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## IRISH INTELLIGENCE.

**ENNISKILLEN.**—The Catholics of Enniskillen have taken steps towards the establishment of a branch of the Christian Brothers Schools in their town. It is highly creditable to them as a body that they are among the first in the province of Ulster to show their appreciation of the unrivalled merits of the Christian Brothers in the cause of education. Fifty years ago scarce two Catholic families could be found in Enniskillen; while in the same place within the last few years, Catholics have purchased property for religious purposes, at the east end of the town, to the amount of £2,000, upon which they have at the present moment almost completed a convent for the Sisters of Mercy, which will be opened for educational purposes in May next. Upon the same property they propose erecting a residence and schools for the use of the Christian Brothers, for which purpose, at their first meeting held on the subject, on the 27th of Jan., they subscribed in a few minutes upwards of £200. And when it is known that the Catholics, in addition to their other undertakings for the advancement of religion and education, are engaged still further in erecting a new and beautiful Gothic church in the country division of their parish, it is to be hoped that all who have the will and the means of forwarding a holy and noble cause, will extend their generous aid to those people who have done, and are doing, so much for themselves. Great praise is due to the Pastor of the parish—the Very Rev. Dean Boylan—who has accomplished much since he was appointed to the parish.

We are credibly informed that a gentleman of high family connexion and good landed property in this and the Queen's County, and who figured in the last elections for this county, is about returning to the faith of his ancestors and becoming a Catholic.—*Kilkenny Journal.*

**THE IRISH TENANT LEAGUE.**—A general meeting of the Irish Tenant League was held on Tuesday week, at the Council Rooms, Dublin, "to take means for the introduction of the League Bill into Parliament at the opening of the coming session, and to consider the present position of the tenant cause." There was a numerous and highly influential attendance.

**THE MAJORITY OF BELFAST.**—One of the acts of the town council, at its quarterly meeting on Monday, was the election of Samuel Gibson Getty, Esq., one of the most estimable and deservedly popular of the highest mercantile class in Belfast, to the office of chief magistrate of the town for the ensuing year.—*Belfast News Letter.*

**IRISH ENCUMBERED ESTATES COMMISSION.**—The total of public and private sales in the Encumbered Court, up to the 31st December last, is represented by the enormous sum of £17,331,668.—*Dublin E. Post.*

**STATE OF IRELAND—CATHOLIC IRELAND.**—Not a single criminal case was for trial before the Assistant Barrister at the last Quarter Sessions for Cork county, containing a population of over 600,000 souls. So much for the peasantry obeying the advice of the clergy.—*Tablet Correspondent.*

Baron Pennefather, in opening the Commission in Green Street, on Tuesday, after telling the Grand Jury that there was no case calling for remark from the court, concluded by saying:—"For the present I shall only say that the state of the country affords matter of congratulation, for not only in the county which we are now conversant with, the county of Dublin, as well as the city of Dublin, but throughout the realm of Ireland, there is an appearance of tranquility and good order, creditable alike to the people and the country."

**SIGNS OF THE TIMES.**—Among the many signs of Irish prosperity which are apparent, not the least significant is the unprecedentedly great number of marriages which are taking place at this marrying season. Our rural population seem one and all to have resolved against single blessedness, and induced by the unwonted success of their last year's agricultural pursuits, determined on venturing out on the uncertain sea of matrimony. We heard of no less than 12 marriages taking place in one day in a neighbouring parish, performed by one clergyman, and the reports from other districts are not less satisfactory.—*Tyrawley Herald.*

**CORK ENTERPRISE.**—The first screw propeller ever cast in Cork was cast on Thursday evening by the Cork Steamship Company, at the works lately occupied by Messrs. Lecky and Beale, but now added to the extensive concerns of this enterprising company. This screw is intended for the new steamship *Bittern*, now in progress of construction in the company's ship-building yards.—*Cork Constitution.*

**STEAM TO AMERICA.**—Everything must have a beginning, and great results have emanated from very modest sources. We hail, therefore, with much satisfaction the notice which appears in a morning paper of a steamship, of seven hundred tons, which is to leave London on the 1st of next month for New York, calling at Cork on her way out. Our spirited countrymen of "the Beautiful City" will be prepared to bid her God-speed after their hearty manner, and to greet her return in due course with generous enthusiasm. A new order of things may take its birth from this experiment. The interest, therefore, as well as the honor of Ireland, is concerned to give it every possible aid and encouragement.—*Even. Mail.*

**A FACTION FIGHT.**—A terrible onslaught occurred at a hurling match in the lawn of Roschfort, Nenagh, on Sunday week. Instead of confining themselves to the ball, the conflicting parties, infuriated with punch, laid most unmercifully one on the other, ending in a deadly strife, in which fifteen or twenty were mortally wounded of whom some are not expected to recover, which proves that if those hurling meetings are not put down, they will lead as heretofore, to the most direful results.

**THE REIGN OF INSULT.**—The session of Parliament has opened amid prospects of peace and prospects of war, prospects of doubtful good and as doubtful evil for the empire at large; but, in the case of Ireland alone, there happens to be no variety at all in the dawn of perplexing prospects ushered in by the reopening of Parliament. It were a relief if our doom was even a little chequered; if the lot which the Minister is disposed to carve out for us were even slightly varied in the dull tenor of its wretchedness; but it is not so. The prospect before us is one of un-mixed evil, unrelieved even by change, without a ray of sunshine to mingle with the shower. We are to have one ceaseless reign of insult and of neglect.—The canopy above us is all dark, and we may prepare ourselves for a remorseless drizzle, a cold, uniform, unwholesome Scotch mist.—*Tablet.*

The correspondent of the *Dublin Telegraph* writes:—"From what I have already observed, I can predict this:—the effect of my Lord Palmerston's renunciation, on last Friday night, of all connection with the Irish Land Question, will be at once, for ever, to terminate all friendly relations as between his Lordship's Government and every Irish Liberal member who has a spark of self-respect, and the firmness to prove, by his Parliamentary course, that no Minister, however jocular or plausible he may be, can openly repudiate the charge of the Irish Land Question without securing for his Administration the untiring opposition of those Irish Liberal members, whose moderation, tact, and permanent influence in Parliament and in the country render them an essential requisite to the safety of even a stronger Cabinet than that of which my Lord Palmerston is chief. The government could well afford to smile on the antics of the *soi-disant* "Independent Opposition" gentlemen so long as the same Government succeeded in retaining even the qualified confidence of men like the member for Cork County; but your own experience tells you what a different affair it becomes with a Palmerston Cabinet when the whole body of Irish Liberal members pronounce against "the tricks and stratagems," by which a great and pressing question is sought to be cushioned, or indefinitely postponed. Mr. Scully is, I understand, determined to follow up this matter, and to afford at once to all parties, by a deliberate debate, the full opportunity of speaking out. The learned gentleman has already given notice of a resolution which will raise the whole question. In all probability Mr. Scully's resolution will be lost; but in that defeat I predict the Government will likewise lose all hold on the consideration and forbearance of the entire Irish Liberal party in the House of Commons."

**NAVAL STATION IN QUEENSTOWN.**—There are now five men-of-war on the Irish station, under Admiral Sir G. Sartorius, a part of the Baltic fleet sent here to winter, at the requisition of the citizens of Cork. Their names and stations are as follows:—The *Russel* and *Hastings*, 60 gun ships, at Queenstown; *Edinburgh*, 60, at Dublin; *Meander*, 50, in the Shannon; and *Hecla*, frigate, at Waterford.—*Cork Reporter.*

During the week over 100 of the Queen's County Royal Rifles volunteered at Mountmellick into different regiments of the line. Volunteering on an extensive scale was carried on at the Curragh encampment among the militia regiments. It is expected that the camp will supply between 800 and 1,000 active and well-disciplined men to the line.—*Leinster Express.*

On Thursday the Foresters gave over a hundred volunteers to the line—principally to the light cavalry. The band of the regiment accompanied the volunteers to the railway station on their departure the following day.—*Westmeath Independent.*

The *Cork Examiner* gives an account of a meeting convened by the Mayor, and held in that city, to consider what steps should be taken to arrest the progress of the small pox in Cork, where it appears that that frightful disease has for some time raged as an epidemic. After various judicious suggestions from members of the medical profession, the meeting resolved on calling "on the Poor Law Commissioners to appoint an additional physician, whose sole duty it will be to carry out vaccination throughout the city."

In the County of Louth jail there are only fifty-one prisoners confined, of whom only four are awaiting their trial at the next assizes.

The question whether a Clergyman can legally marry himself, recently decided in the affirmative by the Irish Queen's Bench, in the case of *Beamish v. Beamish*, is to be brought before the Court of Error on appeal, and if the decision is sustained there, the parties announce that the case will be carried to the House of Lords.

**DOWN PROTESTANT ASSOCIATION.**—At a meeting of the committee and officers of the Down Protestant Association, held in Downpatrick, James Greer, Esq., Corbally House, in the chair, the following resolution was unanimously adopted:—

"Resolved—That it is expedient to ascertain the sentiments of our representatives in parliament on the subject of Maynooth, Scriptural education, and the abolition of nunneries, and also their views on the question of the restoration of the Protestantism of our constitution; and therefore, that our honorary secretary be directed to forward this resolution to Lord C. Hill, M.P., D. S. Ker, Esq., M.P., and the Hon. C. S. Hardinge, M.P., with a request that they will, at their earliest convenience, communicate their views on these important subjects to the Down Protestant Association."

Mr. Ker, M.P., has returned the following reply:—"Montalto, February 1st, 1855."

"Sir—I beg to acknowledge the receipt of your letter, enclosing a resolution of the Down Protestant Association—'That it is expedient to ascertain the sentiment of our representatives in parliament on the subjects of Maynooth, Scriptural education, and the abolition of nunneries, and also their views on the question of the Protestantism of our Constitution.'—I confess that, when I consider these questions, they present to my mind a very limited and circumscribed view of the charter of Protestantism; they leave out of consideration so much that is valuable, and essential, and enforce so much that is neither essential nor practicable in Protestantism, that I cannot but regret the course which the Down Protestant Association have thought fit to pursue—viz., to bring before the public and invite discussion upon certain party questions, which are sure to create feelings of bitterness and animosity in this country, and to give offence even to moderate men—to throw a doubt, without cause or occasion, that I am aware of, upon the views and conduct of your representatives, and to compel them, willingly or unwillingly, to present the apple of discord to their peaceable friends and constituents. Such a course as this is, in my mind, less calculated to strengthen the bond of unanimity in the Protestant party than to bring down upon it the charge of bigotry and intolerance. I therefore think that I shall better consult for the true interests of Protestantism by declining your invitation to enter into the discussion of difficult party questions, upon which Parliament and the country are already considerably compromised; and can only take this opportunity of assuring you that I am warmly attached to the great and guiding principles of Protestantism—civil and religious liberty, and free use and interpretation of the Scriptures, the right of private judgment, and charitable toleration for religious opinions.—I remain, sir, your obedient servant."

"Wm. Johnston, Esq. D. S. Ker."

**EXTRAORDINARY SCENE.**—On Friday week, an elderly young man? tired of the monotony of single blessedness, led to the hymeneal at Dunaroad C. Chapel, a young and blooming damsel. The gay Lothario is somewhere on the shady side of 50; his lady love has seen 17 summers. His reverence proceeded with the eventful ceremony with due gravity and despatch. The bridegroom had already plighted his hand and heart, and now came the bride elect's turn to give a similar response, when to the utter dismay of all present, she uttered a most decided negative, bounded to her feet, and bolted instantly from the sanctuary, leaving the unhappy swain in a state more to be pitied than laughed at. The present whereabouts of the spirited damsel is not known. It is said that a prior and more congenial attachment led to this new illustration of the old proverb, There's many a slip between the cup and the lip.—*Banner of Ulster.*

**THREE CHILDREN BURNED TO ASHES.**—Drumkeeran, County Leitrim, January 30th.—Yesterday morning the appalling news spread through this neighborhood that during the night the house of Michael Kelly, of Cloonaugh, had been destroyed by fire, and that three of his children had perished in the flames. The report, which could scarcely be credited at first, turned out to be too true. The following appears to be the facts of this melancholy event: Kelly and his wife had been at Drumkeeran fair, and returned home about ten o'clock. An hour or so later in the night Kelly's wife went to a farm, at the distance of a field or two, to milk and fodder some cattle, leaving in the house her husband and five children, the eldest of whom was not over eleven years of age. When she came back in the course of an hour or better the house was on fire; her husband and the eldest and youngest child were to be seen; but the second, third, and fourth could nowhere be found; they had fallen a prey to the devouring element. It appears that when his wife went to milk, Kelly, who, it must be added, was the worse for drink, partially undressed himself and went to bed. The children, waiting their mother's return, took a candle to search for cakes in the pockets of their father's coat. The candle ignited some flax in the room, and instantly the whole apartment was in flames. The eldest boy succeeded in rousing up his father. Half suffocated and bewildered, he carried out the children; the youngest remained outside in its cradle, but the others entered the house again, where they were suffocated and caught by the fire, except the eldest, who was dragged out a second time in a state of insensibility. In clearing out the debris, the bodies of the children were found, almost every part of them reduced to a state of cinder. Everything in the house was completely consumed; bank notes to the value of £17 were burned; even the dog and cat did not escape. An inquest was held to-day before James Morton, Esq., one of the coroners for Leitrim, when a verdict was returned in accordance with the above facts. The above occurrence has made a deep impression in the whole neighborhood.—*Sligo Chronicle.*

## GREAT BRITAIN.

**THE EARL OF CLARENDON.**—The Earl of Clarendon will leave London on the 15th or 17th instant for Paris, in order to take part in the peace conferences about to take place in that capital.

The Government has been defeated on the Life Peerage question, and the letters patent creating the Rt. Hon. Sir James Parke a Peer for life, are referred to Committee for inquiry, that is, for shelving. But Sir James denies the power of such a tribunal to call in question Royal Letters, but it is supposed her Majesty will recall the letters and issue others, making the title descend to heirs male of his body, and so the question will be disposed of.

**THE LORD'S DAY OBSERVANCE QUESTION.**—Sir Joshua Walsley's motion for opening the public galleries and the British Museum on Sundays is fixed for the 19th inst., and if it be negatived Mr. Vincent Scully will move that the West-end clubs be closed entirely on the Lord's Day.

All the screw gunboats at Portsmouth are fitting up with coal and water, and those that have not their guns on board are to receive them immediately from the gun wharf, so as to go out of harbor and assemble at the Motherbank. About thirty are ready to go out of harbor at the present moment, and others are progressing.

Peace looks very near now. The gravitation towards it on all sides has become more visible and decided. All parties seem to desire it. What secret springs, if any, have been set in motion—what hidden wheels have been at work—whether it is true, as grave authorities say, that a certain stimulus has been applied both to Prussia and to Great Britain, propelling them in different directions, but with a convergent aim, by the French Emperor's expressed conviction that Russia is really vulnerable only on her Polish side, and his determination that across Germany therefore the torrent of war should flow, whatever frontiers it might remove, whatever political ruin it might carry in its track—historians must tell us, if they ever find out. All that we see is, that the course of events moves that way—yet that a small thing might check and turn it.—*Guardian.*

**THE ORDER OF VALOUR.**—The *Gazette* contains a copy of the royal warrant for creating a new naval and military decoration to be designated the "Victoria Cross." The rules under which it shall be conferred are set forth. The decoration will consist of a Maltese Cross, in bronze, with the royal crest in the centre, and underneath this inscription—"For Valour."

**COBDEN UNPOPULAR.**—A letter from Manchester says:—"Last night (Jan. 31) was the annual election for honorary officers of the Manchester Athenæum. The election is by ballot; and at least four-fifths of the members who voted (and hundreds did so) have voted for Manchester. Richard Cobden, Esq., was proposed and seconded as one of the vice-presidents; and he was black-balled!"

The *Times* intimates that another Arctic expedition is proposed, with the view of searching for the relics of Franklin and his party, and protests against the project with "the full earnestness of deep conviction." On the 26th of next May eleven years will have elapsed since Franklin sailed from Sheerness; it is scarcely possible that one man of the party remains alive; and why, asks our contemporary, should we risk living men for the sake of dead men, or serviceable ships for the sake of mere skeletons of ships?

**THE LATEST FROM THE UNITED STATES.**—We think it our duty to caution our readers against any undue alarm in regard to the last news from the United States. The papers state, apparently upon authority, that Mr. Buchanan has been positively instructed to demand the recall of Mr. Crampton, the Minister at Washington, on account of the part he took in the enlistment of American citizens for the British service. Be that as it may, it is certain our Government will decline such a demand, if made; for no sound headed and right-minded man can have read the correspondence between the two Governments on the subject without seeing, in the first place, that there was no complicity on the part of Mr. Crampton in these transactions; in the next place, that any ground of complaint arose entirely either from errors on the part of agents employed, or in their having acted beyond and against their instructions; and, in the last place, whether errors had been committed or instructions exceeded, full and ample reparation had been made by an apology from the British Government. There is only one word in the English language which fairly represents conduct which, after such a course, still seeks to fasten a quarrel upon a good and powerful neighbor. Happily, however, for us, the great majority of the American people are as much alive as we are to the course which good taste, good sense, and patriotic principles dictate under such circumstances, and we have the best means of knowing that President Pierce is looked upon with as much displeasure by a majority of the American citizens as he is in this country. Indeed, it would appear as if every man in the United States who enjoyed any weight in the country, who was independent of the Government for the time being, and who had a correspondent in this country, had availed himself of the last mail to tell us that we must regard all this vaporing as the thunder of Mr. Pierce, unsupported by the American people. This we really believe to be the case; and that when the small clique who for their own selfish ends would not hesitate to embroil two great nations in a dispute, find that already a preliminary treaty of peace is signed with Russia, and an armistice established, they will quietly acquiesce in the more sensible and patriotic views which the great bulk of the people in both countries entertain.—*London Economist.*

**QUEEN VICTORIA UNDER A CLOUD.**—According to the witty and well informed correspondent of the *Liverpool Advertiser*, Queen Victoria received a most frigid greeting during her passage through London, for the opening of Parliament; and her most Gracious Majesty was consequently in a decided *huff*. What can have been the cause, he demands? Was it the war budget? Perhaps it was pensiveness begotten of this same funeral figure-work that imparted to the Queen's share in Thursday's pageant the unwonted grave aspect that undoubtedly distinguished it. Instead of being all smiles and gaiety, she was as stern and nearly as stiff as her buckram predecessor of super-starched memory, Miss Tudor, commonly called Elizabeth. It may be that she never thought of the multiplication and subtraction table at all, and knew, and now knows, nothing about it. Perhaps she may have been pained at the comparative coolness of her reception along the line of procession, for that it was cool is as certain as the chilliness of the atmosphere, and that was enough to set chattering the teeth of any man but Mr. Mechi, who is always patriotically thinking of his coming profit upon skates, and of writing to the newspapers about the losses he didn't incur upon pigs. The newspapers don't say a word about this; not about the pigs, but about the swinish multitude being so frigid, but it is a fact that they were most unmistakably so; and a further fact, which you may also look for in vain in the journals, is, that they granted out many an oburgation about the war, and many a cry, more emphatic than elegant, against the peace. These cries were particularly resonant just about the vicinage of Cannings's statue, where the unsophisticated denizens of unwashed Westminster on the one hand, and of soap-making Lambeth on the other, conjoin in thickest stream while the royal show glides by. A sense of annoyance from this or some other cause seemed to have settled on her Majesty as she entered the House; and in passing up the Royal Gallery it was surmised by at least one observer that pickled cucumber must have largely entered into her lunch ere she left Buckingham Palace; while as for the Consort, he must have partaken profusely of horseradish, and afterwards swallowed a whole stick thereof as large as his Field-Marshal's baton, if one might judge by the hot-kitchen-poker condition of rigid irritability he appeared to be in.

**A FALSE ASSERTION REBUKED.**—The Rev. Mr. Newland, rector of St. Mary's Protestant church in London, having written a letter in which he had the hardihood to state that Mr. Maskell, formerly vicar of the same church, and one of the most distinguished of the recent converts to Catholicity, now regretted his secession from the establishment, a correspondence has been the consequence in which Mr. Maskell writes as follows:—"I have to say that it is utterly untrue and false. I have never doubted for one instant, since I became a Catholic, that I was right in leaving the established church. I have not the slightest shadow of doubt as to the claim of the Catholic church to the obedience of all men. I do not believe that the church of England has any claim; and I do believe that she is in fatal error, and schism, and heresy. I would not recall one single act by which, under the grace of God, I was led out of the establishment into the Communion of the One Holy Catholic Church. Are these words plain and strong enough? Will any of you require of me further evidence that as I thought and believed in 1850, so I think and believe now, and purpose so to believe until my life's end?"

**THE LATE SECRET POISONINGS.**—At the close of a lecture on Monday, at Bristol, Mr. William Herapath, the distinguished analytical chemist, took an opportunity of alluding to the cases of secret poisoning. He said apprehensions respecting the security of life had been greatly increased by the statements which had gone forth as to the difficulty of detecting certain poisons after death. He understood it had been stated that prussic acid could not be detected after 14 days, that strychnine could only be detected a few hours after death, and that cocculus indicus could not be discovered at all. Now, he had himself, in a case which had been published, detected prussic acid in a human body which had been buried two months; he had discovered cocculus indicus in beer, in dead fishes, and in a human body exhumed after ten months; and with regard to strychnine, his belief was that he should be able to discover its presence as long



as any fluids remained in the body. The difficulties in the way of detecting cases of poisoning were, therefore, not so great as had been supposed.

**PALMER, OF RUGELEY.**—The *Norfolk Chronicle* states that a few years ago a young man named Bly, residing near Beccles, who had formed an unfortunate connection with the turf accepted an invitation from William Palmer to spend a short time with him at his residence at Rugeley. He had not, however, been there many days when his wife received a letter from Palmer, stating that her husband was dangerously ill. She immediately proceeded to Rugeley, and on her arrival at Palmer's house he tried to persuade her not to see her husband. She succeeded, however, in having an interview with him, and he told her he believed he was dying; and expressing contrition for his ill-spent life, stated, that in the event of his death, she was to apply to Palmer for £800 which he owed him. He died shortly afterwards, and after his funeral Mrs. Bly related the conversation. Palmer replied that it was only a proof of the state of mind in which the deceased had died, for instead of his owing him £800 it was just the reverse, the money being due from the deceased to him. He added that he should never have applied to Mrs. Bly for it, if she had not mentioned the subject to him.

**MURDER OF A WHOLE FAMILY.**—In Westminster, on Sunday a man described by the police as being about thirty four years of age, and of repulsive aspect, presented himself at Bow street station, with a particular request that he might see the Inspector on duty. He was at once introduced to Mr. Inspector Dodd, to whom he stated with the most profound coolness, that he had murdered his wife. The accused murderer said that his name was William Bowsfield, that he resided at No. 4, Portland street, Soho square, that he was by trade a news vendor and tobacconist, that he had that morning killed his wife by stabbing her in the neck, with a chisel, and that, in consequence of that act, he was desirous of delivering himself into the hands of justice. This statement having been duly entered, Inspector Dodd proceeded to Portland street for the purpose of instituting further inquiries. It was then discovered that not only had Bowsfield murdered his wife, but also his three children, aged respectively six years, four years, and eight months. It is said that lately Bowsfield had become jealous of his wife, but the neighbors generally are at a loss to account for the dreadful act. He has for some time been engaged in various theatres as an extra. His idleness and neglect of business led to various disputes with his wife, who was often heard to designate him a worthless, idle fellow. A coroner's inquest resulted in the committal of the prisoner for trial.

**CHILD MURDER.**—Not above a week ago we reported a case of child murder in Pollokshaws district, and we have now to notice another that has occurred there on Sunday last. In this case, as in the former, the infant seems to have been deprived of life as soon as it was born. There were no marks of violence on the body, but the umbilical cord was untied, and if not otherwise deprived of life, it must soon have expired through loss of blood. The body, which was that of a fine full-grown male child, had been thrown over the church-yard wall in Pollokshaws, and was there found on Sunday afternoon, wrapped up in some wretched rags, with particles of rotten straw adhering to them. An investigation was instantly made, and a report of the case transmitted to the county officials at Paisley, and a medical inspection of the body has since taken place. The county police are on the alert, and as the crime of infanticide is now of such frequent occurrence in Renfrewshire, their utmost vigilance should be exerted to detect the murderers, and we hope soon to hear of their success.—*Northern Times*.

**OUR ENGLISH SUPERIORITY.**—An Englishman is dreadfully proud and self-conceited, which subjects him to faults, and when he is told of them no man feels the pain more sensitively. We like to hear it said that England is the greatest nation on the earth, the British navy the finest in the world, and our army the most courageous that ever fought. Why are the articles in the *Times* and other papers read with such zest? merely because they generally pander to our vanity, lauding our country and most things in it. Now I do not mean to dispute the assertion that ours is the greatest nation in existence; but, at the same time, we must bear in mind that our resources are such that we have not the universal greatness—that superiority in everything that we would desire. I have been led to these remarks by the fact, that cannot be disguised by any who have been in the Crimea, of the universal contempt with which we are looked upon by our Allies. It is not so much in words for the officers are too polite to let us hear their opinion, although the soldiers may daily be heard applying the epithets "cochon," "bête," "canaille," &c., to us; but in their actions towards the English, this feeling is expressed clearer than by words. The Frenchman always pushes himself forward before the Englishman, and in everything takes the lead. But let us ask ourselves the home question, do we deserve this treatment? Unfortunately we do: when our Allies show 200,000 men out here without much effect, and we, by straining every nerve, can barely keep up an army of 30,000; is not this sufficient to form a basis for contempt from the martial soldiery of France? The difference, too, in the appearance of our men is again sufficient to make all but the English laugh. Our soldiers appear as ludicrous to the French as the Turks do to us. We seem to be playing at war; our Allies are at war in reality. We find a department not equal to its demand, so we patch it up with a hundred doctors for temporary use, or a few cargoes of fur coats. The French, seeing the civilian surgeons and uncouth habiliments, think we are indeed a little nation, and wonder how they ever thought so much of us. Never, however, were they more mistaken in their lives, but it takes our unfortunate country so many years to put out its strength, that others think we have not any to put forth. As to courage, we must remember that the French have given memorable proofs of that quality; the Russians, have, to our cost, shown that they possess it; the Sardinians did not run away at the battle of the Tchernaya; and the Turks won Silistria and Kars. Have we done more than this? These allusions have been painful to me, but are necessary, and I hope I may be able to see the days when the French will apply the terms "cochon," "bête," "canaille," to others and not the English.—*Colburn's United Service Magazine*.

A correspondent of the *Northern Times*—a Scotch Catholic paper published in Glasgow—draws the following, not very flattering, picture of British civilization, and Protestant morality, in the XIX. century: "I will only give one or two cases of infanticide

which occurred within the last two or three weeks.—Ann Gall, charged before the High Court of Justiciary, Edinburgh, on the 21st ult., with having given birth to an illegitimate child, and afterwards murdering it; the remains being found in the coal-cellar; the legs were cut off, and the head nearly severed from the body. And a new-born child was discovered lying dead near Strathbungo, having been left alive by its unnatural mother. The last I will cite is the case of Mary Muldon, a bleacher at Loundsdale, near Paisley, and her mother, who are in prison, charged with taking away the life of a child, son of the younger prisoner, born on Saturday the 19th Jan. Then there are failures by banks, and bankruptcies—of which there are in every copy of the *Herald* numerous cases—of our most extensive and respectable mercantile and manufacturing establishments, such as iron foundries, lace, sewed muslin, and various other manufacturers, druggists, &c., &c. And, besides the disastrous effects which such wholesale failures must inevitably entail upon the public generally, as well as their victims, very many of whom, doubtless, have become bankrupt more than once previously, there are also thousands of both known and unknown, ways and means resorted to, to cozen and defraud the public, both high and low, as all are necessarily more or less consumers of certain manufactured articles. In proof of which I will refer you to an article inserted in the columns of your paper of the 26th ult., written by a correspondent of the *Times*, 'Amicus,' making some pretty disclosures of the dishonesty practised by some of the large manufacturers on the public. Space does not permit me here to give many quotations from 'Amicus.' He gives, however, the following strong facts regarding various manufactured articles, such as Birmingham jewellery, broad cloths, cottons, tapes, threads, &c., all of which are to an awful extent deteriorated both in composition, texture, material, quality, and measure. And this system of false materials, false measures, and false qualities extends to almost every other kind of manufactured goods. "Cloths sold as 7-8th wide, now measures only 27 inches; and a cloth which professes to be a yard and a quarter, is in truth barely a yard. And bunches of tape stamped 9 yards, measures 7 or 8; linen thread weighs 12 to 14 oz. to the pound. Reels or bobbins of thread professes to hold 300 yards, made by the most respectable makers," mark you, "measures 260 or 270. The reel known as the Paisley Reel, No. 1, professes to be 100 yards, measures 60; No. 2, marked—Sons, Manchester, Paisley Quality, 300 yards measures only 176; No. 3, green ticket, marked Paisley Sewing Thread, 3000 yards, and made at Paisley, measures only 150; No. 4 is labelled on gold tickets, 'Persian Thread, Six Cord, and Warranted 200 yards'—the truth is, it measures 100 yards, and is only three cord; No. 5 is the 'Royal British Thread,' ticketed 100 yards—it measures exactly 25." Your people certainly have a liberty, and exercise it too, which no people of any other land under heaven enjoys. A great proportion seem to be impressed with the conviction that they have a liberty, and perhaps a commission for slaying or for poisoning all or any who may come within their reach. It seems to be the order of the day; even in broad day light, in the highways, and in their own private dwellings, as well as in the night in lanes and secret places murder reigns supreme; the state of society is such that the people have not only to guard against the foe from without, but every family seems almost to have their enemies among themselves—perhaps their most dangerous enemy dips their hands in the same dish with you—perhaps the partner of your bosom, your best beloved son, or fondly cherished daughter—your family physician, or some near relative or most intimate friends, or associates, &c., &c. "Men are afraid to eat or drink with their nearest relatives, lest there be poison in the cup or on the plate. Lest my statement might not be relied on, I will give you the testimony of a witness, and one not very likely to be prejudiced in the case, and who certainly cannot be contradicted, for his ideas, his own words, he gives the facts—irrefragable facts, enumerating the most important cases of crime which occurred during the month of December 1855. The *Civil Service Gazette*, an English journal. He says, "No language but that of Divine inspiration alone can describe it." It is 'the abomination of desolation,' 'the spirit of murder is abroad and crime and dark deeds are desolating the land.' 'This is the iron age.' 'Oh it is horrible.' 'The *Times* should be printed in red ink with a black border.' 'We clasp to our bosoms the copper faced savages of Patagonia, while our own people are rotting in ignorance and steeped to the lips in crime.'"

**A TOURNAMENT WITH THE SAINTS.**—We had hoped that last year's demonstration in Hyde Park against the Saints would have satisfied them that their interference in matters concerning the public weal and comfort was anything but grateful to the palate of those opposed to intolerance. Blind as owls, and deaf to reason, these used-up fogies are again on the move to obstruct the onward march of mind, and bring the world back to those "good old times," when for religion's sake, or rather to compel men to be religious, persons were burnt at the stake or suffered divers other punishments too horrible to relate. The country must have a joint with these resuscitated mawworms. Their interference must not be tolerated any longer. If they are content to be shut-up all day upon cold meat and pump water, let them indulge their fancy. No one will interfere or annoy them. Why, therefore, should they annoy others by standing up and declaring that no one shall have a drop of beer, a pipe of tobacco, or a joint of hot meat for a Sunday's dinner, on the ground that everybody ought to go to church, and that their absence from it involves their eternal welfare. This may be their opinion, but it is not the opinion of others; it is not the opinion of the majority of the country, by which society ought to be ruled; and nothing but offering a determined front to the Sabbatarians will beat them out of the field, into which they have entered heart and soul during the last week, in order to oppose by petition and otherwise, Sir Joshua Walmesley's motion, which stands for the 19th instant for opening the public galleries and British Museum on Sundays. We have some hope that this motion will receive considerable support. We are not sanguine enough to believe that it will be carried, because we do not imagine that the House of Commons is yet sufficiently enlightened or relieved from the trammels of party, to speak the real sentiments of their mind on the subject; but, in the sequel, the Government must comply with the expressed wish of the nation, if it really have a desire to elevate the human race above the standard of positive barbarism. Open the British Museum; open the portals of the public galleries and exhibitions; let the

grounds of the Crystal Palace at Sydenham be thrown open for the recreation of the inhabitants of London, and the palace itself to those who delight in the fine arts, and we venture to say that drunkenness and debauchery would sensibly decrease, and our population rise in the scale of respectability, in a manner never before known; but which never can take place while the aristocracy are allowed every indulgence, and the middling and working classes are the constant objects of attack by those who think that the Legislature can make them religious and sober, or otherwise. Should Sir Joshua Walmesley's motion fail, Mr. Vincent Scully will move that the West-end Clubs be closed entirely on the Lord's Day. Things have positively arrived at this pass, that the rich should be taught to know that they must no longer legislate for themselves. The people require indulgences, and they will have them. They will not be denied a draught of beer or ale at the public-house, while the aristocracy may drink from morning till night, and go home drunk on the Sabbath from their clubs, without police interference—without those domiciliary visits to which the publican is subject, if he neglect to close his house as the clock strikes the hour of 12. Now is the time for the working classes to be up and stirring. Meetings should be held in every district, merely to show that they disapprove of dishonest legislation, and that Mawworm interference ought to be laughed to scorn in the Houses of Parliament, where, unfortunately, there are still a great number of respectable elderly ladies in pantaloons, who believe the world will soon be at an end if the masses are allowed the slightest indulgence. With these people the public must make war, and the end will be victory.—*Weekly Dispatch*.

UNITED STATES.

**PROFANE LANGUAGE.**—We can scarcely leave our humble domicile and enter on the crowded thoroughfares of the city before our ears are stunned by the most profane language issuing from the mouths of old and young. This evil is now so wide-spread and deeply rooted that it appears more than a herculean task to attempt to remedy it. Difficult though it may be, we will not hesitate an essay, not indeed, that we think we will be able to accomplish much of ourselves but by calling the attention of the ably conducted journals of the country to the subject, they, by their learning and influence may effect much good. It is astonishing in a community, professedly Christian, to find such a gross and so constant a violation of this commandment of God. Our whole country is deluged with tracts and mutilated bibles; our cities and towns crowded with meeting-houses; and between local preachers, itinerants, colporteurs and deaconesses, there is not a hole or corner in the land, from the penitentiary and almshouse to the dome-covered audience chambers, which are thoroughly preached at both by day and night; yet, what are the results?—Nothing, nay, worse than nothing. These people—we mean the so-called ministers of the Gospel of both genders, have not a divine commission to preach the word of God, hence his grace does not accompany their teaching, and hence the unfortunate results which follow. They tell you at their Anniversary Meetings how many tracts have been distributed—particularly among the *Romantics*;—but what good have these tracts effected. The more they multiply their tracts, the more they hold their protracted meetings, the more vice seems to (aye and does) spread and cover the land. The *New York Freeman's Journal* has told us what a mockery, an impious delusion and a snare is their "Five Points Mission-house" yet that same enterprise is the most successful of their speculations. They send missionaries to the Hindoo and the Hottentot in foreign climes; but the Hindoo at their door they seek not to reclaim, nay, the political Hindoo they will flatter, and bow down before him; if he will but give them three dollars a day in a Massachusetts, or eight dollars a day in a national legislature. When so many of those self-styled Ministers of Christ have bound themselves by impious oaths, calling God to witness their readiness to do the work of Satan, by persecuting the righteous and the just; by depriving good citizens of their lawful rights; by putting on the works of darkness; by walking by the light of dark lanterns and not honestly as in the day; become members of smelling committees; revelling in rioting and drunkenness, in chambering and impurities, so that their name is a Hissing and a scorn; so word that their children and their flocks should, follow in their footsteps, become a disgrace to the nation and to humanity. As they are, so must, so will be their followers. This vice of profane swearing and blasphemy seems to have become almost national. No people professes more outward religion than the people of this country, and no people, as a people, is more profane. It is a vice which pervades every class and every rank of society, from the school-boy (yes, and not unfrequently the school-girl) to the senator, the leader of armies, and the First Magistrate of the Union—not the present one, who is a moral man—but more than one preceding him.—*Philadelphia Catholic Instructor*.

Yes, we have a very clear understanding that the object of the *Express* is to proscribe the foreigner, to hold in contempt the Irishman, and to make the American people look upon the Catholic religion as a dangerous element in the State, whose disciples are governed by a divided allegiance. This is the policy of the Native American Party, whose principles the *Express* propounds with earnestness and ability.—*Irish American*.

The *Montreal Herald* gives the following:—"Curious Statistics.—It is estimated that the clergy cost the United States six million dollars per year; the criminals, twelve millions; the dogs ten millions; and the lawyers, thirty-five millions. According to this statement, friend Jonathan pays twice as much for his criminals; nearly twice as much for his dogs; and six times as much for his lawyers, as he does for his clergy."

**GROSS SUPERSTITION.**—At the execution of Hubbard, a few days ago, in Wabash county, in this State, for the murder of the French family, after he was entirely dead, the enclosure was taken down and more than five hundred persons went in and touched him, giving their reasons for so doing that it would in the future protect them from witchcraft. The rope that he was hung with, the crowd afterwards took, cut up in small pieces, and divided it out among them to act as a charm in protecting them from ague and other diseases. Surely this is the quintessence of superstition.—*Terre Haute, Ind. Express*.

"AMERICAN PROGRESS."—We take the following from our nativist neighbor the *Evening News*. It needs no comment from us:—"Will Democracy do for Northern Cities?—This question is being seriously put and earnestly investigated by the Northern press. Eighty years of experiment have not yet, it seems, solved the problem of man's capacity for self-government, under all circumstances, and the terrible throes visible in New York city society as this tremendous question approximates a final solution, have filled trembling believers in pure Democracy with despondency, and modified the uncalculating zeal of those enthusiasts who have made Liberty almost synonymous with License. It would be sad and discouraging to humanity to find that universal suffrage should be proved a humbug, and free-government a farce, in the very centres of a boasted civilization. Yet late developments in the governmental department of New York city, and the tone of the press in its courtments thereon, are preparing us to expect a complete revolution, if not in the Society, at least in the Government of Northern cities. It would be a weary and tedious task to enumerate the evils which press, like a horrid nightmare, on the bosom of Society in New York, and prey, like a Promethean vulture, on the diseased heart of the body politic, checking the exultations of the sanguine believers in the perfection of developed human virtue, by ghastly sneers at a joy that may yet be found to have been premature. The intelligent and substantial classes of that city, who have more interest in the stability and integrity of its government, become more and more deeply immersed in their own private affairs, and more and more neglectful of public interests, leaving the latter to be cared for by those who have not talent, honesty, and intelligence enough to succeed in honourable business, but possess, in a shocking degree, that combination of trickery, impudence and recklessness which insures success in politics. The consequence is, New York is completely governed by rowdies, ruffians, pimps and scoundrels. It is, in short, a ruffian-ocracy.—Fighting bullies, who, at a brandish of their bravest fist, find a compact class of voting and electioneering followers at their backs, control all elections, and make candidates for most dignified and responsible stations their fawning sycophants. The bullies are not so witless as to neglect their own interests, and if a City Judge, Magistrate, or Alderman gets the support of themselves and their hordes, it is only by a disgusting and indecent bargain by which the official sells his future favor for the bullies' votes. Thieves and burglars secure connivance at their crimes by the promise of hearty support of the Judge in the next election; wealthy keepers of gambling houses have their hot and hissing hells winked at by the officers of justice by the annual payment of a sum which, while it is liberal to the recipient, is a trifle to them; and huge dens of prostitution are allowed to be the unmolested scenes of the most shocking depravity and infamy, because, forsooth, Aldermen are uncharged customers of, and, sometimes partners in, them. A month since, a City Judge, in New York, was tried and convicted by the public, if not by the jury, of accepting a bribe from a prostitute for the release of her paramour from prison. The other day a City Magistrate was tried and convicted of a similar corruption in releasing a culprit on straw bail, and now the Street Commissioner is on trial for trickery, in giving the job of cleaning the street to a man, who gave the Commissioner \$40,000 for his friendly regard.

We clip the following from that eminently Protestant paper, *The Journal of Commerce*:—"The Latter Day Saints who arrived at this port on Saturday, in the ship John J. Boyd, are mostly Danes, with a small sprinkling of Norwegians, a few Italians from the Protestant valley of Piedmont, and two Icelanders. They are stout, hearty-looking people, with an expression of intelligence above that of the average European immigrants. The greater number are agriculturists, though the trades are well represented. The ship load is said to be only the forerunner of an immense Mormon immigration which we may look for next Spring. The emissaries from Great Salt Lake are reported to have been very successful in making proselytes in Norway, Denmark, and Switzerland. In Denmark alone they have fifty traveling ministers, and several hundred local elders. They meet with occasional opposition from the municipal authorities in some places; but this, as is usually the case, has only served to excite the sympathy of the lower classes in their favor. One member of the company by the John J. Boyd was imprisoned eight months, and subjected to many privations, in a town of Denmark. It is estimated that about 10,000 converts will be landed here, this season, mostly from the sources above named. It is satisfactory to know that they are able to pay their passages here, that they generally bring a little money into the country." We direct particular attention to two facts recorded in the above. First, that the foreign acquisition to Mormonism is exclusively derived from Protestant countries, such as the benighted States of Northern Europe, where Catholicity is proscribed, and from that portion of Italy where Protestantism has gained a foothold, and where the traditions of the degraded Albigensian heresy yet lingers in the minds of the Protestants of the valley of Piedmont. Second, that the pious, evangelical, and sanctimonious *Journal of Commerce* comforts itself with the reflection that this brutal and anti-Christian horde possesses some worldly means. Such is the low estimate that Protestantism places on Christianity. Poverty, in its eyes, is the unpardonable sin, and Christian morals of very slight consideration in comparison to dollars.—*N. Y. Freeman*.

**U. G. R. R.**—We understand that forty seven fugitives have been dispatched to Canada by the Underground Railroad: since the commencement of the fugitive case now pending before United States Commissioner Pendery. A friend in Covington has told us of an extraordinary fugitive case, which may have made one of the above number. The fugitive was an old woman, nearly seventy years of age, who had been confined to her room with rheumatism for some months, during which she had been waited upon assiduously and tenderly by her mistress. She had only been able to go about for two or three weeks, and chose the very coldest weather we have had for her flight. The enthusiasm among the slaves must be high if it reaches persons of her class.—*Cincinnati Gazette*.  
A remarkable fact contained in the abstracts of births in Massachusetts in 1854 is the great increase of children of foreign parents. Of the 32,000 born, but 16,470 were of American parents, while 14,000 were of parents one or both foreigners—and the increase from foreign parents was more than twice what it was from native parents.



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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 7, 1856.

NEWS OF THE WEEK.

The "Peace Conference" opened at Paris on the 23rd ult.; and whilst, from the general tone of the press, it would seem that the prospects are favorable, France still continues her military preparations with unabated vigor. Neither are the Russians relaxing in their efforts to place their Baltic ports in a state of defence.

The excitement upon the American difficulty was subsiding; but we learn from the London Times that a large force of British troops is to be sent to Canada; and that almost every regiment on home service has been notified that its services may be required in this country. We need not conclude, however, that war is inevitable, or indeed probable, between Great Britain and the United States; nor is the blustering of the Times, or the swaggering tone of some of our American contemporaries, to be taken as an index of the state of public feeling upon this momentous question. If the Paris "Conference" is successful in bringing about an accommodation between the European belligerents, we may rest assured that there will be no American war.

A report, not at all improbable in itself, is current, to the effect, that a steamer, answering to the description of the missing Pacific, was seen on the 19th ult., heading to the Eastward, by the mate of a British brig outward bound. We have therefore no reason to despair of the safety of the Pacific, even should the next steamer bring no news of her arrival in a European port.

From the seat of war there is nothing new. In the Crimea, the weather was fine, and the health of the troops excellent.

WHY DO CANADIANS SYMPATHISE WITH IRISH CATHOLICS IN THE U. STATES.

We regret to be obliged to reckon the N. Y. Freeman's Journal, whose valuable services to the Catholic cause we have always been prompt to acknowledge—amongst the opponents and misrepresenters of the "Buffalo Convention," and its objects. It is with pain that we read in its columns malicious and groundless insinuations against the honesty of its originators, worthy of the most unscrupulous organs of Yankee "Know Nothingism."

Our contemporary is, we hope, completely ignorant of—and we are sure that he grossly misrepresents—the objects of that "Convention" when he tells his readers, that:—

"They would attempt to found a Catholic colony:—they say, the Irish are not appreciated in the United States, and they would save them, by enticing them into the paternal embrace of the dear British Government—their old friend and protector."—N. Y. Freeman's Journal, 1st inst.

And again:— "Yes, Irishmen of the United States, you are wanted to fight the battles of those who have made their election of subjection to British rule, in a British colony, and servitude under the galling yoke of Britain, in preference to freedom and equality of citizenship which you have secured for yourselves, and for your children in the land of your adoption."—Ib.

To this we reply:—

1. That it is false that the object of the "Convention" was to entice Irish settlers in the United States, to cross over to Canada.

2. That—even if such had been, either in whole or in part, the object of the "Convention"—it is false that Irish Catholics would be thereby "enticed into the paternal embrace of the British Government"; or "subjected to British rule, and servitude under the galling yoke of Britain."

3. That is false, superlatively false, that the Irish Catholic settlers in the United States "have secured freedom and equality of citizenship either for themselves or for their children."

We support our first proposition by defying the N. Y. Freeman's Journal to mention one act of the Convention, from whence it can be inferred that it was its object to induce Irishmen settled in the United States to abandon that country for Canada. And if from none of its acts—none of its "Resolutions," "Reports," "Addresses," such an object can be logically inferred, it is, to say the least, unreasonable and dishonest on the part of the N. Y. Freeman to attribute to the "Convention," such an object.

Secondly—we assert that, even were he to come over to Canada, the Irish Catholic would find himself in the "paternal embrace," not of the British, but of the Canadian Government—a Government which, for all practical purposes, is as distinct from, and independent of, the British Government—that is, the Government of King, Lords and Commons that obtains in Great Britain and Ireland—as are the Governments of Massachusetts and the State of New

York. To talk of the Canadian Government, and the British Government, as one and the same, is a piece of bunkum, or clap-trap, of which we did not think that the talented editor of the N. Y. Freeman would be guilty.

We would also here take the liberty of assuring our respected cotemporary, that Catholics in Canada are not quite so anxious, as he seems to imagine, for a wholesale immigration of Yankees—whether Yankees by birth, or by adoption. There are of course thousands of Catholics in the United States, whom, should they feel inclined to try their fortunes in Canada, we should receive with a "hundred thousand welcomes." But unfortunately there are tens, and hundreds of thousands of Non-Catholics whom we would do our best to keep out; and whom, if we had the power to keep them out, we would not admit into our community on any terms—at all events, not until they had been subjected to some purifying process on the frontiers, nor until their Yankeeism had been thoroughly purged out of them. Far then from its being the object of the Canadian delegates of the "Convention" to encourage a "stampede" into Canada from the United States, we can assure the N. Y. Freeman that most, if not all of them, would have been in favor of establishing along our frontiers a strict moral quarantine, in order to keep out all persons not having a clean bill of health from their Catholic pastors—or likely to bring with them any taint of that moral leprosy so generally and so fearfully prevalent in the United States.

Lastly, we contend that it is false, ridiculously false, superlatively ridiculously false, to assert that the Irish Catholics in the United States "have secured freedom and equality of citizenship, either for themselves or their children." In a material point of view, indeed, the Irish Catholic may have ameliorated his condition by emigrating to the United States; but in every other respect he would have been infinitely better off had he remained at home.—Neither England nor Ireland may be the chosen home of "religious liberty;" but, at their worst, they are preferable to the United States at their best. And the cause is obvious. In their turns, both Monarchy and Aristocracy have persecuted the Church, and proved the foes of religious freedom. But, at the present day, Catholicity and religious liberty have nothing to dread from either the one or the other.—Their day of power and oppression has passed away beyond recall; and the enemy who now menaces the Church, and who will prove more dangerous, more cruel, more implacable than either of her ancient tyrants—is Democracy; not indeed the theoretic Democracy of the United States Constitution—but that practical Democracy, or rather Demagogueism, which now rules supreme, and before which, the rights of the Catholic, and of the individual, are alike ignored. All slavery is degrading; but the tyranny of a majority, the abject subjection of the minority to the mere will of a brute majority, is of all yokes the most galling, of all servitudes the most degrading.

To this yoke, to this servitude, are the Irish Catholics in the United States subjected; and so completely has the iron entered into their souls that they seem to be fast becoming insensible to their wretched and ignominious position. They are told that they are "useful" as beasts of burden—but that if they become restive under their burdens, then like beasts are they to be shot down—as at Louisville and hundreds of other places. You can almost tell an immigrant from the United States by the very look of him; you are sure of him when you hear him speak. Too often his very manhood seems to have been squeezed out of him, till there is little but a dry sapless rind left. If he opens his mouth to speak, "tis "in a bondman's key; with 'bated breath, and whispering humbleness"—as if he did not dare to call his soul his own, until his lord and master—"Public Opinion"—had, with his most sweet breath, authorised him to do so.

The moral and religious state of the Irish Catholic immigrant in the United States, is, however, far more deplorable than the social and political. Upon this topic we will refrain from offering any remarks of our own; but will refer our New York cotemporary to the following, from the Leader of St. Louis, of the 23rd ult:—

"We wonder when there will be, we do not say a maiden assizes in America, but a court held with criminal jurisdiction, without a single case of Irish crime. Some persons seem to suppose that Irishmen get along better when they are mixed in with Americans and other sorts of people, and that they are always in difficulty when they are thrown together. At least the comparison between Ireland, and the Irish in America does not sustain this proposition. We have seen the principal sessions of a great city, the court of a large district in Ireland, without a criminal case. Moreover the whole testimony of travellers goes to show the purity and innocence of the public morals of Ireland taken in general. For instance, it is believed, may know to be the case, on the authority of accurate investigators, that not one unmarried girl in fifty of the agricultural population of England past the age of twenty, is of chaste repute. In Ireland the proportion is reversed. Not one in fifty is otherwise. Now what is the case with the same class in America, of whom this may be truly said in their native land? That the purest and best of our domestic servants are still the Irish, admits not of a doubt, consider them as a class; but it is frightful to see to what extent this honorable distinction is being lost, under the influence of American life, especially in our cities.

"To one who reads the American papers this is made painfully evident in the cases of female suicide which now are an every day feature of our news columns. A recent investigation into the statistics of public vice in New York furnishes still more frightful evidence of the number of victims that the Irish emigration furnishes to this unhappy class, from the purest nation in the world. In the language of the returns, 'Of the hundreds of abandoned women in New York, about nine tenths are of foreign birth. A large plurality are Irish.' With this fact, so startling, before us, can it be a matter of surprise that the enterprise of colonizing the Irish emigrants, not only in the country, but in settlements where they may live together, has taken such strong hold of many devoted priests and charitable laymen?"

"It was observed to us in England by a clergyman of the Established Church, now a Catholic priest, one who

enjoyed peculiar opportunities of knowing the state of the case, that in their own country the purity of the Irish women of the peasant class was a perfect marvel to the Englishman; but that when they came over to England the very same girls fell victims to seduction, or took, under the pressure of misery, to abandoned courses. In Ireland they would have starved: in England they fell! The same thing is observed in America. In the impossibility of obtaining work in our Eastern cities in the winters of 1854-5, says the Report, numbers of ignorant girls rushed upon the streets, preferring that, with the chance, as they themselves say, of reclamation, to starvation and death. Often these girls keep up a correspondence with their parents at home, or elsewhere, who never suspect that their daughters are leading a life of shame. Now what can we say of such cases, but that the support which public opinion affords to virtue, and which is so efficient in Ireland, in the country districts, is taken away in the crowd of an American city, and in the moving life of emigrant life? There every one's conduct is known by all. The fallen girl becomes instantly the object of contempt to the whole society. Here she may hope to be unnoticed, to sin, to repent, to be restored. There every individual is known to the priest: here the priest knows not half his flock, perhaps not a tenth part of it. Restraint is diminished. Public opinion is imperator. Evil example is all around. Good counsel is not at hand. Misery is pressing, and to what is become of those who were purified by the waters of baptism, have been sealed with Confirmation, have tasted of the Bread of Eternal Life, and who bear the sweet pure names of saints and of their Virgin Queen!

But the Freeman sneeringly asks—"Why all this parade of sympathy" for the Irish immigrants in the United States, on the part of Canadian Catholics?—

"They are British subjects"—says the Freeman—and in so far as this means that we are not American citizens, we thank God that the Freeman speaks truly. "We are American citizens. Why all this parade of sympathy? Have they no interest for the well being of their own poor of Quebec and Montreal, or for their Irish fellow-subjects resident in London, Liverpool, and other cities of the British Empire? Will they affirm that the poorest class of Irish in the cities of the United States are not better off than those of the same grade in the cities we have enumerated?"

That there is great suffering amongst the lower class of Irish in the great cities of the United Kingdom is notorious. It is true that in our Canadian cities we have also many cases of pauperism amongst the Irish immigrants. But neither in London nor in Liverpool are the "poorest class of Irish" more miserable, than in the large cities of the American Atlantic States; and their condition in Quebec and Montreal, hard as it may be sometimes, is, in many respects, one which their fellow-countrymen of Boston and New York may well envy. "Why," again asks the Freeman, "this special regard for the poor Irish in the United States?"

Because they, and we, are Catholics, we reply; and because nothing that affects the welfare of Catholics is, or can be, a matter of indifference to the true Catholic. It is not alone, because they are subjected to scorn and contumely in the United States; because, by the free and enlightened Protestants of that great Republic, they are treated as beasts of burden, and shot down like dogs. For these are but crosses; and Christianity is the religion of the Cross. No, it is not merely the physical sufferings of the Irish Catholics in the United States that excite our sympathies in Canada, and call for our "special regard"—but it is this—That, as Statistics too plainly show, the Irish Catholic in the United States is in danger, great danger, of losing—not merely life and property, but something more valuable than either—his faith. Because, as the Statistics of the country prove, what with Godless schools, and the demoralising influences to which they are exposed, the second generation of Catholics in the United States, at the present moment, are, in a fearful number of cases, apostates from the religion of their fathers—and because, as Catholics, we desire to rescue, if possible, our as yet uncontaminated coreligionists from what the St. Louis Leader well calls the "influence of American life;" an influence under which Catholic men are fast losing their faith—Catholic women, their chastity;—and all, their faith, and therefore their souls.

Here is a short problem for the N. Y. Freeman to solve. Given, the amount of the Catholic population of the United States at the commencement of the present century, and the amount of Catholic immigration up to the present day—what, under the ordinary laws of increase, should have been the amount of the Catholic population on the 1st of January, 1856? In the difference betwixt that result, and the actual numbers of his Catholic fellow-citizens, will he find the reasons for that warm sympathy on the part of Canadian Catholics for their Catholic brethren in the United States, which so much annoys him; whilst it arouses the savage bigotry of the Canadian Orangeman and the Yankee "Know-Nothing." For once surely the Catholic editor of the N. Y. Freeman must find himself in strange company.

FREEDOM OF EDUCATION—WHY IS IT OPPOSED?

Both on this Continent, and in Europe, Protestants of various denominations are sensible of the absurdity, and injustice of compulsory "State-Schoolism." And though to overthrow a long established abuse, pecuniarily profitable to some, and to eradicate deep rooted prejudices from the breasts of well meaning, but ill informed men, may be a work of much time, and much labor, we have no reason to despair of the ultimate success of truth and justice, over falsehood and oppression.

And here we may appropriately acknowledge the services already rendered to the cause of "Freedom of Education" by Angus Dallas, Esq., a Protestant gentleman of Toronto; who has, with facts irrefutable, and arguments unanswerable, shown the evil tendencies, and injurious effects of the present "Common School Law of Upper Canada." "On various occasions"—says the writer in his Introduction to a late treatise upon this subject—"attempts have been made to question its results, and criticisms have appeared expressing the sentiments of respectable sections of the people against the very principle on

which the whole superstructure of our common schools is based. These utterances however have, without exception, been either combated or stifled by a powerful machinery, maintained at the public cost, under Government auspices, and directed by an influential political leader"—p. 1.

Here one of the difficulties with which we have to contend is indicated. There is a lion, or rather, a "Jack-in-Office" in the way; whose business it is to uphold the abuses of the present system—a system which provides him with a salary; and to "stifle" or choke off, every presumptuous intruder upon grounds which he has long been used to look upon as his own particular domain. The public are robbed to support "Jack" in idleness; and "Jack's" business is to "keep things pleasant," and to oppose any alterations in a system which finds him in bread and butter, and pays his butcher's and washerwoman's bills. No doubt "Jack-in-Office" has many and strong reasons for supporting the present Common School Law and opposing "Freedom of Education." We quote again from Mr. Dallas:—

"Any circumstance or occurrence inimical to the preservation of a friendly public feeling has been carefully suppressed, without apparently reflecting that the discovery of such conduct, sooner or later, would be sure to meet with general indignation. Enquiry at this moment is dreaded. Not a word must be tolerated against the experiment so long in progress. . . . Those who have shown the greatest eagerness to frown down attempts at enquiry, and who have been foremost to make accusations of unworthy motives, are the Chief, and local Superintendents, those interested in the book, map, and publishing department, the trustees who benefit often to some extent by the distribution of the patronage at their disposal, and numbers besides, who speculate prospectively, on some recompense in return for support, in most cases, obsequiously tendered to the Head of the Education Office."—Ib., p. 4.

This means, in plain English—not to put too fine a point to it—that our present School system is a rank job; upheld as a means of rewarding intriguing politicians for their dirty services; and as a profitable speculation for certain mercenary gentry, who have a direct pecuniary interest "in the book, map, and publishing department." Thus the above extract from Mr. Dallas' pamphlet throws considerable light upon that portion of the last "Annual Report" by the Chief Superintendent of Schools in Upper Canada—wherein that official sternly rebukes the impertinent and undutiful objections urged by some opponents of "State-Schoolism"—to the effect that:—

"The purchase and sale of school requisites and books for public libraries ought to be left to private enterprise."—Report, p. 9.

At this the Chief Superintendent feels himself hurt; and bristles up at once like a dog in danger of having a half gnawed bone snatched from him.—"Jack-in-Office" cries out lustily in defence of the perquisites:—

"If it is the duty of the legislature to promote the education of the people, by the establishment of public schools, it is equally its duty to provide all possible facilities and means for supplying those schools with the maps, apparatus, and libraries which render them most instrumental in educating and instructing the people."—Report, p. 10.

And again—for "Jack" seems much "interested in the book, map, and publishing department"—he refutes this objection:—

"The objection too, is founded upon a false view of the legitimate sphere of government duty, and private enterprise. It is as much the duty of government to adopt the most economical and effective means to furnish the public schools with all the needful appliances and instruments of usefulness, as to provide these for any one of its own departments."—Ib.

"Besides nearly all the maps and other articles of school apparatus, and most of the books for the libraries, were unknown in the country, and would have been unknown, had they not been introduced by the agency of a public department. I believe that private booksellers have largely profited by what I have done in this respect."—Report, pp. 9, 10.

"Jack" is evidently not one who need pray to the Lord "to give him a gude conceit of himself;" for that is a grace with which he has already been signally endowed, and which he fails not to call into exercise upon every convenient opportunity. From what a state of darkness has not "Jack" rescued the poor creatures of Upper Canada!—or how can they sufficiently testify their gratitude to this great teacher, before whose advent "nearly all the maps, and other articles of school apparatus, and most of the books for the libraries, were unknown in the country!"—No doubt "private booksellers" have profited by what "I" have done in this respect; but it is perhaps prudent on "Jack's" part not to inform the public how much he himself has "profited by it." This question we will however leave him to settle with Mr. Angus Dallas.

But mark how, in the above quoted passages, the most slavish dogmas of "State-Schoolism"—how doctrines utterly subversive of all "Freedom of Education"—are calmly enunciated by "Jack-in-Office," with as much complacency as if they were self evident truths! "It is as much the duty of Government to adopt the most economical and effective means to furnish the public schools with all the needful appliances and instruments of usefulness, as to provide these for any one of its own departments." That is, our schools are like any other department of the State; over which the State of course must have the right of absolute control, if it be its duty to furnish them with books, maps, and apparatus.

To what an extent this "furnishing business" is carried on, and how profitable it must be to parties directly engaged in it, will appear from the following extracts from the "Report."

In 1850:— "The preliminary arrangements were made with the publishers in England and the United States, to supply the department with quantities of such works as might be selected by me, and approved by the council of public instruction for Upper Canada"—p. 11.

In 1853, the details of this vast speculation were completed; and since that time, up to the date of the Report—March 1855—One Hundred and Five Thousand, Five Hundred and Nine Volumes had been



received and despatched; and it was expected that within a few weeks the number of volumes would exceed One Hundred and Ten Thousand. It may be consoling to the friends of "Protection to Native Industry," to learn that "Jack" is warmly disposed to patronise Canadian produce:—

"I have considered it my duty to import nothing that could be produced in the country. I got most of the maps mounted, and many of them colored in Toronto; I have introduced models of school furniture, and encouraged its domestic manufacture, so that it is now becoming an important branch of business"—p. 11.

That such a lucrative business—so profitable to the community, so honorable to the Chief Superintendent of Common Schools in Upper Canada—should be broken up, or in any way interfered with, would no doubt be a misfortune, for which—in the opinion of the parties interested—the complete emancipation of Education from the thralldom under which it now suffers would hardly compensate. It is to this of course then, that we must attribute the monstrous perversions of truth, and logic with which the last "Annual Report" of the Chief Superintendent—like all its predecessors—abounds; and the result of which is—according to Mr. Dallas, that:—

"A degree of ignorance almost incredible exists, with respect, not only to the source, the history, and the general principles of American Common Schools—but even on the facts as they have been developed, within our own borders and amongst ourselves."—p. 4.

Having seen whence the hostility to "Freedom of Education" proceeds, and, what are the motives by which the leading advocates of "State Schoolism" are actuated, we shall, on another occasion, lay before our readers some of those "facts," to which Mr. Dallas alludes; but which the Superintendent keeps carefully out of sight.

"No man soweth a piece of new cloth in an old garment; otherwise the new piece will take away from the old; and there is made a greater rent."—St. MARK ii., 21.

We recommend the above text to the consideration of the Montreal *Pilot*, as confirmatory of the opinions expressed by the TRUE WITNESS of Friday last, upon the School Question of Upper Canada—to the effect that, patching up the old Bill with new clauses not only would be of no service, but would make matters worse, and tend to perpetuate the evils which it is the object of all true Catholics to get rid of, at once and for ever.

The *Pilot* blames the TRUE WITNESS for openly professing a desire to do away with the Common School system; and for denouncing the principle upon which our present Upper Canada educational system is professedly based, as false. He does not believe, however, that Catholics generally desire this; and evidently feels hurt at what he terms the "characteristic hardness" of the TRUE WITNESS. To this we reply:—

1. That every creature must act and speak after its own kind; according to the laws of its being, and the nature with which it has been endowed from the beginning. "Hardness" in the defence of his faith is, and ever should be, the "characteristic" of the true Catholic; just as a humble and submissive tone and demeanor are the "characteristics" of the Government hack; just as it behoreth the well-fed spaniel to fawn upon, and caress the hand which, sometimes whips him, and sometimes casts to him his daily pittance of broken victuals. This will sufficiently explain the "characteristic" difference betwixt the tone of the TRUE WITNESS, and that of the Montreal *Pilot*.

2. There is however—if the *Pilot* will but consider it—but little substantial difference betwixt the end which he professes to have in view, and that which the TRUE WITNESS, with "characteristic hardness," openly avows as his object. He—the *Pilot*—professes to be favorably disposed towards a "Separate" School system; we candidly proclaim our invincible repugnance to a "Common" School system. Wherein then lies the difference betwixt us—as to the matter of fact?

The "Separate" system is not only contrary to, but is the direct contradictory of, the "Common" system. They are not only different from, but are irreconcilably antagonistic to, one another. The success and permanent establishment of a "Separate" system of schools—and we throw ourselves upon the dictionary for support—means the defeat and overthrow of the "Common" School system. The one can only thrive upon the ruins of the other; and as we are used to plain speaking—accustomed to give things their right names, and to call a spade, a spade—we employ the formula—"Destruction of the Common School system"—as the equivalent of the formula—"Establishment of a Separate School system."

For—it cannot be too often repeated—the two systems are incompatible, and mutually destructive.—There can no more be a "Separate" and a "Common" School system for the same community, than there can be a white black man, or a black white man. A system which is "common" cannot be "separate"—and that which is "separate," cannot be "common." Now, the question at issue in Upper Canada is—shall there be a "Separate," or a "Common" School system? One or the other there must be, if there is a "School System" at all; but there cannot be both.

No matter what form of words we may employ—whether we speak in the gently modulated accents of a Government hack, or with the "characteristic hardness" of the TRUE WITNESS—our meaning is substantially the same. If we ask for "Separate Schools" for Catholics, we ask, in so far as they are concerned, for the abolition of the "Common" School system; we record our protest against the fundamental principle of the present School Law of Upper Canada—a principle, which, as we said in our last, is at variance with its details, and which can only be logically asserted, and successfully maintained, by the repeal of all clauses which authorise the establishment of Catholic Se-

parate Schools. If therefore the *Pilot* "can applaud the conscientious efforts" of Catholics—(very kind indeed on the part of the *Pilot* it is to do so)—to secure "Separate" Schools for themselves, he must be, either a very poor logician, or a very dishonest reasoner, if he does not also applaud "their conscientious efforts" to get rid altogether, in so far as they themselves are concerned, of the "Common" School system.

This however the *Pilot* cannot do. It is, in his eyes, a monstrous crime for Catholics to compass the "destruction of a system which the Protestant people of Upper Canada appear to be warmly attached to, and in which they are so largely interested." By parity of reasoning, it must be equally objectionable on the part of Catholics in Great Britain and Ireland to "propose the entire destruction" of State Churchism;—a system to which the Protestants of Ireland in particular are "warmly attached, and in which they are largely interested." This kind of reasoning, we confess that we do not understand. In dealing with a system—whether of State-Churchism or "State Schoolism"—we ask, not whether it is popular, but whether it be just; not whether the Protestant majority of Upper Canada are warmly attached to it, but whether it be equitable towards the Catholic minority. If it be unjust, and oppressive towards Catholics, we care not what Protestants may think of it. Our cry is still "away with it! Why encumbereth it the ground?" *Delenda est Curiaugo.*

But in all this, we seek to impose no system of education upon our Protestant fellow citizens to which they are adverse; we disclaim all intention of dictating to them in the matter, or of depriving them of one iota of their undoubted right to educate their children as they will. All we ask is, that Protestants in Upper Canada should treat us as we are willing to treat them; and as we do actually treat them in Lower Canada, where we are in the majority, and they in the minority. In Lower Canada we have a School system which is not, which does not profess to be, a "Common" School system; and which, if fully carried out in the Upper Province, would, without depriving the Protestant majority of the least of their rights, give satisfaction to the Catholic minority, and allay for ever these unhappy disputes which have hitherto rendered every effort of the Legislature to promote the cause of popular education, not a blessing, but a curse to the community. But—and to this we would again call the attention of the *Pilot*—the School Laws of the Upper Province cannot be assimilated to these of the Lower, without the abandonment of the fundamental principle on which the former are based; or, in other words, without the abandonment of the "Common" School system, and the substitution, in lieu thereof, of the "Separate," or opposite School system.

That this,—the assimilation of the School Laws of Upper Canada, to those of the Lower Province—i.e. the abandonment of the "Common" School principle—is, in substance, what is demanded by the highest Catholic authorities of Canada, we shall show in a future issue; by way of proving to the *Pilot*, that the "characteristic hardness" of the TRUE WITNESS, is not merely the—"wild things of an unauthorised zealot."

PROVINCIAL PARLIAMENT.

On the 29th ult. the "Seat of Government" question was brought up. Mr. Attorney-General Drummond having stated—that the question was not a Government question, that the members of the Government could not agree about it, and that they would neither retard nor expedite the action of the Legislature in the matter—the Hon. J. S. Macdonald moved "for the reading of the entries in the Journals of the House in 1849, which relate to the Address to His Excellency on the subject of convening Parliament alternately at Toronto and Quebec, with a view to the adoption of a Resolution declaring the inexpediency of continuing that system." This motion was, after a desultory debate, postponed till Monday the 17th inst.; on which day a Call of the House was ordered.

On the motion of Mr. Smith of Northumberland, a Resolution was adopted limiting members to half an hour's talk upon any one motion. The Hon. Mr. Cameron introduced a Bill for incorporating the Orangemen; and Mr. Fulton another, for suppressing intemperance.

On the 3rd inst., Mr. Dorion moved for a committee of the whole, on the subject of education in Lower Canada. This was opposed by Mr. Drummond, on the grounds that the last Report from the Superintendent of Education was not yet before the House; and because it was the intention of Government to introduce a Bill upon the same subject.—After some conversation, Mr. Dorion consented to postpone his motion for a fortnight.

Mr. Ferres moved for the reading of the journals, relative to the petition of John Maguire, Police Superintendent, with the view of referring the said petition to a select committee. A committee for this purpose was named.

A number of petitions in favor of the *Maine Law* were presented, but the proceedings were generally destitute of interest. M. Marchildon brought in a Bill to authorise the creditors of Public Officers to seize their salaries in certain cases. Another Bill, to establish a uniform mode of incorporating Religious and Charitable Societies, was also read a first time; and another on the subject of Elementary Schools for Lower Canada, a second time. The motion for the second reading of M. Dorion's Bill against the right of appeal to the Privy Council was opposed by Mr. Drummond, and negatived by 52 to 43.

To CORRESPONDENTS—"P. M." of St. Raphael's is respectfully informed that he has paid up to 16th Feb., 1856.

Pursuant to notice a meeting of Irish Catholic citizens, favorable to the objects of the Buffalo Convention, was held on Tuesday evening last, in the St. Patrick's Hall. The room was crowded; and the proceedings seemed to excite much interest.

Mr. T. D. Quinn was placed in the Chair, and Mr. D. Lanigan was requested to act as secretary. After a few words from Mr. Clerk, explanatory of the objects of the Convention, the meeting was addressed at length by B. Devlin, Esq.; who with much force insisted upon the duty of Irishmen and Catholics to come forward and support the movement in favor of the Irish Catholic immigrant in America; and called upon his hearers to give effect by their deeds, to the recommendations of the Convention. A Resolution was then passed, appointing a committee of seven, to prepare a draft of a constitution for the "Montreal Emigration Aid Society," and to take such other steps as to them might seem necessary for carrying out the charitable object of the meeting. After a vote of thanks to the Chairman the meeting adjourned; but our fellow citizens may feel assured that this matter will not be allowed to drop.

The following gentlemen compose the Committee:—Messrs. W. Curran, J. Sadlier, W. Butler, D. Lanigan, T. D. Quinn, D. Carey, and W. Doran.

ST. PATRICK'S SOCIETY.

A Special General Meeting of the St. Patrick's Society was held at St. Patrick's Hall, on Tuesday, 12th February, 1856, for the purpose of taking into consideration the propriety of dissolving the Society, in accordance with the wishes expressed by the Rev. Clergy of St. Patrick's Church.

W. P. Bartley, Esq., President, in the Chair. The following Resolutions were proposed, and unanimously adopted:—

Moved by Mr. John Collins; seconded by Mr. Edward Skiddy:—

Resolved—"That this the St. Patrick's Society of Montreal, since its formation in 1834, has endeavored, as far as the limited means at its disposal would allow, to accomplish the objects for which it was instituted, namely—to promote harmony and good feeling amongst Irishmen—to relieve widows and orphans of deceased members—to render assistance, if wanted, to persons of Irish birth in this district, and to ensure the due celebration of the Festival day of the Patron Saint of Ireland. That it is at present in possession of a sound vitality; and acquiring fresh vigor by an increased accession of members."

Moved by Mr. John Murphy; seconded by Mr. D. Downey:—

"That this Society has heard the wish of the Catholic Clergy clearly expressed—for good purposes—that it should be dissolved, in order that another Society should be formed, which would embrace elements now divided, and in which jealous feelings would be extinguished."

Moved by Mr. Thomas Brennan; seconded by Mr. John Maher:—

"That it is well understood that there are conflicting opinions and opposing parties amongst the Irish inhabitants of this city. That therefore this Society approves of the decided part taken by the Clergy, who have no personal object in view—no interest to serve—save the welfare, respectability, and happiness of their countrymen;—and propose that immediate action should be taken in accordance with advice tendered them by an Order by whom they, or their forefathers, were never forsaken or deceived."

Moved by Mr. James Flynn; seconded by Mr. John M'Cosloy:—

"That consequently this Society do now decide to dissolve, unequivocally and unreservedly; and that on the termination of the proceedings of this evening, this Society do adjourn sine die."

Moved by Mr. P. Ryan; seconded by Mr. D. Barron:—

"That the property and effects of this Society be handed over by the gentlemen in charge of the same, to the Rev. Clergy of St. Patrick's Church, to be held by them in trust."

Moved by Mr. James Donnelly; seconded by Mr. Francis Doan:—

"That the members of this society are ready, and hereby declare their willingness, to enter another Irish society, so soon as the same may be formed in Montreal, recommending that the paying members of this Society be admitted into the new organization without initiation fee; and express a hope that, from the dissolution of the present, may spring the germ of life to another, organized on such a basis that sectional and petty rivalries may be merged—one that will cherish the memories connected with their native land, foster national feeling, assist indigent countrymen, represent the Irish inhabitants when necessary, and be a nucleus round which they may rally for all good, charitable, and patriotic objects."

On motion of Mr. Edward Murphy, seconded by Mr. John Collins, Mr. Bartley left the chair, and Mr. Henry Kavanagh was called thereto.

It was then moved, and seconded by the same gentlemen—

"That the best thanks of this Society are due, and hereby tendered, to our worthy President, W. P. Bartley, Esq., for the able manner in which he conducted the affairs of this Society during his two years' presidency thereof."

This closed the business of the evening, and the meeting separated.

W. P. BARTLEY, Chairman.  
T. C. COLLINS, Secretary.

At a subsequent meeting, held on the evening of the 29th Feb., for the purpose of winding up the business of the late Society—John Collins, Esq., in the chair—a Report of the affairs of the Society for the past year was submitted; when it was moved by Mr. Edward Skiddy; seconded by Mr. John Murphy, and:—

Resolved—"That the Report just read is highly creditable, and very satisfactory; and that it be forthwith adopted."

It was then moved by Mr. W. P. Bartley; seconded by Mr. P. Ronayne:—

"That we cannot finally separate without tendering to our Recording Secretary, Mr. T. C. Collins, a sincere vote of thanks, for the ability and energy displayed by him during his term of office."

After which it was moved by Mr. John Murphy; seconded by Mr. Thomas Patton:—

"That a cordial vote of thanks be tendered to Henry Kavanagh, Esq., for the able and gentlemanly manner in which he discharged his duties as Corresponding Secretary."

Moved by Mr. Edward Skiddy; seconded by Mr. D. Carey:—

"That the thanks of this meeting are due, and hereby given to Mr. P. Ronayne, for the interest which he took in the affairs of the Society as Treasurer thereof."

There being no further business to transact, the meeting closed.

JOHN COLLINS, Chairman.  
T. C. COLLINS, Secretary.

To the Editor of the True Witness.

Sir—On the arrival of our worthy and amiable Parish Priest, the Rev. Mr. Harkin, from the Buffalo Convention, a General Meeting of his parishioners awaited him with a warm welcome at the Sillery Academy, where he was greeted with that unbounded enthusiasm for which the Irish heart is proverbial, particularly when their priest, their holy religion and land of their birth become the topic of discussion. The place was brilliantly illuminated, and every eye beamed with joy at the return of their beloved pastor.

Immediately after his arrival, he explained in an eloquent and thrilling strain, the proceedings of the Convention. His discourse continued upwards of an hour, during which time every breath was still as perfect calm, save the bursts of applause which rushed, at intervals, from all present, his brilliant discourses acting like shocks of electricity that leave the mind to pause and wonder. He paid a well merited tribute to T. D. McGee, Esq., for the wisdom, exertion and amount of information which he exhibited throughout the proceedings. He also dwelt for some time with evident delight on the highly satisfactory manner in which B. Devlin, Esq., acquitted himself.

"We met," said the Rev. Spenser, "determined to work like men of sound and practical understanding, avoided speechifying, not for want of talent or eloquence, but to prove that we went there to act, and not to make a vain display of words. We have shown in a satisfactory manner, that instead of the Irish coming here to wander from city to city, and frequenting the vile haunts of public works, they could exhibit themselves as men of intelligence; adhere to, and follow the more refined laws of civilization; free themselves from the mockery of the bigot, the injustice of the tyrant and persecutor; erect a home where they may enjoy religious protection and the early endearments resulting from the social ties of family affection and friends once more united."

All present were delighted with, and highly approved of the projects adopted by the Convention, and with the means suggested for improving the lamentable condition of the unfortunate Irish emigrant; persecuted and despoiled for his race and creed; robbed in the land of his birth, of his just rights, and then ridiculed by the bigoted and foul-mouthed enemies of his religion for his poverty stricken condition. He explained the great advantage likely to accrue from a general concentration of action towards the special duties awaiting them as Catholics in this country; and recommended permanent settlement on land, instead of breathing the immoral atmosphere of infidelity, and licentiousness, which poison their religious principles, corrupt their best feelings, and frequently, through long custom, make many of them indifferent to every virtue or sink them into sullen apathy.

A unanimous vote of thanks was passed to the Rev. Gentleman for his zeal and interest in the cause of the Irish Emigrant; his labor and willingness to do all in his power in their behalf, and also, for the very satisfactory and lengthened account given us of what was effected at the Convention. The assembly expressed their conviction and felt perfectly satisfied, that the St. Patrick's Catholic Institute were most fortunate in their selection of delegates, and that they could not have entrusted the cause to any more competent or better qualified than the Rev. Gentleman. After three cheers for their respected Parish Priest, the Buffalo Convention and the Canadian Delegates, the Meeting separated.

I am, Sir, Your obedient servant,  
VINCE

We learn from the *Bytown Gazette*—Protestant—that the Trustees of the Common Schools of that City have dismissed the Catholic Teachers from their situations. "Some of these" says our informant, "have long followed that occupation in this city, and all of them have acted efficiently, as far as we can learn, in the discharge of the duties." This should be a warning to Catholics of what they have to expect from the liberality of their Protestant fellow-citizens; and should stimulate them to fresh, strenuous, and combined exertions against our present odious and tyrannical School System.

REMITTANCES RECEIVED.

Rockwood, J. Carroll, 10s; Niagara, Rev. Mr. Musard, £2 10s; Lasalle, U. S., Rev. Mr. O'Reilly, 10s; Ingersoll, J. Murdoch, 5s; Dubuque, U. S., Judge Conkey, 15s; Hamilton, Capt. Grey, 10s; do., D. Murphy, 10s; Lochiel, A. J. McDonald, 6s 3d; do., D. McMillan, 10s; Sherrington, E. Conroy, 5s; do., H. Blake, 6s 3d; Frielton, P. Friel, 10s; Cohoes, N. Y., C. McKee, 10s; Wellington, T. Gallihar, 10s; Tyendinago, D. Hurley, 10s; Dundee, A. Santif, 5s; Norton Creek, W. Cross, 12s 6d; St. Anicet, W. Hussay, 6s 3d; Pakenham, B. Lunny, 10s; Napanee, D. Driscoll, 10s; N. Lancaster, A. McDonnell, 10s; Allumette Island, J. Lynch, 5s; St. Basile, Rev. T. Sasseville, £1 5s; Thurso, O. Cameron, 5s; Mono Mills, E. Fitzgibbon, 10s; Watertown, P. McGauren, 12s 6d; St. Sylvester, James Doyle, 6s 3d.

Per J. Hackett, Chambly—Self, £1 5s; L. Connors, £1 5s.

Per P. Keenan, Lloydtown—Self, 6s 3d; W. C. Cook, 6s 3d; James Doyle, 6s 3d; E. Fanning, £1; H. Murphy, 6s 3d; N. Egan, 6s 3d.

Per A. McArthur, Cornwall—Self, 12s 6d; A. McDouell, 2s 6d.

Per J. Meagher, Kingston—L. Healy, 6s 3d; S. Sullivan, 12s 6d.

Per Rev. M. Lalor, Pictou—A. Shannun, 7s 6d; D. McAulry, 7s 6d; T. McAddin, 5s.

Per Rev. J. O'Donnell, Stanstead—Self, 12s 6d; Mr. Mullins, 12s 6d.

Per D. McKee, Dundee—S. Long, 6s 3d.

Birth.

At the Allumette Island, on the 21st ult., the wife of John Lynch, Esq., O. L. A., of a son.

Died.

In this city, on Tuesday the 4th inst., aged 70 years, Miss Maguin, late of Bucrana, County Donagal, Ireland. Miss Maguin emigrated to this country but a few years ago, since the death of her brother, the late much lamented Dr. Maguin, Bishop of Derry. She came to Canada to spend her few remaining years with her sister, and in the short time which has since elapsed, she endeared herself to a numerous circle of friends by whom her death is sincerely lamented. Of her it may be truly said that her life was a continual preparation for death, and that her last end was as the serene close of a summer-day. Her life was pure and holy, and her end was peace.—In your charity, pray for her soul.

Yesterday morning, Margaret Anne, youngest daughter of Mr. Charles W. Sharpley, aged 3 years. The funeral will take place this morning, at 8 o'clock, from the residence of Mr. Sharpley, No. 10 Craig Street.



## FOREIGN INTELLIGENCE.

## FRANCE.

The Parisians are in favor of peace with Russia, and believe and hope to see it concluded. They are for *this* peace, but disposed for *some* war. What war? That is the question.

*Nous avons tirés les marrons du feu assez longtemps pour les autres, they say openly now.* The English may regret not having destroyed the Russian fleet as they imagined they would have done in the spring campaign. But France had no wish to weaken her present enemy by giving such strength to her present ally, who may become one day her enemy. For that plain and simple reason France must have peace whatever England may do to prevent it. The Russians are brave soldiers, say the French. They respect us and hate and despise our allies, *à qui la faute?* We cannot continue a war to please England and keep Lord Palmerston a Minister. *Milord Palmerston* may be a very good Englishman, but he does not love France better now than when he signed the order that consigned Napoleon I. on board the *Bellerophon*. Our army reaped honor and glory in the campaign—not one single officer asked to return to his country “*for urgent private affairs*”—not one single soldier refused to follow his officer. If the English have not proved themselves good soldiers, it is not our fault. This is the style of reasoning in almost every class of society. The Victoria medals that ornament the coats of the soldiers, have not gained their heart; nor have the garters and crosses won over the generals. To a French ear to-day, in spite of the alliance and in spite of the war, *les Anglais* is a harsher and more grating sound than *les Russes*—and the Parisians are only waiting for the proclamation of peace, to cry out with enthusiasm—“*Vivent nos amis les ennemis*.”—*Paris Cor. Nation.*

**PEACE CONFERENCES.**—The Ministers whose high and honorable task it is to represent Great Britain in the approaching conferences at Paris may well be excused if they enter upon their arduous and responsible task with deep anxiety and not without some misgivings as to the result. Clouds and darkness are over the face of the future into which they are about to fling themselves. The negotiations of the past year, and the different feelings and wishes of the allied Powers on many points, may reasonably check any feeling of over-confidence in which the Ministers of this country might feel disposed to indulge. France and Austria are closely united, and may be expected not to hold on all points language exactly identical with that which will be employed on behalf of Great Britain.—*Times.*

The *Constitutionnel* has an article which indicates that indemnification for the expenses of the war, will not be one of the points of stipulation embraced in the 5th point. The article shows that the increased commercial development of France and England in the East compensates for the sacrifice of the war.

A Paris letter in the *Indépendance*, of Brussels, states that the municipal authorities of Paris have already given orders for a magnificent cradle to be got ready for the expected infant of the Emperor and Empress. It will surpass, it is said, in taste and exquisite workmanship the famous one presented to the King of Rome.

**DEATH OF SŒUR ROSALIE.**—This wonderful person expired on the 7th ult., in the house of the Sisters of Charity, in the Rue de l'Épée de Bois. She was born in the commune of Laneran, in the Pays de Gex, in the old diocese of St. François de Sales. She entered the Order at fifteen, and had completed her 69th year on the last Feast of the Nativity.—*Ami de la Religion.*

The *Univers* alludes, among countless acts of heroic charity, to the occasion of her saving the life of one of the *Garde Mobile* in 1848. The mob followed him into the house. “We will have no killing here,” said Sœur Rosalie. “Non, ma Mère,” they answered; “not here; but we will have him out and shoot him in the street.” “Then you shall shoot me too,” said the Sister, covering him with her body, and at last rescuing him from their hands.

There was a “row” lately at a lecture by M. Nisard at the Sorbonne in Paris. Police agents in plain clothes were present; they made a mark with chalk on the backs of the most uproarious of the students, so that they might be known and arrested when they left the hall; the students detected the manoeuvre, and rebuked the police-agents: when the officers left the place, the *Sergent de Ville* arrested them, lodged them in prison, and kept them there for a day and a night.

**A LOTTERY SCHEME.**—The *Journal du Loiret* relates the following scheme resorted to by a young damsel in order to procure a husband:—“A young lady, pretty and well educated, residing in the arrondissement of Pithiviers, has conceived the idea of putting herself up to lottery. There are to be 300 tickets at 1,000f. each, and to the fortunate winner she will give herself and the 299,000f. by way of dowry. The lady has attached some very prudent conditions to the purchase of tickets. She will only sell them to persons whom she may think will suit her, and, in order to ascertain that point, she exacts a half-hour's *tête à tête* conversation with each applicant. There is no limit of age imposed, but more than one ticket may be taken by one person. The lottery will be drawn on the 25th of November next at the Mairie at Pithiviers. No married men are allowed to take tickets. It is said that a number of Englishmen have already become purchasers, and applications are coming in from all quarters.”

**A GOOD STORY.**—“A bear and its leader,” says the *Courrier de Lyons*, “lately arrived towards night at a village near this city, and the latter sought admission into the only public-house of the place. The host at first declined to admit the strange pair,

not knowing where to place the animal, but finally he consented to receive them. The bear was placed in a pigstye, and its occupant, a fat pig, which was to be killed on the morrow, was let loose in the courtyard. In the middle of the night cries of help proceeding from the pigstye aroused the house, and the host, his wife, and the servants at once ran to the spot. It was then ascertained that a thief, excited by the splendid condition of the pig, had determined on eloping with it, and had entered the pigstye with the laudable intention. The bear, displeased at being suddenly awakened by this enterprising individual, rewarded him with a fraternal hug, which caused the would-be thief to cry out so lustily. The man was delivered from the paws of the bear, but only to be handed over into the hands of justice.”

## GERMANY.

VIENNA, Feb. 9.—It is very generally believed that the preliminaries of peace will be signed as soon as the Peace Conferences begin, but there is good reason for supposing that such will not be the case. The Western Powers and Austria desire that the fundamental conditions of peace should be as precise as possible, and few persons who have attentively read the propositions recently accepted by Russia can have failed to remark that the sense of certain passages in them is somewhat obscure. England will naturally wish to give greater precision to the fifth proposition, and this Government may desire to make some slight changes in the others. In short, it is highly probable that the five points will be subjected to a very strict revision before they are accepted by the various members of the Conference as the irreversible basis of the future negotiations for peace. The armistice, which will not be concluded until the preliminaries of peace are signed, will hardly be for a longer term than a month or five weeks. What the future will bring forth is naturally as little known to me as to the rest of the world, but my sources of information are so various that it is not difficult for me to foretell what kind of interpretation will ultimately be given to the fifth point. Austria, who was formerly at the feet of Russia, has now thrown herself into the arms of France, and therefore the representatives of England would be likely to find themselves in a minority should they attempt to make a *sine qua non* of the disarming of the eastern coast of the Black Sea.—*Times Correspondent.*

The Emperor of Austria is reported to have declared that henceforth no man in Austrian Italy shall be called to account for his political behaviour during 1848 and 1849. “It is my desire,” said the Emperor, “that the events of those years should be buried in oblivion.”

BERLIN, Feb. 3.—The *Gazette de la Croix* says that Prussia will maintain her neutrality in the face of the conferences, that she will enter into no engagement tending to support the projects of the Western Powers against Russia, and that she will await the march of events. The amount of Bank notes will be augmented by ten millions.

## ITALY.

A letter from Rome, dated January 26th, says: “A great deal of ill-founded alarm as to the probabilities or possibility of a revolutionary movement in Rome has prevailed in other parts of Italy of late, and the consequent remonstrances of the Papal government have prevented the French garrison from being reduced to the effective force of merely 3,000 men, as was proposed a year ago. The French forces here and at Civita Vecchia are still about double that number, added to which the Swiss regiment, and the Roman battalions of chasseurs and infantry in the capital, are more than sufficient to put down any attempt to change the existing state of things, should such an attempt be made—of which, under present circumstances, there is not the most remote probability. Meanwhile the foreigners render Rome extremely gay, and shopkeepers, hotel-keepers, and cicerones prosper in consequence.”

It is known that the authorities at Turin have taken the schools out of the hands of the Frères Chrétiens. Till the year 1850 nothing was ever said against them. From every side came testimonials to their valuable services. In that year, however, the revolutionary party attacked them, and their system was made the subject of inquiry. All, however, passed off satisfactorily. Fresh persecutions arose, and at last the party against them became so strong that a decree of council was obtained to send them away. M. Nuytz, the heretical professor, charged with the drawing up of the report, on which the proceedings were grounded, acknowledges the soundness, sense, and moderation of their teaching. The one bugbear on which only the cry against them is sustained, is, that having superiors at Paris they must needs be “*Jesuits*,” upholders of Ecclesiastical authority in opposition to the temporal, &c. The sons of La Salle found able defenders in the Count de Revel, Baricco, the theologian; the Senator Giulio, and others, but in vain. The public indignation amongst the poor and the religious of the population was immense. At the very moment of their expulsion they had not only kept up their schools of children, but had opened gratuitous night schools for poor workmen.—*Univers.*

The Dames du Sacré Cœur of Chambéry having some time ago opened a school without having, according to law, passed the requisite examination, legal proceedings were commenced against them at the suit of the Government. The *Savoy Gazette* announces that these proceedings had ended in the condemnation of the Sisters, by the tribunal of Chambéry, to a fine of 50fr. each, besides damages and costs, and the suppression of their school.

## RUSSIA.

Great preparations for war are being made, despite the prospect of peace. It seems as if the arsenals were working twice as hard since the decision of the

Czar. The Grand Duke Constantine, Prince Menschikoff, and some of the superior officers of the navy, are continually inspecting the dockyards.

The Emperor Alexander II. appears, nevertheless, resolved to abide by his pacific intentions, but the news from the interior causes him some annoyance. Moscow and the Boyards grumble at his decision.—If the hopes of peace are realised, it may be said that the towns situated on the sea coast, especially the manufacturing towns, will evince real satisfaction, whereas the cities that have no commerce, and the country places—the dwellings of the Priesthood and nobles—will show dissatisfaction.

**RUSSIAN CONCESSIONS TO CATHOLICS.**—The Czar has informed the Pope, by an autograph letter, that he has restored four Catholic Bishops in Poland, and created six bishoprics in Russia.

The *Militär Zeitung* learns from Bakshiserai that the news of the coming armistice had produced a great sensation on the Russian army, as preparations were being made for “*alarming*” the advanced posts of General Autemarre’s division. The attack, which was to have been made by way of Jansale and Kolutuz was naturally countermanded.

So confident are the Russians of peace that many who had been hitherto residing at Brussels have already come to Paris.

## THE CRIMEA.

The *Times* correspondent writes under date the 1st inst.:—“There is no variation to note in the health of the army, which continues excellent.—What a contrast between last year and this! Last week’s return gives 18 deaths (of which 5 are in the Land Transport Corps) in an army of 53,000 men, our present strength in the Crimea, exclusive of the Highlanders, &c., at Kertch. In the corresponding week last year the army here was about 29,600 strong, and there were 538 deaths! 18 deaths in 53,000 is about 1 in 3,000, or 1-30 per cent. per week, or at the rate of 1 22-30 per cent. per annum—about 17 per mil, which would be a low average of mortality in an English population of the same age, all males of, say, between 18 and 45 years old. After this who shall venture to talk of the noxious climate of the Crimea? Winter is, of course, noxious in any country, if men are exposed to it without proper food, clothing, and shelter.”

“The rage for proselytism has found its way even to the Crimea. An Englishman, here, apparently as an amateur, but who is said to be the authorised agent of a religious society at home, has been distributing Italian bibles among the Sardinian troops, and attempting to convert them. General Della Marmora complained to General Codrington, who was rather puzzled what to do in the matter, and, as I am informed, told the Sardinian Commander to deal with the person in question, should he be caught repeating the offence, according to the Sardinian law and regulation. The missionary in question, notwithstanding that his labors are facilitated by a perfect acquaintance with the Italian language, has not been very fortunate in their results. I am assured that he has not effected a single conversion. The Sardinians take the books, just as the Spanish smugglers, and muleteers, and gipsies took the tracts which a more celebrated missionary, Bible Borrow, pressed upon their acceptance; but it is much to be doubted whether they read them, and it is quite clear that they do not profit by them to the extent of embracing Protestantism.”

**SISTERS OF CHARITY IN THE EAST.**—This thought of peace suggests to us the discharge of a pleasing duty. In a former pastoral we spoke in you of the devotedness of our chaplains in the East, the number of whom, we rejoice to say, has for some time reached the full complement allowed us of fifteen. Circumstances seem to call upon us to pay unwillingly a public tribute to another class of laborers in the Aceldama of the Crimea—our humble but laborious nuns. The charity which springs up suddenly in the world, and reflects credit on itself, the world will take care to requite, to honor by loud praise, to exalt by exclusive applause, to commemorate by lasting monuments. The charity which, long nourished in the midst of the cloister, has been for years strictly exercised amid the infected lanes and plague stricken courts of cities, and only changes its scene, not its objects—its intensity, not its motives—when it braves the perils of the sea to nurse the soldier instead of the pauper—this is a virtue which neither asks, nor has reason to expect, even the passing tribute of one generous word from those whose mouths are open to praise charity. This may have been painful to us, for it would have rejoiced us to witness any just and honorable manifestation of feeling towards such untiring ministers of religious charity, but it is better for them, who look only to their Father, who seeth in secret, for their reward, and would shrink from receiving any portion of it here below. But, as that very silence, systematically observed, might easily lead some of the faithful to suppose that our pious Sisters of Mercy had abandoned the field of charity to secular zeal, we have great consolation in assuring you that not only do they still continue their labors, both in the more distant hospitals and in those at the seat of war, but that additional numbers have just been sent out, to meet the increased demand which experience of their unremitting and efficient exertions has produced.—*Cardinal Wiseman—Lecten Pastoral, 1856.*

## AUSTRALIA.

**THE AUSTRALIAN BAR.**—An important question, in reference to the colonial bar, has been raised by the application of Mr. Keafer, a member of the Canadian bar, to be admitted to that of Victoria. The rules of court are decisive. No one but a member of the bar of England, Scotland, or Ireland is eligible to practice in the courts of Victoria, without three years’ residence, after notice given, and being subjected to an examination. Mr. Keafer, it is said, intends to seek the authority of an act of the local legislature to secure his admission to the Victoria bar.—*Australian and New Zealand Gazette.*

**THE CHEVALIER BUNSEN.**—Who has not heard of this celebrated champion of Protestantism? He was Prussian Charge d’Affaires at Rome at the time the late King of Prussia was at variance with the holy Archbishop of Cologne, on the subject of mixed marriages. On that occasion his Prussian Majesty was

unreasonable enough at home, but the conduct of his Minister at Rome was insolence itself; and to such excesses did he allow himself to be carried that his government were at length glad to recall him. It would now seem, from a leading article in the *Univers* of January 27, from which we borrow these details, that Protestantism, which he long served so assiduously, is at length ashamed of him. While Ambassador at London, he was mainly instrumental in procuring, in concert with our government, the establishment of a Protestant Bishop at Jerusalem; and shortly afterwards he published several works all breathing the purest and most exalted pietism. It is, indeed, more to his zeal than to the piety of the late King that Prussia owes its new and amended liturgy, which is supposed to embody in its pages all the peculiar excellencies of both Lutherianism and Calvinism. He was in short looked upon as one of the main-stays of German Protestantism in general, and the especial apostle of that form of it adopted, improved, and recommended to the public by royalty itself. Things are sadly changed to-day. M. Bunsen has just published a book which has caused his former friends to hold down their heads. His volume, apparently and professedly levelled against Catholicity, utterly demolishes all that is positive in Protestantism.

The Protestant journals are furious and assail their former friend in no measured terms. The *Moniteur Ecclésiastique Evangélique* says:—“For the honor of Bunsen we are sorry to say that his book contains things which we would rather pass over in silence. According to him the divinity of Jesus Christ the personality of the Holy Ghost, Justification by Faith, are not fundamental doctrines. He alleges that the standard around which all Christians should gather is the Bible; and that the only duty of the clergy is to preach the Word of God. Now, who does not see that to admit such a principle is to abandon the vineyard of the Lord to wild beasts.”

We may observe here, this admission of a Protestant journal, that to read the Bible and to preach does not of itself make a religion. Another Protestant journal, the *Gazette Patriotique*, asserts that Mr. Bunsen has no claim to the title of Christian, inasmuch as his Christianity solely consists in what he calls the “*speculative opinions of St. Paul and St. John*.” He disdains to allude to miracles, he denies “*personal immortality*,” and he holds that the whole host of unbelieving philosophers, with Spinoza the Jew at their head, form a part of what he calls the Church. “*Such*,” says the *Univers*, “*is the man who only a few short years ago was the most valiant champion of Prussian evangelisation. As a diplomatist he has been so unsuccessful that the Germans, when they speak of persons who involve things in confusion, say sneeringly that such and such a thing has been Bunsened alluding at once to the German word *Bunsare* and to the notorious name of the chevalier Bunsen.*” We hardly think this fair, for, in reality, Mr. Bunsen is only guilty of drawing those consequences from the first principles of Protestantism, which naturally and logically flow from them; and his book, called “*Signs of the Times*,” is merely one of those very “*significant proofs*” of the incoherence of the doctrines built on private judgment, and of the utter inconsistency of what is sometimes called “*Positive Protestantism*,” as if these very terms themselves did not themselves imply a contradiction.—*Northern Times.*

**PELISSIER AND THE SORCERER.**—It appears that while on service in Africa, being then only colonel of a regiment of the line, Pelissier, now Marshal of France, Commander-in-Chief and Grand Cordon, was one day waited upon by the doctor of the regiment to consult with him what had best be done to stop the moral epidemic which was then raging amongst the men, and which was leading them by scores to the hospital, and thence to the grave, without any perceptible disease.—“I have found out the cause,” said the doctor, “from a young conscript who died this morning; you must find the remedy. It seems that these foolish boys have been suffering their imaginations to be tampered with by a fellow from Brittany, who pretends to sorcery, and who for a few sou’s will show them their home, and call up before them the forms of the dead or absent amongst those they love best on earth. The feelings of the soldiers cannot stand this: nostalgia and marasm are killing them—you must put a stop to this, colonel, or you will lose them all.” Pelissier, in alarm at the idea of the effect, but without the least dread of the cause, immediately sent for the culprit, a sober, grave, and serious young man, from the *landes* of Brittany, named Coetquen, who formerly had been a shepherd of the *landes*, and had marched as *remplaçant* to his brother, who had been unwilling to leave his aged mother, of whom he was the favorite son. The colonel was resolved to be stern with the culprit. “What is this I hear?” said he. “What are these lies thou art propagating in the regiment?” “Of what I am accused, *mon colonel*?” said Coetquen, respectfully; “I have failed in my duty with the regiment—have I once omitted to fulfil my service or disobeyed an order?” “’Tis not of that thou art accused,” replied Pelissier, somewhat embarrassed, “but of a graver crime; in short, ’tis said thou art a sorcerer?” “*I am*,” replied Coetquen, calmly. “Pshaw; seek not to impose upon me—’tis said thou hast made foolish lads believe in ghosts and spirits.” “They have seen them?” answered Coetquen, still unmoved. “I have but one motive thus displaying the power I inherited from my fathers, that of buying a *remplaçant*, and returning to my beloved *landes*. The money I obtain from my comrades is hoarded for this purpose.” The colonel scratched his head in perplexity. “Well, then, if that is the case, here is a bargain; show me the spirit I wish to have called up, and thou shalt have this piece of gold; but if thou shouldst fail in the attempt, by all the powers of darkness, so surely will I blow thy brains out.” The colonel suited the action to the word by drawing the pistol from his belt with one hand while he pulled forth with the other the piece of gold. Coetquen gazed wistfully at the latter, and said, with great cheerfulness, “The bargain is struck, *mon colonel*, to-night, at the entrance of the little wood at the bottom of your garden, at midnight, fear not, I will be there.” “Once more,” said Pelissier, owning now, without shame, that he was becoming to feel rather excited, “remember it is time to retreat. I have no wish to see spirits, therefore confess that the boys have been deluded, the influence will be withdrawn, and you shall have the gold piece all the same.” “Never,” exclaimed the sorcerer, for the first time roused into emotion, “you have defied me, *mon colo-*



and must take the consequences." Midnight arrived, and the colonel was true to his rendezvous, and found the sorcerer awaiting him. Once more did he give the latter the opportunity of withdrawing from the bargain, and once more was he refused. The soldier stripped off his jacket and stood in his shirt sleeves, he placed his sword and belt, his shako and jacket, together with his boots, against a tree, and drew a circle with a forked stick, and placed himself in the midst. Presently he was like one inspired, in the light of the lantern, which the colonel had brought, fell upon his distorted countenance, which seemed more like that of a demon than of a human being. Suddenly in the very midst of this violent emotion, he turned to Pelissier: "Colonel, one thing I forgot to mention, have you no sacred object about you?" "None in the world," replied Pelissier, "dost thou take me for a Jesuit?" "But your watch—sometimes a mother or sister manages to hide a token or medal amongst the seals and breloques—something or other trifle which they have got blessed by the cure. It is most dangerous—for mercy's sake, think! The man was evidently serious—and Pelissier, to humor him took off his watch, and put it down at a distance. The incantation then began—all was silence for a few moments excepting for the heavy breathing of the man. Not a single word was uttered—not a single movement made, but suddenly a loud terrific shriek, a sound not of this earth, for its power and the agony it conveyed, burst upon the stricken ear of the colonel. "Ah colonel, vous m'avez trahi!" these were the words he heard, and then all was silent once more. After waiting a few moments he called aloud no answer was returned—he waited in vain, the man had disappeared. His shako and clothes had remained against the tree—and Pelissier returned to the caserne that same night, to give orders for a strict search being made. No trace of the man has ever been discovered. On dressing at dawn, Pelissier remembered the scapulaire he had worn for years; the gift of his mother on his first joining the army, and which he had forgotten. "This had condemned," says the Holy Father, the sorcerer to his fate, and has been the means of bringing Marshal Pelissier into the road of piety and salvation."—Paris correspondent of the Atlas.

NEW ENGLAND PROTESTANTISM.—Doctor Merle D'Aubigne, in a recent discourse to the Theological students of his school, remarked, that Pantheism, was the form which Infidelity had assumed for the nineteenth century. "The false religion," he said, "of which Voltaire was the high priest, was Deism. Then the idea was, that in, I know not what remote corner of heaven, there resided a lifeless deity, who never bestowed a thought upon his creatures. The men of the present day say, such a God is useless; let us get rid of him altogether; and they have invented the formula of the nineteenth century, which is this—Humanity is God." There is more truth in this representation than most of us realize. While D'Aubigne is able to speak for the Continent of Europe, and to show us that Red Republicanism there has its basis in Pantheism, his remark could be only more confirmed, if it were extended to embrace our own New England. It is time that our ministry and people should be awake to this fact. We ought to be well aware that among ministers and people who claim the name of Christian,—who would take it as a high affront to be called infidel,—there are many who have no belief in a personal God, and who attach to the Christian Scriptures no more authority, than they do to books of heathen mythology. We ought to understand that where we once had to meet a denial of the deity of Christ, we now have to meet a denial of any deity at all. The question between Christianity and its opposites, is here reduced to its last analysis. It is the question whether there is a living God in the heavens?—Puritan Recorder.

The N. Y. Christian Inquirer tells the following capital story, which we hope the Montreal Witness will reproduce for the benefit of its patrons:—"We hope the critic does not belong to a large class of religionists, of one of whom the following anecdote, which we have reason for knowing is authentic, is told: He had just 'experienced religion,' and meeting an acquaintance, urged the claims of religion upon him, asserting how much he had experienced of its peace and power. 'Ah,' said the other, 'I am glad to hear of it, for, it so, I know you will pay that just demand which you are so well able to pay, and which you have not yet met.' To which our pious friend replied, 'I see, there's no need of talking to you. Religion is religion, and business is business. Good bye.'"

HONESTY'S THE BEST POLICY.—We noticed in our columns, a few days ago, that the notorious Barnum was a bankrupt. His liabilities, it is stated, amount to \$300,000, and his property is now in the hands of a trustee. A contemporary, speaking of the affair, says "Such is the end of a man, who, just one twelve-month ago, gave to the world an autobiography unequalled in the annals of literature. Of all the cold-blooded records of successful roguery, and impudent, unblushing falsehood, Mr. Barnum's experiences and adventures, as he records them, stand pre-eminent. He relates how he lied by rule—how money was his chief pursuit—how to attain it, every scheme and trick appeared to him fair—and dwells upon the exploits in which he cheated the world, as feats worthy of admiration." It is, perhaps, well that this prince of humbugs has thus come to the block at last. His career offers a very fine proof that, after all, the old proverb speaks truth—"Honesty's the best policy."—Montreal Herald.

BRANDY FROM COAL.—Brandy distilled from coal is one of the proposed applications of chemical science to supply the wants of man, which is just now creating some sensation; the modus operandi is as follows:—Coal gas is first distilled in the ordinary way, and conducted into a receiver. It contains about eight per cent of hydrogenous bicarbon in a gaseous state, which is separated therefrom (rather a complicated affair), and introduced into a glass vessel, containing sulphuric acid; the vessel is agitated until the acid absorbs the gas. Water is then mixed with it, and the whole distilled for alcohol, which is brought over.—Mining Journal.

Two respectable young men, belonging to a sect in Sweden called "Readers," cut the telegraph wire from Vannesberg to Lidhkeping, because, as they boldly declared when apprehended, "the electric telegraph is the invention of the devil and contrary to the will of God."

CRAPPE A GRIEF METER.—At the fashionable hat store of our friend Stair, an amusing incident happened, as he related it to us yesterday. Three gentlemen from the country, applying for a *wed* to be affixed to each of their hats, Mr. S. inquired of them respectively as to the width of crappe they desired. The first with a long drawn face, and piteous accent, answered: "It is in memory of my wife, my sorrows are more than I can bear—let the badge of mourning cover the entire height of the hat." The second managed to swallow at least half of his sorrow, and replied: "She was only a sister to me, and the blow is not so severe as to him who has been deprived of his better half; let the crappe cover but a portion of the hat, and let it be artistically arranged." But the *sang froid* of the third was imitable. "Oh," said he, "she was only a cousin, two or three inches will be quite sufficient." Two or three inches of mourning. What a reflection on the absurdities of custom. "A wicked and adulterous generation seeketh after a sign."—Cleveland Leader.

AN AMERICAN BREAKFAST.—(Present, a gentleman and two young ladies.)—"Miss, its feeding time, I guess? what will you eat?" "You're very polite; what's the ticket?" "Chicken and corn fixings, and pork with onion fixings." "Well, I'm hungry some; I'll have some pig and fixings." The swain retired, and brought a profusion of viands, which elicited the remark—"Well, I guess that's substantial, anyhow." The young ladies' appetites seemed very good, for I heard the observation, "Well you eat considerable; you're in full blast, I guess." "Guess I am; it's all-fired cold, and I have been an everlastin' long time off my feed." A long undertoned conversation followed this interchange of civilities, when I heard the lady say, in rather elevated tones. "You're trying to rile me some; you're piling it on a trifle too high." "Well, I did want to put up your dander. Do tell, now, where was you raised?" "In Kentucky." "I could have guessed that; whenever I see a splendiferous gal, a kinder gentle goer, and high stepper, I say to myself, that gal's from old Kentuck, and no mistake."

The Jewish Chronicle in a recent article states, that according to the Bishop of Jerusalem's annual for 1856, there have been only six conversions from Judaism during the past year. The Chronicle estimates the outlay for the mission at £12,000 a-year, which it considers rather much for the work done.

An itinerant phrenologist stopped at a rustic farm house, the proprietor of which was busily engaged in thrashing. "Sir, I am a phrenologist. Would you like to have me examine the heads of your children. I will do it cheap." "Wall" said the farmer, panting between two strokes, "I rather guess they don't need it. The old woman combs 'em up with a fine-tooth comb once a week!"

THE SAILOR'S REPORT.—A sailor was called upon to stand as a witness. "Well, sir," said the lawyer, "do you know the plaintiff and defendant?" "I don't know the drift of them words," answered the sailor. "What! not know the plaintiff and defendant!" continued the lawyer; "a pretty fellow you to come here as a witness. Can you tell me where on board the ship it was that man struck the other one?" "Abaft the binnacle," said the sailor. "Abaft the binnacle," said the lawyer; "what do you mean by that?" "A pretty fellow, you," responded the sailor, "come here as a lawyer, and don't know what abaft the binnacle means."

A tipsy man went into a Sunday-school, and for a few moments listened very attentively to the questions propounded to the scholars; but, getting anxious to show his knowledge of Scripture and doctrine, he stood up, leaning on the front of the pew with both hands. "Parson B.," said he, "ask me some of them hard questions." "Uncle John," said the parson, with a solemn face and in a drawing tone, "don't you know you are in the bonds of sin and the depths of iniquity?" "Yes, sir, and in the gall of bitterness, too. Ask me another ques-shun."

A FACT WORTH KNOWING.—Astronomers say that if a cannon ball were fired from the earth to Saturn, it would be one hundred and eighty years in getting there. In that event, Professor John Phœnix thinks the people of Saturn would have time enough to *dodge the shot!*

DISEASES OF THE LIVER.

When the celebrated Dr. Rush declared that drunkenness was a disease, he enunciated a truth which the experience and observation of medical men is every day confirming. The many apparently insane excesses of those who indulge in the use of spirituous liquors, may be thus accounted for. The true cause of conduct, which is taken for intonation, is very frequently a diseased state of the Liver. No organ in the human system, when deranged, produces a more frightful catalogue of diseases. And if, instead of applying remedies to the manifestations of disease, as is too often the case, physicians would prescribe with a view to the original cause, fewer deaths would result from disease induced by a deranged state of the Liver. Three-fourths of the diseases enumerated under the head of Consumption, have their seat in a diseased Liver. (See Dr. Gunn's great work.)

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