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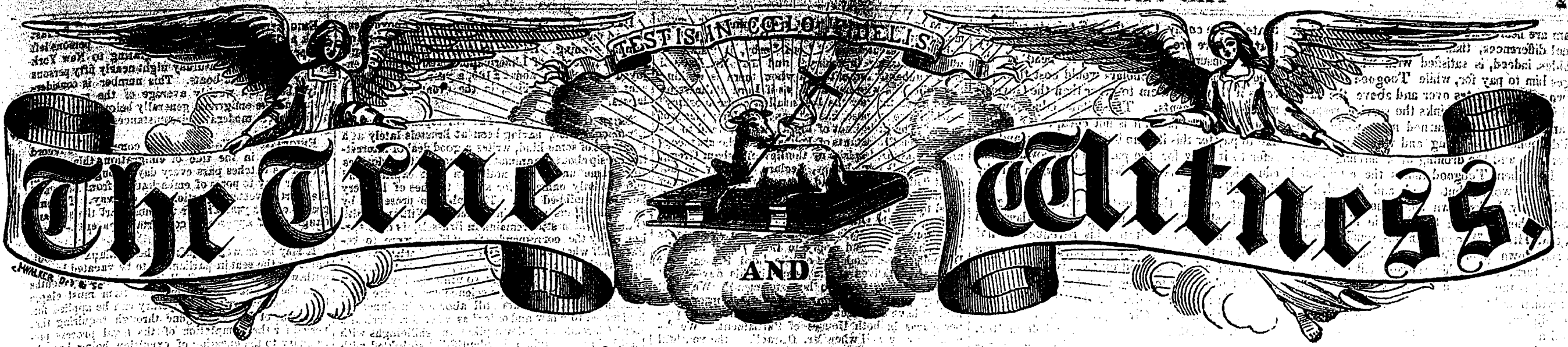
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, NOVEMBER 14, 1856.

No. 14.

REV. DR. CAHILL

ON THE ENTENTE CORDIALE BETWEEN ENGLAND AND FRANCE.

(From the Dublin Telegraph.)

Drapers-town, Co. Derry, Oct. 16, 1856.

Lord Palmerston has so frequently within the last ten years pledged his own official support, and the willing aid of his Government and nation, in favor of the Continental Revolutionists, that for the mere sake of being a consistent European disturber; he clings with a desperate fidelity to the fallen cause of the Neapolitan Infidels. Those who from their position are best acquainted with the state of affairs in Naples, and all over the other Italian States; assert with confidence that the Italian people are as contented as the subjects of other kingdoms; with the justice and equality of their laws, and with the character and conduct of their rulers. Their press, their periodical literature, their statesmen, with one unanimous voice proclaim loyalty to the Throne; and evince no desire, join in no movement, directly or indirectly, to overthrow the reigning family, or change the National Constitution. The evils said to exist in Italy are all the malicious forgeries of the English Press; and the only disturbers of the peace, the only enemies of Religion, are the banded English party, the well-known cut-throats, who, by English money and English encouragement and English promises, have spread the flame of an infidel combination through Austria, Switzerland, France and all Italy; and which, unless checked by Austria and the Emperor of the French, would have renewed the old scenes of blood and murder, and perhaps have shaken the foundations of true Religion in Catholic Europe.

The natives of Italy, and the travellers who visit this country after having sojourned in Naples and Rome, are astonished to read in the universal British press the daily lies circulated here in reference to the revolutionary movements imminent on the Italian Peninsula: no calamity is too gross, no falsehood too prodigious, no cruelty in Naples too revolting for those daily publications, till they have actually corrupted and deceived the British public with one persevering large system of misrepresentation: and they have belied with such plausible correctitude the whole Italian race, the Pope, Cardinals, priests, religion: the King, the dukes, the statesmen, the laws: and all this incredible fabrication is worked with such gigantic machinery and with such success in England, that the attempt to contradict this fierce public feeling would be as vain at this moment as to stem or turn back a mountain torrent in its onward fury. No foreigner can understand this system of misrepresentation by the portion of the press referred to, till he shall have resided for some years in London or Dublin. And when he will have visited our churches, our schools, our convents: have read the principles of our creed: have spoken with our countrymen: have witnessed the administration of our laws: and compare these facts of his observation, experience and personal acquaintance, with the statements of a hostile press, with the literature of a malevolent nation, with the speeches of a persecuting Senate, with the charges of a bloated, rancorous Church, he will learn beyond all doubt that if Ireland be maligned, misrepresented at our very doors, before our faces, and in our hearing, there can be no wonder if Naples and her laws and religion be slandered behind her back, in the fashion practised at this moment by every hireling in the pay of Lord Palmerston, and by every enemy of the Pope and Catholicity in the confidence of Lord Minto.

As an instance of the faith to be placed in any statement of the English Press, in reference to Naples, one indisputable fact will suffice. Within the last four months, the entire English Press published a statement from one of their foreign Correspondents—namely, that there were at that time in the dungeons of Naples, no less than two hundred and fifty-one victims, confined and chained, and starved for political offences! The writer of the present article determined to ascertain the truth of this statement from a foreign source; and he learned on a perfectly reliable authority, that in the entire Kingdom of Naples, there were at that time, only one hundred and ten persons confined for all offences; and only thirty-two for political crimes!!! The readers of this journal may rely on the accuracy of this statement, with the same confidence with which they believe in the unceasing, the inborn mis-statements of the hostile English Press, in every case, where Catholic legislation, or the Catholic creed, is the subject of discussion.

Every one who has read the fable of the wolf-drinking at a high point of the stream accusing the lamb of making the water muddy while drinking lower down the current, cannot fail to recognize the picture of England in reference to Naples. Cruelty; long exercised with impunity, and united with long-dominant power, can oppress innocence and weakness with such insatiable ferocity, as mankind could never believe—if the pages of history did not prove the perfect truth of the facts. When England charges Naples with imperfection

in her morality and law she knows full well that there is more crime committed in one year in Great Britain than in Naples for a century; and when she declares the necessity of giving more liberty to the Neapolitans, she must be insensible to every feeling of shame, while she has filled the Irish grave-yards, with the starved multitudes of the people, and while the gibbet and the emigrant ship proclaim in the ends of the earth the persecution of her laws, and the terrors of their administration. What an obduracy must accompany her shamelessness when she can accuse weak, innocent Naples with national offences; while she herself, in her wealth, in her power, her infidelities, and her crimes stands before heaven under a greater weight of national guilt than Babylon during the drunken impieties of Balthassar. Let any one consult the Neapolitan calendar of crime and he will learn that capital punishment (shooting) has sometimes not been inflicted for seven years in a population of eight millions! that poisoning and murders, and child-killing, and wife-killing, and cutting up murdered men, and roasting murdered women, and wringing the heads of newborn children, and throwing them to pigs to be devoured, and covering the land with a flood of crimes unknown in ancient or modern history, have never been practised or known in Naples.—And he will learn also, that in the Schools, Colleges, and Universities of Naples, the Professors and Fellows are not expelled for holding anti-Christian doctrines: some denying the immortality of the soul, others, the eternity of punishment, the inspiration of the Scriptures, the divinity of Christ, the reality of virtue, and the very existence of God. And the inquirer into the comparative character of England and Naples will learn that one Bishop in England robs the poor in Ireland of more money in one year, than supports the entire Hierarchy of the Pope's dominions: and that the country which boasts most national liberty is the most persecuting nation under the sun; and that the kingdom which prints and circulates most Bibles on earth (as Cobbett used to say), "has more sin and crime than all the world beside." Above all, the advocate of the religion of Naples cannot accuse his country with the well-known charge against England, namely, that more than two-thirds of the population never attend any place of worship on Sundays!!!

And forsooth, England with all her own crimes of law, and social tyranny, is now the European champion to demand in the name of liberty and morality a total change in the constitution of Naples! If the monarchies of Europe permit this interference in a nation, when no one makes the charge except the English Revolutionists; and if this attempt on the part of England prove to be successful, there is a clear political deduction—no European King can hold his crown and his kingdom—except at the mercy of the neighboring States; and more particularly by the kind permission and considerate indulgence of England.—That Austria, Spain, France, and Russia, will not endure this English innovation, appears from authentic information, as their individual and united contempt and hatred of everything English—and that England is perfectly aware of this Continental feeling, is, I presume to say, almost as true as she believes in her utter failure on the liberty of Naples, and on the privileges of Ferdinand. But for a time she will pretend to the cut-throats that her marine will exhibit their menacing power in the Bay of Naples; she will, however, do no such thing; France would not permit it: she dare not; Austria is on a war-footing with Italy: there's the rub. But she will amuse and deceive her confederates in the Peninsula, as is her custom, and very soon she will leave them to their fate under the just indignation and mental chastisement of their good, generous, beloved, and legitimate King.

The Emperor is playing his own part in this English scene: John Bull is making a great noise in the Mediterranean: he is tossing his head in the air near Corsica: he butts the harbor of Ajaccio, and bellows so loud as to be heard along the shore of the doomed city. But Napoleon has a ring in John's nose, and leads him about for his amusement. John thinks he frighten all Italy by the echoes he raises along the Apennines, and by the shout he receives from Gen. de la Marmora and the Sardinians; but Napoleon gives John a small chuck occasionally at the end of the chain—he makes him feel the power of the French ring which he has firmly inserted into the Saxon nose of his taurish majesty, and convinces John that France is the guardian, the keeper, the manager, and the master of the old English beast; that Gaul is allied with John at the present moment only to show John's total weakness, to demonstrate Napoleon's entire mastery, and to cover England with the further ridicule and contempt of all Europe. It is believed, too, that after a few ringings in the Mediterranean and elsewhere John will become tractable, and will acknowledge with due submission his total dependence on the kindness and the power of his French master. The writer of this article does not feel pleasure in seeing John humbled and England degraded; he would wish to uphold the so-

vereignty of England amongst the surrounding nations; but the increasing perfidy of her legislature, the spreading persecution of her aristocracy, the galling mockery of the administration of her laws, the lies of her press, the infidelity of her Church, the crimes of her people, make men long to see her overgrown insolence reduced, and her guilty obduracy punished, in order to teach her social truth, Christian charity, and national justice.

D. W. C.

PROTESTANT PRISONS AND POPISH POOR-HOUSES.

The subjoined is extracted from a remarkable article in the Dublin Review, on "Italy and the Papal States," and in which are discussed the merits of the "Neapolitan Question"—as between Great Britain, and the King of Naples:—"We are proud of our treatment of prisoners. We point with pride at the massive and grim edifices, constructed on geometrical lines, and capped by one solitary chimney, which grace every county town, as monuments of our solicitude for culprits, and even convicted felons. We tell the foreign visitor how many tens of thousands, each has cost the rate-payers; we show exultingly the ingenious arrangements for draining, warming, ventilating, bathing, and securing the health of our criminals. We invite them to feel the beds, how fresh and elastic, to taste the diet, so abundant and so nourishing, the bread so white, the meat so ruddy! No foreign prison system on this side of the Atlantic, certainly, is comparable to ours; it is our pet charity. And hence, no doubt, if an Englishman condescends to visit a foreign prison, he passes along with a look of disdain, his head is thrown back as if it were buoyed up by a tide of unsavory odors (very possibly it is so); all looks mean and old, and not at all comfortable, which is his first requirement in a prison; and he wonders that the government does not throw down a solid building, which cost the last generation half a million, and build up a better, on the model of Pentonville. We repeat, that we are justly proud of our prisons, and foreigners admit it.

"But they have their side of the medal too. We fearlessly invite them to visit our jails; we do not so eagerly press them to inspect our work-houses. They court our enquiry, on the contrary, into their treatment of the poor. They are of opinion (no doubt poor Christians! they are mistaken) that between the treatment of culprits and of the poor, any difference should be in favor of the latter. Upon this principle they act; and if a Neapolitan might not ask an Englishman to come and admire his prisons, he would not be ashamed, or afraid, to invite him to come and be edified by his Albergo dei Poveri. We have on three different occasions, in this Review, given an account of Italian charitable institutions: and it is not necessary for us to do more than refer our readers back to these articles. We will only dwell for a few moments on what was said about Naples. The visitor to that city will not fail to observe a building, like the abode more of royalty than of poverty, presenting a grand front of 1250 feet long, and 140 high, built after the designs of the eminent architect Cav. Fuga. Had it been completed, it would have been one of the grandest edifices of Europe. That it was not, we may thank the revolution and not the monarchy. The works were arrested by the great French convulsion, which led to the subversion of the royal houses of Italy. It has, however, a noble counterpart in the similar institution at Genoa, which fortunately was commenced much earlier, and so completed. In this Neapolitan poor-house, for so we must call it, are, or were a few years ago, poor of all ages, and both sexes, carefully separated. The male inmates are, 2220. The old, to the number of 800, pass their time in the quiet practice of their trade, or in duties about the house. The young from seven years upwards, are trained and exercised in every occupation from the most mechanical to the most liberal, from the weaver's or carpenter's handicraft, to the artistic employments of modelling, engraving, and painting; not to omit music, vocal and instrumental. There too is a school for deaf and dumb; and in a separate, but independent establishment, another for the blind, containing two hundred pupils. In this noble house, the most strict attention is paid to the morals and religious state of the inmates. The least child has a separate bed, the airy dormitories are under watchful inspection all night, prayers are regularly attended by all, Mass of course in the morning. There are four resident chaplains, and twenty-four confessors who come twice a week. The food too is excellent and abundant. In addition, there is the hospice for old people, at San Gennaro, containing about 1600; half men, half women. But for merely a cursory enumeration of some of the many magnificent charities which honor Naples, we must again refer our kind readers to the article already cited.

"What we wish principally to press on his attention is this. The felon is the predilect object of public charity in England; the poor, abroad. An aged man or woman does not feel degraded, when pacing the ample cloisters and halls, or walking in the orange-planted courts of San Michele at Rome, nor do its boys consider themselves outcasts, when every year, though clothed in homely sackings, they exhibit their architectural drawings, their carpets, and their cloths, to cardinals, princes, and even the Pontiff himself, at their annual visit, or display their musical powers at Carnival before an audience of polished taste. Nor do the inhabitants of the Albergo of Naples or of Genoa reckon it to be a reproach, that stricken by one hand of Providence with want, they have found the other held out in the charity of their fellow-Christians. They are cheerful, they are thankful, they are contented. Every one speaks kindly to them, harshness, still less cruelty, is unknown to them.

"Coming nearer home, we would recommend our readers to procure and peruse the excellent work lately published under the name of "Flemish Interiors;" and they will learn how boundless, how tender, and how truly Catholic, is the attention to every form of misery in Belgium. How is it, that in England, an honest man or respectable woman shrinks from the threshold of the "Union," as from degradation and pollution, and will often face starvation sooner than its hated charity? How has it become almost a proverb, that in England, "poverty is a crime?" Is it not because an instinctive feeling, confirmed by experience, makes the poor know it? In the framing of our whole code for the poor, the primary object has ever been, to make public relief as repulsive as possible, to make application for it the last of extremities. The rule given for the forming of its dietary was that it should be barely sufficient for existence, the most painful separations of families are strictly exacted, even the comforts of religion are grudgingly permitted.—It is in this system that foreigners study our weakness, as we do theirs in their prisons; and we may boldly ask, who is right?

"We speak to them reproachfully of prisoners crowded unwholesomely, badly fed, and treated scornfully. What is this more than comes out repeatedly, about our Unions? It is but a few months, since Sir B. Brodie gave a report on the treatment and condition of the poor in St. Pancras's Workhouse, standing in the midst of wealthy and enlightened London. It is too fresh in public memory to require detailed repetition. But we there read, with horror, of the victims, not of crime, or of vice, but of poverty, herded together in cellars, low, damp and unwholesome; some sleeping on benches, some on the ground, some heaped upon one another, on wretched couches, in such a state as no prisoners in an Italian dungeon would be allowed to remain.—The very room in which paupers had to wait for the pittance doled out to them, was so low, so ill-ventilated, that wonder was expressed, that some accident had not occurred, or some epidemic had not broken out. And there seemed to be even an aggravation of wanton cruelty in the manner, in which the poor creatures were made to wait for hours on hours, and even a considerable portion of the day. Within these few days, an enquiry has been conducted in Mary-le-bone Workhouse, in which the free application of the stick to female paupers was clearly established, without sentence of court, or any jurisdiction.—The facts are indisputable; yet the parochial authorities have virtually acquitted the accused, on account of the insubordination, and profligacy of the ill-treated. We do not murmur at this decision, which probably is very just; but why make that a crime unpardonable in foreign prisons, which you admit may be necessary at home, in poor-houses? Have not foreigners some ground to boast, that their poor are not so gross, so violent, so undisciplined, as to require prison treatment, and to retort upon us our treatment of those who have no other imputation against them than that of poverty, when we taunt them with want of tenderness to criminals? Does the reader remember the horrible account published very few years back, of paupers being found gnawing the half-putrid remains of tendon or sinew, on the bones cast into their yard for crushing? Has that ever occurred in any establishment of 'charity' on the continent? And indeed, the very nickname, which our national institution has received, that of Bastille, is enough to prove how allied in public thought, are the abodes of crime and of destitution.—Dublin Review.

THE CELT AND THE SAXON.

(From the Nation.)

The proper study of mankind, says a poet, speaking a very common sense—prosaic truth, "The proper study of mankind is man"—and certainly among all subjects of speculation, there are few more interesting than to trace the causes and working of the differences of national character between one people and another. These differences, obvious and undeniable in some

cases, and more latent in others, have led in time, past to jealousies and warfare, have dissolved alliance, have caused diversities in religion and perpetuated religious feuds, and have retarded civilization and progress by rendering one race unwilling to adopt improvements coming to them from the other.

It is sufficient thus to indicate the extent of a very wide subject, while we confine ourselves to one portion of it, or rather, to one instance which illustrates it remarkably. There are two nations in which, we, both writers and readers of the Catholic Institute Magazine are greatly interested. These two nations not alive side by side, but are wedded together in an ill assorted union, in which, as in so many marriages in private life, the only chances of a fair share of harmony and peace must lie in the mutual exercise of Christian forbearance, in over-looking mutual defects, and in a firm resolution to conquer misunderstandings on either side. These two nations are the Irish and the English, the Celt and the Saxon. We call them two, in spite of such titles of state as 'The United Kingdom of Great Britain and Ireland,' and 'The United Church of England and Ireland,' and 'The Parliament of the United Empire;' in spite of the Irish harp emblazoned with the leopards of England and the lion rampant of Scotland, and the Irish shamrock entwined with the English rose and Scottish thistle; in spite of the United Assurance companies and the Union Jack. They are two, not one, because they differ in those essential characteristics which make a nation what it is; in the creed of the majority, in their view of government, in their race and origin, in the character of their legends and popular songs, in their tastes and predilections, customs, sense of hardships, modes of enjoyment; in their virtues, in their vices, in their by gone history, their present conditions, their prospects for the future. How can any forms or enactments constitute one nation out of two, when this island is inhabited by Protestants and that by Catholics; when the inhabitants of the one are of the slow, patient, Teutonic temperament, and those of the other lively and volatile Celts; when the energy of the one race is consummated by steady perseverance, and the best efforts of the other are too apt to be first dashing and then downhearted? How should they be one, when these are proverbial for a high estimate of truth, at the same time that they present an appalling spectacle of personal vice; and those are unscrupulous in speaking falsely while their purity of conduct is as ascertained as it is surprising? How should they be united, when circumstances have stamped the one nation with royalty and the other with rebellion? when the heroes of the one system have been ever contriving 'how the Queen's government was to be carried on,' and those of the other have agitated for half a century to erect a separate government of their own? when the change of religion in the sixteenth century has burdened one people with a church establishment which they intensely abhor while they are forced to support it, and has provided the other with the same accommodation, and at the same price, while they tamely grumble because they are on the whole indifferent to it? How can you expect sympathy between two parties, when the wit of the one, and the honest seriousness of the other, are mutually unintelligible when what is devotion in this man appears fanaticism and superstition in that? There is Thomas, who has donned his Sunday smock frock, and lounges into the farmer's pew to doze through the sermon: while Mick, in his least tattered great coat of pepper and salt frieze, is kneeling in the mud outside the half ruined chapel, having managed to push Biddy his wife in among the women out of the rain, where she might the better hear Father Terence 'exhort' after the Gospel. What sympathy have Thomas and Mick of a Sunday morning? There is farmer Stubbles, the churchwarden, a staunch supporter of church and king (supporting the former, like a butress, very much from the outside), who pays tithes to the Rector without much ado, and does nothing more—and there is his next door neighbor Hiram Toogood, who after paying his tithes with conscientious grumbling, indulges his own view of things, by enabling the ministers of Adullam Chapel to live, besides being at the charges of a horse and gig for the circuit preacher, at the time of a revival? But what is there in common with either of these professors and Pat O'Shaughnessy across the channel, who, after having his rent raised because it is to include the tithe to a Protestant parson with six hundred a year, and six parishioners, thinks it is a blessing and a privilege to squeeze a shilling out of his scanty earnings for anything his Riv'ence Doctor Murphy may have on hand? Well rewarded is Pat for that shilling, which would otherwise have gone in whiskey, but was put by in the broken crock for Sunday—richly repaid for the loss of shilling and whiskey by the 'God bless ye Pat' from his priest when he comes along with the rest to present it at the altar-rails after mass. Compare the three angles of this triangle of men and actions. Is it not plain, that Stubbles and

Hiram are near... To good... Stubbles... Hiram... Pat... Stubbles... Hiram... Pat... Stubbles... Hiram... Pat... Stubbles...

Such are the chief elements, if not of discord, yet of division, between the two nations that are mixed together so strangely... We are not glancing at them indifferently... We are not glancing at them indifferently...

State more costly than that of private schools... The State more costly than that of private schools... The State more costly than that of private schools...

Next comes the question what is taught... The schoolmaster is not the agent of fathers and mothers... The schoolmaster is not the agent of fathers and mothers...

But if the question raised be religious, the difficulties become more grave... It may be very hard for a Whig Liberal to hear a Tory professor expound the English constitution... It may be very hard for a Whig Liberal to hear a Tory professor expound the English constitution...

not to be misunderstood... The little knot of bigots... The little knot of bigots... The little knot of bigots...

The Rajah of Seinde and his son, the Prince, arrived in Limerick on Tuesday evening... The Rajah of Seinde and his son, the Prince, arrived in Limerick on Tuesday evening... The Rajah of Seinde and his son, the Prince, arrived in Limerick on Tuesday evening...

DR. O'BRIEN'S CUR... The correspondent of the Liverpool Advertiser... The correspondent of the Liverpool Advertiser...

SMITH O'BRIEN'S CUR... The correspondent of the Liverpool Advertiser... The correspondent of the Liverpool Advertiser... The correspondent of the Liverpool Advertiser...

A CATHOLIC CLERGYMAN SHOT AT... As the Rev. Mr. O'Kane was returning from a sick call in Ballykillbeg... As the Rev. Mr. O'Kane was returning from a sick call in Ballykillbeg... As the Rev. Mr. O'Kane was returning from a sick call in Ballykillbeg...

During the last... 50 persons left... 50 persons left... 50 persons left...

It may be as well to inform the phalanx of candidates for the seat in parliament... It may be as well to inform the phalanx of candidates for the seat in parliament... It may be as well to inform the phalanx of candidates for the seat in parliament...

SWearing on the Protestant Bible... Several of the ultra Protestant journals have contrived to put an utterly false construction on the brief expressions used by the Rev. Mr. Keogh... Several of the ultra Protestant journals have contrived to put an utterly false construction on the brief expressions used by the Rev. Mr. Keogh...

STATE-SCHOOLISM.

We are to have another institution now, and that is the schoolmaster... We are to have another institution now, and that is the schoolmaster... We are to have another institution now, and that is the schoolmaster...

IRISH INTELLIGENCE.

THE SISTERS OF MERCY IN NEW ROSS... What might our readers think could be seen in New Ross on Thursday last? An auctioneer in Tottenham's big house... What might our readers think could be seen in New Ross on Thursday last? An auctioneer in Tottenham's big house...

IRISH RAILWAYS.

At the dejeuner given last week by the directors of the Belfast and Ballymena Railway... At the dejeuner given last week by the directors of the Belfast and Ballymena Railway... At the dejeuner given last week by the directors of the Belfast and Ballymena Railway...

THE POTATO CROP.

Having harvested the bulk of our cereal crops, it may not be inappropriate to bestow a passing glance on that root crop which for a long period formed the mainstay of the chief portion of the population of Ireland... Having harvested the bulk of our cereal crops, it may not be inappropriate to bestow a passing glance on that root crop which for a long period formed the mainstay of the chief portion of the population of Ireland...

THE IRISH IN AMERICA.

Our accounts of the moral and political disorganization of the Great Republic are truly horrifying... Our accounts of the moral and political disorganization of the Great Republic are truly horrifying... Our accounts of the moral and political disorganization of the Great Republic are truly horrifying...

REMITTANCES

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

The True Witness.

MONTREAL, FRIDAY, NOV. 14, 1856.

NEWS OF THE WEEK.

THE Baltic brings tidings of an unpleasant feeling springing up betwixt the French and British Governments. The former has officially complained, through the columns of the Monitor, of the tone of the English press with reference to the French political prisoners at Cayenne; and it is plainly intimated that a perseverance in such conduct will inevitably lead to the rupture of the entente cordiale. In other respects, the European news is of little interest. Affairs at Naples remain as before; nor does there seem to be any prospect that King Ferdinand will submit to the dictation of the Western Powers.

RAIL ROAD CELEBRATION.—The citizens of Montreal have good reason to be proud of the manner in which this affair has gone off. The weather has been most propitious; and too much praise cannot be awarded to the members of the different Trade Companies for their tasteful arrangements of the procession on Wednesday. In the evening a banquet at which covers were laid for between four and five thousand persons took place at the Point St. Charles. When we say that there was nearly a mile of table cloth spread for the occasion, our readers at a distance will be able to form some idea of the extensive scale upon which—anathematising the expense—the entertainment was conducted. Later in the evening there was a very splendid Torch Light procession, and a pretty display of fireworks at the New Reservoir.

On Thursday, the festivities were continued; closing with a grand ball at Bonsecours Hall, and a brilliant pyrotechnic exhibition from the Island Wharf.

PROTESTANT MISSIONS.

We have shown from the testimony of Protestant writers of all denominations—of Anglican and Methodist—that the melancholy picture given in the Westminster Review is not a "slander" upon these Missions; and that in every particular it is fully corroborated by the Protestant missionaries themselves in their mutual attacks upon one another. And here we would willingly let the matter rest, were it not that the Montreal Witness has taxed us with misrepresentation, in speaking of the Westminster Review as one of the leading and most ably conducted Protestant periodicals published in the British Empire. We feel therefore called upon to say a few more words in defence of ourselves, and the Protestantism of the Westminster Review.

This of course raises the questions—"what is Protestantism?" and "What is a Protestant?"—for it is only by giving a correct definition of the meaning of these words that we can justify our applying the term "Protestant" to the Westminster Review. Its ability, and its high rank amongst the periodicals of the British Empire, we think no one will call in question.

To explain the term "Protestant," we must however first define its opposite, or Catholic.—Now, a Catholic is a baptised person who believes all that the Catholic Church believes and teaches, because she so believes and teaches.—The word Protestant therefore which implies the opposite to this, denotes merely a baptised person who does not believe all that the Catholic Church believes and teaches; just as when we say "heathen," or "pagan," we mean simply an unbaptised person. The word "heathen" implies a "Non-Christian;" and in the same way, the word "Protestant" denotes merely a "Non-Catholic;" though usage has restricted the appellation to baptised "Non-Catholics." A man, in fact, cannot be properly called a "Protestant" until he has been first made a Christian, and admitted into the Catholic Church by the Sacrament of Baptism. The accuracy therefore of our application of the term "Protestant" to the Westminster Review, depends entirely upon the fact of his having been baptised. If he has not, he is a heathen; if he has, and as he indubitably does not believe all that the Catholic Church believes and teaches, but openly protests against her teachings—he is most certainly a "Protestant;" and the Review itself is consequently a "Protestant," or "Non-Catholic" periodical.

Nor is the accuracy of our definition in aught affected by the fact that there are many Protestants who still retain fragments of old Catholic doctrine; who still believe something that the Catholic Church believes and teaches. It cannot be too often repeated, that no man is a Protestant in virtue of what he believes, or of that wherein he agrees with the Papist; for, wherein he agrees with the latter he is "Non-Protestant."

On the contrary, the baptised Christian is a Protestant only in virtue of what he denies, and wherein he differs with the Papist—or is Protestant. He agrees in every respect with the heathen, or "Non-Christian." So far therefore from the Anti-Catholic tendencies of the Westminster Review being an argument against, it affords an irrefragable proof of, the soundness of its Protestantism. All Protestantism—in so far as it is Protestant—is, and must be, anti-Christian.

The editor of the Montreal Witness, for instance, is a Protestant, and professes to be a Christian; but he is a Christian in so far only as he agrees with the Papist; wherein he differs from the latter, or is distinctively Protestant, he fully agrees in every particular with the Westminster Review, and with the heathen, or "Non-Christian." He differs from the Papist, not in that he believes anything which the other rejects; for every Christian doctrine which the Montreal Witness believes, the Papist believes also. But, in that he is a Protestant, he, in common with the Westminster Review, and infidels generally, rejects something which the Papist believes. If the Review rejects more of Popish doctrine than does the Montreal Witness, it is simply because the former is a better logician, and consequently a more consistent Protestant.

If our Montreal cotemporary would reflect for one instant, he would perceive the truth of our definition—e.g.: He believes in the miraculous Incarnation of Jesus in the womb of the Blessed Virgin; but this does not make him a Protestant—for all Papists have the same belief, and all Papists are not therefore Protestants. He refuses however to Mary the glorious title of "Mother of God," and herein he undoubtedly is Protestant; but he must remember that the Westminster Review, and all infidels, do likewise refuse to give that title to the Blessed Virgin, and therein are in perfect accord with our evangelical cotemporary. The former however are more logical than he is; and, refusing to acknowledge in Mary the "Mother of God," they refuse to acknowledge as God, the Person of Whom she was the Mother. Herein then we see that, in so far as the editor of the Montreal Witness is Christian, he agrees with the Papist; wherein he differs from the latter, or is Protestant, he is at one with the infidel, and "Non-Christian."

And so with every other distinctive dogma of Christianity. Does our cotemporary admit the Divinity of Jesus—so does the Papist. Does he deny the doctrine of Transubstantiation—so does the infidel. If he recognises the inspiration and authority of Scripture—so does the Papist; but if he rejects the authoritative interpretation, by the Romish Church, of those Scriptures, he therein agrees with the infidel. If with the Papist he bows down in spirit before the great Sacrifice once offered on Mount Calvary—with the infidel he agrees in deriding the daily offering of the same august victim upon the altars of the Catholic Church, as a fond and idle superstition. But why multiply examples? In every, the minutest particular, wherein the Protestant differs from the Papist—or is a Protestant—he coincides with the infidel, or "Non-Christian;" nor is it possible for a Protestant to conserve his Christianity except at the expense of his logic and consistency. An infidel is only a consistent Protestant—one who carries Protestant or Denying principles to their last and inevitable consequences.

The argument of the Montreal Witness, that it is as unjust to apply the term Protestant to the Westminster Review, or to cite him as a Protestant authority, as it would be to speak of Voltaire and Diderot as Catholics, and to cite their testimony as Catholic testimony—is easily disposed of. Referring to our unexceptionable definition above given of the meaning of the words "Catholic" and "Protestant"—we see at once that, for the greater part of their lives, the above named celebrated writers were sound Protestants—that is—"baptised persons who did not believe" all that the Catholic Church believes and teaches; their testimony therefore against the Church is not of the same value as is that of the Westminster Review upon Protestant Missions—for the latter is a Protestant testimony against Protestantism; the others were Protestants, therefore prejudiced against Catholicity; and because prejudiced, therefore as incompetent, witnesses as is the Montreal Witness himself.

In further illustration of our definition of a Protestant—to which we defy the Montreal Witness to assign any reasonable objection, and which he cannot amend—we may be permitted to repeat here the pretty generally known story of the famous Bayle—the celebrated Protestant philosopher of the XVII. century.

Bayle, who was reared a Calvinist, was converted when young to Catholicity; but soon relapsed into Protestantism—"making"—as he himself tells us in his Diary under date of August 20, 1670—"a private abjuration of the Romish religion in the hands of four ministers." Of his Protestantism therefore there can be no doubt; though the particular sect to which he belonged, it would be hard to name. On this point, Bayle was one day questioned by the Abbe, afterwards the Cardinal Polignac:—"To which of the sects," asked the Abbe—"prevailing in Holland, are you the most attached?" "I am a Protestant," replied the philosopher.

"But this expression is very vague," continued his interrogator. "Are you a Lutheran?" "No," answered Bayle. "Are you a Calvinist?" "No," answered Bayle. "Are you an Anglican?" "No," answered Bayle. "What are you then?" asked the Abbe in despair. "I am simply a Protestant," replied Bayle—"because I protest against all."

As with the "Non-Christian" world, some are Mahometans, some idolaters, and many infidels—and yet all are included under the general and comprehensive term of "heathens"—so with the Protestant or Non-Catholic world. Some are Lutherans, some Calvinists, some Congregationalists, some Mormons, or Swedenborgians, some infidels—but all are Protestants—i.e., baptised Non-Catholics.

PROTESTANT EDUCATION.—The London Times complains of the deficiencies of the present system of education in England, as evidenced by the examinations of competitors for appointments in the public service of the country. "We cannot," he says—"be surprised, if some youths at the examination we are now speaking of mistook Charlemagne for Clovis. There is a deceitful vicinity in these personages which, combined with the remoteness of the period, leads to the idea that it does not much matter which was which. An ignorance of the existence of Remigius, Bishop of Rheims, does not overwhelm us, and if a young man knows nothing about Remigius there is no absurdity in his idea that Remigius crowned Charlemagne.—That Charlemagne headed the first crusade, the war against the Albigenses, and the persecution of the Reformers is a less pardonable combination; that the Sicilian Vespers originated in a war between Protestants and Catholics, and that Pascal fixed the character of the French language in 1296, are errors of which we do not wish to speak lightly; and it is really serious when we are told that the house of Bourbon was reinstated in the person of Napoleon in 1814. Without going so far as this, however, a good deal of historical confusion has been hereditary in our schools; but then this ignorance was the glorious privilege of true scholarship, it was the rustic base of the polished pillar, the rough wood that supported the silver mounting. Geography, history, and arithmetic were disdained by the Eton scholar, as writing was by the Norman baron.

We are inclined to suspect that the study of European, and medieval history especially, is purposely neglected in England, for the interests of Protestantism. An intimate acquaintance with that history cannot but inspire every honest person with a thorough contempt and loathing for the Reformation, and for the prime agents therein; and for these reasons its study is very prudently discouraged. "Ignorance" it has been absurdly pretended, "is the mother of devotion;" but it may be truly said that ignorance of history, of medieval and ecclesiastical history especially, is the pillar of Protestantism; the column which supports the whole edifice, and is essential to the stability of the Holy Protestant Faith. Into the histories of the Pagan ages—the youth of Protestant England are early indoctrinated; but for prudential reasons they are—even the best educated amongst them, the young lads of Eton, Harrow, and Westminster—kept in profound ignorance of the history of Christianity and the Catholic Church; thoroughly posted up in the filthy amours of the heathen deities, and profoundly versed in the mysteries of heathen mythology, theology is to them as a sealed book, and the study of Christian antiquity a forbidden pursuit. That this is so, no one who has received his education at any of our first English schools will dispute. Take any English school boy, and subject him to the test; and you will find that he knows far more of him who from Ida or—

"The snowy top of cold Olympus ruled the middle air," than of Him who from the thunders and lightnings of Sinai once spoke to the children of Israel; and that the story of a Crucified Redeemer does not affect him as does the piteous tale of him over whose annual wound the damsels of Syria lamented.—

"In amorous ditties all a summer's day," In short, Christian history, and Christian poetry and Christian theology, are as much as possible ignored in Protestant education, lest they should lead men to Popery. Hence the ignorance of which the Times complains; and that "Paganism in Education" whose tendencies have been pointed out by the Catholic philosopher.

An Upper Canada paper—the Prescott Messenger—proposes the following mode of applying the large sums now accruing to the Municipalities of Upper Canada, from the secularised "Clergy Reserves":—

"Suppose one of our townships municipalities, procure £800 of Bank Stock. The yearly dividends will be £64. This sum is but little short of the sum levied yearly in aid of Common Schools. There will be a small addition made yearly which if invested in the same way will in a short time yield a sum sufficient to relieve each municipality from the necessity of levying any tax in aid of Common Schools. When the whole fund is realised, each owner may have a permanent School, and yielding about £200 annually; and the people will be relieved for all time to come, of paying a School tax."

That the above, or some analogous scheme, by which the said funds will be appropriated to Protestant educational purposes, exclusively, will be adopted is most probable; and it was in anticipation of this mode of appropriating the proceeds, that the TRUE WITNESS so obstinately denounced the secularisation of the Clergy Reserves.

That, in the event of the application by the Municipalities of the monies accruing to them from this new source of revenue, to educational purposes, Catholic schools will be excluded from any share therein, was repeatedly pointed out by the Protestant papers of Upper Canada during

the discussion of the "Clergy Reserves" Bill, and was always strongly insisted upon as one of the excellencies of Mr. Hincks' measure of secularisation. Not only have the Municipalities it always in their power to refuse any portion of the said funds to Catholic schools—but even if honestly and liberally disposed, it would not, as the law stands at present, be in the power of the Municipalities to do them justice. The law not only does not compel, but it positively forbids, the giving by the Municipalities, for Catholic school purposes, of one farthing of the monies received by them from the Clergy Reserves funds, now about being distributed. These funds are at the disposition of the Municipalities for those purposes only to which their other funds are generally applicable. Now, Catholic schools are expressly excluded from sharing in any municipal funds raised by assessment; they are consequently excluded from all participation in any share of the funds accruing from the secularised Clergy Reserves.

Now when we take into consideration the many and heavy disadvantages under which the Catholic minority of Upper Canada labor at the present moment—when we reflect that it is with the greatest difficulty, and only by means of the most heroic sacrifices, that the said minority can, as it is, sustain and support their own schools, we may easily foresee what will be the result of such an appropriation of the above mentioned funds, as that proposed in the Prescott Messenger; and no doubt contemplated by Mr. Hincks and his ministerial colleagues, when they drew up their secularisation Bill. That Mr. Hincks was always opposed to Catholic separate schools, is certain; for he made no secret of his opposition, though for the sake of the Catholic vote, without which his tenure of office would have been very precarious, he consented to tolerate those schools—hampered however with so many unjust restrictions as to render their establishment almost impossible; but that he was in secret their constant enemy, and that he always contemplated their overthrow with satisfaction, is evident from the fruits of his policy upon the "Reserves" question—fruits that are now only beginning to ripen, and whose taste will for many a long day be bitter in the mouths of the Catholics of the Upper Province.

The Toronto Mirror indeed talks of taking steps to procure for Catholics a right to share equally with Protestants in the new and immense source of wealth now placed at the disposal of the Municipalities for educational purposes; but this he must see, if he will but give himself the trouble to reflect, is now impossible. It is too late now; and the injustice which he to day so clearly perceives, which he might easily have perceived in 1854, and which by the exercise of a little firmness, a little honesty and independence on the part of Catholics, might have been staved off two years ago, is now irremediable. As we told him then—the handing over of the funds accruing from the secularisation of the 'Reserves' to the Municipalities, must be fatal to the Separate School system; and the result has verified our prediction, that—if Catholics would prefer Mr. Hincks to the Church, and the interests of his Ministry to those of religion and Catholic education, they would have plenty of time to bewail their folly, when repentance would be unavailing. That day has arrived; and it ill becomes those who directly or indirectly contributed to the passing of a measure so fatal to the interests of Catholic Schools in Upper Canada as Mr. Hincks' secularisation Bill, to complain of the inevitable consequences of their own policy.

The plain fact of the matter is this: Owing to the efficacious employment of the arts of corruption which the Ministry have at their command, and the unblushing venality of those upon whom these arts have been brought to bear, the influence of the Catholic voters of Upper Canada is null. Bribery has done its work effectually; and the thousands of Catholics of the Western Province are as completely disfranchised and unrepresented in the Legislature, as were the Papists of Ireland prior to the repeal of the Penal Laws. In Lower Canada, similar causes have led to the same results—though not quite to the same extent as yet; and as the history of last session but too plainly shows, neither from the Ministry—nor the supporters of the Ministry, who voted for the "Religious Corporations' Bill" and against placing the Catholic minority of Upper Canada on a footing of equality, with regard to their schools, with the Protestant minority of the lower section of the Province—have Catholics anything to hope. As little have we any reason to expect justice from the majority of those who, in Lower Canada, are called "Rouges," and in the Upper Province rejoiced in the name of "Clear Grits;" so that turn which way we will, the prospects of the friends of "Freedom of Education" are gloomy enough, nor do there appear on the political horizon, any signs of a change for the better. In fact, no such change is possible even, until Catholics themselves learn how to show themselves above the allurements of the Government hiring, and to scorn the artifices of the grovelling place-beggar. And here we quote with much pleasure a few sensible words of advice from our cotemporary, the Commercial Advertiser of Montreal, upon this very subject—advice which it is to be hoped that every Irish-

man and Catholic in Canada will lay to heart, and reduce to practice. "Men of Canada, learn to despise the place-beggar; teach your children to hold him in contempt as the Spartan taught his to mock the drunken slave. The sweat of honest industry is a diadem on the brow of the worker; the wages of office are, in the majority of cases, badges of degradation."

Is that the Journal de Quebec—instead of showing, or attempting to show, how a conscientious Catholic can defend the conduct of the Ministry, that endeavored to impose upon us the infamous "Religious Corporations' Bill" of last session—contents himself with venting his contemptible personalities against the Mirror of Toronto, and the TRUE WITNESS, he virtually admits that his position is indefensible by argument. We would beg of our readers therefore to bear in mind that, though week after week, defied to the combat by us on this question of the "Religious Corporations' Bill," he—the Journal de Quebec—dare not accept our challenge; and that, though accusing us of having, without authority, dragged the names of the Bishops of Upper Canada into a discussion on the School Question, he has neither the courage nor the honesty to publish their Lordships' letter, which proves incontrovertibly the falsehood of this charge.

"How is it," we hear asked from all quarters, "that the Journal de Quebec, the recognised organ of M. Cauchon, is still 'silent as the grave' upon the 'Religious Corporations' Bill?" And it is often significantly added—"Why, what a contemptible, conscience-stricken set they must be, who, in their places in Parliament, voted for that Bill, and yet dare not defend that vote through the columns of a press entirely under their control?" To the above question, we can give no reply—nor can we deny the justice of the comments which, from more than one quarter, the silence of the Journal de Quebec upon the said Bill—the chief cause of our opposition to him and his masters, and which he himself only a few months ago denounced as strongly as we do now—has deservedly provoked. The only explanation possible of this silence is—that M. Cauchon, and his "hacks," are well aware that their conduct is altogether indefensible; and indeed so infamous, that they dare not even allude to it, in the hope that, by their silence thereupon, it may in time be forgotten by others. In this hope however they will be disappointed. Never will the Catholics of Canada forget to whom they are indebted for the gross insult offered to their religion, in the persons of her ministers; and when the time comes, as come it must, we trust that they will not fail to avenge it, as an outrage never to be forgotten, never to be forgiven, and inexpiable by any subsequent repentance.

THE "SUPERIOR RACE."—A correspondent of the N. Y. Church Journal—Anglican—writing from Toronto under date of the 17th ult., gives a sad account of the spiritual condition of his section of the Province. Ministers are not to be had, since the funds of the Clergy Reserves have been cut off; and now that they have nothing to trust to for their support, but the voluntary donations of their flocks, Protestant ministers "shrink from encountering the dreary miseries of such a dependence." In consequence, "whole townships are lapsing into a state of heathenism"—and vice and immorality are spreading with fearful rapidity. Surely the condition of the "heathen townships" of Upper Canada is worthy the attention of our French Canadian Missionary Society; and if the said Society were anything but a Satanic agency, doing the devil's work upon earth, it would be less anxious about the Papists of Lower Canada, than about the depraved heathens of the West.

We commend the subjoined, which we clip from the Tablet of the 11th ult., to the attention of the Journal de Quebec, who no doubt will be again mightily disgusted with the arrogance of the Irish—who claim kindred with every celebrity who arises, no matter where. As "we are all descended from the Israelites" (vide Journal de Quebec) we cannot but feel disgusted with this arrogance on the part of Irishmen:—

"The eighth general meeting of the Catholic Association of Austria and Germany has been held at Linz. Count Henry O'Donnell was unanimously chosen president. What reproachful significance there is not in the mention of these names? The O'Donnells of Spain, the O'Donnells of Austria were not voluntary exiles. The energies, the talents, the force of character which have raised them to the foremost places in foreign lands, have been lost to Ireland by the accursed religious bigotry by which Protestantism has stained the annals of England. Is it not grievous for us, as Catholics, while such Catholic noblemen and gentlemen as are left us are supporting Lord Palmerston and glorying in their entire want of sympathy or care for the Catholic people of Ireland, to reflect that we have enriched foreign countries with generations of Irishmen who are the foremost champions of the Church, and fill the leading places in the State?"—Tablet.

We may be permitted to mention a pleasing incident, and one very honorable to the Irish Catholics of Montreal, which occurred at the Banquet on Wednesday last. Upon the health of the Governor being proposed, a number of them, mindful of the gross insult offered to their religion and their nationality by Sir E. Head's official reception of the Orangemen on the 12th of July last, refused to acknowledge the toast; as they felt that, as Irishmen, as gentlemen, and Catholics, they could not drink the health of one who had so unparadoxically and wantonly outraged them. We may add that the same "toast" was very coldly received by a great number of the other persons assembled; and our Governor has, but very little reason to feel flattered by his reception at Montreal, although to do honor to him, Orange banners were ostentatiously displayed on the line of procession.

MR. M'GEE'S FIRST LECTURE. — Mr. Darcy M'Gee delivered his first lecture, according to announcement, before the St. Patrick's Society on Monday evening at the Mechanics' Institute. He was introduced by Dr. Howard, President of the Society, and very warmly received by the numerous audience. He began by observing that he had chosen the subjects — O'Connell, Moore, and Burke — in illustration of Irish genius. Ireland, like the Roman mother when asked to produce her jewels, might safely point to her celebrated sons. Of these, O'Connell, by the scope and purpose of his life, was the most strictly national; and as such he had chosen to commence with that illustrious person. The time had come to judge him justly; and though he (the lecturer) had no fact to tell them which they had not heard before, he was anxious to present them a sketch of his own drawing, from the materials with which they were all already acquainted.

[As our space does not enable us to give verbatim the whole of Mr. M'Gee's very elaborate address, we give as that part which will probably prove most interesting to the majority of our readers.]

O'CONNELL AS A LAWYER; ENGLISH LAW IN IRELAND.

The professional life of Daniel O'Connell is the sequel of a strange story—the progress of English law in Ireland. He was called to the bar of the Irish Courts—which are modelled almost servilely on those of England—in 1798; and he stood before that same bar a Prisoner and a Pleader in 1844—nearly half a century from the date of his admission. In these fifty years the western island had been insensibly approximating in legal forms to the mother country of English law. The Parliament, the State Establishment of religion, the currency, had been assimilated by statute; while the rules of pleading in both countries had grown, by imperceptible degrees, more and more alike. Had O'Connell presented himself at the Inns of Court, one year earlier than he did, (1794), he could not have been received, being a Catholic; and the opportunity seemed made for the man, and the man for the opportunity. Had he been less highly endowed, or less energetic, he could not, even after admission, have risen to the first rank in so close and jealous a profession; nor could he afterwards have held that first rank, for a third of a century, with the prejudicial associations of the Catholic agitator, constantly surrounding him.

The story of English law in Ireland has been told by Sir John Davies, by the Burkes, the Parnells, the Grattans, and by O'Connell himself in his "Memoir on Ireland, Native and Saxon." Of the native laws which preceded the English, we know but little. Sir Edward Coke, indeed, with his customary "overruling spirit," denies them the merit of laws, and stigmatizes them as "lewd customs." Of the provision of *Tamistry*, or election of the successor to the chieftainship during the life time of the incumbent; of the *eric*, or system of fines by which even murder was compounded; of the legal as well as social relations springing from *fosterage* and *gossipry*—we catch some general glimpses, in all our histories. It was reserved for the present day, and the present administration in Ireland to order the collection, translation, and publication of those native laws—and you will be glad to know that at this moment busily engaged upon the work—a work from which the world will soon be enabled to judge, whether they deserve the opprobrious title applied to them by Sir Edward Coke; or whether, like the laws of the Visigoths, they contain much that is admirable, with much that, to modern eyes, may seem puerile or absurd.

Whatever may be the intrinsic merits of that ancient code, it is certain the Celtic Irish were passionately attached to it. Tyrone stipulated for its continuance when he made peace with Essex; and when Maguire was asked to allow a Sheriff to execute the royal writs in Fermanagh, he replied in grim irony, "Certainly; but send me the amount of his *eric* that I may have it collected." In Queen Elizabeth's reign, "no Justice of Assize durst venture" into any of the counties of Munster. Sir John Davies, Attorney-General to James I., tells an affecting story of an aged Brehon of Breffny, who carried in his breast a scroll of the old law, which he could hardly be induced to give up either by threats or entreaties, and which he finally surrendered with many tears. The same writer declares that the native Irish were so fond of justice, thus administered, they were willing to see it executed "even against themselves." As I said, the publication of those laws will give the world an opportunity to judge for itself, and probably to correct the groundless opinions of Coke and others, who knew little or nothing of their real spirit and framework.

In every civilized country the profession of the law is held in honor, and a great judge is by all communities considered, a great benefactor. In Ireland under the Stuarts—whatever their other oppressions—the native Irish were not excluded from the study and practice of the law. Sir Phelim O'Neil kept his terms at the Kings Inn; and the names of D'Arcy, Nagle, O'Reilly, Rice, and Nugent, come down to us with honor, from those times. Sir Theobald Butler was the last great Catholic lawyer tolerated on the confines of the Penal period, under the shield of the House of Ormond. He was the O'Connell of his age, celebrated for his humor, his eloquence, his legal acquirements, and his indomitable courage. His part was more difficult to play than even O'Connell's; he lived amid the decay of Catholic spirit, Catholic property, and Catholic discipline; O'Connell rose with their rise, and was borne along with the popular energies he directed. Alone, unseconded, and uncounseled, without a Priesthood, without a Press, Sir Theobald Butler as strenuously opposed the penal laws of William and of Anne, as Daniel O'Connell labored for their erasure from the Statute Book, a century later. A century of time lies between the two men, but they are worthy to be named and to be honored together.

The Catholics were wholly excluded from the profession between Butlers age and O'Connell's.

In the year 1724, a representation of the case of the Catholics of Ireland was made to the Irish Parliament; it was drawn by Dr. Nary, the Catholic Archbishop of Tuam, a very able and a very fearless man; from whose statement I take the following passage on the conditions of Catholics in the legal profession: "All Roman Catholic lawyers, attorneys and solicitors," says Dr. Nary, "are disabled to practice their respective callings, except they take the oath of abjuration, the oath of supremacy, and the test; that is, become Protestants. So that of about a hundred Roman Catholic lawyers and attorneys, that attend the courts of Dublin, and in the country, not one of them is allowed to get a morsel of bread by the studies upon which they spent their youth and their time."

This was in 1724; the Relief Bill which allowed Catholics to study for the Irish Bar passed in 1793—seventy years afterwards. And here let me remark that it was in this interval, when the majority were wholly excluded from the study of law, secret agrarian societies were first imported into Ireland. Their era is 1760—midway between the exclusion and the re-admission of Catholics to the pale of the constitution. In this is there not a moral for Kings and for republics, that if they drive a whole people without the pale of the law, that people will soon learn to combine against the law, or to circumvent it, by the subtler arts of conspiracy?

One of the first of the new Catholic Barristers was Daniel O'Connell. I have mentioned the immediate antecedents of the profession, to show you its composition when he entered it. But you must further remember the year of his entry—it was the year 1798. It was a year, the memory of which, a century will not be able to efface from Irish minds. Lord Clare sat as Chancellor; John Toler, afterwards Lord Norbury was Attorney-General; Curran, Ponsonby, Plunkett, Bushe and Burrows, were at the Bar. These distinguished men were all Protestants; many of them were men of fortune; several of them were members of Parliament. An easy walk conducted them from College Green to the Four Courts, and the triumphs achieved in a Senatorial capacity, gave an additional dignity to their forensic efforts. They were Protestants in religion but they were as far removed from northern bigotry as the Equator from the pole. Many of them were what some call "free-thinkers" in religion; a few were zealots for Protestant ascendancy; and the were all, in one sense or another, proud of the common name of Irishman.

Considering the number of established reputations in the field, it is not to be wondered at, that even O'Connell did not make a conspicuous mark in the first few years of his practice. Of his earliest noted case, Cox for libel, in 1811, we have a mere mention in the speeches collected by his son; his greatest, or at least his most famous early law cases were—"Taafé v. Chief Justice of the King's Bench," in 1812; Fitzpatrick, for libel, the same year; and the King v. John Magee for libel; which occupied a large portion of all the Terms of 1813. There were two prosecutions against Magee, then Publisher and Editor of the Dublin *Evening Post*—one brought by Lord Clonmel, the other by the Duke of Richmond, the Lord Lieutenant—a name not unknown in Canada. The case of Magee furnished a thorough test of all the qualities imputed to O'Connell as a lawyer. "At the bar," says Charles Phillips, "O'Connell was an admirable *Nisi Prius* advocate—a shrewd, subtle, successful cross-examiner—an excellent detailer of facts—a skillful dissector of evidence. His speech in the case of the King v. Magee is a noble specimen of his talents and intrepidity." "Often his junior," adds the same writer, "I had the means of knowing that, in the management of a case, he was both discreet and dexterous. Towards the bench respectful, independent, and at times even stern, he was ever towards his colleagues sociable and kind." Consider that this portrait is drawn of a Catholic, of the Catholic, within a century from the date of Dr. Nary's pathetic remonstrance on behalf of the Catholic Barristers of 1724—"not allowed to get a morsel of bread by the studies in which they spent their youth and their time"—and you have one of the most gratifying evidences of the retribution which sooner or later, even in this world, overtakes legislative injustice.

It is no exaggeration to assert that the Irish law Officers of the Crown have been generally selected from partizan motives, rather than professional merits. O'Connell, the law officer of the people, was habitually arrayed against these partizans in power. In 1813, in 1821, and in 1829, successive Attorneys-General provoked his indignation, and fell before it. They were all able, and one of them (Plunkett), a truly great lawyer. The Bench was constantly recruited from among the law officers, and naturally sympathized in their quarrel. On more than one occasion, they threatened "to commit" the obnoxious popular advocate, but his "mastery of technicalities was as remarkable as his intrepidity;" and he triumphed, by one means or the other, over all the machinations of a partizan Bench. In the Magee case, he threatened in open court "to chastise" the then Attorney-General—a declaration the boldness of which can only be estimated by remembering that he who made it was as yet, an "unemancipated Catholic."

It was on circuit and in cross-examination that O'Connell won from the people, his old familiar title of "the Counsellor." His inexhaustible animal spirits, his knowledge of the Irish language and the peasant character, gave him an insight into cases of agrarian outrage, which no Trinity bred Barrister could presume to rival. Yet though naturally fitted to rule supreme on the Munster circuit, his greatest talent was, perhaps, his industry. Shiel describes his constant habits of being up and at work "before the sun." His multifarious correspondence—should it all, or even a fair selection of it ever be published—will astonish the curious in such inquiries. He is described to be "a thorough adept in all the complicated and fantastic forms" of the law; and it is not a little instructive to see this *Celt par excellence* instructing the Judges (as in the case of Magee), in the minutiae of that system of which they were supposed to be the most accomplished masters.

Neither was he at all times, as "independent, and even stern" towards their Lordships as Mr.

Phillips describes him, he had his favorites on the Bench, and to Chief Justice Pennefather or Judge Burton, no man was more uniformly obsequious than Daniel O'Connell. Burton, by birth an Englishman, long resident in Ireland, shed tears of condolence in his sentence of imprisonment in 1844; and Pennefather did not hesitate voluntarily to hand him documents from the Bench, when his "making up" as in the Doneraile case, was defective. In his "letter to Lord Shrewsbury" in 1843, O'Connell speaks with a justifiable pride of his long series of successes at the Bar; of the immense revenue he derived from his practice, and relinquished for the sake of the people. In 1838, the Government offered him the position of Lord Chief Baron, but he declined it, to devote his last years to a struggle for "the Repeal of the Union." The ease and dignity of the Bench was never his object, while at the Bar; if it had been, he might easily have obtained it.

I have dwelt thus long on the profession of the law in Ireland, and the connection of Catholics and Catholic interests with it, because I have always considered his conquests in that line, to be O'Connell's first great service to the cause of religious liberty in that island. In the rise of O'Connell the whole Catholic body of the profession rose also. He was *facile princeps* to a whole host of distinguished men. Sir Michael O'Loghlin, Richard Lalor Shiel, Chief Baron Pigott, Mr. McDonagh, Mr. O'Hagan, and many others might we mention as following in his wake and drawn on by his example. It was not enough that the mere letter of the law of exclusion should be repealed in 1793; we all know that a spirit of exclusion may continue even in a learned profession, long after the letter is repealed; but O'Connell grappled with that spirit at the Irish bar—he cast it down, he trod it under foot, he extinguished its forever. Every man that attempted to sustain, revive, or apologise for it, he grappled and overthrew. It is therefore that, before passing to his Parliamentary career—I venture to pronounce him the greatest and most effective Catholic jurist of modern times, of all who have pleaded in courts constituted according to the laws of England.

We beg to remind our readers that Mr. M'Gee will deliver his second lecture this evening. Subject—"Edmund Burke, as Author, Orator, and Statesman." We trust that there will be a good attendance.

THE LIFE OF MARY STUART, QUEEN OF SCOT.

By M. De Marles, Translated from the French by M. I. Ryan. Patrick Donahoe, Boston; J. Sadlier, Montreal.

Spite of all that has been written upon the subject, and the almost interminable controversies to which those writings have given birth, a good history of the life and death of Scotland's martyred Queen is still a want, which every student of British history must have experienced. To the Scotchman and the Englishman, to the Catholic and the Protestant, the subject is alike interesting; nor can the story of her tragic fate be read by any one unmoved. The misfortune is that that story has been hitherto told by the enemies of Mary; whose interest it was to blacken her character, in order to save that of her rival Elizabeth. The former has therefore been handed down to posterity as an adulteress and murderess; whilst her real crime—the very head and front of her offending—consisted in this—that she was a Catholic, and the rightful heir to the crown of the two kingdoms. But for this, could she but have been persuaded to apostasy, and intimidated into renouncing her birthright, she might have outdone in turpitude, a Messalina, or, if possible even the loathsome hag, deformed in body as in soul, who sat upon the throne of England, and yet have been held up to posterity as a most godly sovereign, a pillar of the Reformed Church—and a most High and Mighty Princess, even as is her son—the contemptible James, a drunkard and filthy beyond the power of language to describe—in the Preface to the Authorized Version of the Holy Scriptures, according to Act of Parliament.

But Mary was a Catholic; and as a Catholic she was persecuted during her life, and libelled after death. To palliate the cruelty and treachery of her unrelenting foe Elizabeth, she has been taxed with the murder of Darnley, and of criminal intrigue with Bothwell; and though the evidence with which it has been attempted to sustain this monstrous charge would not be held at the present day sufficient to convict the meanest of Queen Victoria's subjects of petty larceny, the interests of Protestantism require that it should be held as strong as proofs of Holy Writ. The truth is, that there is about as good reason to believe in the guilt of Mary, as there is to speak of Elizabeth, as England's "Virgin Queen."

To vindicate the good name of the Queen of Scots, is the object of M. De Marles in the interesting little work before us; and as containing an ample refutation of many of the Protestant slanders against her, it is upon the whole satisfactory, in so far as it goes. He fully acquits Mary of complicity in the murder of Darnley; arguing justly—that she had no interest in his death—and that if she had desired it, she could easily have accomplished her ends without having recourse to the startling expedients of—first causing him to be strangled—his body to be carried out into the garden where it might be found, and exposed to the view of an infuriated populace as a means of still more violently exciting their passions—and then blowing up the house in which he had passed the previous night, so as to call the attention of the whole of Europe to her crime. All these precautions therefore on the part of the murderers of Darnley—whoever they were—clearly prove that their object was not so much to get rid of the silly husband of the Queen, as to make what we in the XIX century would call "political capital" out

The only positive testimony to the guilt of Mary is to be found in the confessions of French Paris—confessions wrung from her by force of torture, applied for that purpose by Mary's enemies; and in the letters said to have been contained in a mysterious casket—of which letters however Mary was never allowed a sight; either in the original or as copies, though she always challenged her foes to produce them.

of his death, and thereby blast the reputation of Mary; whose attachment to her ancestral faith was an unpardonable sin in the eyes of John Knox and his rabble rout—and whose legitimate pretensions to the Crown of England, no less than her rare beauty and her rarer virtues, made her to be feared and hated by the impure issue of Henry's adulterous connection with Anne Boleyn. By thus applying the test "*cui bona, fuitset*," it is not difficult to obtain a clue to the fearful and mysterious tragedy of the "House of the Kirk O'Field."

As an instalment of the debt therefore that all Catholics owe to the memory of Mary, we accept M. de Marles' book with gratitude. We wish that we could also congratulate him upon having fallen into the hands of a good translator; but justice compels us to add that Mr. Ryan does not seem to be either a master of the French language, or an elegant writer in his own. Expressions such as "obligated"—and "patly enough"—jar harshly upon the ear; nor is it easy to elicit any meaning from such a passage as this:—

"A dolorous sensation descended from her forehead and spread over her features."—p. 135. —or to reconcile with Lindley Murray the following, in which he speaks of the "reformed preachers"—as a class of men:—

"Who to shew the sweetness of their evangelic virtues, delivered themselves up to all the excesses of intolerance, which frightened not even the idea of a crime."—p. 143.

In spite of these drawbacks however we can honestly recommend M. de Marles' book, to the young student of Scottish history.

"Dubitate etiam nunc, judices, si potestis, a quo sit occisus; ab eoque qui propter illum mortem in egestate, et insidiis versatur?—an ab is qui questionem fugiant, bona possident, in eade atque ex eade vivunt."—*Pro Roscio*.

THE DENISON CASE.—Another act of this tragico-comical farce has been concluded, by sentence of deprivation pronounced upon the contumacious Archdeacon, who has consequently appealed to the Judicial Committee of the Privy Council against the sentence of the Archbishop of Canterbury. The degradation of the High Church party is now complete—and the Anglo-Catholic theory, for this generation at least, has received its coup de grace. No more can even the most zealous adherents of that theory pretend to find in the Anglican establishment any of the characteristics of the Catholic Church. By the decision in the Gorham case, the Sacrament of Baptism was virtually renounced; and of the other Sacrament which Anglicans pretended to retain, naught is now left but an empty, worthless husk.

The best of the joke however is that Archdeacon Denison and his High Church abettors in his appeal to the Privy Council, were the foremost and most vehement denouncers of the Rev. Mr. Gorham, when he in like manner appealed against the decision of the Ecclesiastical Court which had condemned his denial of Baptismal Regeneration. Such conduct on the part of a Law Churlchman, was then pronounced to be subversive of all ecclesiastical discipline, and a renunciation of all "Church principles." Now, however, that the High Churchman finds himself in the position of Mr. Gorham, and exposed to the risk of losing his preferments by the sentence of a Protestant Archbishop of Canterbury, the zealous stickler for "Church principles" can see nothing objectionable in appealing to a purely civil tribunal, upon a purely spiritual question.

In Mr. Gorham's case, the sentence of the ecclesiastical, was reversed by the civil tribunal; it is not likely however that Mr. Denison will have the same luck. The Church of England is essentially Protestant, and therefore can tolerate any amount of Protestantism or Denial in her children—but as Protestant, she is of course constitutionally averse to anything savouring of "Romanism." Now Mr. Gorham's offence consisted in his over Protestating, or Denying. Mr. Denison's, on the contrary consists in asserting something; the one was a consistent Protestant, carrying out Protestant principles—the other is a professing Protestant, who manifests a tendency to preach Catholic doctrine upon the subject of a "Real Presence" in the Holy Eucharist. To the first therefore, as to a dutiful son, even if an imprudent one, the Church of England extended her forbearance; to the other, it is to be expected she will be as severe as she was lenient to the Protestor against the Sacrament of Baptism.

The consequences of this long contested case it is not as yet easy to foresee. One good result likely to flow therefrom we may reasonably anticipate in the conversion to Catholicity of many who have hitherto labored under the delusion that they might hold, and teach Catholic truth in the bosom of the national Church. In this fond fancy they will no longer be able to indulge; and if, as it is to be hoped will be the case, they still continue to hanker after that truth, they will naturally seek for it, where alone it is to be found—in that Church over which Peter presides, and against which the gates of hell, and of the Judicial Committee of the Privy Council, shall never prevail.

We would call the attention of the members of our Catholic Clergy to M. Robillard's splendid assortment of Church and Altar Furniture; for particulars of which see advertisement on our seventh page.

We would remind our readers that Mr. Abraham, a Jewish convert to Christianity, purposes lecturing next week in Montreal, on the connexion betwixt Judaism and Christianity.—The subject is interesting to all; and Mr. Abraham's lectures have been attended by large numbers in the Upper Province, and at Quebec, including many of the members of the Catholic Clergy. The press generally speaks highly of his abilities as a lecturer.

The great presidential elections in the United States have terminated, as was expected, in the triumph of Buchanan, and consequently of the slavery extension party; whose candidate he was.

St. PATRICK'S INSTITUTE.—As T. D. McGee, Esq., will visit Canada in a few days, and the Hall of the Institute now enables us to receive such visitors, we recommend the members of the Institute to avail themselves of the occasion to have a lecture from this talented Irishman. Let a meeting be called at once, and give him a *cord mille falles*.—*Ottawa Tribune*.

LECTURE ON JUDAISM.—The lectures announced in our last issue were delivered by Mr. Abraham in the College Building, Sussex-street. The aim of the lecturer evidently was to prove that the Jewish dispensation was but the type or precursor of the new law, or Christian religion. This was clearly shown by extracts from the Old Testament and the writings of the Jewish Theologians, the prayers in the Rabbinical forms and ceremonies, as well as historical references taken from the Talmud and Mishnah of the Jews. The second lecture was, more strictly speaking, an account of the reasons which induced the lecturer to forsake Judaism and embrace Christianity, including the proofs which led him to seek spiritual consolation in the Catholic Church—the pillar and the ground of truth—the only refuge for the anxious seeker after salvation—the only faith which the Israelite can accept when prepared to acknowledge that the Messiah hath appeared to men.

The audience at each lecture was respectable, and Mr. Abraham's vigorous and emphatic style of speaking elicited marked applause.—*Ottawa Tribune*.

LECTURES ON JUDAISM.—Mr. Abraham lectured to crowded audiences on Sunday and yesterday evening, at the Hall of the St. Patrick's Catholic Institute, on "Judaism" and its traditions and ceremonies. Mr. Abraham is a convert from Judaism. He appears to have been a sincere worshiper of God according to the old law, until, as he states, he was converted to Christianity, by weighing well the teaching of the Rabbi and the prayers taught in the Synagogues of his people. Mr. Abraham's lectures were recommended to the Catholic Citizens of Quebec, by His Lordship the Administrator of the Diocese, who was present thereat, accompanied by the Very Reverend Grand Vicar Cazeau, and several other Clergymen. He is a very fluent speaker, with a pleasing delivery, and his lectures are most entertaining and edifying. The explanation of the Jewish traditions and ceremonies, shewing the similarity of the latter in many respects to those of the Catholic religion were listened to with that attention which the novelty of the subject produced. The chief point of Mr. Abraham's discourse was to prove the impossibility of the Christian, who rejects tradition ever being able to convert an intelligent Jew to Christianity, except (like the Exeter Hill Missionaries in famine stricken districts of Ireland,) he holds a Bible in one hand and a sovereign in the other.—*Quebec Colonist*.

All day Monday and Tuesday, visitors were arriving from all points of the compass. Eight hundred and fifty came from Portland and Boston, about equal numbers from each, and about half ladies. Between two and three hundred came from intermediate places.—*Trancript*.

The Collingwood *Enterprise* says, that the weather has been assuming a wintry appearance for the last few days, snow having fallen to the depth of about one inch on Friday last, in Collingwood, but it did not remain for any length of time. The steamer Collingwood arrived on Monday, having met with some very severe weather, after being a fortnight on her voyage, owing to heavy seas and fogs. We learn by the passengers on the Collingwood, that there were some very heavy falls of snow at the Sault Ste. Marie and the Bruce mines, and that there was every appearance of the winter having fairly set in, in that region.

A PAIR OF ORANGEMEN.—Ogle R. Gowan, Esq., and Geo. Nichols, tailor, appear to have both belonged to the Orange order in Ireland. Nichols, and Mr. Geo. Perkins Bull of Hamilton, were very severe upon Gowan, for some transactions of his in Europe, the nature of which is not material. Mr. Gowan defended himself upon the *Patriot*; Nichols held the defence to be libel upon him; Gowan was indicted for libel and found guilty, but sentence was deferred because he made affidavit that Nichols had perjured himself by swearing he was not Geo. Nichols, the Prescott tailor, against whom the grand jury had made a presentment in 1844. Last Brockville Assizes, Nichols was tried for this perjury before an intelligent jury who found him guilty, and the sentence, besides taking away his civil rights in certain cases, sends him three months to jail, and requires security that he will keep the peace.

I have not read the trial; but, when Nichols heard the verdict he drew from his pocket a pistol and attempted to take his own life, after exclaiming, "I would rather go to my grave than to the penitentiary." His hand was arrested, and he became more calm.—*Mackenzie's Weekly Message*.

Married.

In Buckingham, on Monday the 3rd inst., at the residence of the bride's father, (Mr. P. Merriman) by the Rev. John Brady, P.P., Mr. Edmond W. Murray, to Miss Ellen Merriman.



THE COMMITTEE of the MONTREAL ST. PATRICK'S SOCIETY beg to announce to the Citizens of Montreal, that they have secured the valuable services of

THOMAS D'ARCY M'GEE, ESQ., THE WELL KNOWN POPULAR LECTURER, To Deliver for the Society, HIS SECOND LECTURE, THIS EVENING, FRIDAY, THE 14TH INSTANT, And THIRD LECTURE on MONDAY, the 17th inst., AT THE MECHANICS' HALL. SUBJECTS OF LECTURES: Second Lecture: "EDMUND BURKE, as Author, Orator, and Statesman." Third Lecture: "THOMAS MOORE, the Poet." TICKETS—1s. 3d. for each Lecture; can be had of the Members of the Committee, and at the following places:—Sadler's, Prince's Music Store, Phelan's, Dalhousie Square; from the Librarian, at St. Patrick's Hall, and at the Door on the Evening of the Lectures. November 13, 1856. GRAND RAILWAY CELEBRATION. M'DUNNOUGH, MUIR & CO. INVITE visitors to INSPECT their splendid SILK SHAWL and CLOAK ROOMS, where will be found the choicest Goods from Lyons, Paris, and London. 185, Notre Dame Street (East End), Montreal. Oct. 30, 1856.

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THE CATHOLIC CHURCH IN THE UNITED STATES; A Sketch of its Ecclesiastical History by Henry de Courcy, author of 'Les Servantes de Dieu en Canada', translated and enlarged by John Gilmary Shea, author of 'The Discovery and Exploration of the Mississippi', &c., &c.

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THE WORK HAVING RECEIVED THE APPROBATION OF HIS HOLINESS, HIMSELF, as well as of the illustrious Archbishop Hughes, it only remains for us to say that it appears to be gratefully translated into our language, and the style in which it is produced, is really superior, both as to its general appearance, as well as to the chasteness of the design, and execution of the illuminated borders which adorn every page of the work.

No other work of our day, on the same subject, can be compared to it. It is unequalled for beauty, style and depth of erudition. It is the offering of a learned and devoted son of the Blessed Virgin, who enjoys the confidence and friendship of our most Holy Father, whom the work is dedicated to. We are not more edified at the piety of the author, than at the wonderful erudition displayed in the book. The translator has performed his task admirably.

We cannot too highly recommend it to the consideration of our readers, whether we regard the intrinsic value of the work itself, or the beauty and exquisite ensemble of its getting-up.—Truth Teller. Profusely illustrated with Engravings and vignettes, this work is brought forth in such an elegant style, as to make it exclusive of its literary merit, a fitting library companion to the Bible of the same enterprising publishers.—Detroit Vindicator.

This work is one of devotion and merit. We do not know who translated it, but it seems better than average translations.—Fremont's Journal. This work, translated from the Italian, and apparently well translated, is by an eminent author, is dedicated by permission to his Holiness Pius IX., and is spoken of in very high terms by competent judges. As far as we have seen it, we like it very much, and think it must prove a great favorite with the children of Mary and all devout Catholics.—Brownson's Review.

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POSSESSING great industry and rare talent for historical narration, Mr. de Courcy has grouped together a most admirable sketch of Catholicity in Maryland, Virginia, and the Middle States, from the settlement to the present time; embracing notices of the origin of religious houses and of emigrant Catholics. At the close is a full account of the Mission of the Nunzio, Archbishop Bedini, and an exposure of the slanders decreed against him.

A Work for every Catholic family; it has been encouraged by the suffrages of many Bishops. REMARKS OF THE PRESS: It would be difficult for us to indicate with what pleasure we welcome this important addition to our Catholic literature.—Truth Teller.

Mr. de Courcy has gathered together in these pages many precious documents towards the future history of the Church in this country.—Fremont's Journal. The author's and editor's names are well known to Catholic literature.—Buffalo Sentinel.

This work, next to the volumes of the Rt. Rev. Drs. Spalding and Bayley, is the most valuable contribution yet made to the history of the Catholic Church in the United States.—Pittsburgh Catholic. This is a most valuable book.—Catholic Herald.

This book is written in good temper, and confining itself to facts, avoids personalities and overwarmth of expression.—New York Daily Times. Mr. de Courcy has here rendered another important service to his co-religionists in the United States.—True Witness.

EDWARD DUNIGAN & BROTHER, (JAMES B. KIRKER), 151, Fulton Street, New York.

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A PRACTICAL CATECHISM OF THE SUNDAYS, FEASTS, AND FASTS, THROUGHOUT THE YEAR. 200 pages. Price 9d. Sent, free of Post, on receipt of the price in Postage stamps. CAREY BROTHERS, Catholic Bookstore, 24 St. John Street, Quebec. May 7th, 1856.

FALL 1856. MORISON, CAMERON & EMPY 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 & EMPY, 288 Notre Dame Street. Montreal, September 26, 1856. 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. Francois 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.

AYER'S Cathartic Pills, (SUGAR COATED), PREPARED BY DR. J. C. AYER.

CLEANSE THE BLOOD AND CURE THE RICKET, Invalids, Fathers, Mothers, Physicians, Philanthropists, read their Effects, and judge of their Virtues. FOR THE CURE OF Headache, Sick Headache, Foul Stomach, Dr. J. C. Ayer, Sir: I have been repeatedly cured of the worst headache, any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing. ED. W. FRENCH, Clerk of Steamer Clarion.

Bilious Disorders and Liver Complaints. DEPARTMENT OF THE INTERIOR, WASHINGTON, D. C., Feb. 1856. SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of Bilious disease so obstinate that it did not readily yield to them. FRANKLIN WANTED.

ALONZO BALL, M. D., Physician of the Marine Hospital, Dysentery, Relax, and Worms. POST OFFICE, HARTLAND, Liv. Co., N. Y., Nov. 16, 1855. DR. AYER: Your Pills are the perfection of medicine. They have done me more good than I can tell you. I had been sick and plining away for months. I was to be doctored at great expense, but got no better. She then commenced taking your Pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bilious dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your Pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured; entirely even then. Such a medicine as yours, so truly good and so honest, will be prized here. GEO. J. GRIFFIN, Postmaster.

Indigestion and Impurity of the Blood. From Rev. J. P. Hines, Pastor of Advent Church, Boston. DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the action of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HINES. WARREN, WINDING CO., N. Y., Oct. 24, 1855. DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent medicine to cleanse the system and purify the fountains of the blood. JOHN G. MEACHAM, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum. From a Forwarding Merchant of St. Louis, Feb. 4, 1856. DR. AYER: Your Pills are the perfection of all that is great in medicine. They have cured my little daughter of various sores upon her hands and feet that had proved incurable for years. Her mother has been long and grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her. ASA MORGENTHAU.

Rheumatism, Neuralgia, and Gout. From the Rev. Dr. Havelock, of the Methodist Epis. Church, PULASKI HOUSE, SAVANNAH, GA., Jan. 8, 1856. HONORED SIR: I should be ungrateful for the relief your Pills have brought me if I did not bestir my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Montreal, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well. SENATE CHAMBER, BAYON ROTON, LA., 6 Dec. 1855. DR. AYER: I have been entirely cured by your Pills of Rheumatic Gout—a painful disease that had afflicted me for years. VINCENT SHIBELL.

For Dropsy, Plethora, or kindred Complaints, requiring an active purge, they are an excellent remedy. For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual. Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alternative action of these Pills.

Most of the pills in market contain Mercury, which has a debilitating and dangerous effect on the pulmonary organs. It is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unperceived. We have abundant grounds to believe the CHERRY PECTORAL saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, or neglect them until no human skill can master the irremediable cancer that festers on the vitals, and sets your life away. All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no effort, care, no toil to produce it the most perfect possible, and send it forth to you on it the best agent which our skill can furnish for their cure.

PREPARED BY DR. J. C. AYER. Practical and Analytical Chemist, Lowell, Mass AND SOLD BY All the Druggists in Montreal and everywhere.

RETAIL STOCK OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE, AT THE MONTREAL CLOTHING STORE, Lately Occupied by M. R. D. CAREY, 85 M'GILL STREET, MONTREAL, 85 [NEAR NOTRE DAME STREET.] THOMAS PATTON having purchased the entire Stock of the above Establishment, in consequence of Mr. Carey's retiring from business, consisting of Gentlemen's and Youth's READY MADE CLOTHING Of every description, at a very low price, he is now desirous of informing Mr. Carey's customers as well as his own friends and the Public in general, that he will dispose of the whole of the above Stock at Twenty-Five per cent under cost price. Country Merchants and others are most respectfully requested to call at the above store and examine for themselves before purchasing elsewhere. August 7.

FARM FOR SALE. AN EXCELLENT FARM for SALE, under a high state of Cultivation, well fenced and watered, with HOUSE, BARN, STABLES, &c., &c., thereon situate in the PARISH OF ST. LUKE, half way between Laprairie and St. John. Good facilities for Market, it being eight miles from St. Johns, the upper end being only half a mile from the Lacadie Railroad Depot. Application to be made to Mr. F. Kent, Proprietor; if by letter, Post Paid. Montreal, August 28, 1856.

TEACHERS WANTED. WANTED THREE TEACHERS immediately, for the PARISH OF ST. BRIGIDE, in the COUNTY OF IBERVILLE, duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary Schools. For Salary, address to the undersigned, W. PEARSON, President. St. Brigide, C.E., August 29, 1856.

BOUDREAU FRERE, HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co. They beg leave to call the attention of the numerous customers of that old house to visit their New Establishment, which will be kept on as good and as respectable a footing as any house in the city in the same line. They will keep constantly on hand, a general assortment of Silks, Satins, Cloths, Cassimeres, Cottons, Linens, Gloves, Ribbons, Hosiery, and Small Wares. ALSO, Crapes, Merinos, Coubruges, Paramata, and all sorts of Goods for Black Mounting. Which they will sell cheap for cash only. Prices marked in plain figures, and no second price. BOUDREAU FRERE, No. 200 Notre Dame Street. June 26.

MONTREAL STEAM DYE-WORKS, JOHN M'CLOSKEY, (FROM BELFAST) 28, 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, Woolens, &c.; as also, Scouring all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c. Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stuffs, such as Tar, Paint, Oil, Grass, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1856.

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, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal. The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map. Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address, DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

EDUCATION. MR. ANDERSON, No. 50, ST. CHARLES BORROMEI STREET, BEGS to inform the citizens of Montreal, that his NIGHT SCHOOL is now open for the reception of Classical, Mathematical and Commercial Students, from Half-past SEVEN to Half-past NINE o'clock, FIVE NIGHTS per week. REFERENCES: Revs. Canon Leach, McGill College, Mr. Rogers, Chaplain to the Forces, The Clergy of St. Patrick's Church, Cols. D'Urban and Pritchard, Hon. Jno. Molson, Dr. Hingston, and Rector Hows, High School. Mr. A.'s Literary attainments, as above attested, combined with upwards of twenty years' experience in the most efficient mode of imparting instruction, may, without egotism, be urged as some claim upon the patronage of a liberal and enlightened public. Sept. 18.

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

DOUGLAS, 28, 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, Woolens, &c.; as also, Scouring all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c. Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stuffs, such as Tar, Paint, Oil, Grass, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1856.

