

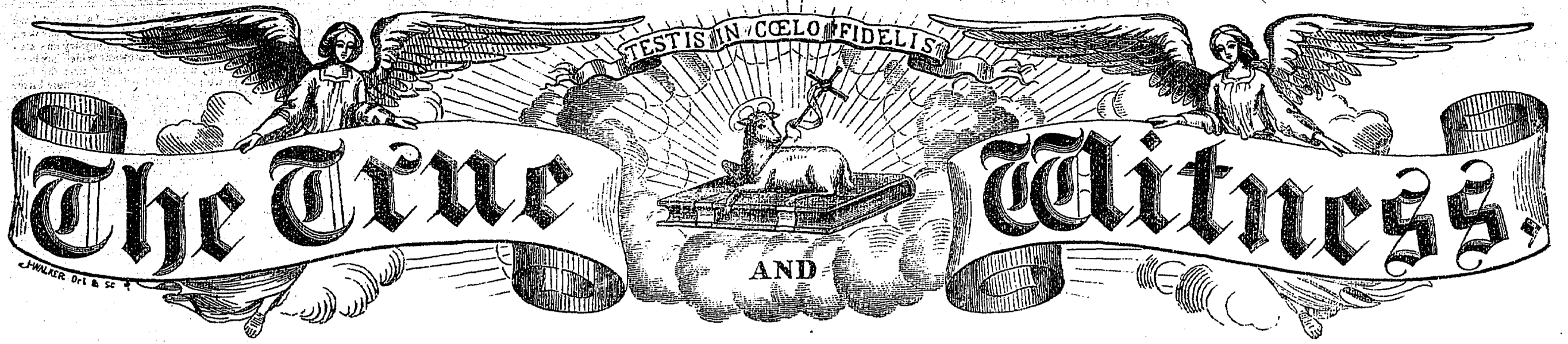
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, MAY 29, 1857.

No. 42.

WORKS OF CHARITY.

(From the Dublin Review.)

In "Hospitals and Sisterhoods," we find an account of Anglican sisterhoods, and their history is a striking development of that wonderful movement of the present age on which Catholics have ever gazed with a strong interest, and in which so many now numbered within the one fold have borne their part.

How many hundreds have passed in, how many foundations have been sent forth from their central institutions? We find that both Dr. Pusey's and Miss Sellon's institutions together have numbered but thirty professed Sisters, and many of these have gone away, some to become Catholics, others to return to social life.

The Sisterhood of Holy Cross has literally dissolved into fragments, its members scattered, its convent and property made over to Miss Sellon; a few of the Sisters also entered her Sisterhood. And the Plymouth Sisterhood with its Bishop's sanction and its fruitful deeds of love? The Bishop has vanished from the scene, withdrawn his sanction, and gone so far as to deny all knowledge for years past of its proceedings; and Miss Sellon, poor lady left without a Bishop, saw no other resource than becoming one in her own person, and has actually assumed the title of Lady Abbess, and her ascent to such a pedestal has fairly turned her head.

absurdities as we have described, are as abhorrent to her as to us; but why then, may we ask, does she so strongly condemn an extract from a late work of Mr. Paget's upon this subject, calling it the verdict of a person who is "accustomed to see things only on one side, and from one side?" Mr. Paget's remarks appear to us extremely just. "Look out," he says, "a clever enthusiastic woman, with a strong will of her own, and no stronger will to control it; make her the Lady Superior of a Sisterhood without any man to come with a weight of years, authority and holiness, to say to her, this must not be, that would be very silly or unreasonable, or improper, and I positively forbid it; do this, and you will do the devil's work in frustrating a means of good as effectually as himself could do. You will get Sisterhoods in all the slavish misery of nuns, and with none of the protection of convents, a pack of unhappy women, forbidden to exercise common sense, and rendered morbid, sensitive, and undevout, by the system which the uncontrolled power of the Lady Superior exercises over them; and not rarely you will have the Lady Superior go crazy, because of the unlimited indulgence of her talent for governing."

Earnestly do we implore Mrs. Jameson not to lend her powerful advocacy to evil as well as good. She had pondered on well, and searched deeply, before she praised and defended Catholic orders.—Let her equally weigh Protestant Institutions in the balance; and, in urging her countrywomen on in the path of charity and benevolence, let her warn them against the pitfalls into which so many who set out on that road with good intentions have fallen. We are not ignorant that the spirit of charity among the Tractarian body has been by no means confined to the Sisterhoods upon which we have commented, although they were undoubtedly the principal. Many are the excellent and self-denying women in different parts of our land who are bravely doing their part to stem the torrent of vice and misery which rushes so rapidly upon us, and are emulating the deeds of those in the Catholic Church whom they have lately learnt to love and honor.

We can honor those who have, within the last few years, endeavored to imitate the labors which for near two centuries, have been practised by the nuns of the Good Shepherd, and devote themselves to the task of reclaiming fallen women; or those again, whom the history of Louise le Gras, or Jeanne Jugan, have stirred up to take home destitute orphans, to tend the aged with a daughter's care, to smooth the sick pillow of the forsaken, and for the performance of these tasks to bid farewell to the things the world holds dear. We doubt not those efforts are very acceptable in God's sight, and these noble individual acts will have reward from Him; but individual acts they are and will remain.—They will not cast their seed and multiply, they are sown in stony ground where they have not much earth.

One feature in their constitution, strikes a Catholic forcibly; they are all separate foundations, they have not sprung one from another. Their Superiors go through no training, but commence the work of guiding others with all their own prejudices unsoftened, their own defects unsubdued. How can they rule wisely who have never learned to obey? Striking, also, is the gloom which invariably hangs over them, and which contrasts strangely with their oft repeated assertion of happiness in their work. Visit them, and you will meet them with a singular constraint of manners cold and uncourteous, and an anxious sorrowful look, very unlike the bright faces and the graceful courtesy, and the warm sympathy universal in Catholic Convents; and no wonder; for they possess not the inestimable treasure which brings to every convent the joys of Bethlehem, the dwelling of our Lord in the Tabernacle. He sheds around Him a sunshine before which the light of earth grows dim; and they

who are so blessed as to dwell in His house, cannot do aught but praise Him with a glad and thankful heart; and beside, this gloom and constraint must always be found where freedom of thought and speech are forbidden; and this is most prevalent in Anglican Sisterhoods. On the subject of the Catholic Church, silence is strictly enjoined. We have heard that the very mention of the name of an eminent convert, once cherished in the Church of England, has been proscribed; a rupture with close and dear friends, who have entered the true Church, is an invariable rule; the visits and letters of such are avoided as if they brought infection; and the free perusal of Catholic books is disapproved of; and this practice is pursued with those whose very study of Catholic works, whose very admiration of Catholic saints has led to their adopting their present mode of life; whose very rules and observances are imitations of Catholic orders.

No wonder, then, that this fear of friendly intercourse with Catholics, so plain a proof of the weakness of their cause, paralyses the mental powers, and casts a gloomy aspect over their life. In what Catholic convent are the presence or works of a Protestant feared? Rather it is to the convent the Protestant goes for instruction and encouragement. Freedom of thought is the atmosphere in which they whose faith is built upon a rock, live and move. The total misconception which exists among Protestants of the real source of the religious life, in which Mrs. Jameson so fully shares, is, that they constantly mistake the effects for the cause. It is common to hear among Protestants a qualifying admission that, under certain circumstances with certain regulations, conventual establishments might be useful; they must not interfere with social ties; that for those who have no homes, the solitary, melancholy, and crotchety ladies who are not likely to settle in life, and who "really want an object"—for these such asylums would indeed be excellent; and yet it is precisely this class who are totally unfitted for the cloister life, and who will scarcely ever be found there. By far the greater number of nuns have entered in the freshness of their youth, while the world lay before them with its bright illusions undispelled; and those to whom the vocation has come in maturer years, are certainly the very women fitted to adorn society, and shed sunshine around their homes; and this because celibacy has ever been held by the Church as the highest and most perfect state. She who has raised Holy Matrimony to the dignity of a sacrament, pouring thereby riches of grace on those whom God wills to serve Him thus, has yet in the harmony of her wise counsels taught her children to esteem it a gift when called to relinquish its joys. Therefore they seek not the cloister because they are tired of an idle life, or sick of the world and its cares, or afraid of becoming solitary and useless members of society, or because they want a comfortable home, or to gain a respectable livelihood; none of these motives could sustain a soul through the rigors of a religious life. But a divine whisper is heard within their hearts. The charities of home, of parents, and brethren, the bliss of wife and mother, are less dear to them than to sit at the feet of their Lord; therefore, talented, accomplished, and refined, if they move in higher rank, or gentle, industrious and intelligent, if from a lower grade, all they possess is joyfully offered to their God. Nor the farewell spoken, the convent entered, is the work completed. Patiently they try their hearts to be certain it is neither enthusiasm, nor excitement, nor any lower motive that has impelled them to the step. Humbly do they submit to the decision of others, and carefully prepare themselves for the life they trust is before them; and the novitiate of Catholic convents consists comparatively little in the training for works of mercy in which their future years are to be spent; it is more passed in acquiring the spirit of detachment from the world, in a vivid realization of the nearness of eternity, in contempt of earthly praise and honor, in subduing the proud will to the childlike meekness of Christ, in the forgetfulness of self, in the crucifying of the flesh till austerities and hardships become sweet to them. These are the lessons those long years of preparation are spent in; and long do they seem to those who part for the moment of their heavenly espousals, for the embrace of Him whose love can wither not, nor change, and from Whom death has no power to part them; and the time arrived, and the vows spoken and accepted, the sacrifice is complete; but now ended, day by day do they offer themselves afresh, body and soul; each day's toil, each new call upon their strength and energy is hailed by them as a new gem to be won and worn for all eternity. Ask a professed nun whether she would change with the queen on her throne, or the bride in the quietfulness of her joy, and she will tell you that she esteems her lot far happier, far more glorious. Now it is easy to imagine that deeds of love to their fellow creatures, would be rare amongst those whom God has so richly endowed

with His peace, and whose hearts are burning with such pure emotion. Therefore, the religious life does not spring from the desire of doing good works, as Mrs. Jameson imagines, but from that very life arise the desire and the ability to do them. "What," exclaims Mrs. Jameson, "cannot we have sisters of charity without accepting also an infallible pope, transubstantiation, the immaculate conception, and heaven knows what, the terror and abomination of our evangelicals?" Assuredly you cannot, because in union there is strength; and where is the union to support the Protestant sister? She may be an Evangelical, her next sister a Tractarian, her superior a Broad churchwoman, and half-a-dozen other shades might be found in the community. Would such teaching or ministrations be very beneficial, or would peace dwell in such homes? If, on the other hand, to avoid this, each party should form a community for itself, and agreement of religious views should exist at least within their walls, then their efforts would be small and isolated, having no centre and no power of extension. We repeat then, that out of the Catholic Church religious orders will never flourish; here and there you may have a hot-house plant, but it will last for a little while, and then fade away.—Catholic orders grow luxuriantly in the open air, flowers of every hue the heart of man can desire, no frost can blight, no storm overthrow them; crush them for awhile, they will spring up again the sweeter—let human sin and laxity creep in for a time, and some fervent spirit shall be raised up among them, and the reformed order surpass even the foundation; their root is deep, their soil fruitful—that root is unity, that soil is faith.

The knowledge that the want of active works of charity is beginning to be felt deeply by Protestants; should urge on English Catholics in the good path. The crushing effect of the penal laws, the pressure of our poverty, unable to meet, as we would, the innumerable claims upon our sympathy, have sorely pressed down our spirit; but the necessity of the time calls on us to lay aside fear, and do the little we can with good courage. Since England in her blindness shuts the door of our public charities against our religious, let not our seculars neglect the additional labor that for this cause falls to them; let them still break up the ground that it may be ready for the good seed in future days. Paris, fruitful as she is in religious orders, yet abounds also in deeds of mercy done by seculars. In the Society of St. Vincent de Paul the ladies alone number seven hundred. We do not overlook the difficulties of working in a Protestant country, but they are not insurmountable; here and there, and but little known, men and women inspired with the love of Christ, pursue their arduous and anxious task, yet one which brings with it a reward even on earth, in enlarging the power of sympathy, in warming the heart, in giving consolation to their own griefs while affording it to others.

Many of the apparent difficulties in our way have been proved to be visionary; it has been proved that by working in a spirit of love and forbearance, prejudices have been dispelled, and a cordial spirit between ourselves and Protestants awakened. Great care must be taken to guard our steps that we give not up one iota of principle for the sake of peace; but with the class of intelligent Protestants, of whom Mrs. Jameson forms a specimen, we could work with good will and comfort. We must not forget that patience is peculiarly our lot in these evil times; but let us not be discouraged.

The cry that souls are perishing rings in our ears; our little children fill the streets, growing up in ignorance, which will become infidelity if we do not succor them; our poor lie unconsolated in our hospitals and workhouses. In their hour of suffering and distress the soul can easily be reached; how many are there who have been strangers to God, being without the sacraments, having their faith indeed, but having it only to condemn them, who, by the encouraging words of those who sought them out have been brought back to the Good Shepherd, and their souls saved, and the dishonor they had done to God wiped away? Can we, upon whose souls the tide of holy sacraments is ever flowing in their gracious fulness, refrain from extending to others the wondrous gift? Only contemplate for one moment with the Catholic eye the workhouses which Mrs. Jameson so truly pictures. We think not of the bodily suffering, or even of the contact with evil. That is not ours to remedy; but we think of that spiritual desert in which they are, where the Holy Sacrifice is never offered, where (except on rare occasions), the priest of God is proscribed, and then has to enter, as if it were some great favor; and surely every heart will burn to do its little towards strengthening the faith that is in those poor exiles, and to comfort them as well as we are able. A field of work indeed lies before us in regaining only our bad Catholics. Let us show our Protestant brethren who are now bestirring themselves, that we will be foremost in the work for God's glory; for commu-

nion of labor is no new thing to us, who live in the blessed atmosphere of the Communion of Saints.

(Concluded.)

REV. DR. CAHILL.

ON THE ANNUAL FARCE, PALPABLE LIES, AND GROWING INFIDELITY OF THE BIBLE SOCIETIES.

Cork, April 29th.

On last week no less than three Bible Societies held their annual meetings in the Rotundo; two of these assemblies were presided over by the Earl of Roden; and the Hon. and Rev. Wm. Wingfield was the chairman of the third. If the various speakers had confined their orations to the usual Christian combination of devotion and calumny: of exclamations of hollow charity and words of real malice: if they had indulged their hypocrisy in the old mock-twaddle about "righteousness and the spirit and the Lord," while expressing tangible feelings of hatred, the flesh, and the Devil, no one would have noticed this annual trick, to deceive the British public, and to prop up, by a pretended show of work, the rotten, tottering fabric of the Church Establishment. But when the movers and seconders of stereotyped resolutions go out of their way, tell sickening stories without names or places, talk of the Christian ignorance of foreign countries in connexion with Catholicity, it becomes a duty to follow these unprincipled revilers in their disgusting avocations, and to expose their fanatical lies, and their unholy traffic wherever the name of English Protestantism is known. The most singular feature in the character and conduct of the persons who patronize these societies is, that while in private or public life they are gentlemen of the most spotless honor, scholars of deep erudition, and men of winning social feeling, they are on the platform of their Biblical meetings transformed into unscrupulous defamers of our Catholic ancestors, into shameful misrepresenters of our faith and discipline, and into relentless inappreciable persecutors of our race and our name.

Inference to our doctrine, there is no mean stratagem too base for them, no lie too degraded for them: convents are ransacked, monasteries are watched to twist ordinary occurrences into tales of atrocious slander: and if on the face of the earth a branded, infamous priest can be procured, he is paraded from city to city: and his depraved heart and his sacrilegious lip are bribed with Biblical gold, to forge turpitudes, and to utter perjuries against our religious creed. Yet not this monstrous wretch, but his Protestant conspirators are to blame for this unfathomable infamy: he is hired, and bribed, and paid, as a public liar: and at the bidding of the Anglican High Priest, and in order to please the British Pontius Pilate, this consecrated assassin would plunge his spear into the heart of Christ himself.

The next most wonderful ingredient in the frame-work of these societies is the inconceivable fact, namely, how their audiences believe or listen to such palpable falsehoods, as form the principal matter of the speeches. Yet strange to say, that although our Bishops, our Priests, our writers, our historians, our books, our Synods, our Councils, have ten thousand times over and over again published contradictions to these opprobrious calumnies: although we have spoken, preached, wrote, and sown the contrary, yet such is the invincible instinct of a ferocious Biblical that he comes out with the old lie in the same unmoved effrontery as if they were never contradicted. Like the ice at North Pole encased in eternal cold, equally unchanged in light and darkness, the Irish Biblical, Orange Souper, is obdurate in bigotry, so impervious to demonstration, that he goes on from week to week, from month to month, from year to year, unaltered by time, unimproved by experience, and unsoftened by the very light which Heaven sheds on his heart. In fact, he is in a wrong position; he is too far from the sun: and although he occasionally sees the light, he has chosen his place at too great a distance from its practical influence. In the following extracts which I shall select, it will be seen by the readers that the same system of calumnious nameless stories, the same degrading misrepresentation, the same disgusting fabrication are practised which have been exposed, and hooted in public contempt, every hour since the days of "the Reformation" were first published in our Christian Irish soil. Ordinary attention to the speeches delivered at these meetings will prove the fatal results which have been long anticipated, namely, that the decision of each man's private judgment in the meaning of the Sacred Volume, would ultimately lead to the denial of its Inspiration, and end in open, avowed infidelity. Again the reader cannot fail to notice the coarse vein of ill-timed humor which pervades certain of these orations, in which the word of God, and funny allusion to "the girls," alternate in the beatific oratory and spiritual sallies of the Rotundo Bibleals. On the whole view of the entire proceedings, calumny, fabrication, misrepresentation, malice, indecency, gibes, and infidelity, seem all

struggling for the mastery, and indeed it is hard to say to which of these several Christian rivals the first claim of eminent opprobrium is due.

THE FAILURE OF THE MEETING. The Rev. Mr. Archdall addressed the meeting as follows:—We are assembled upon the present occasion to celebrate the anniversary of our third great national institution. But I cannot help reminding you that all the other institutions which have gone before it, and all that can succeed that on this day, derive their usefulness and all their benefit from the institution which we are now met to celebrate. I lament at present that the very great severity of the weather does not enable us to meet with such numbers as we generally meet upon these interesting occasions.

STATEMENT OF D.D.S. CIRCULATED. The Rev. Sidney Smith, D.D., read the report of the Society, of which exhibited the following statistics:—To facilitate a more extended and minute dissemination of the Scriptures, the Society has formed upwards of five hundred auxiliaries in Ireland. The Society has granted, from the commencement, books to the amount of £71, 813 6d. The gross receipts for the past year have been £2,632 10s 1d. Grants for the past year have been as follows:—For distribution by colporteurs, 48,597; to auxiliary Societies, for emigrants, &c., 9,656; schools, 4,418. Making the grants last year 62,671 copies, at an expense to the Society of £2,025 1s 1d. Issues during the past year: 95,155.

MANNER OF USING THESE BIBLES!!! Rev. John Archdall said—It may be said that these Scriptures will be burned. Perhaps some of them may be so desecrated. But, some time since, in visiting a large city in the south of Ireland, a circumstance came under my notice. I heard of it, and visited the man, who lived in Cork. I gained his confidence. I learned his history. He sent his child one day to purchase some nails required for his trade as a shoemaker. She returned, bringing them wrapped in a leaf of the holy calvary.

OPPOSITION OF THE PRIESTS TO THE BIBLE—A LITTLE STORY—NO NAME!

The next day (continued Mr. Archdall) before I left that house a woman, professing the Roman Catholic religion, came and asked to see me. She desired to be permitted to look upon the burned fragment I had shown. She took it into her hands, looked upon it with great earnestness; her eyes became suffused with tears; she bent forward till at last she fell upon her knees; she lifted up the fragment before her, and said, "God forgive the man who burned that Bible! They know we would read it, if we dared.—The time is coming. The light is becoming too strong. They cannot keep it from us any longer. This will yet be a Protestant land—may I live to see it!" I believe that there are 3,000 ecclesiastics who are opposed to the Word of God. I believe it is those ecclesiastics who have reversed the proceeding of Aaron, and, standing between the living oracles of God and the dying population of our land, are opposed to the Word of God.

Rev. Dr. Kirkpatrick seconded the resolution, and said that in Belgium, in Germany, in Norway and Sweden, from the shores of the Mediterranean to the shores of the Baltic, the system of colportage had proceeded with remarkable energy and success. The Committee of the Hibernian Bible Society thought that the present aspect of the Roman Catholic mind in this country was peculiarly suited for the encouragement of these colporteurs; for they had been told there were many Roman Catholics that were beginning to think at last—that were beginning to investigate the differences between the Romish and Protestant churches, that were most anxious to compare the authorised with the Douay Version of the Scriptures; but they were afraid to be seen going and purchasing the Protestant Scriptures, and, consequently, the system of colportage brings the Scriptures to their own doors, where they could purchase them secretly. It was, therefore, incumbent upon them to meet the altered aspect of the Roman Catholic mind in this matter. Ireland was a very difficult field for their labors, so many political and other elements interposed, and the antiquity of the Roman Catholic priesthood to the Bible was so great that it could hardly be conceived, and made many despair of success.

Now, in order to see the value of these three last statements, let any one open any of our Catholic Bibles—a mere matter of fact—and he will see the names of Popes, Cardinals, Bishops, &c., giving their approbation to read the Scriptures. And let any one visit the establishment of our eminent Irish publisher, Mr. James Duffy, Wellington-quay, Dublin, and the inquirer will learn that the late Mr. Coyne, and the present Mr. Duffy, have sold in Ireland upwards of a quarter of a million of Bibles!! And, furthermore, the inquirer will discover that the Government, so far from encouraging the circulation of the Scriptures of the Catholic Church, attach a prohibition, by charging 25 per cent. duty on Catholic paper, which duty they remit to the Protestant printer. Hear on this point the statement of a member of Parliament:—

"If the duty on the papers on which Protestant Bibles were printed for two years was charged, it would amount to £22,815 0s 0d."—Speech of—Ingram, Esq., M.P.—Times, 26th February, 1857.

INFIDELITY OF THE BIBLES.

The Rev. Mr. Neile, Liverpool—One or two other subjects tempt me—(applause)—but I really fear to go on. ("Proceed.") I would have been glad to have made a few observations upon what is agitating the Christian mind in England very much at present—(hear, hear.) I mean the inspiration of the Scriptures. But it is too grave a subject to enter into lightly or briefly; and I really think I shall exercise a wise discretion in merely venturing to utter a caution, and especially to several young men whom I see here, and perhaps young Ministers, both of the Church and of Dissenting bodies friendly to our great cause. I request them to be upon their guard against what I conceive to be a rash conclusion that some of those advanced scholars are coming to—as if some of the discrepancies they are able to point out in the translation or in the transcribing of the various manuscripts in the Authorized Version which we have—as if these discrepancies afforded any just ground to alter the character or theory of the inspiration (hear, hear.) It is better, I think, my Lord, to allow that they are the errors of transcribers—and it is marvellous they were not more numerous, than that they are the errors of translators—and it is marvellous also that they were not numerous. I think it safer and better to allow that through those combined errors we are involved in our Authorized Version in serious difficulties as to the harmonising of various facts, and various dates, and divers matters of that kind. But it is better, I think, to allow that we are involved in such difficulties than to attempt to get rid of them by lowering the character of the supposed inspiration of the Book, and admitting the element of human fallibility into the words which have been given us by Divine inspiration (hear, and applause.) And if only the mind of man be influenced by the Spirit of God, and his words be left to his own discretion, we then have in the words so given but the human tradition of a Divine revelation. And, concerning a revelation so giving, I do not myself understand how another inspiring man could say, not, "Well spake Isaiah," or "Well spake David," but "Well spake the Holy Ghost by the mouth of David." (Applause.)

Holy Ghost by the mouth of David." (Applause.) I feel, my Lord, that the subject is not divested of difficulty; and we must fairly admit that the readers of modern times are involved in serious perplexity. But the question is what theory shall we adopt to meet that fact? Shall we adopt the theory of mistakes in transcribers or translators, or shall we go further back, and adopt what is now becoming a fashionable theory, that the error may have occurred with the original writer, because only his mind was influenced but his words were not dictated. Which shall we do? This is, I think, a fair statement of the case. I confess, my Lord, after considerable meditation upon the subject, and without, as you perceive, attempting to divest myself of the reality of the difficulty, that I tremble for the effect which must be produced upon the church if our young students lower the theory of inspiration for them where is the boundary line to be drawn? And if they begin to examine, by the light of their own judgment and reason, which parts they think were given by direct inspiration, and which parts they think the men were left to themselves to write; I ask is it not an elevating of man's judgment upon the Book into a standard of what was fitting for God to give, instead of receiving upon external evidence, as connected with the doctrine of miracles, proofs of that which it contains? (Applause.) I am very well aware what a difficult position I have placed myself in by even saying so much, particularly because it is necessary to be brief in dealing with it.

In the speech thus quoted it is evident that the inspiration of the Scriptures is, now in the year 1857, on the eve of being denied; and hence the same amount of reliance is to be placed on its statements and doctrines as on the writings of Pliny or Josephus. The sacred volume being thus reduced to the level of a mere human history, is, of course, a fallible testimony, which may or may not be of divine origin; which may or may not be a divine communication; and which clearly, from the premises, cannot be made the immutable basis of divine faith which cannot deceive or be deceived. Yet, this is the book which is sought to be circulated amongst the poor; and this is the Church which between subscriptions, and tithes, and lands, is supported at the annual expense of upwards of thirteen millions sterling!!

THE FINALE OF THE THREE MEETINGS—OR THE HOLY MARRIAGE—SCENES.

The Rev. Matthew Moriarty, in seconding the resolution, said:—It is more by accident than design, my Lord, that I venture to say a few words here in testimony of the debt I owe, both privately and professionally, to this society. It was my privilege for six years to have been superintendent of a Sunday school, as a layman in the South of Ireland, and the still greater privilege of being the manager of a Sunday school for four years in the North of Ireland, so that I have seen its operations in the sunny south and in the bleak north. And certainly as a Sunday school pupil, superintendent, and manager, I say, after ten years' experience, that of all the societies which Ireland possesses, there is none more effectively carried out that greatest blessing to our Church, lay co-operation, and acts with greater success at that preventative and break-water between Popery and Protestantism (hear, hear.) My Lord, the first place in which I ever heard the Word of God was in a Sunday school, and were it not for such I would not be here to-day, in all probability, to bear my humble testimony to its usefulness. I went to a Sunday school for six months, when I would as soon have gone to a treadmill mill as to go to church, and I say again, that but for that handmaid to the Christian minister, the Sunday school, I would be perhaps still the victim of that most cursed of all systems—Popery (hear, hear.) Now, one fact is worth a thousand arguments, and on that account I will mention one or two facts, testifying of what I have seen. A short time ago I was going to the town of Tralee on the mail car. An interesting looking young woman was my fellow-passenger, who I took from her appearance to be a Protestant. I asked her was she a Protestant. She hesitated and a tear came to her eye. She was reared up knowing nothing but what going to mass taught her; she married a Roman Catholic, while her brothers and sisters had the advantage of being taught in a Sunday school, had married Protestants, and were now all Protestants themselves (hear, hear.)

In the North, where it is my privilege to labor, I make it a point in my weekly lectures to bring the truth in contact with the Roman Catholics. There is one boy there now, about sixteen years of age, and named Barney Bradley, of whose history I will tell you something. His father had been an Irish teacher, and he had what I hope very few here have, a wife that gave him no peace or quietness (laughter), simply because he read the word of God. He had an old copy of the Testament—which I have in my possession—so well read, so thumbed, so worn that it is now scarcely readable. When he lay on his dying bed he had it under his pillow. His wife stole it from him several times, and when he was dead, it was found hid in the bed. The request he made of his son Barney was, that whatever his mother or his relatives said or did he would read "the old Irish book." Barney determined to mind the words of his dead father, and he got hold of the book, though he could not read a word of it. Having become acquainted with him, I asked him to come to our Sunday school, which he did, and showed me the old book, and told me his history. After about six months he was taught; from the cards of this society, to read the English Bible. One spring evening I was returning after service, when his master met me and told me that his place was in a state of siege—that no less than four uncles and two cousins of Barney's, and his mother, were outside, demanding him to be given up to them, because, as they said, the rascal had been at church, and he asked me what he should do. Well, the mother came in and Barney was given up to her. They took him away and deposited him in a whiskey shop, and they were so delighted with their success that they all got drunk and fell asleep, and when they were all asleep Barney slipped away and ran back. However, they came again about one o'clock in the morning, and carried him off a second time. For several weeks we could not trace him, and I went to a neighboring magistrate to know what we should do, and he advised me to keep quiet, and rest assured that Barney would turn up some day. At length he did turn up, having made his escape, for they could not always stay watching him, and he would not work (laughter).

He still comes to our Sunday school, and is one of the fruits of its teaching, if it were not for which, blessed be God, he would still be a victim to Popery (applause). Well, my Lord, there is a postscript to my story, and it is the best part of it. For they took him a second time and brought him to the priest, called the big priest. He had hidden his Bible and his hymn-book in his pocket and the Bible between his skin and his shirt (laughter); and when he was taken to the priest they actually stripped him and found everything but the Bible, and his mother passed by the next day, holding the hymn-book in her hand and shouting, "There is the devil's book they gave him. Now may he be well as all right." But poor Barney had the Bible. And he had it, I believe not only between his shirt and his skin, but in his heart. I owe a great deal to you, to the Sunday school. But I will tell you what is more, I got my wife in a Sunday school (laughter), and if it should be my misfortune to want another I should go again to the Sunday schools (loud laughter). We hear of a society for training clergymen's daughters, and for training good women, and housemaids, and all these other domestic

feminine requisites to our comfort (great laughter). But we have no society—but the Sunday school for training clergymen's wives (renewed laughter). If you want such a society I think the Sunday school would be the most excellent society in the world. Far be it from me to appear to presume even to suggest to one of our bishops what they should do, but if one of them would only recommend in his charge all the young clergymen to get married, and to take wives out of the Sunday school—why, if they did, you might never have another meeting here. I will tell you what now, I would rather take a wife out of the Sunday school than a young lady who would bring her crocheted work here (loud laughter). For I have no patience with the people who come here and cannot give a few hours weekly to the subject in hand, when your lordship comes here day after day to cast your hallowed influence over these meetings.—My motto is to tell the truth. I do not know whether my kind friend, Mr. Brooke, will subscribe to what I have said as to the training of wives, for I am sure if my plan were adopted he would not have one-half of his young ladies long (laughter and applause). My wife teaches a class, and there are women in it who might be her grandmother (laughter). And when I speak to these old people of the Gospel, and the hidden mysteries of the fountain open for sin and uncleanness—tho' I have often been among Roman Catholics, the most ignorant, I have never seen Romanists more agreeably surprised than I have found some of those who are called the good old Protestants of the North when I opened to them the Gospel, and told them of the saving grace of Christ.

But what is the cause? Let me beseech of my young clerical friends to go to the Sunday school to procure good wives, and they will find that often when their own arms are falling as the arms of Moses were held up by Aaron and Hur, their wives will help them when they are drooping. There was a letter from her, and after inquiries, and so on, she told how much obliged she was for the Sunday school premium, and said that when she went to a gentleman in America to get a place, and showed him the premium, he said—"No matter who your clergyman was, you may burn your characters, now that you have got that from your Sunday school—and every girl who gets that, I will employ her" (applause).

I am sorry to see this platform not more largely attended, and many who were here for the week might very well have attended to-day, if they were not religious cannibals. There is another fact which I must mention in illustration of this institution being a break-water between Protestantism and Popery. In many parts of the North of Ireland—I suppose in consequence of the number who have enlisted or emigrated to America or other places—there are in the country churches, upon an average, three or four girls to one boy. When I went to my parish a couple of years ago I had a great deal of difficulty in dissuading girls belonging to my congregation from marrying Romanists; indeed, so great was the difficulty, that I had to preach upon the subject, to speak publicly in the houses, and I often went so far as to caution one or two Roman Catholics who were making love to the girls, that I would oppose them in every way. I am now thankful to say, that although there are many fine girls in my congregation, I never lost one by such an alliance. One of the girls was particularly interesting, perhaps from having the largest fortune in the parish—a circumstance, which is not without its weight in adding to female attractions in any place; and a respectable Roman Catholic shopkeeper in the town of Drogheda, took a great fancy to her—or to her fortune. I induced her, however, to come to our Sunday school, which she had not been attending at the time. I took the greatest pains with her, and I first put her into a class, but, after two or three months, thinking it might be well to pay her a little more attention, I made her a teacher over a class of children. That was two years ago, and she still continues in the Sunday school, and I believe that at this moment that girl would submit to be burned at the stake rather than marry a Papist (hear and applause).

Any one who reads over accurately the speeches delivered at these Biblical assemblies need not wonder at the awful ignorance and cruel turpitude of the people committed to the charge of Biblical teachers: nor need we be surprised at the animosity which has arranged class against class, when we learn from the indecency, the gibes, the ribaldry, and the ferocity of the Protestant teachers, the discord, the malice engendered by them under the name and guise of religion.

POSTSCRIPT.—Amongst the officers appointed for the year to carry out the views of one of these societies one reads with some surprise the name of Major-General Sir Duncan McGregor. It is possible the Government can overlook the remarkable fact, that the chief officer over the Constabulary of Ireland can take part in proceedings so wounding to the feelings of the Catholics under his command: and as a corollary to this proposition it may be asked can this Biblical office of Sir Duncan account for the offensive pamphlets, flysheets, and papers, which are said to be received in several police barracks? If these reports be true, Sir Duncan must be made acquainted with the facts and the circumstances: and the public who pay such a respectable sum to the police maintenance have a right to know thoroughly the duties imposed on Sir Duncan in this his additional office of Police-Bishop. This fact shall be thoroughly sifted.

IRISH INTELLIGENCE.

Any calumny against the Catholic Church or its rulers has the immense advantage of being copied into every Protestant paper in England; while the contradiction, however attested, is suppressed by half of them. A wicked calumny appeared in Saunders's News Letter (a Dublin Protestant paper) last week. It stated that the Catholic Bishop of Ardagh, one of the most universally beloved and respected ecclesiastics in Ireland, had been assaulted, dragged off his car and beaten by a Catholic mob in the town of Newton Forbes, in consequence of the part he was supposed to have taken in the late election for the county of Longford, and had with difficulty been saved by the police. This monstrous fiction has been copied, we believe, into every paper, the Times included, and provoked the following rejoinder from the Bishop:—

24 Blessington-street, 30th April, 1857. Sir—As the solicitor on the part, and by the authority of the Rt. Rev. John Kilguff, Roman Catholic Bishop of Ardagh, I require you to give me the name and residence of the author of a false, scandalous, and malicious, libel published in the Saunders's News Letter of yesterday (Wednesday), the 20th of April, instant, headed "Violent attack on a Roman Catholic Bishop," purporting to be from your own correspondent, and dated "Longford, Monday evening" and I further require you to deliver to me the manuscript of the libellous article aforesaid. I request your immediate attention and reply to this communication. I am, Sir, your obedient servant, JOHN E. O'FARRELL.

A Catholic chapel, to accommodate a congregation of 4000, is about being erected in the middle parish, Cork.

THE MATTHEW MONUMENT.—It is with pleasure we draw attention to the fact that the spirited and grateful people of Castletown Berehaven have contributed the large sum of £20 16s towards this great object—one which ought to be to the heart of every Irishman. The only other town of the county which has as yet done its duty is Kanturk, which has given an early example to all other towns. May we hope the double example will not be lost elsewhere. A small sum from each locality, and the Committee will be in a position to give their order to Mr. Hogan for a statue worthy of the illustrious object whose person it will represent, and whose memory it will commemorate. With a sum not exceeding £800 in their possession, the Committee do not feel themselves justified in taking further steps at present; but if supported, as they ought to be, by the country—and especially by the people of this county—they will set the artist at work at once. The debt is due; so let there be no delay in paying it—for not to pay it would be a national disgrace.—Cork Examiner.

It is hardly creditable to the Catholic body in the United Kingdom that the crying grievances of their co-religionists in India have hitherto attracted comparatively slight attention. It may be that we are so accustomed to every sort of annoyance and injustice from "a Government ever hostile to Catholicity," that we have come to regard such wrongs as mere matters of course. We are ourselves the victims of that enormous swindle, the Irish Protestant Establishment, and we endure innumerable lesser grievances from the annual Parliamentary insults and blasphemies of the anti-Marynot debates down to the undignified encouragement given to Superstition by the paid servants of the public almost everywhere throughout Ireland. In our case, however, the remedy is in our own hands, if we had only the sense and public virtue to use it: but our brethren in India are quite powerless to help themselves, and look to us not merely for sympathy, but for that effective aid which, through our Parliamentary representatives, we could readily give them. In some articles which we copied recently from the Madras Examiner, the condition of the Catholics in that Presidency is explained. We find there are upwards of six hundred thousand Catholics, with more than six hundred Priests, presided over by ten Vicars-Apostolic in that single Presidency. The conversions, chiefly we believe, amongst the native population, amounted to 2,500 for the year 1856, a fact which proves that the Christian religion is gaining ground in India. For the religious necessities of this, the only considerable Christian community in that extensive country, and comprising a vast number of poor, it is hardly necessary to say that no sort of State provision is made. Hindooism and Mahomedanism have a State endowment, but Christianity is left to shift for itself. Protestantism has its numerous Government and military Chaplains, which supply the place of an establishment, as there are few Protestants to be found in India outside the circles of civil and military employes. But not a single rupee is given towards supplying the religious wants of the great bulk of the Christian population in the Presidency. Still worse, every party and vexatious annoyance is resorted to in order to make Catholics feel their inferiority in the eye of the State, and it is not too much to say that the Catholic religion is systematically discontinued and oppressed throughout British India. We trust the attention of our independent Catholic representatives will be given to this subject during the session which has now begun.—Tribune.

THE TRUTH AS TO SLIGO.—The Sligo Champion of Saturday last devotes a leader to a discussion of the circumstances attending the recent election for that borough, and upon the subject of Mr. Wynne's threatened petition against Mr. J. P. Somers, the successful candidate. The explanation of the selection of Mr. Somers is thus given by the Sligo Champion:—"Mr. Somers was adopted upon, and for, the present occasion, very reluctantly by the Liberal party, from sheer necessity, and not through choice. His whole strength lay (as Lord Palmerston said of his own Government) in the demerits of his opponent, and not in his own merits. The Liberal party had lost the man of their choice, Mr. Townley. He had declined to stand. They had also lost Mr. Stonor (whom they next desired) by his generous resignation in favor of Mr. Ball. They had lastly lost Mr. Ball, by his sudden withdrawal, at a time when it was impossible to communicate with Dublin before the nomination, or London before the election. Mr. Somers was still in Sligo. He had been present at a meeting of Liberal electors, at which a resolution had been passed in favor of Mr. Stonor, or, in the event of his withdrawal in favor of Mr. Ball; and with great judgment and taste, Mr. Somers bowed to the decision of the meeting, and subsequently supported Mr. Ball, and when that gentleman left Sligo, the Liberal party resolved to adopt Mr. Somers. They did so, and (whatever the result of the threatened petition may be) read Mr. Wynne and the Orange party a great lesson—viz., that under no circumstances, however adverse, will Sligo submit to Orange dictation.

According to one of the Athlone papers the preliminaries of a petition to parliament against the return of Mr. John Bonn for the borough were completed on Friday week. Bribery is the chief ground relied upon, and Captain Handcock's friends confidently state that they have sufficient evidence on this head to unsettle the present member. The confidence of success does not, it may be mentioned, extend far beyond the limits of the town of Athlone, as the Dublin friends of Mr. Ennis entertain quite a different view of the prospects of the petitioners.

We feel much pleasure in announcing that Dr. Lyons has been appointed a Deputy-Lieutenant for the city, by Lord Fermoy, and we are satisfied that the citizens at large will feel much satisfaction at the honor thus paid to one who deserved it well.—Cork Reporter.

Dr. Gray, of the Freeman's Journal, one of the most active and respectable members of the Tenant League has publicly withdrawn from the body, and between two of its members an action at law has arisen, wherein damages are laid at £500 for libel.

The Northern Whig observes that the zeal of the Marquis of Hertford's agent in serving "notices to quit" on tenants who gave independent votes at the recent elections, has attained to the ludicrous point. It is a fact that, in Lisburn Mr. Richardson, now M. P., has received a notice.

JUNKER DOINGS AT KILCHRIST.—As long as we can remember, the little village of Kilchrist has been distinguished for the rank and file of bigots and stupidities of the small sect of Protestants which has been located there; and we regret to state that the foul spirit to which we have alluded is, if not more bitterly hostile to Catholicity still. With respect to a recent display of bigotry and intolerance which took place there on last Thursday evening week; the following statement has reached us. A man named Crampton, a minister from Anghim (another Kilchrist, but on a larger scale), another spiritual Quixote, "clept Vicars, from Dublin, and a whole posse of other biblical slugs, congregated in Kilchrist at about six o'clock, p.m., to form an audience for Vicars, the Ilionese of the band, to whose happy lot it fell to preach on purgatory! What an antipathy these scheming and calumniating wretches always entertain for the cross, purgatory, and the Blessed Virgin Mary. Well! here is the preacher, but where will he address his flock, or rather, where is the flock? As to the spot whence the ranter is to pour out his filth, and slime and ribaldry against the religion of the Catholics of Kilchrist, the Honorable (?) and Venerable (?) Archdeacon O'Grady has hit upon a very lucky, and in the opinion of the rauters, an excellent thought; it is this—he had the cool impudence, the callous audacity to order the gate of the Catholic graveyard to be opened, that the last resting-place of the dead might be desecrated and polluted by the vituperative slaug, by the anti-Christian calumnies, and by the vile falsehoods of preacher Vicars; but, thanks to the spirit and pluck of the Rev. Mr. Brennan, C.C., of Kilchrist, the sacred precincts of the dead were saved from such pollution. Disappointed in carrying out this excellent idea, the Honorable and Venerable Archdeacon, like a true follower of Christ like a true preacher of charity, and love, and good will among Christians, vented his evangelical spleen his pious and truly biblical ire upon the priest. Failing in making the graveyard his pulpit, Mr. Vicars, with the squad of slugs, proceeded to a field convenient to the village, and having there commenced ("Come, Darkies, sing") his tirade against Purgatory; but scarcely had he uttered the first sentence when his pious effort was met by loud, continued, and hearty yells from the crowd of Catholics who surrounded him. He, too, like a follower of Christ or the Evangelists, cursed the Connaughtmen for not listening to his worthless stuff, put his anti-Purgatory speech into his breeches pocket, and walked away to the Mission House. By this time large numbers of Catholics, coming from the market of Loughrea, arrived at Kilchrist, and having heard what had passed, expressed their regret that they did not find the slugs amongst the graves of their departed friends, for if they did, no man can tell what might be the result. Such have been the facts which have been communicated to us. And now, as commentary on these facts may we not ask those slanderers of Catholicity, these ranting Quixotes, what do they mean by these vile and antichristian doings? What have they gained save money, lucre, and pelf? 'Converts' they have not made—they cannot make; a few hypocrites, like themselves, they make, but nothing more, by this war which they are engaged in waging against the people. Purgatory Mr. Vicars and his squad cannot brook! Well, be it so, let them go their way: (they may); and use the words of Dr. O'Leary, 'go farther; and speed worse.'—Galway Mercury.

SPRING OPERATIONS.—With scarcely an exception the agricultural reports from the provinces since Friday last and up to this morning show decided symptoms of improvement. The April rains seem to have totally ceased, and some of the accounts, both from south and west, speak of a sudden and welcome change from a harsh spring to actual summer weather. In Dublin and the neighbouring counties, however, we have not as yet been so fortunate. The rain, no doubt, has partially abated, and there have been occasional intervals of sunshine, but the cold is even more intense than it was at any time during the last month. The wind is resolutely fixed at the east and in the afternoon of yesterday a fall of hail or snow would have surprised no one. This morning is equally ungenial—dark threatening clouds, and the air bitterly sharp. One of the Dublin trade reports states that business has improved, and that the influence of the fine weather of last week will set at rest for the time the gloomy anticipations of a late and unproductive harvest.

THE WAGES OF LABOR.—In the North of Ireland wages of labourers at present are at the rate of from 1s. 6d. to 1s. 8d. per diem, and for a pair of horses 9s. a day. In the south a man with a pair of horses and plough receives 11s. a-day; labourers 2s. 6d.; and women from 1s. to 1s. 3d. per diem.

EMIGRATION.—The drain continues—our people are flying literally in thousands from our shores. To Australia, to Canada, to the United States, they fly in myriads, enriching those rising countries with their labour, and leaving poor Ireland each day enfeebled by the loss of those who truly are the bone and sinew of the land. The evil results of this exhausting process may not be immediately apparent, but the time will come, and that before long, when we shall have cause to deplore the exodus. We have been informed that at several of the railway stations the number of emigrants for the past two months has considerably exceeded those of former years, and in every locality we hear of parties preparing to follow those whose first gains in their new homes are appropriated to the emigration of their relatives.—Zimmeric Reporter.

A Dublin letter in one of the country papers observes,—"Notwithstanding the 'prosperous state' of the country, it is astonishing the numbers that daily arrive here (en route for America) by the trains of the Midland Great Western Railway. Many of them appear to be of the better class of farmers unable any longer to hold out against the present increasing rents. The majority come from the county of Galway, and present a somewhat picturesque appearance in our streets by their gaudy apparel."

Ben Enn.—Of the many remains of antiquity which are numerous in Wexford, perhaps there are none of such historic or traditional interest as the monastery ruins at Beg Erin, an island situated in the north of the harbor, which, formerly, must have been larger than at present, but, owing to the action of the waters on its shores, it has dwindled away to a few acres. It is now surrounded by the reclaimed lands which direct it of its insular character. On an eminence in one extremity of the island, stands a small ruin which seems to be of the same style of architecture as the small church ruins, of which several are seen throughout the county. This, with three antique headstones and two crosses in its unfrequented churchyard, and a circular line of stones which run for a considerable distance around it, tracing the foundation of the monastery, are all that remain to bear testimony as to where the extensive Parva Hibernica of Colgan once has been. And this is Beg Erin, the shrine of St. Ibar, as the Annals of the Four Masters tell us— "A lamp was Bishop Ibar, who attained the head of every piety; The flame o'er the waves in brightness, in Erin Beg he died." Where St. Aban, the nephew of Ibar was educated and whence men went forth to preach the Gospel to Pagan Europe, and to astonish the world by the eminent sanctity of their lives. History tells us that this monastery was destroyed by the Danes in the 9th century, which its dilapidated condition easily attests. The cement has entirely rotted from its walls, which are in the last stage of decay, and the stones are merely one upon another without the least support to keep them from tumbling to the earth. At a little distance from Beg Erin and forming part of the reclaimed lands embankment, is the island of Dalrinna Cohenain, or St. Cohen's Island; but having no remnant of the piety of our forefathers to excite the interest of the antiquarian. D.M. Wexford, April 22, 1857.

A BOMBARDMENT OF DUBLIN CASTLE.—The following... The following... The following...

This is to be, we are assured, to be a reforming... This is to be, we are assured, to be a reforming...

And then, what was its effect on our political... And then, what was its effect on our political...

What good has the Irish Court effected? In what... What good has the Irish Court effected? In what...

What good has the Irish Court effected? In what... What good has the Irish Court effected? In what...

DESTRUCTION OF A MONUMENTAL EFFIGY AT YOUGH... DESTRUCTION OF A MONUMENTAL EFFIGY AT YOUGH...

ambulation through the ground we observed a mutilated... ambulation through the ground we observed a mutilated...

GREAT BRITAIN.

DIocese of WESTMINSTER.—INSTALLATION OF THE... DIocese of WESTMINSTER.—INSTALLATION OF THE...

The debate on the Address, in both houses, ended... The debate on the Address, in both houses, ended...

The War-office is busied at present in putting the... The War-office is busied at present in putting the...

The Star says:—"The comedy of the opening of... The Star says:—"The comedy of the opening of...

ANOTHER PAPAL AGGRESSION.—Mr. Cobden has... ANOTHER PAPAL AGGRESSION.—Mr. Cobden has...

THE MORMONS.—Let us see, says the Nation where... THE MORMONS.—Let us see, says the Nation where...

Among the incidents of the early life of the late... Among the incidents of the early life of the late...

THE BELLES STRATAGEM.—There are more ways of... THE BELLES STRATAGEM.—There are more ways of...

A girl at Exminster in Devonshire, aged thirteen... A girl at Exminster in Devonshire, aged thirteen...

A woman named Hicke, living near Burnham, Somers... A woman named Hicke, living near Burnham, Somers...

A POISH OUTRAGE.—Some enemy of godliness and... A POISH OUTRAGE.—Some enemy of godliness and...

Some malicious wag, the other day, bethought him... Some malicious wag, the other day, bethought him...

"Allow me to add the following information, gleaned... "Allow me to add the following information, gleaned...

The Editor, commenting on this, fell into a strange... The Editor, commenting on this, fell into a strange...

Part of this dogged tale amused themselves by... Part of this dogged tale amused themselves by...

A NOVEL DISCOVERY.—Every reader of 'Lalla Rookh'... A NOVEL DISCOVERY.—Every reader of 'Lalla Rookh'...

DEADFUL EXCITEMENT.—WAR BETWEEN A PREACHER... DEADFUL EXCITEMENT.—WAR BETWEEN A PREACHER...

money as next of kin. The University, however, maintained... money as next of kin. The University, however, maintained...

UNITED STATES.

DEATH OF THE EDITOR OF THE "IRISH AMERICAN," N. Y.—On the 23rd inst., of congestion of the brain... DEATH OF THE EDITOR OF THE "IRISH AMERICAN," N. Y.—

The Rt. Rev. Bishop Demers, of Van Conner Island, in the British American Possessions, is in this... The Rt. Rev. Bishop Demers, of Van Conner Island, in the...

NATIONAL HOTEL, DISEASE—ANOTHER VICTIM.—Another victim has fallen from the disease, or poison... NATIONAL HOTEL, DISEASE—ANOTHER VICTIM.—Another victim...

THE ANNIVERSARIES.—With the horrors of May and a... THE ANNIVERSARIES.—With the horrors of May and a...

TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot... TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot...

TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot... TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot...

TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot... TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot...

to old fogysm. It is needless to say that such tempting... to old fogysm. It is needless to say that such tempting...

The following description of the condition and prospects of Protestantism in the United States, is given by the Rev. Dr. Potter, Protestant Bishop of Pennsylvania. Dr. Potter quotes as his authority a Baptist divine:—"Here is no persecution; the Word of God open; ministers more numerous than in any Protestant country, and working ministers than in any Papal country, I presume. There is nothing visible to prevent the universal dominion of Christianity; and what is the result? The number of professors of religion is diminishing in all our sects. There is hardly a distinction observable between Christians and other men in practice, so far as all the forms of worldliness are concerned. The conscience of Christians, in too large a proportion of cases, is below the average of men who have no guide but natural conscience. Let a case arise in which Christians and other men come into contact, and the Christian will do things which an honest man would despise. To ask an honorable man of no profession to be converted, meaning that he should be such a man as may be seen professing Christianity, would be, frequently, hardly less than insulting. Hence, infidelity abounds and waxes strong. Humanity is rather showing itself out of the church than in it. Men care more for their political rights than for the precepts of Christ; and on every political question, in Congress and out of it, sacrifice the one to the other. This is abnormal. Christ and His Apostles never contemplated it. In twenty or thirty years, at the present rate of diminution, the candlestick will be removed out of its place. What is the cause? We are blessed with a large supply of very small men, who suppose that this ministerial office makes them great. Hence they magnify its importance, while they are rendering it perfectly effete. They have no professional enthusiasm; their labor is to build up a good society, have a good edifice, good singers, respectable hearers, and a comfortable living. The church has no conversions, and no hold on the masses. The most successful churches are those which exclude the poor by necessity. But what is to be done? House the masses, and set as many as possible to preaching. Preach down this notion of clerical assumption and priesthood, and show every man that he must be a propagandist of Christianity. Sermons are general abstract dissertations that, except by miracle, could convert no one, for they never mean to do so. It is as bad as reading a lecture on caloric to put out a house on fire. Christianity bows to the ground before the world, and receives her reward. If what we see is all Christianity can do, it is a failure."

TAKE CARE OF YOUR CHILDREN!—Catholic parents cannot be too watchful over their offspring during these days when bigotry in its most loathsome form is rampant among us. It is not alone that danger threatens them from evil associations and the bad example shown them by companions from whom it is difficult at all times to keep them separate; it is not only the open assaults made upon their tender minds by those who scoff and sneer at the Faith in which they have been baptised; there is another peril constantly imminent, the effects of which are more to be dreaded by the sincere believer than any other calamity that can befall them; for others may be remedied by counsel and reformation or borne with patient and prayerful submission to the overruling will of Divine Providence; but for this latter evil to which we refer, the imagination can suggest no alleviation. We mean the separation of young Catholic children from their parents or relatives, and their falling into the hands of parties inimical to their religion. It must be apparent to any one who has watched their practices for some time back, that the proselytisers of these States, having witnessed the utter failure of all their attempts to pervert the adult immigrants who are yearly increasing the Catholic population of the Republic, having found with what constancy they rejected all temptations to abandon their Faith, even while suffering from the direst privations—these ravenous wolves, we repeat, finding the sheep of the One True fold too well guarded, have turned their assaults upon the tender lambs of whom they hope to make an easy prey, and thus destroy the prospect of the spread of Catholic truth by plucking the precious germ from the minds of the rising generation. The many enactments passed, or sought to be passed, in different States all aiming to give the control of children of tender age to certain sectarian associations or societies—bear ample testimony to this fact. But these are comparatively open measures of aggression and as being known can be in some wise guarded against. There is a more insidious and deadly artifice—that of secret kidnapping! Scarce a day passes that children are not spirited away in this manner and forever lost to their parents. It cannot be a desire for plunder that influences their abductors, nor yet the expectation of reward for restoring them again, for they are mostly always the offspring of poor parents, who cannot afford to have watchers over their little ones, and who are thus compelled to trust them to their own guidance during several hours of the day. Sometimes, indeed, those in more affluent circumstances, through accident or carelessness, suffer this agonising deprivation; but in at least four out of every five cases, the parties rich or poor, are Catholics. There is something more than mere chance in this and it should be taken heed of. We have frequently referred to this subject before; but we think the importance of the matter under consideration justifies us in returning to it again. Who among us is above the reach of danger; or who shall feel his heart against the agony of a bereaved father or mother torn by the dreadful apprehension that the eternal welfare of a beloved child is jeopardised. A few days since an intimate friend of ours, in Brooklyn, came near losing a fine little boy in this very way. The child had gone out to walk with a relative, who stopped for a few minutes to make some purchases in a store. While her attention was directed to the articles she was buying, the child ran to the door and the next moment had vanished. He was at once missed; the lady rushed into the street and saw, nearly two blocks off, a respectably dressed woman hurrying the infant away at the top of its speed! She pursued at once, and the intended abductor finding herself caught in the act, let go the child and took to flight. It is to be regretted that she was not taken into custody, in order that some light might be thrown upon the motives for the attempted crime. Once more we utter our warning—Catholics take care of your children! They are a sacred deposit given you by Almighty God, and of which you will have to give a rigid account hereafter. How will you render that account if, by any means that you could have prevented, you allow yourselves to be deprived of your trust and thus of all opportunity of discharging your obligations in their regard?—Truth Teller.

The True Witness.

MONTREAL, FRIDAY, MAY 29, 1857.

NEWS OF THE WEEK.

The news from the Old World is devoid of all interest. No trial of strength has as yet taken place in the new Parliament, and it seems to be the general opinion that Lord Palmerston will contrive to get over the remainder of the Session peaceably.

In our Provincial Parliament the Session of '57 is rapidly drawing to a close. Members have made everything comfortable for themselves and their friends; have done all the jobs they were expected to do; and having done this, will speedily be dismissed to the enjoyment of their ill-gotten gains. The Governor General will start for England about the beginning of next month.

**CRIME AND EDUCATION.**—Under this caption, a late number of the London Times contains a communication from the Rev. Joseph Kingsmill, a Protestant minister of the Anglican establishment, who holds the situation of Chaplain of the Pentonville Prison; and who has therefore abundant means at his disposal for forming a correct opinion upon the long mooted question—“Does Secular Education tend to diminish crime?” The result of the reverend gentleman's experiences we give below.

That, of late years, secular education has been widely diffused amongst all classes of the community, and that in consequence “the people as a whole have advanced a stage or two in refinement and the enjoyments of intellectual life,” are facts which the Rev. Mr. Kingsmill recognises. “But,” he adds, “on the other hand it cannot be denied that there has been contemporaneously with this general improvement, and plainly from the increased power which such knowledge imparts, a growth of some most serious evils; for instance, a vast circulation of infidel and licentious publications, and an increase of such crimes as forgery, embezzlement, complicated fraud, ingenious imposture, and of tricks in trade amounting to crime, although not always punishable by law, often not a whit less heinous; in some cases, indeed, more so, as in the adulteration of food and medicine.”

The writer then proceeds to give some statistics, showing clearly—1.—that the sole effect of secular education has been to change the character of the crimes committed, but not at all to reduce the number of criminals; and 2.—that of serious crimes, the far greater portion are perpetrated by men who have enjoyed the benefits of a good secular training. “Ignorance,” he says, “marks the lowest order of crime far more than it does the highest. I have studied this aspect of the question for many years—painfully from real life—and I have no hesitation in affirming that the worst class of criminals (I do not mean the most brutal and savage, but the most injurious to society) have been men of above the average condition of mental powers, and educational advantages.” And this experience, he continues, is borne out by facts which he adduces from the criminal statistics of the empire.

The lowest class of criminals—such as petty pilferers, shop-lifters, pick-pockets, and transgressors of police regulations—are generally characterised by their ignorance; and as they invariably belong to the very poorest class of society, this is not to be wondered at—They are criminals, they resort to dishonest modes of obtaining their daily bread, not because they are ignorant, but because they are poor and starving. The offences of these poor and ignorant members of society, are, for the most part, committed, under the pressure of actual want, and of acute physical suffering; their crimes are also rarely marked with that atrocity, and deep premeditation, which are characteristic of the villainies of the educated scoundrels, who enjoy almost a monopoly of the “highest order of crime.” as the Chaplain of the Pentonville prison remarks. This is fully borne out by the following statistics:—

The average number of prisoners under summary convictions—and whose offences therefore belong to the “lowest order of crime”—with “little or no education,” is, according to the last Report of the Inspectors of Prisons, about 95 in the 100. But as we ascend in the scale of crime, as we progress from those trifling offences which are dealt with summarily—many of which from a moral point of view do not appear crimes at all, though they may imply some infraction of a police regulation—to crimes of a “higher order,” we find the proportions between the educated and the uneducated criminals greatly altered. The Rev. Mr. Kingsmill has classed the prisoners in Pentonville Jail, and he has found that:—

“The proportion of men doomed to perpetual exile, or perpetual penal servitude (in any of which had at the first received sentence of death) having little or no education, is only 4 in the 100; and of the men on the ‘double penal list,’ consisting of convicts sent back to separate confinement for further probation and punishment in consequence of outrageous conduct, and crimes of the grossest kind, the proportion falls to 26 in the 100.”

In other words, whilst the proportion of uneducated to educated criminals is, in the “lowest

order of crime,” as about 95 to 100, in the “higher orders” it is about equal—thus clearly showing that mere secular education has no crime-repressing influence; and in the “highest order” of all, or amongst the doubly-died, irreclaimable, and most hopeless villains, the educated criminals are to the uneducated nearly as 3 to 1—thus seeming to indicate that mere secular education not only does not tend to diminish crime, but that its effect is to increase and aggravate it. The conclusion which the Chaplain of Pentonville Prison draws from these facts, is:—

“That education only changes the character of crime; that it improves the intellect, but does not reform the heart.”

From out of which, as a Great Teacher of old said—“proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.” We have therefore no hesitation in admitting with the Rev. Mr. Kingsmill, that mere secular instruction is an injury to the State, as—

“Conferring the increase of power, which should be for good, but is only for evil.”

But if we admit this, and, at the same time, admit the incompetency of the State to combine moral or religious training, with its secular education, we cannot avoid coming to the conclusion that “State-Schoolism” is not only an infraction of the rights of the individual parent, but is a serious injury to society; inasmuch as it puts arms, and arms of the most dangerous kind, into the hands of its subjects, without, at the same time, showing them how those arms should be used. In other words, the vicious educated man is a more dangerous enemy to society than is the vicious but uneducated man; because, if knowledge is power, the former has far more power, and not less inclination, to do evil, than has the other.

Will the advocates of “State-Schoolism” leave off theorising for one moment, and deal with facts! We have presented them with some most important facts; the criminal statistics of the United States will furnish them with others. If a widely extended system of secular education does in aught tend to encourage the growth of religion and morality, the people of the United States must be the most moral and religious people on the face of the earth; the most God-fearing, and the most upright in their dealings with one another, and the least addicted to superstition—to “Spirit-Rapping,” “Free-Loveism,” and Mammon-worship. Do then the facts, as revealed to us by the actual state of American society sustain the theory of the “State-Schoolists,” that secular education diminishes crime? For if they do not, then is that theory false; and the plea based thereupon in favor of “State-Schoolism” must be disallowed.

**BENEDICTION OF THE CORNER STONE OF THE CHURCH OF ST. LAMBERT.**—On Monday last, pursuant to notice, this pleasing ceremony took place in the presence of an immense concourse of spectators, including the Hon. M. Chauveau, M. J. Viger, a large body of our Montreal Clergy, and the most distinguished of our citizens. His Lordship Mgr. Tache, officiated, the Bishop of Montreal having been detained in town by urgent business; and it was estimated that at least 1,200 visitors were present, thanks to the excellent arrangements of the Committee of Management, who had engaged the services of the steamer *Iron Duke* for the occasion. Volunteer Company No. 4, commanded by Captain Devlin, was in attendance; as were also Companies No. 5 and 8, commanded by Captains Bartley and Belle.

At 3 P.M., the procession of the Bishop and Clergy, preceded by Capt. Devlin's Company—whose martial bearing excited general admiration—and accompanied by LeCompte's excellent band, moved forward towards the site of the new church. The religious ceremony then commenced; an eloquent discourse was pronounced by Mgr. Tache; after which the solemn Benediction was given, and the corner stone lowered into its place, while Capt. Devlin's Company fired a salute in honor of the auspicious event.

The meeting was then addressed by M. M. Chauveau, J. Viger, Esq., and Capt. Devlin; and a handsome collection, in aid of the funds of the new church was taken up on the spot; every one being zealous to contribute his mite for that purpose. An excellent collation, in the residence of M. Joseph Rousseau, one of the members of the Committee, was then done justice to; whilst at Morris's and Irving's hotels a substantial luncheon was provided for those for whom there was not room at M. Rousseau; and at about half-past six the company returned to town, delighted with the glorious ceremony at which they had had the happiness of assisting, and full of admiration at the excellent arrangements of the Committee of Management, to which must be attributed the success of this beautiful festival, which will long be held in grateful recollection by the people of St. Lambert and its vicinity.

And we all—as well as our friends at St. Lambert—have reason to be thankful to Almighty God for the great and visible progress which our holy religion is making in Canada; as attested by the rapid growth of churches, and Catholic institutions, in every part of the Pro-

vince. Every where the sweet sound of the “Angelus” bell meets our ears; everywhere the eye rests with pleasure on some handsome temple wherein a pure and holy sacrifice is daily offered up; and for these blessings we should give thanks to Him, who daily and marvellously protects us from the fury of our enemies.

On Sunday last, Mgr. Tache delivered an eloquent discourse in the Parish Church, in favor of foreign missions; a handsome collection was the result. In the evening His Lordship again preached at the *Bonsecours* church, and with equal success. On the Feast of the Holy Trinity he will preach at the Cathedral; and we believe that our Irish friends will shortly have the pleasure of listening to this illustrious orator in St. Patrick's church.

On Tuesday last His Lordship, the Bishop of London, C. W., arrived in town, and took up his residence at the Episcopal Palace. His Lordship proposes making a visit to Quebec. We are happy to have it in our power to inform our readers that the health of Mgr. LaRocque, about which his friends have lately been so uneasy, is improving. His Lordship is still at St. Hyacinthe.

**THE QUEEN'S BIRTHDAY.**—Monday last was generally observed throughout the Province in honor of our Queen, as a gala day, and day of rejoicing. The weather—but for the dust which was awful—was beautiful and everything went off admirably. There was a general turn out, and review of the troops, and militia companies; the churches, public buildings, and shipping in the port, were gaily decorated with flags of many colors, conspicuous amongst which were the British Ensign and the Tri-color of France; and the general enthusiasm with which the day was observed must have convinced the most superficial observer that, no where in her extensive dominions, has Queen Victoria more loyal subjects than in Canada.

**DOINGS AT THE SEAT OF GOVERNMENT.**—Our esteemed Toronto correspondent, writing to us under this caption, will we hope, appreciate the motives which have induced us, for the present, to suppress one or two paragraphs of his interesting communication. He writes as follows:—

“Mr. Editor—I have nothing peculiarly glorious, or very exciting to relate. The Session, thus far, has been frittered away in the jobs, and self-interested schemes of Railway-men; who, to the exclusion of the spirit of religion, and every other spirit except the imp of corruption, absorb the whole time, and attention of the House. To expect from this Parliament, as do some of our verdant friends, anything but bribery and corruption, is to read the signs of the times with a most obtuse pair of spectacles. This Session, however, like the scorpion carries a sting in its tail; and in the midst of the painful feelings consequent upon its sting, even that most humble and obedient of all civic animals, an Upper Canada Catholic, may well be excused uttering a note or two of protest against present and passing measures.”

Our correspondent then enters into an examination of the causes which have hitherto rendered abortive the incessant and heroic efforts of our Bishops and Clergy to procure from the Government, a full recognition of the right of Catholics to “Freedom of Education.” Of the fact that these efforts have hitherto been barren of results, no one can doubt; of the causes of that failure, we have often expressed our opinion—assigning as the chief, the want of unity and disinterestedness on the part of the Catholic laity, and the treachery of our Ministers and Parliamentary Representatives. In our own venality, our tame subservience to “Jack-in-Office,” in our greedy “place-hunting,” and in the facility with which we allow ourselves to be bought up like a lot of old goods, must we look for the causes of our repeated failures; which would be deserving of pity had they not been too well merited by our misconduct, and backwardness in following the noble example set us by our proper leaders, our Bishops, and Clergy. Had we done our duty, as they have done theirs, we should long ago have brought the struggle to a triumphant issue. And even now, if—as a body—we were prepared to pursue a disinterested course, to rise superior to all personal considerations, and to consult only the good of religion, and the interests of morality, we might still hope for success. But we must be prepared to make sacrifices, when the cause in which we are engaged demands them; we must remember that it is impossible to serve God and Mammon; and that unless we are determined to change our entire policy, and to discard from our ranks the timid, the time-server, the “place-hunter,” and the “Government-lack,” all our efforts must end at last in a ludicrous and contemptible failure.

Our correspondent notices, and with just indignation comments upon, the “convenient” absence from the House, of many of our nominally Catholic members, when questions, deeply affecting the interests of religion, are at stake—as in the case of the discussion on the Bill for Incorporating the “Sisters of Loretto.” On these occasions, which imperatively require the presence of every Catholic member in his place in the House, our correspondent truly remarks:—

“Not only are they conveniently absent, but they are, as a recent instance has demonstrated, quite capable of allowing a bad ‘Marriage Bill’ to pass to a third reading without a division.”

A Law has passed the Lower House, on motion of Mr. Foley of Waterloo, which is more insulting to

the Catholic Church than all the ‘Secret Societies’ in the country. By it, certain rights hitherto enjoyed by the Catholic Clergy are curtailed; and because the ‘fog-end’ of the conventicle has not the power to marry without a license, it is proposed to level down the Catholic priesthood to the same plane. . . . We care not what powers the Legislature may please to confer upon Baptists, Jumpers, Methodists, and Swaddlers of every hue; but we do object to any, the slightest, encroachments upon the rights and freedom of our own clergy. And therefore, with respect to that clause of the Bill which enjoins the latter to make certain yearly returns, and to pay ‘five shillings’ for each to the Registrar; and which inflicts a fine of ‘one pound’ per day upon any priest neglecting to comply with this arbitrary requirement, we hesitate not to pronounce it infamous. As if to enhance the insult, the same clause provides that the penalties may be inflicted by any Police Magistrate. The whole measure is, in fact, dictated by the same spirit, as that which presided over the Marriage laws of the first French Revolution; and which spirit was, thank God, successfully resisted by the Bishops of the French Church, with the Sovereign Pontiff at their head.

Yours sincerely, “CATHOLICUS.”

Agreeing in the main with our correspondent in his opinions as to the defects of Mr. Foley's Bill, we would, at the same time, acquit its author and supporters of any hostile designs against our rights as Catholics. They have a most difficult problem to solve—a problem indeed which cannot be fully solved upon Protestant principles, without an accompanying dissolution of the entire social fabric. The “family” is the basis of modern society, as the sanctity of Christian marriage is the basis of the “family.” The difference betwixt modern Christian, and ancient heathen, society, is the result of the difference betwixt marriage as a sacred and religious contract ordained of God Himself, and of which all the conditions are by Him prescribed—and marriage, as a mere “civil contract,” the terms of which are prescribed by the State. Now it is, we think, evident that the object of Mr. Foley's Bill is to recognise in marriage something more than a mere “civil contract;” to admit, in fact, the divine, or religious element in the sexual unions of our heterogeneous community; and is therefore so far laudable. It is defective—as we endeavored to show in our last—in that it does not clearly define who is, and what constitutes, a Minister of a Religious Denomination recognised by the State. But this defect is inseparable from all Protestant legislation upon marriage, and is the necessary consequence of the rejection of the authority of the One Catholic Church. It is also a defect which it is more easy to note than to remedy; and therefore, though fully alive to the defects of Mr. Foley's Bill, we are prepared to give it a fair trial, accepting it as an attempt at a compromise betwixt two irreconcilable principles; for, with all its faults, it is better than a Bill for reducing marriage to a mere “civil contract.”

During the debate in the Legislative Assembly upon the “Sisters of Loretto” Incorporation Bill it was urged as a reason for restricting their right to hold real estate, that, a Religious Community of Ursulines at Three Rivers were owners of about one fourth of the land in the centre of the town, to the great detriment of the place, as in consequence, necessary public improvements could not be carried out. The *Bre Nouvelle*, a French Canadian paper, satisfactorily disposes of this impudent and groundless assertion. We translate from our cotemporary:—

“What establishes the falsity of this allegation is, that hardly a year ago, some citizens having formed the project of constructing a new street from the St. Maurice to the prison, to run across the land of the Ursulines, had but to ask the consent of those Ladies. Having cheerfully yielded to the wishes of their fellow-citizens who had this project at heart, they agreed to grant gratuitously the land required for the new street, and a sum of £40 in addition for fencing, so as to have the advantage of conceding and leasing the lots on both sides of the street. Besides they were willing to open themselves one or other of the streets, a little in rear of, and parallel to the first, in case the former had succeeded. The project failed, because the City Council did not deem fit to burden itself with the purchase of a house which it was necessary to remove in order to carry out the projected improvement.”

“We beg all journalists who are friendly to truth to correct the error. It is with this object that we do so especially for the sake of justice, so as to repair the injury caused by the somewhat too free tongue of a member of Parliament to a Religious Community, towards which the City of Three Rivers is under great obligations.”

The *New York Freeman* notices in his last, the iniquitous treatment which Catholics in Canada receive from the hands of the Legislature; but we would warn our respected Catholic cotemporary against the error into which too many of his fellow-countrymen are apt to fall, of supposing that the injustice to which we are occasionally exposed is the result of our British connection, or would be remedied by any further assimilation of our institutions to those of the United States. So far from this being the case, our grievances, as Catholics, proceed from this, that Canada is too much Yankeeified already; and would be aggravated immensely by any closer connection of this country with the neighbouring Republic.

For, if the *N. Y. Freeman* will take the trouble of looking into our Catholic grievances and their causes, he will see at once that they do not proceed from the presence, or any preponderance, of the monarchical element in our political institutions; but on the contrary, are the direct result of the almost unlimited power of the democratic or anti-monarchical element. Our cotemporary will therefore perhaps under-

stand why it is that the True Witness, whilst fully admitting and admiring, the many excellencies of the United States political system—which after all is, to a considerable extent a transcript of the old English constitution of Catholic times—and its skilful adaptation to the wants and social necessities of his fellow-countrymen, has no desire to see it adopted in Canada; because the consequence of that adoption would be but to put additional power into the hands of the Protestant democracy—our worst enemies. Whatever it may have been at other times and in other lands, here in Canada, the Crown or monarchical element in our constitution, is, humanly speaking, the sole barrier against the inroads of democratic despotism; and therefore is it, that every true hearted Catholic in Canada can, with a good conscience, join cordially in the cry “God Save the Queen,” *Domine salvam fac Reginam.*

**THE CHURCH IN FRANCE.**—The sentence pronounced by the Council of State, declaring His Lordship the Bishop of Moulins guilty of “abus,” is creating much stir in France, amongst all classes of society; and is not calculated to augment the popularity, or to contribute towards the stability of the present government, which manifests a disposition to walk in the foot steps of its tyrannical and infidel predecessors.

The Bishop of Moulins, it must be remembered, exposed himself to the wrath of the civil power, by requiring from every priest whom he appointed to a parish, a promise not to appeal to the State against his Bishop, should the latter deem it advisable to remove him. This act was no doubt an infringement of the old despotic laws, beneath which the Church groaned in the evil days of the Bourbon and Orleans dynasties; but at the same time it was but an assertion of the inherent and indefeasible rights of the Catholic Church and her Prelates; and one therefore which, upon the principle that it is better to obey God, than man, the Bishop of Moulins was fully justified in making. In numerous synods, held since 1848, the ignominious shackles which the civil power had long attempted to impose upon the Church had been indignantly spurned, and resolutions were come to, to put a stop to appeals to the civil tribunals against the acts of the spiritual authorities. In consequence of these resolutions, the Bishops now require of every Priest, when appointing him to any ecclesiastical function, an engagement binding himself not to avail himself of the civil law authorising such appeals; and it is this which provoked the late attack against the illustrious Bishop of Moulins.

The decision of the Council of State has however but confirmed the determination of the Prelates of the Church in France to stand by their rights, and to resist the encroachments of the civil power upon the domain of the spiritual. No less than twenty Bishops, as we learn from the correspondent of the *Weekly Register*, have sent in their protests against the condemnation of the Bishop of Moulins, and manifested their intention to persevere in the course condemned by the Council of State. “Some indeed” adds our informant, “have held very strong language upon the subject; and the Emperor is said to regret already the conduct of his government upon this occasion. It is evident, should the latter presume to take any bolder measures to enslave the Church, it will find in the Clergy of all ranks no tools to serve a despotic line of policy. Indeed, one may consider this late affair as a providential event, intended to put the French Church upon her guard; and she seems already disposed to take advantage of the opportunity.”—Amen—must be the response of every lover of religious liberty.

**HIGH CHURCHISM.**—The High Churchmen, encouraged by the late legal decisions, seem inclined to try how far they will be permitted to play at Popery within the Parliament Church. They have introduced the use of the chasuble in their celebration of, what they call, the “Holy Sacrifice;” and the *Union* newspaper, their organ, complains of the number of communicants upon a late occasion; as, from the lateness of the hour it was more than probable that most of them had “broken their fast.” We wonder what poor Dr. Sumner, and his master, Lord Palmerston will say to this.

The Parliament Church seems to be getting into very bad odor amongst all classes at home; and even the *London Times* denounces it, as, as corrupt as any of the swindling Banks whose astounding financial tricks have lately been revealed to a deluded public. “Our Banks are bad enough” says the *Times*—“but there is still more rottenness in the State of Denmark. Our clergy cheat one another, and cheat the law of the land, and Bishops are standing by, and coniving at these gross frauds.” The *Times* then calls on Convocation to interfere; and if possible, to “put its stigma on clerical rapacity, and stamp this wretched exhibition of Rector cheating Curate, with ignominy.” It is amusing to witness how these Protestants—not “love,” but—blackguard one another.

To our SUBSCRIBERS.—The Rev. Mr. Tim-  
in and M. McKeon, Esq., of Coburg, will  
please accept our best thanks for their very kind  
reception of our travelling agent, Mr. Monagan,  
on his visit to that city. To Messrs. Mich.  
McNamara, and Sommers of Kingston, our  
thanks are likewise due, and are respectfully  
tendered for their good offices on our behalf; as  
also to the Rev. H. Brettagh and Alex. Macau-  
ley, Esq., of Trenton.

We would also take this opportunity of recom-  
mending our travelling agent, Mr. Monagan, to  
the favorable notice of our subscribers in the  
West. That gentleman is collecting our ac-  
counts; and is fully authorised to receive, and  
give receipts for, all sums due to us. It some-  
times happens that subscribers, when called upon,  
put off payment, by observing that they will re-  
mit by mail the amount due. This, to say the  
least, very unpleasant, both to Mr. Monagan and  
to ourselves; as it puts him to much useless trou-  
ble, and causes us unnecessary delay. We would  
therefore beg of our friends, when called upon by  
Mr. Monagan, to settle their accounts with him  
at once; and so discharge their consciences of the  
painful burden of being indebted to the printer.

If, as sometimes happens, doubts should occur  
as to the accuracy of the accounts rendered from  
this office, we would beg of our friends to furnish  
Mr. Monagan with the date of their last receipts  
—by whom given, and other particulars, as to  
whether the sums so paid were acknowledged in  
due course of time, in the TRUE WITNESS.—  
Mr. Monagan is alone authorised to act as our  
Travelling Agent; and any arrangements en-  
tered into by him, we are prepared to ratify.

THE "NEW ERA."—The first two numbers  
of Mr. McGee's new paper—the *New Era*—  
are before us; and by their appearance promise  
well for its future prosperity. To say that its  
articles evince first-rate ability, would be but a  
scant measure of justice to one who has earned  
for himself a position inferior to that of no  
journalist in this Continent; and when we add  
that the type is from Mr. Palsgrave's establish-  
ment, we have said all that is needful to be said  
respecting its outward appearance. We sincerely  
hope that the *New Era* may be the means  
of effecting much good amongst those for whose  
use it has been started; and of cementing that  
union which, for the interests of both, should al-  
ways exist between our Irish and French Cana-  
dian populations. He who labors for this end,  
will not have labored in vain.

We are pleased to have to announce to our  
readers that, at a meeting of the St. Patrick's  
Total Abstinence Society, held last Sunday,  
the sum of 70 dollars was subscribed towards pro-  
curing new banners; and as this sum falls short  
of what will be required for that purpose, the  
members of the Society are requested to come  
forward at the next monthly meeting, and contri-  
bute towards this object. The Executive Com-  
mittee are authorised to solicit subscriptions from  
the members.

We regret to learn that on Tuesday last, as  
one of our Irish Clergymen was returning into  
town from the Mountain, and when in the vicinity  
of the High School, he was met by some young  
lads, well dressed—and evidently not the children  
of the poorer classes of society—who pelted  
him with stones. This is not the first time that  
similar insults have been offered to Catholic  
clergymen, when passing through the streets;  
and it is to be feared that, if persisted in, they  
will lead to reprisals. We would therefore hint  
to the Police stationed in the vicinity of the  
High School, to be on the look out.

DESTRUCTIVE FIRE.—A Fire, which at one  
time menaced serious consequences to the "Grey  
Nunnery" and the shipping in Port, broke out in  
this city on the afternoon of Saturday last, in  
Mulligan's "Caledonia Hotel," corner of Wel-  
lington street. From thence it rapidly com-  
municated to the adjoining buildings, and de-  
stroyed two brick dwelling houses, when it was  
checked by a plentiful supply of water. Unfor-  
tunately, some particles of burning wood from  
the houses on fire were blown some two hundred  
and fifty yards, to the shed occupied by the  
Royal Mail Line of steamers, and to the large  
wooden Ship Chandlery Store occupied by F. F.  
Mullins, both of which were destroyed. The  
quantity of combustible materials of every de-  
scription in the latter place carried the fire to  
the store of Mr. Logan, which although sub-  
stantially built, and constructed with every se-  
curity against fire was totally consumed. For-  
tunately, however, the bulk of the spring ar-  
rivals of the late firm of Campbell and William-  
son have not yet reached. The property de-  
stroyed in Mr. Mullins' store, we hear, was par-  
tially if not fully covered by insurance. As the  
water works do not extend to Common Street,  
the only supply obtained was from the River,  
where it was pumped with great zeal, the fire-  
men doing good service. The military lent also  
their aid, working with a will that did them  
infinite credit. The ships in the harbor were for  
some time in imminent danger: the "Anglo-

Saxon" and others were promptly removed from  
the wharf. The amount of property destroyed  
is said to exceed £10,000; of this about two  
thirds are covered by insurance.

EMIGRATION.—Every fresh mail from the old  
country brings us tidings of the multitudes who  
are about leaving the land of their birth, to seek  
a home in the distant West. From Ireland es-  
pecially is the stream flowing; and it is to be sup-  
posed that Irishmen on this Continent cannot feel  
indifferent as to the future prospects of their own  
fellow-countrymen, or forgetful of the objects of  
the Buffalo Convention of 1856.

The address of the *Canada Directory* is be-  
fore the world; and it should be circulated as ex-  
tensively as possible amongst the intending emi-  
grants, of whom, no doubt, a considerable num-  
ber will direct their steps towards this country.  
To dissuade them from loitering about our large  
towns, where their money is wasted, their health  
impaired, and their morals too often corrupted—  
to encourage them to start as soon as possible for  
the bush, and to become proprietors of the soil—  
these should be the objects of every man who  
professes to take an interest in the fate of the  
emigrant. For this purpose it would be well  
if general attention could be drawn to the ad-  
vantages held out by the noble district of the  
Ottawa, with its glorious river, its healthy cli-  
mate, and fertile soil. There there is room, and  
to spare, for thousands; there the wanderer from  
the old country may find a home and resting place;  
and by a few years of hard labor, earn for him-  
self and family, that honest independence, which  
he sought for in vain in his native land.

Here then is an opportunity for the *Directory*,  
appointed at the Buffalo Convention to watch  
over the interests of Canadian immigration, to  
show to the world that that great meeting, from  
all parts of this Continent, can be made of practical  
utility to the country in general, and to the im-  
migrant in particular. That Convention has  
borne leaves and flowers; it is now time that it  
should yield its crop of fruit; and it is with the  
hopes that the attention of the talented and zealous  
members of the "*Canada Directory*" hav-  
ing been called to this all important subject,  
some active steps may be taken to carry out the  
views of the friends of "*actual settlements*,"  
that we urge upon its notice the fact of the im-  
migration of 1857.

"GRAMMAIRE ANGLAISE"—Specialement a  
l'usage des jeunes Canadiens: Par un pro-  
fesseur de l'Ordre de St. Viateur. Mon-  
treal.

This small and unpretending work is of great  
merit, and admirably calculated to serve the au-  
thor's object of initiating his fellow-countrymen  
into the mysteries of the English language. We  
can heartily commend it to the use of our  
schools in Lower Canada.

CONSIDERATE LIBERALITY.—We have to thank  
our enterprising fellow-citizen, Mr. John Lovell, for a  
handsomely printed pamphlet, containing Mr. Justice  
Halliburton's (*Sanctus*) Address on the present con-  
dition, resources and prospects of British North  
America, delivered by special request, in Glasgow,  
on the 25th of March last. The pamphlet bears on  
its title page, that it has been "printed for gratui-  
tous circulation."

We have much pleasure in giving insertion to  
the following testimonial to the liberality of our  
Protestant fellow-citizens; not only because such  
acts of liberality are the best means of promoting  
peace and good will amongst all classes of our  
people; but because they afford a convincing  
proof that the sentiments which find utterance in  
the columns of the *Montreal Witness*, and its  
evangelical confederates, are repudiated by all gen-  
tleman, whether Catholics or Protestants. The  
low-bred fanatics, the swindling counter-skippers,  
and fraudulent bankrupts, who muster at "Anni-  
versaries," or crowd to listen to the obscene har-  
angues of some unclean wretch, like a Leahy or  
a Gavazzi, are not to be taken as a sample of the  
entire Protestant body; though, it is to be regret-  
ted, that they are invariably the most noisy and  
the most conspicuous. It should be remembered  
however that amongst Protestants, gentlemen,  
men of birth and education, of refinement and in-  
telligence—always keep aloof from such assem-  
blies; and entertain as thorough a contempt for  
the conventicle, for Exeter Hall, and a Metho-  
dist meeting, as do Catholics themselves:—

PROTESTANT LIBERALITY.—The Rev. R. O'Keefe,  
of Port Hope, C.W., gratefully acknowledges the re-  
ceipt of Twenty-five pounds, through the hands of  
the Rev. Mr. Fitzhenry, Catholic Pastor St. Paul's,  
Toronto—being the subscription of George Tate,  
Esq., Engineer-in-Chief on the Grand Trunk Rail-  
way from Toronto to Kingston, as his charitable and  
generous donation towards discharging the debt due  
on our church; to raise which edifice has cost us  
much anxiety and labor, particularly in this locality,  
where but a short time ago, it was but little ex-  
pected so beautiful a Catholic church would be standing;  
having, as we have here, so many opposing difficul-  
ties to surmount, with but a small congregation, and,  
with few exceptions, a very poor one. The contribu-  
tion of Mr. Tate shall be long and gratefully remem-  
bered by the Catholics of Port Hope; and what is  
still more to his credit, it has been given unasked,  
and from his own kind and charitable disposition;—  
for which we pray that he may receive "a hundred fold."  
"Port Hope, May 24th, 1857."

The *New York Citizen* attributes the acquit-  
tal of Mrs. Cunningham for the murder of Dr.  
Burdell, to the fact that her cause was warmly  
espoused by the "*Know-Nothing*" party, out-  
of opposition to Coroner Conroy, who is an  
Irishman; the Yankee *Know-Nothing* press  
labored to create sympathy for an amiable and  
interesting Yankee woman, persecuted by a  
brute of an Irishman. The District Attorney,  
it is hinted, was in the plot to defeat the ends of  
justice; and the *Citizen* adds that that official's  
conduct is about to be investigated before the  
Grand Jury; and will probably lead to some  
startling developments.

The Rev. J. M. Bruyere has addressed a let-  
ter to His Lordship Mgr. Pisonneault, Bishop of  
London, on the subject of "Secret Societies,"  
which pests to society and religion, and we regret  
to say it, increasing rapidly in this country. We  
make some extracts from the Reverend gentle-  
man's letter, to which we would earnestly invite  
the attention of our Catholic readers:—

"Allow me, my Lord, to speak of the lamentable  
evils which spring from that bane of order, peace,  
and morality—*Secret Societies*. This moral cancer,  
which threatens to eat up the very vitals of society,  
is extending itself with a frightful rapidity, if I am  
to give credit to report, over the length and breadth  
of this flourishing Province. Amongst the perverse  
schemes invented by the fiendish enemy of mankind  
and his emissaries issued from the dark abyss for the  
ruin and destruction of souls, '*Secret Societies*' stand  
foremost. Methinks, when I contemplate the  
deplorable calamities which follow in their train,  
that I hear the awful voice issuing from the Holy  
Temple, and saying to the seven Angels of the Apoca-  
lypse, 'Go and pour out the seven vials of the wrath  
of God upon the earth.'"

"In presence of these impending evils, silence  
would be criminal: to speak out boldly is a duty  
which a Minister of God owes to Religion and so-  
ciety. With a view, therefore, to warn the members  
of the Catholic Church, and all such as value their  
souls' salvation, against falling into the snare set  
around them, I purpose to give in three letters a brief  
outline of the origin, tendencies, and condemnation by  
the Church of all Secret Societies.

"In presence of these astounding facts recorded in  
history, facts which stamp the stigma of infamy on  
the haunts of Free Masonry, is any other considera-  
tion necessary to hold them up to the contempt and  
reprobation of an indignant world? Yes, my Lord, I  
dare say there is something still more unanswerable.  
For a Catholic there is something still more cogent  
and irresistible, which removes every possibility of  
doubt and hesitation. To the dutiful sons of the  
Church, it is sufficient to sound to their ears the awful  
and pathetic voice of the Catholic Church, their  
mother—that powerful voice which can never be un-  
heeded with impunity. Now, what does the Church  
say to caution her children against joining *Secret*  
*Societies*? She has spoken by the mouths of several  
of her Pontiffs; but lately by that of Clement XII,  
Benedict XIV, and Gregory XVI, all of happy me-  
mory. All these illustrious Pontiffs, addressing ex-  
cathedra the precious flock committed to their charge  
by the great Pastor of our souls, and uttering a voice  
which every dutiful son of the Church reveres and  
obeys, have strictly forbidden, "under pain of the  
severest ecclesiastical censures, excommunication, to  
be incurred *ipso facto*, and not to be taken away but  
by the supreme Pontiff himself; any one, under any  
pretence or color, to presume to join these *Secret*  
*Societies*, to assist at their meetings, to allow them  
to be held in their own houses, to countenance them,  
to persuade, advise or induce any one to join them, etc."  
Such is, in substance, as you are aware, My Lord, the  
solemn enactments of the Catholic Church against  
*Secret Societies*. From the above it follows that  
if any one of her children, in open defiance of her  
divine authority, in spite of her threats and menaces,  
venture to have her excommunication, and join a  
*Secret Association*, he is by the very fact, *ipso facto*,  
cut off from her bosom, considered as an alien, an  
heathen, and a publican, with whom she will have  
no communication, as well during his life as after  
his death, so long as he adheres to the said con-  
demned Society. Whilst living, those unfortunate  
members of *Secret Societies*, proscribed by the  
Church, are denied every participation in her prayers,  
the Holy Sacrifice of the Mass, her indulgences,  
her Sacraments, in a word, all and every one of her  
good works and pious suffrages. When dying, if  
they still cling to the forbidden intercourse, they are  
denied by their own mother the Church, the last  
consolations and rites of our holy religion. She for-  
bids her Ministers to soothe and console the last  
moments of the departing rebellious child, to hold  
out to him a delusive hope of salvation, unless he  
freely and sincerely break off all communication  
with the proscribed Association. And after he [the  
unfortunate Free-Mason] has been launched into the  
abyss of eternity, the Church, like a sorrowful  
mother, turns her back upon his cold remains, re-  
fuses them a Christian burial, never opens her ma-  
ternal lips to pray for the soul of her disobedient  
son, never mentions his name in her public suffrages  
for her dear departed children. Whilst living the  
unfortunate man despised his mother, unheeded her  
maternal voice, scorned her threats and menaces; so  
now he is no more, and she has no tear for him but  
that which she drops on the grave of the reprobate.  
Such are, my Lord, the Church's stern and unbend-  
ing laws in regard to *Secret Societies*. A sceptic,  
a heretic, an infidel, may well laugh at the threaten-  
ings of the Vatican. A dutiful son of the Church knows  
but one duty,—submission to divine authority.

In concluding these sad reflections, I beg leave,  
my Lord, to express my profound astonishment that  
Catholics, even nominal Catholics, could be found,  
so heedless, so blind, and so infatuated, as to allow  
themselves to be entrapped in the fatal mazes of  
*Secret Associations*.

To the above we would only add one word.—  
To our Catholic friends, we would say—"Is one  
of your nominal Catholic acquaintances a '*Free-  
Mason*,' or member of any '*Secret Society*'?"  
Then shun him as you would one smitten with the  
plague, and whose very breath is pestilence.

The *Toronto Times* of the 4th inst., draws  
the following, not very flattering, but no doubt  
very correct portrait, of the State of Society in  
Upper Canada, amongst the "*Superior Race*":

"We do not wish to arrogate to ourselves the office  
of preacher; but we do feel justified in saying  
that never were a people more in need of a better  
spirit than we of Canada West at this hour. There  
has crept into us a sordid disregard of right and  
wrong, which will lead to mischief if allowed to  
continue. The first and last duty of life is consid-  
ered to be the accumulation of money. The means  
of obtaining it are little thought of. Speculation the  
most reckless is sustained by barefaced falsehood  
and duplicity. We have nowadays what are called  
combinations; gangs of men acting in communion  
to enrich themselves, at any cost, and perpetrating  
injuries which hardly stop short of the law's inter-  
ference. Let us look into our midst, and see how  
many bankrupt reputations can we count—how many  
men known to be faithless and worthless do we meet  
at each corner—how many struggling to become  
rich by meanness, fraud and lying—and how many  
grown rich by these means, find how valueless for  
real happiness is, after all, the coin for which they  
have forfeited character? Here is the besetting evil  
of race and country. An unprincipled love of ac-  
quisition, which sets aside all the high and ennobling  
feelings of our nature."

In other words, Upper Canada is thoroughly  
Protestant, and more than two-thirds Yankee.

STRANGE ADVERTISEMENTS.—The *London*  
*Times* advertises "For sale, an antique marble  
Font, suitable for a church, or a wine-cistern!"

TO CORRESPONDENTS.—Our friend from Port  
Sarnia is requested to bear in mind that we will  
not insert anonymous communications.

PROTESTANT MISSIONARIES.—We learn that  
Missionaries of the Mormon denomination of  
Protestants are very active at present, making  
converts with great success in England. They  
go from house to house with Tracts, like their  
brethren, of the French Canadian Missionary  
Society here, and of the Protestant Missions in  
Ireland; and do their best to engage those who  
are weak enough to listen to them, in religious  
controversy. Indeed at the rate things are go-  
ing at present, it would seem as if Mormonism  
were, ere long, destined to be the leading Pro-  
testant "*ism*" of England.

The "*Spirit-Rapping*" movement is making  
great progress in England. Several journals  
have been started in the interests of the "*Spirit-  
ualists*," amongst which "*The Yorkshire Spiritu-  
al Telegraph and British Harmonical Advo-  
cate*," consisting of sixteen octavo pages, holds  
a distinguished rank. The older forms of Pro-  
testantism are daily dying out, and leaving a  
clear field to "*Mormonism*" and "*Spiritualism*."

REMITTANCES RECEIVED.

Metcalfe, P. Kearns, C. 3d; St. Anicet, E. W.  
Smith, 12s 6d; Norton Creek, W. Power, 12s 6d;  
St. Polycarp, D. McGilvray, 5s; St. Bridget, P.  
McGee, C. 3d; Pakenham, A. Harris, 15s; St. Johns,  
C. E., F. Kent, 8s; Westport, J. Clark, 21; Sand-  
wich, O. Cole, 15s; Lindsay, M. Linnehan, 5s 3d;  
Toledo, C. W., Rev. Mr. Lynch, 15s; Victor, D.  
O'Shea, 10s; Bedford, Rep. of Mr. Smith, £1 4s 4d;  
Toronto, H. A. Higgins, £1 10s; St. Hyacinthe, Rev.  
M. LaFrance, 12s 6d.

Per Mr. Monagan, (Travelling Agent) Ottawa City  
—J. Godwin, 18s 9d; L. Londrigan, 13s 9d; J.  
O'Connor, 13s 9d; Mrs. Moore, 12s 6d; T. Morrow,  
17s 6d; E. Gilligan, 12s 6d; J. Haney, 12s 6d; M.  
Boyle, 16s 3d; J. Leamy, 18s 9d; J. Murphy, £1 3s  
9d; R. C. Bennett, 15s 3d; W. Shuttery, £1 6s; J.  
Moran, 10s; R. Stars, 10s; A. Duff, 6s 3d; R. Far-  
ley, £1 5s; E. Proulx, £1 5s; D. Bourgeois, £1 6s;  
M. Ronayne, 18s 9d; Mrs. Touhey, 6s 3d; T. Donah-  
ey, 21s 5s; J. Kelly, 5s 3d; K. Smith, 18s 9d; J.  
Kelso, 10s; D. Conaghan, 10s; J. Warlock, 6s 3d;  
J. Wade, 12s 6d; H. Hagan, 12s 6d; H. Craigh, 10s;  
T. Hanley, £1 6s; J. Monaghan, 5s; F. X. Clement,  
5s; P. Buskerville, 6s; E. Mooney, 5s; W. Howls,  
6s; G. Wallingford, 6s; T. P. O'Brien, 7s 6d; M.  
O'Leary, 5s; J. Knight, 5s.

Per Mr. Monagan, Kingston—J. Murphy, 11s 3d;  
W. Brophy, 10s; P. Nolan, 10s; P. O'Neil, 7s 6d; P.  
O'Reilly, 10s; M. Baker, 6s 3d; T. Baker, 10s; J.  
Bready, 16s 3d; P. McDonald, 6s 3d; M. Goulding,  
17s 6d; W. Winters, 8s 9d; J. Norris, £1 6s; Brown  
& Hartly, 12s 6d; J. Smith, 6s; G. McDougal, 10s;  
M. Quinn, 12s 6d; T. Ahern, 12s 6d; T. Early, 13s 9d;  
P. Brown, 10s; T. Lovitt, 10s; P. Smith, 12s 6d.

Per Rev. Mr. Quinn, Rawdon—Self, 6s; T. Ro-  
wan, 5s; L'Assomption, H. M'Fulfin, 6s 3d.

Per J. Doran, Perth—A. McDonald, 6s 3d; M.  
Doyle, 6s 3d.

Per M. Kelly, Merrickville—Self, 5s; J. Breshan,  
5s; W. Fortune, 5s; J. Roche, 5s; J. O'Neil, 5s; T.  
Blake, 5s.

Per J. M'Gerrald, Dundas—Self, 12s 6d; E. Con-  
nolly, 12s 6d.

Per P. Doyle, Hawkesbury Mills—J. Carr, 6s 3d.  
Per M. O'Leary, Quebec—R. Gamble, 16s; J. Ryan,  
15s; C. McDonald, 16s; R. McDonough, 16s; P. Moss,  
15s; J. Maguire, £1 5s 6d; T. Bogue, 16s; The  
Estate of the late P. Ryan, £2 5s; Rev. Mr. Rous-  
seau, 16; J. M'Nally, 16s.

Per P. Doyle, Toronto—Self, 6s 3d; M. J. O'  
Beirne, 12s 6d; Flos, J. Wynne, 6s 3d.

Per P. Farquhar, Brockville—M. Oughlin, 5s; J.  
Rogers, 5s.

Per J. Morrow, S. Mountain—Self, 10s; J. Gavin,  
6s 3d; P. Shannon, £1 6s.

PERSECUTION IN STOBICOKE.—ATTEMPTS TO CRUSH THE  
SEPARATE SCHOOL.

Toronto, May 16, 1857.

Mr. Editor *Mirror*.—I herewith enclose a copy of a  
Resolution of the Municipal Council of Etobicoke,  
addressed to the Trustees of the R. C. Separate  
School, &c., which I hope you will publish, as na-  
tural proof added to the thousand and one facts al-  
ready shown, of the fiendish malice of the Ryeounian  
Infidel School conspiracy against the free workings  
of the Separate School Act, and at the same time  
proving the paramount necessity on the part of the  
friends of the R.C. Separate Schools, to raise a rally-  
ing cry, which would rouse all Catholics from Cape  
Diamond to Port Sarnia, to demand from our  
Government, not only justice for our schools and free-  
dom of Education, but also a training or normal  
school, such as has been granted to Protestants in  
Canada East, so as to be disentangled from the  
meshes altogether of the prince of hypocrites, Rye-  
son. No half measures will answer, and let us there-  
fore agitate in time, ere the chains are fully riveted,  
inform representatives from all sections that if justice  
is now delayed, they may expect their day of ven-  
geance at the polls at the coming elections: let them  
remember Quebec. Yours, &c. SACROSAN-  
DUM, Mimico, May 11th, 1857.

Mr. Thomas Smith,  
Sir,—I beg to transmit to you a copy of a resolu-  
tion passed this day by the M. Council of Etobicoke,  
relative to your return of Catholic ratepayers, as  
follows: To Wit: Moved by Mr. Wallis, seconded  
by Mr. Oanning, That the Clerk be instructed to  
write to Thomas Smyth, Trustee of the Roman Ca-  
tholic Separate School, stating that their return of  
ratepayers cannot be accepted, it not being in ac-  
cordance with the provisions of the Separate School  
Act, which provides that the return shall be made  
by each individual supporter of such school, on or  
before the 1st day of February of each year. But if  
they make said return, as provided by the said Act,  
on or before the 1st day of June next, the Clerk will  
receive such return for this year, but they must  
comply with the letter of the law in future. Curried.  
A True Copy.

JOSEPH DAWSON,  
Clerk & Treasr. M. C. Etobicoke.

WHY SEPARATISTS SO OFTEN COMPLAIN OF NOT RE-  
CEIVING THEIR PAPERS.—We clip the following para-  
graph from the *Montreal Witness* of Saturday last:—  
The Editor of a U. C. paper states that a short  
time since he was in a post-office, where a man called  
for his paper. The clerk said there was none for him.  
The Postmaster over-hearing the conversation, stated  
that the paper came; and on search being made, it  
was found in the kitchen. It seems that papers do  
go astray in post-offices some times.

TO MEMBERS OF PARLIAMENT.—We *Transcript* clip  
the subjoined from the advertising columns of the  
*Toronto Colonist* and would bespeak for it the par-  
ticular attention of our Legislators. If the adver-  
tisement is a *bona fide* one, some of them can surely  
do the needful, and win the pay:—"£200 will be  
given to any Gentleman procuring for the advertiser  
a permanent Government Appointment, with a salary  
equal to the above. Unexceptional References and  
Testimonials given, and the strictest secrecy and  
honor may be relied on. Address R.S., Point Levi  
P. O., Quebec."

With the present progress of Parliamentary busi-  
ness (says the *Letter*), it will be safe to assume that  
the session cannot run many days into the month of  
June. From all we see we feel justified in assuming

that the prorogation must take place about the 3rd  
of the next month. We hope this may be the case;  
for His Excellency the Governor General, who is  
about to pay a visit to England, is known to be anx-  
ious to patronize the Canadian line of steamers; and  
to enable him to realize this very proper preference,  
it would be necessary for His Excellency to start on  
the 4th proximo.

It is said that there is a man in Tomfret, Wiscon-  
sin, whose age is 180 years! He is called "Old  
Caleb" and was born in Montreal. His memory is  
distinct for a period of 117 years. He was married  
at New Orleans a century ago, and now resides with  
one of his grand children, who is upwards of sixty  
years old. He is still hale and hearty, and does not  
appear to be over seventy.

TOWNSEND THE MURDERER IDENTIFIED, AND SUB-  
MITTED TO THE CANADIAN AUTHORITIES.—The no-  
torious murderer and robber Townsend, into whose  
identity examination has been going on for several  
days in Cleveland, has at length been fully identified,  
and formally surrendered to the Canadian authori-  
ties. He successfully evaded justice for a length of  
time, and at the examination at Cleveland his friends  
spared no efforts to make it appear that he was a  
different person; but the evidence against him was  
too clear and convincing.

THE END OF POOR SMITH.—On Saturday morning  
last, while Mr. E. Pringle, yeoman was walking  
along the Napanee river, about a mile and a quarter  
below the village, he discovered the body of a man  
lying in the water a few feet from shore, where it  
probably floated during the previous night. As soon  
as the news reached here, a party repaired thither,  
and on minutely examining the body, it was found  
to be that of James F. Smith, whose mysterious dis-  
appearance on the morning of the 15th of March last,  
caused such an excitement among our citizens. The  
body being brought to this village, the Coroner held  
an inquest and the jury rendered a verdict of "Found  
drowned," cause unknown.—*Napanee paper*. Some  
facts connected with this unfortunate man are sadly  
interesting. He once filled a highly important situa-  
tion in the Bank of Montreal, but in a moment of  
temptation betrayed his trust and was duly punished  
in the Penitentiary. After his release, he entered a  
lawyer's office in Napanee, where his conduct was so  
exemplary as to merit the esteem and countenance of  
all in that village, despite his crime and its punish-  
ment. But, after a stay of several years he grew  
melancholy, his mind gave way to despondency, and  
he disappeared, leaving his accounts in perfect order,  
and some property behind him.—*Kingston Whig*.

A very lamentable occurrence has taken place in  
the London C. W. jail. The Rev. Mr. McLachy,  
Minister of the Presbyterian Church, had been com-  
mitted to jail on the 12th inst., on a charge of forgery.  
Soon after his commitment it was ascertained that he  
was insane. The Governors were duly informed of  
the case, but did not reply to the communication;  
and on the 20th inst., the unhappy man committed  
suicide by hanging himself from the bars of his pris-  
on window. The case is a melancholy one. If the  
governors had attended to the representation for-  
warded to them on the subject, Mr. McLachy might  
be living to-day. As it is, however, had the duty of  
doing so, and neglected it, is morally responsible for  
the fatal circumstance.

A day or two since, a poor wretch was found dead  
in a cellar, in one of the hovels known as Corktown,  
in Hamilton. A person who resided in the next room  
or shanty said the deceased brought on his death by  
the excessive use of intoxicating drinks. When he  
(Planagan) returned from his work on Tuesday night  
he found the deceased lying on the floor, dead drunk,  
and on the following morning, he found him in the  
same position a stiffened corpse. The deceased has  
been much addicted to drinking for some years past,  
as his swollen and bloated countenance sufficiently  
proved. Coroner Ball held an inquest on the body.  
Dr. Ryall, who made a *post mortem* examination of the  
body, found that the deceased came to his death from  
the excessive use of intoxicating liquors, and the jury  
returned a verdict in accordance with the above  
facts.—*Toronto Globe*.

The Brockville *Monitor* of Saturday thus alludes to  
the serpent in the St. Lawrence.—Some time since  
we published a letter from a correspondent in Mal-  
lorytown, relative to an enormous water serpent,  
seen at different times in that locality. A similar, or  
probably the same serpent has been seen within the  
past few days, about three miles above Brockville,  
by Mr. L. Parker, of Three mile Bay, and D. Ladd. The  
serpent raised his body some six feet out of the water  
and pursued their boat till it got within a few rods,  
compelling them to make for the shore as rapidly as  
possible. They describe the serpent as being over 30  
feet long and of a lightish color. It was also seen at  
a distance by the crew of the *Protraction*.

Birth.  
In this city, on the 23rd instant, the wife of Mar-  
cus Dolbert, Esq., of a daughter.

Married.  
On the 27th inst., at the Cathedral, London, C.W.,  
Chas. Crookall, brother of the very Reverend Jno.  
Crookall, D.D., Canon of Southwark, and Presi-  
dent of St. Mary's College, Berkshire, England, to  
Mary, eldest daughter of Patrick Tierney, Esq., King  
Street, London, C.W.

Died.  
On the 18th instant, at Bedford, C.E., Captain John  
Smith, aged 65 years, a native of the County Cavan,  
Ireland, deeply and deservedly regretted by a large  
number of friends and acquaintances.—May he rest  
in peace.

In this city, on the 18th instant, Stephen Kelly, the  
only son of Stephen Kelly, Esq., Saint Mary Street,  
aged 2 years and 6 months.



THE REGULAR MONTHLY MEETING of the ST.  
PATRICK'S SOCIETY will be held in the ST.  
PATRICK'S HALL, on MONDAY EVENING next,  
1st June, at EIGHT o'clock precisely.  
As business of great importance will be submitted  
to the meeting, a full and punctual attendance is  
earnestly requested.

By order,  
WM. WALLACE O'BRIEN,  
Recording Secretary.

DR. YOUNG,  
SURGEON DENTIST,  
WOULD respectfully inform the Ladies and Gentle-  
men of Montreal, that he has OPENED an Office  
over the METROPOLITAN SALOON, 158 NOTRE  
DAME STREET.  
Teeth in Whole Sets or partial ones, or single teeth  
of every variety of color, properly manufactured to  
order.  
Every style of DENTISTRY performed at the  
shortest notice, in an approved and scientific  
manner, even to the Plugging, Setting, and Extracting  
of Teeth without pain, and performs Dental Opera-  
tions on the lowest possible terms.  
Setting Teeth from 7s 6d to 15s; Plugging do.  
from 2s 6d to 7s 6d; Extracting do. 1s 3d.  
Monreal, May 28, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

We (Weekly Register) lately recorded the sentence of the Council of State against the Bishop of Moulins upon a process of Appel comme d'abus. It seems that the Paris press received an intimation not to comment on this event; the admittance was disobeyed by the Correspondant, a monthly magazine of great talent and Catholic earnestness, in the last number of which an essay on the subject appeared by the Count de Montalembert. The name of that illustrious writer would be enough to prove that the essay was eloquent, high-minded and noble in sentiment, and, in a word, honorable to the country which produced him as well as to the author. Nothing can be more monstrous, according to our ideas, than the prohibition of the discussion of important subjects by such men and in such a manner. To imagine that it has anything akin to the inflammatory libels of anonymous writers, appealing in a cheap form to the passions of the multitude, is utterly absurd. Yet here is the evil of a censorship. The Government is in the wrong, and therefore fears grave, weighty argument, even more than angry libels. By the existing law any periodical publication is liable to be "warned" by Government for publishing anything objectionable, and after having been three times warned, its publication may be suspended. The Correspondant has been warned (for the second time) for the Count's Essay. It is easy to see that a crisis in religious matters is forthcoming. The Government, faithful to its despotic yearnings, seems jealous of any independent body, whatever may be its nature. The Vicen-tian Brotherhood has been more than once threatened by officials; and though the intended blow has been once warded off, nothing guarantees its security for the future. A sort of crusade is again preached, as I said, against religion; one would therefore deem it advisable for all Catholics to combine and unite their strength against the common enemy, when the day of battle sets in.

The Gazette de Lyons of the 30th April, speaks of a meeting on the 27th April, of the proprietors of the well known and valuable Catholic newspaper, L'Univers; whereas, after some discussion, it was agreed to call a further meeting for the 4th June next, to hear the report of a commission of five members, who will propose either a friendly liquidation of the Univers or a sale of the property by public auction. It would appear that the act of partnership will determine on the 1st July next, and therefore one or other of the above courses is indispensable, but it is not likely that the Univers will either change its principles or be discontinued. It is said that the cause of complaint of the French Government against that of China is not only the execution of a French missionary, named Chapdelaine, but that the Mandarin who committed that act of barbarity caused the treaty signed between France and the Celestial Empire to be solemnly burned on a pile of wood.—Times' Correspondent.

The Grand Duke Constantine is examining dockyards, arsenals, &c., in France; and as the Times wittily remarks, talking over the late war with the French with all the zest of a party of sportsmen round an April fire, reviewing the by-gone season and planning new ones. Only here the game to be bagged is—each other. It is remarkable and cannot but be remarked, that he seems not to be coming this way—whether not invited or declining, reports differ. The Russian policy just now is, evidently, to play off France against England. The Grand Duke sneers at the Chinese affair. "You are to be the catspaw there too!" But the friendships and disputes of nations are seldom affected by the bon mots of a third party. Meanwhile, the French Envoy Extraordinary, the Baron Gros, is immediately about to start for China with a diplomatic staff, and supported by ships, which at the instance of our Government are well manned with Marines. The United States send ships and men on their own account; and it is rumored that some of the lesser European Powers are also to be represented. What is to come of all this, time will show; but we trust that France will not interfere at all without obtaining some trustworthy pledge for the future toleration of Christianity in China.—That is surely her mission in the East, where the Missionaries of France occupy in the sight of God and of the Holy Angels, a post far more conspicuous than the Governors and Admirals and Generals of England.—Weekly Register.

AUSTRIA.

It is stated in a Vienna letter that the cabinet of the Tuileries, on pressing representations to the court of Sardinia, has received from Turin a reply which is represented as being of a nature to induce the cabinet of Vienna to consent to the resumption of diplomatic relations between the two countries.

ITALY.

We have received letters from Rome, dated the 23rd April, announcing the intention of His Holiness to make a tour of his dominions, in order to judge for himself of the wants of his people throughout the Papal States. At the time the letters referred to were written, the Pope was to have left Rome in about ten days from that date. It is anticipated that during his journey, the Pope will be received with the utmost enthusiasm on every side, as, independently of the respect and reverence in which the character of the Holy Father is held, there is not a place within the circle of his dominions which he has not benefited. Even Ferrara has been much improved through his liberality, and works of great magnitude, taking into consideration the resources of the Papal States, are being carried on in other places. As an answer to some of the absurdities uttered in reference to the Pope, and his unwillingness to adopt those recent improvements which are so familiar to other countries, we may state that the electric telegraph is in full activity in Rome, not merely for purposes of commerce and business, but for the advancement of scientific inquiry—that the Quinlan and the Vatican are both lighted by gas—and that the Pope heads the list of shareholders of the Roman railways.—Cork Examiner.

We translate the following from the Univers: "On the occasion of the festival of Easter, the Holy Father has been graciously pleased to extend his clemency to several parties, among others to Signor Sturbinetti, who is permitted to return freely to the Roman States. Signor Sturbinetti took a prominent part in the troubles of 1849: he was indeed head of the municipality during the whole of the duration of the Roman Republic."

NAPLES.—A respectable Conservative journal, the Cork Constitution, contains the following very remarkable correspondence:—

"TO THE EDITOR OF THE CORK CONSTITUTION. Cork, April 29th, 1857.

"Dear Sir—As I think you are a lover of fair play, I give you an extract of a letter just received from a friend at Naples, whose respectability and veracity you may depend on.—Yours truly,

"R. H."

"Napoli, April 24th, 1857."

A few days ago I was in Sicily, when an opportunity was presented me of inspecting the prison of Palermo, where those for political offences are confined, and also of interrogating them in person. Each denied ever having been tortured, and particularly the man Li Re, on whom the cap of silence was said to have been screwed. He never had it put on—in fact, it never existed. The prisoners are really fairly treated, wear their own clothes, and are not in irons. I went to Cefalu, where there is not one person in prison, neither are any troops there. I sifted the statement in the Morning Post of the 27th of March, paper in hand, and, excepting the names, the whole is an invention as regards torture or any ill-treatment beyond what captured men are sure to receive. The island is perfectly tranquil, and one may travel in any part in perfect safety. It has become the fashion to vilify the government (which may not be perfect) far beyond what it deserves.

RUSSIA.

It is now known that the telegraphic despatch, announcing that the Court of Teheran had refused to ratify the treaty of peace signed in Paris, came from St. Petersburg. It is said in that capital that the Russian Government had sent orders to their Minister at Teheran to insist on certain modifications in the treaty.—Times' Correspondent.

PERSIA.

The capture of Mohammerah has been announced. The following telegraphic despatch has been received from Sir James Outram, dated Camp before Mohammerah, March 28.

Mohammerah was captured by the British on the 26th inst. The enemy lost 200 killed and wounded, and among whom was Asheruf Brigadier, besides seventeen guns, and a vast amount of ammunition and military stores. The Persian army, under the Shah Zadal, retreated towards Ahwaz and Shuster in great disorder. The British forces are encamped near Mohammerah. Our loss in killed and wounded is about ten. The Arab tribes are friendly, and are sending in their submission.

"The flying expedition to Ahwaz returned to Mohammerah on the 4th inst. (April) completely successful. The large Persian army retired from their position, and retreated rapidly towards Dizful before a British force not 400 strong. One gun was captured, and extensive military stores were seized and destroyed.

THE HALF SIR.

BY HERALD GRIPPIN.

CHAPTER I.

(Continued from our last.)

"Well, what's the matter now?" "Come to see you they are, sir." "Who, man?" was asked in some little alarm. "The Wren-boys, sir." "The Wren-boys!" "Yes, sir, in regard of Saint Stephen." "The Wren-boys come to see me in regard of Saint Stephen!" was repeated in a slow and bewildered tone.

At the same time the party without, a little impatient at Remy's delay, recommenced their noisy harmony— "The Wren—the Wren, the king of all birds, St. Stephen's day was caught in the furze, Although he's a little—"

The strange disturbance seemed to aggravate the wrath of the secluded tenant of the chamber— "What's all this din, you ruffian?" he said to Remy in a furious tone. "Themselfes that's singing it, sir!" "What? who are they, sir?" "The Wren-boys."

"The Wren-boys again! Who are the Wren-boys? what the plague do they come clattering their old pans and kettles here for? What do they want, Remy?" "Money I believe, sir and liquor."

"Money and liquor! From whom, pray?" "From your honor—sure 'tisn't from the likes of me they'd expecten it?" "Why, are they creditors of ours, Remy?" "O not they, sir, one of 'em—sure yourself knows we owe no money. But they want a little by way of a compliment in regard of Saint Stephen."

"Saint Stephen! Why, what the mischief, I ask you again, have I to do with Saint Stephen?" "Nothen, sure, sir, only this being the day, when all the boys of the place go about that way, with the wren, the king of all birds, sir, as they say, (bekays wanst when all the birds wanted to choose a king, an' they said they'd have the bird that would fly highest, the aigle flew higher than any of 'em, till at last wun he couldn't fly an inch higher, a little rogue of a wren that was a-bide under his wing, took a fly above him a piece and was crowned king of the aigle an' all, sir,) tied in the middle of the holly that way, you see, sir, by the leg that is. An old custom, sir. They hunted it this mornin, and stoned it with black-thorn sticks in regard of Saint Stephen. That's because he was stoned by the Turks himself, sir, there's a great while there sence. With streamers and ribbins flyen about it. Be the leg they tie it in the middle of the bush within. An' they sing that song that way for the gentleman to give them a trate, as it were, 'Get up, fair ladies, or—' we hope your honor, as the case may be, all in regard of Saint Stephen. And they dressed out in ribbins, with music an' things. Stoned by the Turks he was, Saint Stephen, long ago. Bad manners to em' (an' sure where's the good o' wishen 'em what they have before?) wherever they are, for so doen. As indeed, sir."

"So I am to understand from you that a number of young men come to demand money from me, because they got up this mornin and hunted a little wren, tied in the middle of a holly bush, and stuck

a parcel of ribbons on the boughs. Is that the utmost extent of their claim on me?" "O then, Lord, help us," said Remy, greatly perplexed—"if one was to go to the rights of the matter, that way, sarrawa' call more have they to you, I believe, sir."

"Well, then, let those gentlemen take their departure as soon as they please. They shall seek their reward elsewhere, for it is an exploit which I am incapable of appreciating."

"O sir, sure you wouldn't send them away without anything, to disgrace us?" "Go along, sir, and do as you are directed."

"Well, well, to be sure, see what this is," Remy O'Loone muttered in great distress, as he paced reluctantly along the hall, revolving in his mind the manner in which he should most palatably announce this disagreeable intelligence to the crowd without. They were preparing to renew the chorus when he opened the massive hall-door, and proceeded to address them. As his master had not permitted him to gratify his auditors in the substantial way, Remy thought the least he might do, was to take what liberties he pleased with the form and language of the refusal.

"Boys," said he, "Mr. Hamond is in bed, sick, an' he desired me to tell ye that he was very, very sorry intirely that he had nothen to give ye. He desired his compliments, an' he's very sorry intirely."

"I knew he was a main wretch!" exclaimed the wren-boy—"He a Cromwaylian—he Bag-an-Bun! Bag an' baggage! O, I won my word, he's a great nigger."

"Houl your tongue, I tell you, Terry Lanigan," said Remy. "Don't anger me, I'd advise you."

"Remy, would you answer one question," said Terry, "an' we'll be off. Who is it milks Mr. Hamond's cows?"

To understand the point of this query, it is necessary the reader should be informed that, in consequence of Mr. Hamond's allowing no dairy woman a place in his establishment, which was solely composed of Remy and his old mother, a false and invidious report had been circulated that the office allotted to in the last speech (which in Ireland is looked upon as exclusively womanish and unworthy of the dignity of man), was fulfilled by no less a personage than the redoubtable Remy O'Loone himself. This disgraceful charge, though frequently and indignantly rebutted, was the more maliciously persevered in, as it was found to answer its chief object not the less effectively—that of irritating the temper of his subject, and furnishing the spectators with what Hobbes would call a spectacle exceedingly gratifying to their vanity—a man in a state of comically passionate excitement. It lost nothing of its usual force by its total unexpectedness at the present moment.

Remy plunged forward toward the speaker, then remained fixed for a few moments in an attitude indicative of offence—the consummation of his desires being checked by a rapid and almost involuntary reflection on the little glory he would be likely to reap from an engagement in which the odds would be so awfully against him. Then suddenly recollecting himself, he stood erect putting his little finger knuckle between his lips, and blew a whistle so shrill and so loud, that the echoes of the broken hills which surrounded the castle, and in the fine phrase of the Spanish poet, stood aloft in their giant stature, ruffling their foreheads against the morning sun, returned the unwonted sounds in an hundred varied tones. This was not the response, however, which Remy anticipated, so much as the yelling of a leash of beagles, who presently made their appearance, though not in time to do any considerable damage amongst the aggressors, who retreated in double quick time, making such a din as no power of language that the writer possesses could possibly convey to the reader.

"It'll not be able to stand this long, mother," said Remy, as he returned to the kitchen, where old Minny O'Loone was quietly seated by the breakfast-table, making as rapid progress as her toothless jaws would permit her to do, through the reeking mountain of sleek-coated potatoes and virgin-white milk that covered the board. "My master an' I'll never agree together, I see that; an' if I once got my character from him, I'd cut my stick to-day before to-morrow, that's what I would. See what this is! A decent, well-commended, notable lad, with as much papers in characters in me chest as 'ud be the maken of a grocer if he got it for waste-paper—a lad with as strate an' round a leg," he added, extending one which certainly (notwithstanding Remy's wit) justified the commendation—"as ever stood in white cotton on a diekey—and I don't care whose the other is—a leg that never thought 't would be forced to mount a brogue again any way; here am I now in the fower o' my days, cook, oster, groom, herdman, garsoon, gard'ner, steward, an' all, in this old box pitched up on the top of a hill, and shaking every blast of wind like a straw upon the waters—as bad as the Darbyshire stone that me master an' meself seen once on our travels in foreign parts, sarven a man that has such quare ways—disgrace bimef an' all belongen to him. There'll be a holly shoe made of us with the Wren-boys. I set the dogs after 'em—for—that's more of it, too. Another job they give me, as if I hadn't enough."

The ringing of a bell out short the train of Remy's murrings. "That's for his tay, to have it ready for him," said he, stirring the fire and arranging the kettle, "if he wasn't so sickly (an' a body doesn't know the time he'll go)—an' there's no sayen what sort of a will he has made, but if Remy O'Loone isn't high in the sheepskin, Mr. Hamond is not the man he ought to be. Sure he has no relations, an' if he had itself what are they, only as you may say the casual gifts o' fortune, whereas, a good sarvant is a man's own choice, that ought to be esteemed according."

"How do you know will the master ever die?" said the mother. "Oh?" "How do you know it himself that's there at all? When he got the sickness that was gone last summer, by being so mooch in the houses of the poor people, do you know what I done? I tuk a bit of the—but it's a secret—the herb they say that tells for life or death by boiling it in a skillet, and if it turns green, the man recovers, if black, he dies surely—an' I put it down here on the fire about the dead o' night, when ye were all in bed, an' he was just drappen off in his crisis, despaired of by the doctors, and I looked into the skillet by'n-by, and sure there it was, no change at all in it, only just the same color it was when I put it down."

sent round—the bridecake baked—the dresses both for herself and himself finished off—the music ready—the priest at hand—the friends convenient—and—hoop! whisk! Remy continued, slapping both hands together with a loud report, and then tossing them up to their furthest extent over his head to express suddenness—"All gone! as you'd puff the down off a clock! Slap! as if you rubbed your eyes an' saw the sea where that mountain is over-right us!" "Whack! no more sign of the whole affair than of a specter that 'ud vanish you'd think! She was a high lady in her time—low enough she lies now. The pace an' the light of heaven lies with her where she lies, for ever!"

And having unburdened his heart by this panegyric, Remy resumed his place and his toil at the breakfast-table.

CHAPTER II.

I know not what the matter is, but I am grown very kind and am friends with you.—You have given me that will kill me quickly, but I'll go home and live as long as I can. —Beaumont and Fletcher.

Detesting from our hearts all unnecessary mystery, which is no less repulsive in a narrative, we apprehend, than in the transactions of social life, we shall proceed to lay before the reader, a few events in the life of the proprietor of Castle Hamond, in the course of which, he will find an explanation of the allusions contained in Remy's last oration.

It will be needful, moreover, that we take the reader for a short time out of Munster, the general scene of action which we have selected for the conduct of these histories; promising him, that as we tread but tenderly on other ground, the period of our absence shall be limited to as brief a space as may suffice to make him comprehend the chain of the story.

There are no classes of beings, either in the social or natural world, so distinctly separated one from the other, that an intermediate species may not be observed, partaking of the nature of both, and generally combining their least tolerable peculiarities. Those amphibious monsters are generally found, in social life, to consist of the vain and the vulgar: and I believe there is no country in the world where a class of persons may not be observed who stand thus between humble and "respectable" life—drawing the external fopperies and gaudiness of the one over the coarseness of the other, and hanging like the link of an ill-favored chain between the two diamonds, simplicity and refinement. Disowned by the class to which they would aspire, and disliked by that which they have deserted, these people would lead very miserable lives, if it did not happen providentially enough that they are burdened with no inconvenient quantity of feeling, and find in the gratification of their vanity, a happiness more than commensurate to the mortification which they ought to receive from the repulsive scorn of those above, and the insolent reproaches of those below them.

In this genus may be classed the long array of coarse faces that one finds astray in Lehighon bonnets—the splay feet in silk stockings—the half-educated pretenders in conversation, who steer a clear course between the natural wit of the lower and the fine taste and acquirement of the higher orders—the shock heads that have discarded the lowly felt, and glisten in beaver—all, in short that is tawdry, and coarse, and flippant in society.

It does not always happen, nevertheless, that the individuals whom fortune, not choice, has thrown into this class, are totally destitute of sensibility; and when the contrary is the case, the reader, (possessing a due proportion himself) may easily imagine how much more acute it is rendered by the absence of sympathy consequent on its very rarity. This was the situation, in early life, of the hero of our tale, and it was rendered still more distressing by the natural disposition of the man, which was so morbidly sensitive, that it would have required much care, and a vigorous exertion of mind in any station, to save him from the perils of disgust and misanthropy.

The nearest relative of his own that Eugene Hamond had been ever acquainted with, was an old man—a second-cousin of his father's—who returned to his native isle (with a fortune made of sugar and tobacco in the Illinois) just in time to see poor Hugh made an orphan, and to grant the dying request of his father, that he would see the child taken care of—a promise which he made with an ill grace and performed with a worse. This old fellow was one of those selfish generous beings who confer a favor for their own sakes alone—and while they mingle so much ungracious rudeness with their liberality, as to make it a pain, not a pleasure to the receiver, yet look for as warm and abundant a show of gratitude as if the gift were not entirely a selfish action. A show of gratitude, we say, for as it is a gaudy vanity which prompts the benefit, so an ostentatious gratitude will amply suffice to repay it. The old man possessed not the silent feeling of generosity in himself, and had not faith in the silent gratitude of his young p'ofesr. The sly temper of the latter recoiled from the blazonry of affection which was thus required from him—and moreover felt it wearisome and annoying to be constantly reminded of benefits which had been conferred on him at an age when he was incapable of appreciating the consequences of laying himself under an obligation, and of course could exercise no election in the matter. Old Hamond had been an enthusiast in his youth, and had left home with the hope of procuring in a distant land the means of rendering himself respected and beloved in his own. No person could have set out with kinder or more affectionate intentions—but their performance was fixed for a period too remote (as is, we fear, only too frequently the case with young adventurers); he conceived himself entitled, on the strength of his ultimate designs, to omit all those intermediate and minor attentions to his friends at home, which duty, gratitude, and affection demanded from him.

"It is no matter," he would say to himself, when the post brought him a letter full of gentle murrings and affectionate reproaches from a mother who loved him well, and whom he loved in turn, tuxing him with a long series of letters unacknowledged, and fondness apparently forgotten—"It is no matter, I am getting on rapidly here. 'Twill be only a few years more, and I'll have a fortune made here and then I'll show my mother that she mistakes my character; that it is not for myself only I am toiling—and that she has not been forgotten, as she supposes. I'll return to her with the means of increasing her comfort, and that will be a better proof of my love than a mere string of empty words, which can answer no good purpose but that of putting half-a-crown into the king's pocket. Besides, I will answer this letter at any rate to-morrow." And then he would apply himself more vigorously to business than ever—he would overwork his slaves—seek new connexions, and swifter means of profit—new wealth would flow in—his hope would become brighter—his wishes would swell with his prosperity—he would no longer content himself with the prospect of rendering his parents comfortable in their station—he would lift them above it. They would become the envy of the country side. His father should be a gentleman and his mother a lady. He would buy out Mr. Moore's estate (a ruined mortgaged property,) and give it to his father. They should take the Ryas out of the field, and distance the Heavens—the most rapidly improving Palatinates in the country. In the midst of these day-dreams a letter of fresh complaints would appear like a spectre before his eyes—to pass away and be forgotten in a similar manner. The renewal of those charges, however, could not but disturb him; and while he could not shut up the ears of his heart to the reproaches of his own conscience, he endeavored to shift his vexation from his own neglect, to what he was pleased to term the importunity of his friends; and making as

much account of his intentions, as if they were benefits actually conferred, he began to treat those latter with much ill-temper, as if he were suffering under some considerable injustice. The longer he delayed writing, the more impressed he became with the belief that some substantial apology that a mere statement of facts would be required from him, and he had not yet contented himself with the extent of his property. All communication, therefore, shortly ceased between them. In the selfishness of his own heart, he had vilely undervalued the sterling worth of human nature altogether; he considered not how much more precious to the heart of a fond mother would be one token of affection, one word, one remembrance from an absent child, than if he could pour out the wealth of all the nations at her feet.

He did not consider this, neither did it once occur to him that any change could have taken place at home, while time was laying its white hand upon his own head in a foreign clime. He was astonished, therefore, to find, on returning (with a fortune sufficient even to satisfy his own longing) to his native village, that while he had been revolving a fine scheme for the elevation of his parents, death had laid them low in the grave. They had died in want, and left their son no blessing.

What was he now to do with the heap of yellow trash which he had been forty years in amassing? It lay, a dead weight, upon his hands. Mr. Moore, the Ryans, and the Heavens, the objects of his love and his envy, were alike vanished from the face of the soil—and he turned in disgust and impatience from the crowd of new faces that stared upon him from the hums of his boyhood. The only one of his old companions that remained was the father of our hero, and he carried no longer than just sufficed to tell him the manner of his parents' death, and to place in his hands the child he was about to leave otherwise utterly destitute.

This little relic of his father's house was not prized by the old man so highly as might have been expected. It was a long time before old Hamond could bring himself to look upon the boy in any more tolerable light than that of a usurper, who had suddenly darted upon him, and snatched away the prize which he had treasured up for dearer friends. In the process of time, however, the child won somewhat upon his regard; and we have already seen the manner in which his awakened kindness began to expand itself. His still unextinguished vanity, moreover, had a large share in the motives which occasioned Eugene's good fortune. As he could no longer make ladies and gentlemen of his dead friends, he determined to do as much as his fortune would enable him to accomplish in that way, with respect to his protegee. But he took especial care that no benefit was ever conferred, without making the latter as perfectly sensible as words could render him, of its extent and munificence; and while he thus dragged as it were, from the heart of the latter, a timid and hesitating expression of the ardent gratitude which he felt, he was naturally dissatisfied with the filtering manner of the boy, whose excessive timidity of disposition rendered him very unwilling to enter into a perfect confidence and intimacy with a nature so coarse, so ungentle, and so unlike his own. What we are endeavoring, and very faintly, to convey to the reader in narrative, may, however, be much more clearly laid before him, by transcribing a scene which took place between our hero and his benefactor, on an occasion when the latter formed the resolution of removing to Dublin for a few years—as much (but this he reserved to himself) for the purpose of relieving his own eyes from the sight of objects which were to him all tinged with the gloom of some mournful recollection, as with the intention of completing the education of his young heir and relative.

He had been meditating, during the morning, on the benefit which the latter would receive from the measure he was about to adopt, and had placed the gratification of his own wishes so much out of sight, that he presently persuaded himself that nothing but Eugene's advantage was influencing him in the step; and he was in consequence wrapt into a perfect admiration of his own munificence when the youth entered the room, his face glowing with exercise, and a small hurler and ball in his hand. As is generally the case with all morose people when they have brought themselves to resolve upon a liberal action, his heart warmed toward the object of it, and he held out his hand with a smile of kinder kindness than usual, and beckoned him toward the sofa, where he sat in his long brown great-coat and Lehighon hat, with a Havannah cigar half-burnt in his mouth.

"Come here, Hugh, my lad—give me your hand, sir. Ha!—what have you been at child? You're like my poor mother in the eyes, I guess, you are."

"Playing goal, sir, I was—with little Remy O'Loone! Fie, you grovelling little animal, that's no companion for you. Was that what I have been toiling and molling for these forty years, scraping and saving, up early and late, working and wearing the flesh off my bones, and all for your benefit. Ha? sir?"

"To have you spend your time playing goal with Remy O'Loone! Come here, Hugh. Is there anything you are in want of now?"

"N—o—no, sir," said Hugh, hesitating between his fear of giving offence by a refusal and accepting an unnecessary obligation; for youth as he was, he had already begun to discover the inconveniences of the latter course.

"Because if you do, Hugh, you know you have nothing to do but to command me. What have I all this wealth for, but for your use? What have I been struggling and laboring for during my whole life but for your benefit? And you are welcome to it, Hugh, as welcome as if you were my own child, for you are a good lad, Hugh, you are."

"I declare—I'm greatly obliged to you, uncle—"

"Pah! now, that's what I hate! Do you think 'tis thanks I'm looking for, sir? Come here to me, what do you think I'm going to do for you now, guess?"

Hugh looked pained and puzzled. "You are now fifteen years of age—I have expended more money on your education than was ever spent in the raising of any of your family before. I have given more for books and other notions for you than would have bought a bunch of niggers. Now I'm going to take you to Dublin to finish your education, stick-right-very."

The blood rushed into Hugh's cheek, and he was about to utter an exclamation of gratitude and delight—but recollecting how he had been checked for doing so the moment before, he was silent. Old Hamond stared upon him. "Why, you don't seem to like this, Hugh, you don't!"

"O yes, sir—I do, indeed—but—"

"But what?"

"Nothing, sir."

"Nothing!—Are these my thanks? No matter. Very well, sir. No, I won't hear anything from you now. Go along to your own room. Very well Hugh!"

Too delicate to expose to the possibility of a repulse the warm feeling of gratitude which he was conscious of possessing, Eugene left the room to fret and chafe in the solitude of his own chamber—blaming himself for his awkward manner—full of agony at the thought of the cold impression which he left on his uncle's mind—and never once dreaming of questioning a statement which had been constantly dinned into his ear, from the time when first that organ became capable of exercising its function—that his advantage was the cause and not the consequence of all his uncle's toil and labor. His uncle was not so blind to the distinction, but he had that his eyes to it a long time, and at length began to believe that it no longer existed.

(To be continued.)

—Este Monte ementa. Que arruga al Sol en seno de su frente.

The seed-bud or a common weed so called.

As all bonnets (says a writer in Notes and Queries) take, it is admitted, five minutes to put on, and as in practice it is found that most of them require considerably more than that time, husbands in waiting will do well to follow the example of the Chancellor d'Aguesseau, who finding that his wife always kept him waiting a quarter of an hour after the dinner bell had rung, resolved to devote the time to writing a book on jurisprudence, and putting the project in execution, in course of time produced a work in four quarto volumes.

ANOTHER OF THE GOOD LADIES OF OUR CITY TESTIFIES TO THE EFFICACY OF DR. McLANE'S CELEBRATED VERMIFUGE, PREPARED BY FLEMING BROS., PITTSBURGH, PA.

New York, February 7, 1857. I do hereby certify to the public, that a child of mine, four years old, being troubled with worms, I was induced to purchase a bottle of Dr. McLane's Celebrated Vermifuge, prepared by Fleming Bros., of Pittsburgh Pa., which I administered; and the result was, it brought away an immense number of worms in bunches and strings; many had the appearance of being cut to pieces. My child is now enjoying most excellent health. I take pleasure in recommending it to both young and old, as one of the best medicines I ever used.

MRS. ANN JEMISON, 38 Ninth street. Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS., of Pittsburgh, Pa. All other Vermifuges in comparison are worthless. Dr. McLane's genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

INFORMATION WANTED, OF ANN and MARY O'BRIEN; ANN, aged 14, MARY, aged 11; who emigrated from Limorick, Ireland, about the latter end of July 1854, with their uncle, MATTHEW O'BRIEN, who afterwards died at Quebec. Any information of their whereabouts, will be thankfully received by their father, at Duffin's Creek, Pickering, C. W. When last heard from, after landing in Quebec, in Sept. 1854, they were at Timothy Ryan's, in Diamond Harbour. JOHN O'BRIEN. Montreal, May 19, 1857.

J. FLYNN HAS REMOVED HIS SERVANTS' REGISTRY OFFICE, TO No. 40, ALEXANDER STREET, (NEAR ST. PATRICK'S CHURCH.)

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from ONE to FIVE P.M.

SERVANTS WANTED at the above Office, who can give good References as to character and capability. No other (except Emigrants) need apply. May 12, 1857.

P. J. FOGARTY, GENERAL COMMISSION AGENT, 21 St. Sacrament, and 28 St. Nicholas Streets, MONTREAL.

TEAS, WINES, LIQUORS AND GROCERIES, CONSTANTLY ON HAND. The RETAIL TRADE supplied on Reasonable Terms

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS, Cornelius a Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols, half bound in Morocco, £15 The Catholic Church in the United States, s. d. By Henry De Conroy. Translated by John G. Shea, 7 6 Alley Moore. By Father Baptist (London ed.) 3 9 The Besieged Heart. A Novel, " 6 3 Hughes and Breckenridge's Oral Discussion, Life of Father Ephraim and His Sister Mother Mary, of the Order of La Trappe, 3 9 Edma and Marguerite. Translated from the French of Madame Woelliez, Author of the Orphan of Moscow, 2 vols, 3 9

MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes, 5 0 Napier's History of the Peninsular War; 5 vols, with maps and plates, 35 0 Do do do do 1 vol. 12 6 Las Cases' Life of Napoleon; 4 vols, 20 0 Buffon's Natural History; with 150 plates, 12 6 Adventures of Don Quixotte, with 1000 plates, Nicholson's Builder and Workman's New Director, with 150 copper plates, and numerous diagrams; 4to, 50 0 Nicholson's Operative Mechanic and Machinist's Guide; 150 engravings, 25 0 Froissart's Chronicles of the Middle Ages; 116 plates, 12 6 Bancroft's History of the United States; 5 vols, 18 9 Collet's large Dictionary—in French and English and English and French; 8vo, of 1324 pages; price only 15 0 Spler and Surenne's French and English Dictionary, 15 0 Webster's Dictionary; 8vo (containing all the words in the quarto); price only 17 6 Adler's German and English Dictionary; 8vo, 25 0 Waverly Novels; by Sir Walter Scott; 12 vols 65 0 Lippincott's Pronouncing Gazetteer of the World; containing the pronunciation and a notice of one hundred thousand places; 8vo, 2200 pages, 30 0 Wilson's Tales of the Borders; 4 vols; 8vo, 50 0 Brown's History of the Highland Clans; 4 vols 35 0 Chambers's Information for the People; 2 vols 21 3 Do Cyclopaedia of English Literature; 2 vols, 21 3 Do Miscellany; 10 vols; muslin, 30 0 Do Papers for the People; 6 vols; muslin, 25 0 Do Pocket Miscellany; 12 vols; muslin 25 0 Scotland Illustrated in a series of 80 views, 35 0 Miss Strickland's Lives of the Queens of Scotland, (English edition) illustrated; 5 vols, 60 0 American Edt. of same, without plates, 5 vols, 25 0 Mr. and Mrs. Hall's Ireland, illustrated with several hundred plates, 3 vols, extra Mor., £5 0 0 Albums at from 5s. to 25s., according to size and binding. We keep constantly on hand the largest stock of miscellaneous books to be found in Canada—comprising Works of Fiction, Poetry, History, Biography, Travels, &c., &c. Also, a very large selection of MEDICAL WORKS. D. & J. SADDLER & Co., Corner Notre Dame and St. Francis Xavier Streets. Montreal, Oct. 2, 1856.

PROSPECTUS OF A NEW TRI-WEEKLY MONTREAL NEWSPAPER, DEVOTED TO News, Literature, and General Politics, TO BE CALLED "THE NEW ERA." EDITED BY THOMAS D'ARCY MCGEE.

MANY friends of the gentleman who is to be the principal Editor of "The New Era" having strongly encouraged him to enter the field of Journalism, in Canada, it devolves on him briefly to explain on what principles the new Paper is to come before the public.

It is to be called "The New Era," as an indication of the time of its birth. This magnificent Province has evidently arrived at such an era—steam by land and sea; the sub-Atlantic Telegraph; the probable annexation to Canada of a habitable region, larger than France and Austria combined; are facts which must give their own character to the times in which they occur. In the onerous future, which is to see the fair promises of the present fulfilled or marred, Journalism will play an important part; and we desire to have some share, however small, in the labors and duties it imposes.

Public interests are, commonly, either of a religious or of a political nature, and we shall briefly state our views of both:—

Questions strictly, or mainly, religious—unless forced upon the Press, under political or partizan pretences,—ought, it seems to us, to be carefully avoided by the secular journalist. But, as of all Freedom's gifts to man, none is so dear as the free domain of his own conscience, we shall cordially concur with whatever party in the Province can give the best guaranty that the freedom of conscience, which now so happily characterizes Canada, shall be perpetually preserved.

For the Politics of "The New Era," we can only say, in general, that we mean to make them such as may best harmonize with the interests of United Canada. Independence of dictation is essential to the credit and usefulness of Journalism, and we shall not hesitate to approve, nor to oppose, particular measures, because of the personality of their authors, whether in or out of office. To be governed by a genuine liberality, and to cultivate the same feeling in the hearts of our readers, will be our chief aim in dealing with every question of the day. By this declaration we desire to be judged hereafter.

Although the salutary custom of the Canadian Press preserves the anonymity of its writers, it may not be unbecoming for us to say that our readers may expect regular, or occasional contributions from Dr. SHELDON MACKENZIE, now of New York; Mr. EDW. WHITTY, of the London Press, author of "Political Portraits"; Mr. EDWARD HAYES, Editor of the "Irish Ballads," now in Australia; and some other friends and correspondents, whose names are not so much public property as those of the gentlemen just named.

"The New Era" will be printed upon a fine paper, and will contain 28 columns, of which at least ten columns will be reading matter. It will appear on the morning of each Monday, Wednesday, and Friday, and will be conducted solely on the Cash principle. No subscription can be taken for less than six months, and a month's notice being given of the close of the term, no paper can be sent after the subscription expires.

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All orders for the insertion or discontinuance of Advertisements must be in writing. Verbal orders cannot be recognized. All letters should be addressed to THOMAS D'ARCY MCGEE, Montreal.

REMOVAL. THE Undersigned are REMOVING to No. 6 LEMOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May. FITZPATRICK & MOORE. April 30, 1857.

WANTED, AN APPRENTICE to the PRINTING BUSINESS. He must have a good English Education. Apply at this Office.

FALL 1856. MORISON, CAMERON & EMPEY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON. OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE. BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures. SALES MADE FOR READY-MONEY ONLY. As we open no accounts, we can afford to sell at a SMALL ADVANCE ON COST. UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF NEW FANCY & STAPLE DRY GOODS, FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPEY, 288 Notre Dame Street. Montreal, September 26, 1856.

DR. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as Universal Cure-alls, but simply for what their name purports.

The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLane's, are worthless.

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores.

FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada for the liberal patronage extended to his Establishment of New York and Montreal. Having two assistants to offer to his Patrons, the Subscriber can, at any time, supply their orders either from Montreal, or from New York, at the most reduced prices.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz: VERY RICH ALTAR CANDLESTICKS, (ALL GILT!! OF VARIOUS PATTERNS.)

Splendid Parochial "Chapelets" in Morocco boxes containing each a Chalice, a Set of Cruets, and a Ciborium, all fire-gilt, with lock and key.

THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c. READY-MADE VESTMENTS, of various colors, always on hand.

MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c.

J. C. ROBILARD, Montreal: No. 78, Notre Dame Street; New York: No. 78, Fulton Street.

A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL," A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL.

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THE Subscriber offers for SALE a few VALUABLE BUILDING LOTS upon Wellington Street, West of the Bridge, adjoining the Property of the Grand Trunk Railway Company, and in the vicinity of its Terminals and Works (on the Montreal side of the Track). The location is pleasant and healthy, and must, from its admirable situation for BUSINESS purposes, such as

GROCERY AND PROVISION STORES, RESPECTABLE BOARDING HOUSES, soon become an important part of the City. The Tail-Race of the New Water Works is to pass close by these Lots, affording great facilities for a thorough system of Drainage. Excellent Spring Water is obtainable from Wells at a small depth. Land has been reserved in the immediate neighborhood for a Public Market.

THE PROPERTY IS COMMUTED, and an unexceptionable Title will be given. Terms of Payment will be easy. Purchasers of Lots, will be required to Build a Dwelling House or Store upon them within one year from date of purchase.

PLANS of the LOTS may be seen by application to the Proprietor, at his Residence, Wellington Street, West, adjoining the Property. FRANCIS MULLINS. Montreal, March 12, 1857.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness.

FRANKLIN, MASS., 20th Dec., 1855. Dr. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

BRODER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRSHAM CONNELL, M. D.

AMOS LEE, Esq., Montreal, N. Y., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief, finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis. WEST MASSACHUSETTS, PA., Feb. 4, 1856. Sir: Your CHERRY PECTORAL is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. HENRY L. PARIS, Merchant.

A. A. RAMEY, M. D., ALMO, MISSOURI, CO., IOWA, writes, Sept. 1855: "During my practice of many years I have found nothing equal to your CHERRY PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtue of this remedy is found in its effects upon trial. Consumption. Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the CHERRY PECTORAL affords relief and comfort.

ASTOR HOUSE, NEW YORK CITY, March 5, 1856. DOCTOR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your CHERRY PECTORAL has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We tried his kindness, as we do your skill, for she has recovered from her illness, and is now as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, ORLANDO SHELBY, OF SHELBYVILLE.

Consumption, do not despair till you have tried AYER'S CHERRY PECTORAL. It is made by one of the best medical chemists in the world, and its use all round us speaks the high merits of its virtue.—Phthisis Leger.

Ayer's Cathartic Pills. THE sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have cured all cases of constipation, and the ordinary ailments of men, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the bowels, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the everyday complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of fraud. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of their remedies, while others have sent me the assurance of their conviction that my Preparations contribute immensely to the relief of my afflicted, suffering fellow-men.

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Do not be put off by unprincipled dealers with some other pill that makes more profit for them. Ask for AYER'S PILLS, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid that is to be had, and they should have it.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 Cts. PER BOX. FITZ ROSS'S PATENT. SOLD BY All the Druggists in Montreal and every where.

GROCERIES, &c. &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel, Bottled Brandy and Wines, Lemon Syrup, Ginger-fo, Raspberry Vinegar, and all other articles of the Best Quality, and at the Lowest Prices. JOHN PHELAN, Dalhousie Square. Montreal, January 21, 1857.

SERMON ON ST. PATRICK'S DAY. JUST PUBLISHED, in Pamphlet Form, a Report of the SERMON Preached by the Rev. M. O'BRIEN, in St. Patrick's Church, on the 17th of March, 1857. To be had at Sadlier's, and at Flynn's Registry Office, Bligny Street. Price 7d.

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 in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order. Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Extracting of Teeth without pain. DRS. D. & Co. perform Dental Operations on the lowest possible terms. TEETH EXTRACTED FOR 1s. 3d. EACH. Office at 201 Notre Dame Street, nearly opposite to S. J. Lyman & Co's Drug Store. January 2.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD, OCUList AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them. Careful and experienced nurses and servants have been engaged; new and appropriate furniture and hospital comforts have been procured, and all the modern improvements requisite for a sanitary establishment have been introduced. The Hospital being situated in the same building with Dr. Howard's Office, and the Montreal Eye and Ear Institution, secures the patients the advantages of a constant supervision, whilst they enjoy at the same time the comforts of a private residence—an arrangement which can only be effected in a Private Hospital. For terms apply to DR. HOWARD, No. 68, St. Francis Xavier Street, Montreal, April 1, 1856.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE. WHOLESALE AND RETAIL. 42 McGill Street, and 79 St. Paul Street. MONTREAL. Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice at reasonable rates. Montreal, March 6, 1856.

MRS. D. M'ENTYRE, No. 44, M'GILL STREET, (OPPOSITE SAINT ANNS MARKET) MONTREAL. BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice. Mrs. M'E. is also prepared to CLEAN AND TURN. To the latest Style.

Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats. Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES of every style and price. Mrs. MacL. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy. Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years. June 13, 1856.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE. (WHOLESALE AND RETAIL.) No. 50, M'GILL STREET, Montreal. DONNELLY & CO. BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line, in the House formerly occupied by Mr. Hamilton, No. 48, M'GILL STREET, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, VESTINGS, TWEEDS, FANCY TROW-SERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City. An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

MONTREAL STEAM DYEWORKS JOHN M'CLOSKEY, Silk and Woollen Dyers, and Scourers (FROM BELFAST,) 35, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Mooreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Pain, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. F. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1856.



Table with 2 columns: Item Name and Price. Includes Montreal Market Prices for various goods like Wheat, Oats, Beans, etc.

DANIEL M'ENTYRE'S CLOTHING & OUTFITTING ESTABLISHMENT, No. 44, M'GILL STREET.

OPPOSITE ST. ANN'S MARKET, MONTREAL.

THE SUBSCRIBER has just OPENED the above Establishment with a varied and extensive assortment of

READY-MADE CLOTHING OF EVERY SIZE AND DESCRIPTION, Made Up in the Latest and Most Approved Styles.

Suitable for the SPRING and SUMMER SEASONS, which he is now prepared to dispose of on moderate terms to Cash Purchasers.

He has also to OFFER for SALE (and to which he would respectfully invite attention) a large and superior assortment of

SPRING AND SUMMER GOODS, CONSISTING OF BLACK, BLUE, AND BROWN BROAD CLOTHS, DOESKINS, CASSIMERES, WRIST OF ENGLAND, SCOTCH, AND YORKSHIRE TWEEDS; BEAVER & PILOT OVER COATINGS, & FANCY VESTINGS.

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A Complete and well-selected Assortment of GLOVES, SOCKS, MUFFLERS, HANDKERCHIEFS, SHIRTS, DRAWERS, &c.

D. M'ENTYRE, in inviting the Patronage of the Public, feels confident of being able to give undoubted satisfaction to such persons as may favor him with their patronage.

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THE CUTTING DEPARTMENT, employing the very BEST WORKMEN, and intending to conduct his business in every other respect on the most economical principles.

QUALITY OF MATERIAL, CHEAPNESS AND WORKMANSHIP.

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Call, and Examine for Yourself. Montreal, April 23, 1857.

FOR SALE, PARK LOT No. 2, adjoining the flourishing TOWN of PERTH.

This Property, the residence of Anthony Leslie, Esquire, consists of TWENTY-FIVE ACRES of rich LAND, in the highest state of cultivation.

The owner has spared no expense, during the last twenty-six years, to bring it to its present high state of comfort and beauty.

The above mentioned property is bounded on the East by the continuation of Wilson Street.

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Had I complied, as frequently urged, to dispose of Building Lots, I might have sold them at the rate of £500 per acre.

Judge Malloch, on the opposite side of the Street, has sold five Building Lots, one-fifth of an acre each, at £100 the lot.

What I expect to obtain for the Property is at the rate of £100 per Acre. I invite persons disposed to purchase to make their offers.

ANTHONY LESLIE.

To Intending Purchasers of Indian Lands.

PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned.

Address: DENNIS & BOULTON, Surveyors & Agents.

Toronto, August 6, 1856.

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For Sores on the face, it will rub it in to your heart's content. For Scabs, these commence by a thin, scurfy fluid oozing through the skin.

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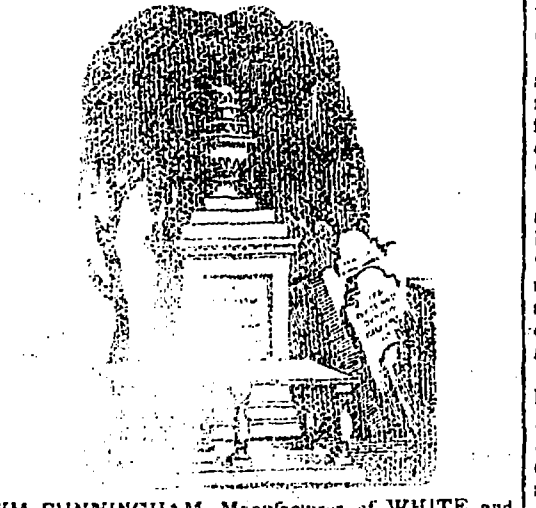
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