian replies—that "each church must be left to exercise its own wisdom, under the light of inspiration"

But the Christian Guardian goes further; and insists that the Church has the right "to determine in what mode the duties which the Saviour has enjoined upon the members of His Church shall be performed."

ST. JOHN'S MANUAL. E. Dunigan & Brothers, New York.

A handsomer and more appropriate Christmas or New Year's gift could hardly be devised than the above named work, which the Messrs. Dunigan of New York have brought out in their very handsomest style.

COUNTING HOUSE CALENDAR FOR 1857. J. C. Becket, Great St. James Street Montreal.

Mr. Becket has always something handsome for the New Year, but on this occasion he has surpassed himself.

Mrs. UNSWORTH'S CONCERT. We are happy to see that this entertainment will be given under the Patronage of Colonel Dyde, Commandant of the Active Militia, and of the Officers of the Brigade.

We have to apologise to Mr. McCabe of Peterboro for an error in our acknowledgments of monies received through his hands.

NIAGARA.—The Rev. Mr. Wardy, of Niagara, has kindly consented to act as Agent for the TRUE WITNESS; for which he will please accept our best thanks.

PRESCOTT.—Mr. John Ford is kind enough to accept the office of Agent for this paper at Prescott.

Mr. M. C., Hamilton, is respectfully informed that his paper was duly mailed on Friday last, and if not received it must have been abstracted either at your Post Office or at some other intermediate Office.

PRESENTATION AND ADDRESS TO THE REV. J. J. CHISHOLM, D. D.

Before giving up his Pastoral Charge in Lindsay, the Rev. Mr. Chisholm received, and replied to Addresses, both from the Catholics, and from the Protestants, of the district in which he had so long carried on his sacred ministry.

CATHOLIC ADDRESS.

Rev. and Dear Sir:—Understanding that your call from this place, by His Lordship the Bishop, to a distant mission is quite irrevocable, and that the time of your departure is at hand, we in common with the congregation generally, are unwilling to permit you to retire from the spiritual superintendence of this mission, without expressing to you the sincere respect and esteem we continue to entertain towards you, and your profound sorrow and regret we all feel at your leaving us.

Thomas Keenan, John Allanby, John Knowlson, Jeremiah O'Leary, Patrick McHugh, Anthony LaCourse.

My DEAR FRIENDS:—I assure you that I am so deeply affected that I do not know how to reply to your affectionate address, and how to thank you for your handsome gift.

In obedience to His Lordship the Bishop, who deems it necessary to remove me to take charge of my native parish, I must now leave you. Whilst I am at all times ready to practice the virtue of obedience, the brightest ornament of a missionary priest, I must say the separation from you which is about to take place, is painful.

The high opinion you entertain of the manner in which I discharged my duties towards you, is indeed very gratifying to my feelings; but when I review the past, and reflect on the many opportunities I allowed to pass away in which I could have performed these duties more affectionately and zealously—I am bound to say that I do not deserve the high encomiums you are pleased to bestow on me.

to me, I accept with infinite pleasure. As an expression of your regard and affection for me, they are invaluable; and as long as I shall hold them, they will always recall to mind the happy time I spent among you.

JAMES J. CHISHOLM.

PROTESTANT ADDRESS.

Rev. and Dear Sir:—The undersigned, in behalf of the Protestant Inhabitants of Lindsay, take advantage of the present occasion to wait upon you for the purpose of expressing their regret at your removal from the ministerial duties of their Parish.

During the extended period of your ministrations amongst the Roman Catholic population of Ops, your Protestant friends have not failed to mark the good which has followed in your footsteps.

Whilst you have continued faithfully, so far as we can determine, to discharge your duties to your flock, the Protestants of Lindsay cannot but express their appreciation of the urbane and Christian conduct which has ever characterized your residence amongst them.

To yourself and family, the Protestants of Lindsay wish every success and happiness; and, at the same time, they would express a hope that they may not hold the lowest place in your remembrance.

The accompanying gift, though small in value, and which, had circumstances, as to time, allowed, might have been presented in another form—it is hoped will be received by you as a mark of the respect entertained for your person and conduct; and if you can think of anything which will serve as a memorial of us, when far removed from personal consideration, it is only hoped that you will purchase the same, and keep it as the last gift of your sincere friends and well-wishers.

James McKibbin, T. A. Hudspeeth, Robert Lang, Foster Cain, and 20 others.

Lindsay, Dec. 8th, 1856.

Mr. McKibbin and Gentleman—Your address, and the accompanying valuable gift, come to me so unexpectedly, that I find it difficult to give an adequate expression of my feelings on this occasion.

I leave you in obedience to my superior, who considers your presence necessary elsewhere. As you love the child obedient to parental authority, as you respect the man who obeys the laws of his country, and as you esteem the soldier who obeys his officer, you will certainly find no fault with me if I practice that virtue which you prize so much.

I thank you for the kind opinion you entertain of my conduct amongst you, and of the manner in which I discharged my duties towards my Catholic parishioners; you speak of both in terms very flattering indeed; but I must say that your praise exceeds my merits.

I have considered it a most sacred duty to cultivate that good feeling which should exist amongst persons of different creeds; situated as we are, and differing as we do in matters of religion, we should always be forbearing towards one another.

I shall always endeavor to fulfil my duty in this respect; and wherever I go, my conduct towards my Protestant neighbors will not differ from that which I pursued towards the Protestants of Lindsay, and its vicinity, during my residence among them.

Some of my best friends are to be found among you; friends in the true sense of the word, as sincere, and as warm hearted as ever I met with.

Whilst traveling in this and the neighboring counties in the discharge of my duties, or otherwise, I frequently came in contact with Protestants of every class. It is highly gratifying for me to state, and I am sure for you to learn, that on all such occasions, I invariably received the most marked tokens of respect.

Reciprocating your good wishes, I expect, by revisiting you at times, to revive the pleasant reminiscences of the past.

JAMES J. CHISHOLM.

To the Editor of the True Witness.

Sir—It is much lamented by the teachers of Lower Canada, that their grievances have been left unredressed, and their complaints treated with silent contempt during the late debate on separate education.

During this debate, we, of the "inferior race" have been lured along by the hope of "live horse, and you'll get grass." The last report of the Superintendent of Education for Lower Canada, shows a total of 3671 teachers, receiving annually about \$2400 from the Common School fund, or an average of about \$5 10s each.

During the late "hard times," the Legislature augmented the wages of some public servants 25 per cent; and the Executive, on the kind suggestion of the Honorable P. J. O. Chauveau, extended the same privilege to inspectors, besides restricting their visits from quarterly to semi-annual.

mortal frames to consumption, by untiring energy, and to be rewarded only by the scoffs and ignorant sarcasms of people, on whose uncultivated minds never dawned the light of even primary instruction.

JAMES J. CHISHOLM.

Returning to the Report for 1855, the amount appropriated from the Budget, to 43 academies containing 4,472 pupils, was \$2,972 10s, little more than two-thirds of the pay of our 24 Inspectors.

What a mockery of justice! to pay such an amount from a too limited school fund, to salary a body of men without power, and in many instances, more unfit for their offices than the teachers over whose "incapacities" and "negligences" they seem so eager to whine, mourn, and bellow; crying out in vain for sufficient authority to bring under their direct control, the teachers whose unenviable position no others covet.

Notwithstanding this sad picture, we must, nevertheless, be cheerful; a ray of hope still dawns thro' the gloom. We shall soon have a Journal of Education, for which Inspectors can act as travelling agents; and well-paid correspondents, whose style of sentiment will cheer us on to the light of future days; will beguile and wile away our unhappy dreary hours as we feast our eyes on its rich editorials.

I remain, Sir, your obedient servant, SYNTHESES.

HINTS TO PLACE-HUNTERS.

THERE is so much analogy betwixt the situation of Catholics in Canada, and that of those in England—that the following admirable "Hints to Place-hunting Catholics," from the Tablet, are fully as applicable to the people of this Province, as to those for whose benefit they were especially intended.

"The modern interpretation of the principle of association has become so profoundly rooted in men's minds that it seems a hopeless task almost to combat it. It makes us, on the one hand, lazy, and on the other, mere believers in Government.

"If we are ever again to become a Catholic people within the three kingdoms of the Queen, we must begin anew, and in the spirit of the first Christians, assert our place in the empire. It was not by getting places at court, or the government of provinces for their nephews, that the early Popes took possession of Rome.

"The rage for getting into place is certainly most injurious to our highest interests, and very often fatal to the men who get them. There are some conditions of society in which the utmost that men can do is to hinder evil, it being almost impossible, humanly speaking, to do good.

RENITTANCES RECEIVED. Industry, A. Kelly, 5s; Henryville, Rev. Mr. St. Aubin, £1 5s; Lindsay, J. Allanby, 10s; Cornwall, J. O'Brien, 5s; Sheen, W. Jennings, 18s 9d; South March, W. Treacy, 12s 6d; St. Hyacinthe, B. Flynn, 6s 3d; Leeds, W. Carroll, 11s 3d; Quebec, A. Doyle, 10s; Niagara, Rev. C. Wardy, 10s; Ingersoll, J. Murdoch, 10s; Champlain, Rev. Mr. Marcoux, £2; Frampton, J. Duff, 6s 3d; Richibuctou, Rev. H. McQuirk, £5; Kingston, P. Pidgeon, 16s; Centre Augusta, W. M'Nabon, 12s 6d; Cornwall, J. Durocher, £1 15s.

Industry, A. Kelly, 5s; Henryville, Rev. Mr. St. Aubin, £1 5s; Lindsay, J. Allanby, 10s; Cornwall, J. O'Brien, 5s; Sheen, W. Jennings, 18s 9d; South March, W. Treacy, 12s 6d; St. Hyacinthe, B. Flynn, 6s 3d; Leeds, W. Carroll, 11s 3d; Quebec, A. Doyle, 10s; Niagara, Rev. C. Wardy, 10s; Ingersoll, J. Murdoch, 10s; Champlain, Rev. Mr. Marcoux, £2; Frampton, J. Duff, 6s 3d; Richibuctou, Rev. H. McQuirk, £5; Kingston, P. Pidgeon, 16s; Centre Augusta, W. M'Nabon, 12s 6d; Cornwall, J. Durocher, £1 15s.

The following has been addressed to the editor of the Quebec Morning Chronicle by the Rev. Mr. Grenier:—

"Sir—A person as unostentatious as charitable has forwarded to me, by the Rev. Mr. Auclair, Cure of the Cathedral, the sum of \$50, for the relief of the poor of St. Sauveur. As I cannot learn the name of the donor, permit me, Mr. Editor, to avail myself of your journal, to state that the gift has been applied as intended. The secret pleasure and satisfaction ever afforded by a generous act, no doubt, already amply reward the benefactor, whom, I trust, however, will accept the prayers I shall offer up to heaven, that He who does not suffer a glass of cold water to be given without recompense, will repay the bestower of this charity a hundred fold.

"St. Sauveur, 27th Dec., 1856."

ORDINATION BY THE BISHOP OF HAMILTON.—On Saturday morning 20th ult., two young Levites of St. Michael's College were admitted to Holy Orders, by the Bishop of Hamilton, in the Collegiate Church of St. Basil: they were Rev. Messrs. Rooney and Northgrave.

THE "JUVENILE OFFENDERS."—A number of boys have lately been creating a great nuisance in the various thoroughfares about the city by running toboggans down the hills, whereby many of the passers-by have been in great bodily danger. We have observed this nuisance particularly in Beaver Hall, St. Antoine, St. Mary, and St. Denis Streets.

ANOTHER ATTEMPT AT INCENDIARISM.—On Saturday morning about two o'clock, a fire was discovered in the premises of Mr. Denis Maguire Jr., Ship Chandler, St. Peter Street. The alarm was promptly given, and the Police were soon on the ground, when the flames were speedily extinguished.

The Municipal Council of Edwarsburgh, at their meeting last week, voted to invest the sum of £1000 of their portion of the Clergy Reserves fund, in the new County of Grenville Bank now in embryo, with a provision that the annual proceeds should be devoted to common school purposes.

IMPORTANT DISCOVERY.—We understand that an important discovery has recently been made by Sir William Logan. It is the presence, in the Township of Chatham, on the Ottawa, of a very extensive deposit of the—we believe of volcanic—formation of what is popularly called Burr-stone—the scientific name we cannot now remember.

On Wednesday evening; a man, while about to get on the cars at London Station, in motion at the time, lost his foothold, and was drawn beneath, the wheels passing over his body, caused instant death. The train was going east. The man was a stranger.

INCREASE OF CRIME.—The Galt Reporter states that the County Galt is getting alarmingly full just now. The wards are both running over, while the Jailor has been obliged to appropriate some of the debtor's cells to the safe keeping of some of the very worst characters.

We learn from the London Free Press, that on Sunday last, a boy of fourteen years of age, son of Mr. Arthur Rykman, Longwoods Road, Township of Caradoc, went into the woods at the back of his father's house, to cut down a tree for firewood. As the tree was in the act of falling, he observed that three of his little brothers had followed him, and were standing exactly on the spot where the tops of the tree would strike.

Birth. In this city, on the 25th ult., the wife of Mr. Joseph Cloran, of a son.

THE MONTHLY MEETING OF THE SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 5th January, at EIGHT o'clock.



DRS. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH, and filling them; so as to render them perfect for life.

TEETH EXTRACTED FOR 1s. 3d. EACH. Office at 201 Notre Dame Street, nearly opposite to S. J. Lyman & Co's Drug Store. January 2.

AYER'S American... now ready for delivery... contains about the richest collection of anecdotes...

P. J. FOGARTY, ACCOUNTANT, GENERAL AGENT, 28 St. Nicholas, off St. Sacrament Street.

CAREY BROTHERS, CATHOLIC BOOKSELLERS, 24 St. John Street, Quebec.

AYER'S Cathartic Pills, (SUGAR COATED), CLEANSE THE BLOOD AND CURE THE SKIN.

To Intending Purchasers of Indian Lands, PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c.

ST. PATRICK'S SOCIETY MONTREAL, GRAND SOIREE, A GRAND SOIREE, UNDER THE AUSPICES OF THE ST. PATRICK'S SOCIETY, THE CITY CONCERT HALL, TUESDAY EVENING, 13th JANUARY NEXT.

CHURCH ARTICLES, SACRED VASES, CHALICES, VESTMENTS, MONTREAL: 78, NOTRE-DAME STREET.

ALL FOR JESUS; or, The Easy Ways of Divine Love; By the Rev. F. W. Faber, D.D., Growth in Holiness; or, The Progress of the Spiritual Life.

Bilious Disorders and Liver Complaints, Indigestion and Impurity of the Blood, Rheumatism, Neuralgia, and Gout.

MR. ANDERSON, No. 50, ST. CHARLES BORROME STREET, BRGS to inform the citizens of Montreal, that his NIGHT SCHOOL is now open for the reception of Classical, Mathematical and Commercial Students.

CATHOLIC TEACHER WANTED, THE Trustees of the Catholic Separate School of Prescott, being about to open their School on the First of January...

ENGLISH EDUCATION, A. KEGGAN, ASSISTANT TEACHER in the MONTREAL MODEL SCHOOL, has opened an EVENING SCHOOL at No. 27 CHENEVILLE STREET.

A PRACTICAL CATECHISM OF THE SUNDAYS, FEASTS, AND FASTS, THROUGHOUT THE YEAR.

AYER'S CHERRY PECTORAL FOR THE RAPID CURE OF COUGHS, COLDS, HOARSENESS, INFLUENZA, BRONCHITIS, WHOOPING COUGH, CROUP, ASTHMA, INFANCIEN CONSUMPTION.

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANN'S MARKET) MONTREAL.

JUST PUBLISHED, IN BOTH LANGUAGES, THE LOWER CANADA LAW CALENDAR FOR 1857.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS, Cornelius L'Epilpe's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, \$15.

MORISON, CAMERON & EMPEY RECEIVE NEW GOODS, BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON.

AYER'S CHERRY PECTORAL, PREPARED BY DR. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, McGill Street, Montreal.

WANTED, A SITUATION, as TEACHER of a CATHOLIC SEPARATE SCHOOL, by a person who holds a FIRST-CLASS CERTIFICATE of QUALIFICATION.

MISCELLANEOUS BOOKS, Madden's Life of Robert Emmet, with notes, 50

OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE.

RETAIL STOCK OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE, AT THE MONTREAL CLOTHING STORE.

Ready-Made Clothing Line, in the House formerly Occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market.

DUNIGAN'S NEW BOOKS, THE HOME LIBRARY, THE only series of Catholic Tales published in the country. It should be in every Catholic family, that would give the younger members safe and agreeable reading.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD, OCUList AND AURIST.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

EMIGRATION, PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same.

BOUDREAU FRERE, HAVE the honor to intimate to the public generally that they have COMMENCED BUSINESS in the House formerly occupied by Boudreau, Horard & Co.

NOTICE, THE ST. PATRICK'S SOCIETIES in the VALLEY of the OTTAWA, and all other sections of Canada, are respectfully requested to SEND DELEGATES to a MEETING to be HELD at AYLMER, C.E., on the NINTH day of JANUARY NEXT.

TEACHERS WANTED, WANTED, THREE TEACHERS immediately, for the PARISH of ST. BRIGIDE, in the COUNTY of IBERVILLE, duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary Schools.

DR. HOWARD, No 88, St. Francois Xavier Street, Montreal, April 1, 1856.

EMIGRATION, Upon payment of any sum of money to the Chief Agent, a Certificate will be issued, and the rate of Freight for the Passage and Return, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

MONTREAL STEAM DYE-WORKS, JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FRONT BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

MONTREAL MARKET PRICES. Table listing various goods like wheat, oats, barley, and their prices per bushel or hundred.

MRS. UNSWORTH HAS the honor to inform her Friends and the Public generally, that she still continues to receive a limited number of Pupils, on MODERATE TERMS, for SINGING and PIANO-FORTE, or for PIANO-FORTE alone, at her RESIDENCE, 128 St. Antoine Street.

SADLER & CO'S LATE PUBLICATIONS. BALSME'S GREAT WORK.

Fundamental Philosophy. By Rev. J. Balme. Translated from the Spanish by H. F. Brownson, M.A. with an Introduction and Notes by O. A. Brownson. 2 vols., 8vo. Cloth extra, 15s; half Morocco, 17 6.

THE ALTAR MANUAL; OR DEVOTIONS FOR CONFESSION & COMMUNION: With Visits to the Blessed Sacrament, Devotions to the Sacred Heart of Jesus, and various other Devotions. From the "Devotions des Ames Pieuses." Edited by Edw. Caswell, M.A. 32mo., of 432 pages, price only, in roan, 3s 9d; roan, gilt, 5s; morocco, extra, 10s to 12s 6d.

"LIFE OF THE BLESSED V. MARY," MOTHER OF GOD; WITH THE HISTORY OF THE DEVOTION TO HER; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews. By the Abbe Orsini. To which is added the Meditations on the Litany of the Blessed Virgin. By the Abbe Edouard Barthe. Translated from the French by Mrs. J. Sadler. With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York. Royal 8vo., illustrated with SIXTEEN fine STEEL ENGRAVINGS. Price, in roan, marbled edge, 25s; roan, gilt, 30s; morocco, extra, 35s; morocco, extra bevelled, 40s. It may be had in Sixteen parts at 1s 3d each.

THE YOUNG PEOPLE'S LIBRARY. A Series of attractive and unexceptionable Books of Instruction and Amusement for young and old—Chiefly designed as Premiums for Colleges, Convents, Schools, and general circulation, with two illustrations in each, printed on the finest paper—16mo. volumes, each complete in itself. SIX VOLUMES NOW READY.

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