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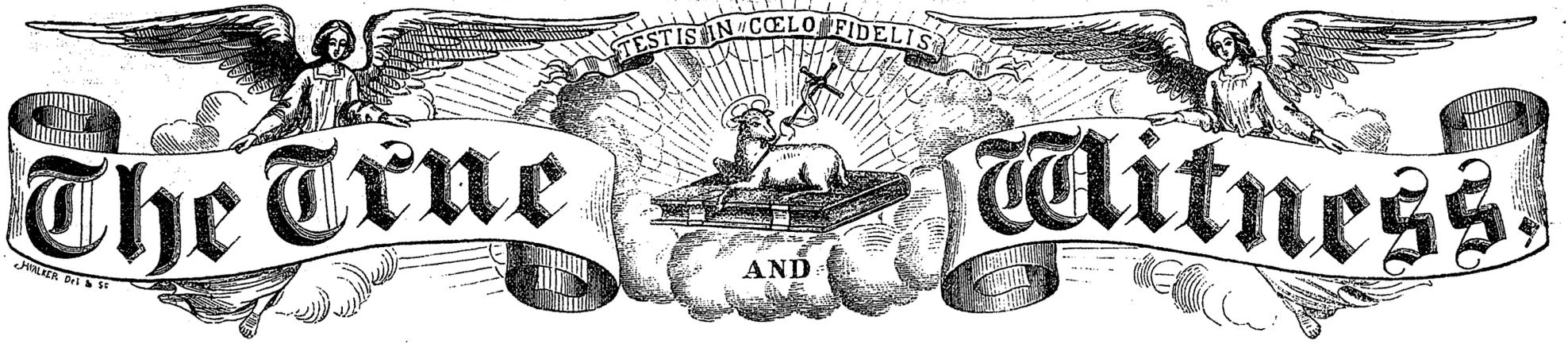
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CATHOLIC CHRONICLE.

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THE "SWADDLER" NUISANCE.

FIRST LETTER OF THE REV. JAMES MAHER, OF CARLOW, ON "BIBLE-READING."

TO CLAYTON BROWNE, ESQ. Sir—Permit me respectfully to call your attention, and, through you, the attention of the Magistracy of Carlow, to an intolerable nuisance amongst us which ought to be abated.

Last August, Sir Benjamin Hall, Chief Commissioner, suppressed Bible reading and preaching in the royal parks of London. This practice, as it is now understood, consists in denouncing, with Bible in hand, some or all the doctrines of Christianity in such language as is most likely to wound the religious feelings of believers.

Sir, it is not necessary to inform you of the existence of this monster evil amongst us. The Bible-readers are in all our towns and villages; they constitute a large body of ignorant, uneducated, and characterless men. Who they are, or who sent them, or where they come from, what are their antecedents, what doctrines they hold, what creed they profess, nobody knows nor cares.

First—Protestantism, or the Protestant religion, has evidently suffered to fall into disuse all the sacraments, the fountains whence we draw the waters of salvation. The grace of regeneration in Baptism is denied by the majority of the clergy, or, at most, it is left an open question.

Orders and Matrimony in the Protestant ritual, are no longer sacraments. They confer no peculiar grace. The former is simply an appointment to a spiritual dignity, like the appointments to secular offices, by letters patent from the Queen. The latter is a civil contract—nothing more, before the Parish registrar.

woman clothed with the sun, with the moon beneath her feet, it fears to do her homage. It hesitates to give her the glorious title of Deipara. It is angry with us for making so much of them. We do them, in Protestant opinion, too much honor. Even the Cross, the sign of the Son of Man, finds little favor in its eyes. In one word, Protestantism having, in its ritual, left out whatever of holiness, of grace, of heavenly gifts, whatever unites us closely with God, and brings us nearer to the Saviour; having left all these things out, it calls what remains by the appropriate, but unsatisfactory name of Protestantism. It creates a great void. The tabernacle is deserted. The Holy of Holies is not there. The Victim of Calvary is gone. Some scraps of doctrine, it is true, from the Old Church, are still retained; but the great Mysteries, the Sacraments and the Sacrifice are done away with. The Church is reduced to the condition of an assembly room or prayer hall—all its sanctity disappears—it is laid spiritually desolate, and this very desolation in the holy places is properly called Protestantism.

Protestantism, so far from having power to gain over Catholics, cannot even retain those who were brought up in its communion. It has no hold, never had any, on the masses of the people; what is their condition in England, where Protestantism has had things all its own way for three centuries? Every account, whether from Parliament, or the Episcopate, concurs, in stating, that the artizan and working classes have given up religion altogether, and live without a God in the world. Her Majesty's Commissioners, in their report on the last census, have made awful revelations on that subject; they announce, page 97, "that myriads of our laboring population are really as ignorant of Christianity as were the Heathen Saxons at Augustine's landing."

unable to retain its most distinguished scholars, who have lately left it: men of the first order of mind, of deep research, distinguished amongst their fellows in every walk of science, to whom the succession to the richest benefices in the world was no distant prospect. They have been nursed in the lap of Protestantism—instructed in all its traditions—they have studied its philosophy—mastered its theology—and knew its history. They walked within its sanctuary: obtained distinction in its pulpits and the halls of the universities. They were second to none in the various departments of science and literature; they partook of the good things which Protestantism had to bestow; they were bound to it by a thousand ties, enjoyed its dignities, obtained position and wealth in its high places; why did they not remain? Simply because they knew, and who could know better, that Protestantism had none of the aids, the heavenly gifts, the spiritual consolations which the Christian souls feels its wants. It has learning, refinement, cultivated taste, wealth in abundance, elegance of manners, but it wants the sacraments and sacrifice—the characteristics of religion—which brings to the souls the merits of the Saviour, the all-sanctifying blood of Calvary.

Can it, then, be reasonably hoped that Catholics will take up Protestantism as a religion (they may, one or other, embrace it as a means of saving themselves and families from the pangs of hunger) when they see that the people, born and baptized in that communion, have in millions abandoned it, and that the most learned and virtuous of its Doctors and Divines, after much prayer and diligent search, have renounced it, and all its advantages for ever. As well might you expect to see the strange phenomenon in nature of the sun withholding its light, or the stream flowing back to its source. Catholics have reason to know Protestantism well. It never came to our doors as a blessing; it came to insult, declaring us, on oath, who adore alone the one eternal living God, to be "idolaters." It never brought us anything but sorrow, and never left us without taking the fruits of our labor, for which it made us no return. It inflicted upon us the Penal Code, which Dr. Johnson describes as exceeding in cruelty, intensity, and duration, the early persecutions of Christianity. It seized upon, and retains the provision of the poor, and the revenues destined for those who ministered to them in religion, although the people have ever rejected its ministrations, holding with fidelity to the faith of their fathers. Catholics know very well that every heresy, every error in religion, is tolerated within its bosom by Protestantism. No form of opinion, save the ancient faith, comes amiss; it stands well with Arianism, Sabellianism, with those who deny the Divinity of Christ—the Trinity of Persons. Even some of its Bishops reject these dogmas, and still retain high places; but it never ceases to hate, to oppose the ancient Church whose income it enjoys. For that it came into the world, for that it continues to exist; and whenever it succeeds in any country in trampling out Catholicity, it falls at once into infidelity. Opposition to, and hatred of the Catholic religion, being the breath of its nostrils. The Times, May, 1856, represents the friends of Protestantism, when its endowments came last under discussion, in the House of Commons, on Mr. Miall's motion, as hanging back from its defence. "Nobody," says this journal, "could speak an affectionate or enthusiastic word for it. There was nothing in its history to appeal to—no great work to point to. Nobody could say that it had diminished Romanism, or done any remarkable service of any kind. Everybody felt, in short, that the Irish Establishment was an anomaly in theory, as representing so small a part of the population, and had been a feeble and ineffective, and a corrupt institution in practice."

If Protestants can remain with a safe conscience in this institution, be it so. It is their own affair, but to ask Catholics to join it, is infatuation. We cannot unless we give up all idea of religion. Having, I trust, convinced you of this important truth, have I not a right to call upon you, and the magistracy of Carlow, to discountenance the fraternity of Proselytizers, who disturb our peace, and tease and insult in a thousand ways our people? The religion of Sir Thomas More, a Fenelon, a St. Francis Xavier, a St. Vincent de Paul, in a word, of all the Saints in the calendar, and of one hundred thousand living Sisters of Mercy and Charity besides, as devoted to the duties of relieving suffering humanity, as Miss Florence Nightingale—so eulogised and celebrated solely because she shines almost alone (purely and brightly I admit), in the firmament of Protestantism; such a religion, I say, ought to be spared the vulgar gibes and coarse abuses of hired ignorance and unscrupulous slander. The employment of such agency is infinitely discreditably to the Protestant ministry. Well may friends denounce it "as a corrupt institution in practice."

Wishing you, Sir, many happy returns of this holy season, I have the honor to be, your's truly, Carlow, Dec. 31, 1856. JAMES MAHER.

P. S.—Next week I shall invite your attention to the discreditable system of proselytism attempted in Graigue, under the auspices of the Rev. Dawson Massey. The arts employed for that purpose will, I think, surprise the public.

The January number of the Dublin Review contains a very interesting article on "The Irish in England," which is generally attributed to His Eminence, the Cardinal Archbishop of Westminster. We think our readers, to whom the Review is perhaps not generally accessible, will thank us for transferring it, or the greater part thereof, to our columns:—

"Among the different races of which the vast population of England is composed, there is one which presents to any ordinary observer the most evident and indubitable marks of a complete isolation from the rest. Although legally united under the same form of government, entitled to the same privileges, and subjected to the same political burdens, the Irish are still as truly 'aliens' in race, in religion, and in feeling, from the great mass of the British nation, as they were three hundred years ago. A settlement of Irish existed from time immemorial in London and elsewhere; but the influx from Ireland has immensely increased during the last fifty or sixty years. Long before the famine of 1846, they had dispersed themselves in large bodies over the country, searching for employment and the means of subsistence. The misery, the poverty, and the want which they had to endure at home; the hope of bettering their condition on the more favored soil of Britain; the demand for labor in the large mercantile and manufacturing cities, the attraction of the harvest and the hop gathering, the migratory spirit itself of the people, all these have been the causes of their surprising immigration into England. At present they form a large and an increasing portion of the lower population of the country. They are to be found almost everywhere throughout the length and breadth of the land. We can form some idea of the vast multitudes of Irish in England, by bearing in mind that of the Catholic population of the country, which is every day swelling its numbers, the overwhelming majority are natives of Ireland.—It was the complaint of the Roman satirist, that go where he would he was sure to meet with a hungry Greek.

And we can well imagine a sturdy and phlegmatic Saxon giving wrathful utterance to a similar lamentation with respect to the Irish. You meet them on the highways 'tramping' the country, with a patience and a diligence worthy of a more profitable occupation. In the streets of London you encounter light-hearted and happy looking Irish boys, and you cannot but wonder at the strange destiny which has transplanted them from the rural scenes, and the holy wells, and the green fields, and the purple mountains of their native land into the midst of the busy Babylon of the world. The poor girls, who eke out a scanty subsistence by the sale of flowers, are, many of them, natives of Ireland. The stout hodder or bricklayer's laborer has probably come from the county of Cork. The Irish have invaded the ancient trade of the English costermonger, usurped his rights, and carried off a portion of his profits. They are in the arsenal at Woolwich, in the factories of Norwich and Kent, in the farm houses of Essex and Sussex, in the market gardens near London, in the police and the army, and among those valiant sailors who guard our coasts from smugglers and the French. It is some destitute and friendless Irish girl, aged from sixteen to twenty years, who is maid of all work to the humblest class of London shopkeepers, as well as to that low grade of Jewish householders who inhabit the unaristocratic neighborhood of Spitalfields. In a word, the lower class of Irish are to the rest of the population of England what the Hebrews were to the Egyptians; with this material difference, that whereas the latter inhabited the most favored part of Egypt, and ate the fatness of the land, the Irish are congregated together in the poorest, the most squalid, the most neglected, and the most destitute corners of our cities, while their food is very often the crumbs which fall from the rich man's table. Or more properly, they are to the English what the Gabaonites were to the Israelites in Canaan; that is to say, they have become, by cruel misfortune, and by hard necessity, 'hewers of wood and drawers of water' to the proud Anglo-Saxon race.

The Irish street-sellers, I am informed, buy two-thirds of all the refuse, the other third being purchased by the lower class of English costermongers,—the 'illegitimates'—as they are called. We must not consider the sale of the damaged fruit so great an evil as it would, at the first blush, appear, for it constitutes perhaps the sole luxury of poor children, as well as of the poor themselves, who, were it not for the half-penny and farthing lots of the refuse-sellers, would doubtless never know the taste of such things.—London Labor, vol. i. p. 118.

"It is this people, thus scattered throughout the land, and increasing every day in numbers and in importance, although occupying at present the lowest position in the scale of national estimation, which constitute the immediate and pressing charge of the Church. They are her children, and whatever be their faults or their shortcomings in other respects, at all events they cannot be accused of unfaithfulness to the profession of the Catholic faith. To the Church they have been steadfast, through good report and through evil report; and she has now to take them by the hand, to draw out, and to cultivate the good seed which her sacraments have planted in their souls; to educate them as well socially as religiously, and by means of them, and through them, to impress herself gradually, and favorably, upon the nation at large. It is, therefore, of the first moment, that all who are interested in the extension of the Catholic Church in England, should devote their very best efforts towards bringing into shape, and order, and discipline, that vast body of Catholics which is comprised within the Irish poor. But, in order to do this with profit, and with effect, we must understand those whom we would wish to influence and to train. The Irish poor form a study by themselves. They have their own modes of thought, their own national character, their own ways of giving expression to their religious feelings, their own habits and their own prejudices. To deal with them to any purpose, we must be able both to understand their national character and their national peculiarities, and to some extent at least, be pre-disposed to sympathize with their feelings. We confess that whenever we discover in those who have had opportunities of becoming acquainted with them, an inaptitude to understand the Irish poor, and an incapability of appreciating them, we are always tempted to attribute it to one or other of these causes. It may proceed from the absence of that Catholic instinct which no mere education can bestow. Or it may be the result of a certain stiffness and severity of tone, which is to some extent common to the Catholics, no less than to the Protestants, of England; or it may be the effect of a refinement which almost amounts to a disease, which is fastidiously intolerant of all that does not correspond with its own peculiar type of religious propriety, and which is as little at its ease in the churches of Rome or Naples, as in dealing with the poor of Ireland. In addition to their other difficulties, the Irish in this country, as in America, have to contend with a prejudice universal against them. It is useless to deny the existence of such a prejudice, and it would be unfair and untrue to assert that it is founded upon the difference of religion alone. The Catholicity of the Irish, no doubt, magnifies and increases this national prejudice against them; but the prejudice itself existed when the two people were Catholic. It is a prejudice of race, not of religion, and it has its foundation in a natural difference of temperament, character, and disposition. But its effect with those who come in contact with the Irish is too frequently to render them incapable of producing any useful impression upon that people, because, incapable of putting themselves into the position of so different a race, unravelling their modes of thought, and seeing things from their own point of view.—Thus they become to each other like men who are speaking in unknown tongues. Each party fails in his attempts to make the other comprehend his meaning, and each departs more and more strengthened and confirmed in his hereditary prejudices—the Irish longing for those who will be able to understand him, and the English more strongly convinced than ever that all Irishmen are impracticable—are in fact nothing better than rogues, vagabonds, and liars.

"We shall not, we trust, be considered presumptuous, if we confess that it is our desire in the present article to set the character of the Irish poor in its true light before our readers.—We have no object to serve except the cause of truth, and justice, and charity. We acknowledge to entertain a genuine appreciation and admiration of the real Irish poor, especially as they are to be seen in their own country; but we are not going to be carried away by any mere sentiment of a natural liking. We shall state, with fairness and with candor, all that we honestly believe to be said for, and all that is to be said against, the Irish in England. We shall not hide the good, nor shall we disown the bad. We shall endeavor to describe them to the best of our power, as they really are. And whatever conclusions we shall draw with respect to their claims upon our sympathy, and to their capabilities of improvement, shall be founded upon the actual character and condition of the people, such as we conscientiously believe, and shall show it to be.

"I. Although the large masses of Irish which are to be met with in the great towns of England, are considered even by the lower classes of the English population to occupy a still lower grade in the social system than themselves, yet it can be shown by the most indisputable testi-

mony that there is a remarkable difference between the two classes, so far as religion and morals are concerned. The faith of the Irish is proverbial, and it is really marvellous. In Ireland, one of the most ancient Catholic countries in Europe, it appears at the present day, in all the freshness and joyousness of a first fervor, blended with the deep and tranquil convictions of a long hereditary Catholicism; and when the Irish poor migrate into this more prosperous country, they carry with them this one treasure, more precious than rubies, which, as a body, they never part with. It is the bond of union which keeps them together, and which supports them under a thousand trials and temptations.—It is neither a barren nor a dead faith, but the key which unlocks the doors of their hearts, and the spring which, in a certain sense, controls their thoughts and their actions. Of the Irish in England, as at home, it may be asserted with perfect truth, that they 'live by faith.' They are in a peculiar and a striking way a supernatural people. They never lose sight of the unseen world. God and His Mother, and the Saints, are ever present with them. The Invisible is inseparably mixed up with their modes of speech as well as with their habits of thoughts. Were an angel from heaven in human form to enter one of the lordly palaces of London, when the town is crowded with the great and noble of the land, what reception would he encounter from those who know no superiors in the refinement of manners, and in material civilization?—There can be no doubt that he would find himself very much out of place in the costly mansions of Belgrave and Grosvenor squares. Here and there, indeed, he might fall in with a stray convert lately reconciled to the Church, or he might meet with the scions of some ancient family, which had never abandoned the Catholic faith; but these encounters would be too few and far between to remove the uncomfortable strangeness of his position. For he would find himself in the midst of a class, rich in everything that this life can bestow, but miserably poor in all that relates to the life to come. He would find himself among a people wholly given up to the idolatry of the world; and he would discourse to them in an unknown tongue, and offend their taste, were he to begin and speak concerning the objective glory of God, to tell them of the rays of ineffable brightness which encircle the brows of the Madonna, of the happiness of the saints, of the holy souls continually passing from their temporary state of purgation into the eternal Presence of God, and of others yet detained in the sacred prison house, and 'out of the depths' crying to their brethren upon the earth, to aid them by their alms and their prayers. But let him leave behind him all that grandeur and that magnificence, on which the world sets so high a value, and from the aristocratic halls of Belgravia let him pass to the crowded dens of the 'mere Irish'; and here—strange as it may appear—the angel and companion of the Most High will find himself at home. It is true that he will have to put up with the offensiveness of the Cork or the Connaught brogue, with no small amount of dirt, and with a total absence of 'respectability'; but angels being unlike men, can better tolerate these little vulgarities. The angel of God will feel at home, not with the highest, but with the lowest of our vast population. In the Irish courts he will be understood and appreciated, if he collect the poor people around him, and tell them of God, of Mary, and the Saints. Their Catholic instinct will detect in a moment the true messenger from heaven. Every ear will be eager to hear the tidings of the world unseen, and as his narrative increases in interest, many an eye will be moistened with a half-repressed tear of joy, and many a breast will throb with real emotion, and fervent will be the prayers for his blessing, and loud the exclamations of 'Glory be to God,' 'Praised be His holy Name,' and 'the heavens be your bed.'

any one who is practically acquainted with the Irish poor knows how intimately religion and the faith forms the great idea of their lives. They are essentially a religious people, and their religion is the faith of the Holy Catholic Church. It would be impossible for them as a body, unless they became radically changed and corrupted, ever to become Protestants. They possess that quality of mind, which is a characteristic of all Catholic countries, but which perhaps in its highest development distinguishes the Spaniard and the Italian—namely, a theological cast of mind, which penetrates to the root of Catholic dogma, and sees clearly the impossibility of the truth of any other religion than the Catholic. The poor in this country, even more than at home, live in the midst of controversy. Wherever English and Irish work together, whether in the fields, the gardens, the dockyards or the factories, the Catholic religion is sure to be the subject of conversation, and the priest and the blessed Virgin the favorite objects of attack. Yet who ever heard of an Irishman giving an inappropriate answer? Who ever heard of his defending the worship of the Holy Virgin upon insufficient grounds? Too often he is illiterate, and too often he is ignorant of many things which he ought to know; but the fathers of Ephesus had not a more clear perception of the relation between the Mother and the Son, than the very humblest and least instructed of the Irish poor. What good, says the Protestant, can your Virgin Mary do for you, that you are continually praying to her? you know that she is not our Redeemer. True, is the short and the accurate reply of the poor Catholic, but then she is His Mother: and the profoundest theologian could not give a better, nor more conclusive answer. A loose sort of Presbyterian, disputing with an old Irish woman about our Blessed Lady, observed in an irreverent manner, that he was surprised at the honor which Catholics pay to the Virgin Mary, because after all he did not see that she was any better than his mother or her own; to which the Irish woman replied, 'Well at all events, if there be no difference between the mothers, there's a wonderful difference between the children.' Another zealous Irish Catholic, being very anxious to secure the baptism of a little puny infant just born, its Protestant mother made no other objection to her wish, except that it was not worth while to take any

trouble about such a poor little premature creature; to which the quick and ready answer, exhibiting at once the natural wit and instinctive theology of the Irish people—was, 'that little creature as you call it, has a soul as big as yours or mine.' It is the same, if the matter in controversy be the unity of the Church, the Blessed Eucharist, or the Invocation of Saint. The Irish Catholic sees the doctrine with the clearness of a marvellous faith, and however he may reply to the objections of his opponent, his answers are sure to be theologically sound, and to the point. We have no doubt that the priests, both in England and Ireland, who are in constant communication with the people, could give innumerable illustrations in proof of what we have here asserted.

One of the most favorite objects of attack, in the daily controversies between Protestant and Catholic is the priest. He bears in his person the reproach of Christ. Every eye is directed towards him with an unfriendly or, an inquisitive glance, as he passes along the streets, and every tongue is filled with his reproach. In England, more than in any other part of the civilised world, the Catholic priest has reason to feel the force and the consolation of our Saviour's words, 'If the world hate you, ye know that it hateth Me before you.' Now there is nothing which more readily excites the fiery zeal and anger of the Catholic poor, (and at the best of times they are very 'near their passion') than this incessant, never ending abuse of the priest. The Irish retain the most profound veneration for the Sacerdotal office and character. This veneration is in no way the effect of superstition, nor is it a mere personal feeling of attachment. It is strictly theological. They see in the priest a man clothed with the greatest, the most awful, and withal the most benign power which God ever committed to man. They see in him one on whose soul is stamped the seal and character of that eternal Priesthood which is according to the order of Melchisedech, and they regard him as such. To them the priest is the 'man of God,' as the prophets were to the devout Israelites of old. As 'the man of God' he is received with all the welcome of an Irish heart. His blessing is eagerly and devoutly coveted; and in case of accident and sickness his benediction is more eagerly sought than the remedies of the doctor, and is often more effectual in working a cure. One might almost fancy that those early Christians, who laid the hands of their sick in the streets, in order that the shadow of Peter passing by, might overshadow them, or who brought aprons and handkerchiefs from touching St. Paul's body to lay upon the sick that they might recover, were natives of the Emerald Isle: so identical is their Catholic instinct, their mutual neglect of all the laws of respectability, and their complete carelessness of what was due to themselves and to society—displayed, as it was, by such acts of bad taste, as dragging afflicted people in their beds into the public streets, and stripping themselves in their very churches and 'upper rooms' of neckcloths and aprons!

It is natural, indeed, that some personal feeling should be mingled with this theological perception of the Sacerdotal character. The priest is the father and the friend to whom they naturally turn in all their cares and sorrows. He is a friend long tried and never found wanting. He has been for centuries almost the only person above their own condition in life upon whose disinterestedness they could place the most perfect reliance. For their sakes he has not hesitated to brave sickness or death, and what is often much harder to be borne—the scorn, contempt, and hatred of the world. He has protected them from assaults upon their religion, and he has dared to vindicate their social and their civil rights.—He has stood between them and their oppressors, and he has brought down the malice of the powerful upon his own head, in order to screen from injustice his hapless flock. No wonder, therefore, that the hearts of the poor should beat with joy as the priest's footstep is heard to approach their lowly abodes; no wonder that they should shower down a thousand blessings upon his head in return for his Sacerdotal benediction; and no wonder that their countenances should light up with joy as he gives them a kind and a friendly recognition. As in other countries, the little children run up to kiss the priest's hand as he passes by their dwelling, so even in the midst of Protestant London, the priest is instantly recognised by the Catholic children of Ireland, who vie with each other who shall be the first to give a glad and hearty salutation to 'his rivin' ecc.'—But whatever thoughts of home, or sudden emotions of joy at encountering a real and genuine friend in the midst of the cold atmosphere of a great Protestant city, may indeed be mixed up with the habitual veneration of Irish Catholics for their priest, these mere human feelings are not sufficient to account for the respect universally shown to them. Its root lies deeper. They see in the priest the anointed of the Lord; and it is not for any personal reason, but on account of his spiritual consecration and character that he occupies so elevated a place in their religious minds. And it is perfectly consistent with this view of the reverence which an Irishman feels for his priest, that he should often exhibit a preference for the priests of his own country over those of any other. They naturally understand his habits of thought, and modes of expression in a way in which no foreigner can understand them; and they thus command an amount of personal confidence on his part, which is a legitimate addition to the reverence felt for him in his Sacerdotal character.

(To be continued.)

UNSOPHISTICATED ELOQUENCE.—A countrywoman was carrying on a very simple process against a neighbor in one of the small courts in Germany, when the attorney of the opponent pestered her with so much chicanery, that she lost all patience and interrupted him thus—'The case is simply this—I be spoke of my opponent, the carpet maker, a carpet with figures, which were to be as handsome as my lord the judge, and he wants now to force me to take one with horrible caricatures, uglier even than his attorney. Was I not right in breaking off the contract? The Court laughed at the comparison, the attorney was stupefied, and the woman won her suit. Master, your dog 'ha bin' a littin' o' me. Has he? then bite an again you.'

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY.—The studies of Dublin are in a puzzle—on the one hand it is supposed that the Catholic University is in disfavour at the Castle, on the other hand, it is an unquestionable fact, that there are in the Rector's house alone two Princes, three Counts, one Viscount, one Baronet, and one Honorable, to whom, it need hardly be said, all the highest instincts of their nature prompt them to pay homage. No wonder the poor creatures are in real embarrassment: what are they to do?

A site for the new Catholic chapel about to be erected at Clonroche was granted by Lord Carew a few days ago, towards which he has promised to subscribe £150: and towards the new chapel in course of erection at Davidsown he has subscribed very liberally also.—*Wexford Independent.*

THE ARCHBISHOP OF CASHEL.—His Grace the Most Rev. Dr. Slattery, as our readers are aware, has been very unwell, we deeply regret to state, for some days past, at the Palace, Thurles. On Sunday rumours prevailed that the truly good, holy, and patriotic Archbishop was in a dying state. There have been few more enlightened, consistent, and excellent prelates in the Irish Church than the Most Rev. Dr. Slattery, and few whose loss would be more generally regretted.

According to the local papers, the parish priests of the diocese of Cloyne proceeded to elect a successor to the late Dr. Murphy, and, after a scrutiny of the voting had been taken, the name of the Right Rev. Dr. Keane, the present Bishop of Ross, was found to be the first; Very Rev. Dr. Russell, Dean of Cloyne and Vicar Capitular, second; and the Very Rev. Morgan O'Brien, P.P., V.G., Michelstown, third. Of course the direct appointment rests with the Holy See, who may choose one of the three dignitaries above named.

DEATH OF THE REV. G. PRENDERGAST, P.P. ARDMORE.—The Rev. G. Prendergast, P.P. Ardmore, died on the 4th inst. High Mass and Office were offered on the 7th for the repose of his soul. His death was much regretted by all who knew him, and also by the poor, to whom he was always a kind friend. May he rest in peace!

DEATH OF THE REV. JOHN HALLY, O.C.—The Rev. John Hally, the chaplain of our local workhouse for several years, departed this life on Sunday morning, in the thirty-fifth year of his age and the eighth of his sacerdotal ministry—two of which were spent in the diocese of Down and Connor. The cause of death was an attack of typhus fever, and it is unnecessary to say that he bore his illness with the meek resignation so well befitting his truly Christian character. In every sense of the phrase, Father Hally was a model of a true Irish priest—the pastor of the poor and the comforter of the afflicted. The remains of the late Father Hally were on Tuesday removed for interment to Conaby, amidst a concourse of citizens and others, and attended by a number of clergymen of the diocese.—*Kilkenny Journal.*

DEATH OF THE REV. JAMES LYNCH.—Died on Sunday night the 11th inst., the Rev. James Lynch, Catholic Curate of Arklow, in the 37th year of his age.

At a meeting held on Monday at Cork it was resolved that a monumental statue of the late Father Mathew should be erected in that city.

The Catholic inhabitants of Castleblayney have resolved to erect a monument commemorating of their love and respect for their late lamented curate, the Rev. Mr. McKenna, C.C., and already £40 have been subscribed for the purpose.—*Dundalk Democrat.*

THE NEW PROTESTANT BISHOP OF CORK.—The Ven. Rev. W. Fitzgerald, D.D., Rector of Monkstown and Archdeacon of Kildare, has been appointed to the vacant see of Cork.

IRISH REPRESENTATIVE PEERS.—The Right Hon. Thomas Viscount De Vesoli has been chosen by a majority of votes to be the peer to sit in the House of Lords of the United Kingdom, in the room of the late Cornwallis, Viscount Hawarden, deceased. The Right Hon. Somerset Richard Earl of Belmore has been chosen by a majority of votes to be the peer to sit in the House of Lords of the United Kingdom, in the room of the late James, Earl of Bandon, deceased.—*Evening Mail.*

THE IRISH REPRESENTATIVE BISHOPS.—The Protestant representative Prelates for Ireland in the forthcoming parliamentary session are, the Bishop of Dublin and the Bishops of Down, Connor, and Dromore, Osnory, Feras, and Leighlin, and Cork, Cloyne, and Ross. Accordingly, whoever he may be, the successor to Dr. Wilson of Cork, whose death we have so recently recorded in our columns, will take his seat in the House of Lords as soon as he can be consecrated to the vacant see. There are ten Irish Bishops in all (exclusive of the two Archbishops) who sit in the House of Lords in rotation, three every year; but as one of the ten, the Bishop of Tuam, has a seat in the House in virtue of his English Barony of Plunket, his see ceases to be represented in its ordinary turn, and the next Bishop in rotation, who happens this year to be Bishop of Cork, takes his place. The result of this arrangement is, that, as long as Lord Plunket lives, the same Irish Bishops will always continue to sit in parliament together, their turn recurring once every third year, the Archbishops sitting meantime alternately from session to session.

NEW WRIT FOR DOWNPATRICK.—The Speaker of the House of Commons has given notice, dated January 16th inst., that he has issued a warrant to the Clerk of the Crown in Chancery, Ireland, to make out a new writ for electing a member to serve in the present parliament for the borough of Downpatrick at the end of fourteen days from the said 16th of January.

The corporations of Cork, Limerick, Clonmel, and of the other towns that have demurred to the payment of Ministers' money under the act of last session, have received notice from the crown solicitors that stringent steps shall immediately be taken to enforce payment.

A Paragraph, which appeared a few weeks since, has had the effect of obtaining a small appointment for poor Mr. F. P. Dwyer, formerly private secretary to the late Daniel O'Connell. The salary is, indeed, trifling, but sufficient to save him from the disgrace and misery of spending the remnant of his life as an inmate of one of the Dublin workhouses.

It is stated that the veteran Lord Gough had purchased from the representatives of the late Mr. V. Knox the whole of the property bought by them in the Encumbered Estates Court from Lord Gort, which comprises most of the town of Gort and the land connecting it with the extensive demense of Lough-cooter.

COUNTY LIMERICK MILITIA.—On Saturday the band and staff of the County Limerick Militia paraded through the city for recruits, and though the crowds looking on were large, we believe 'a fine hearty, free and able young lad' did not evince much disposition to take 'the shilling.' There is good employment in the country and the wages given by farmers and others requiring agricultural work to be done are remunerative.

THE SABLES.—Synopsis of the Tipperary Bank, one of the Dublin papers records the agreeable announcement that 'a grand ball and supper were given by Nicholas Sadleir, Esq., Nelson-street Tipperary, on Thursday evening last. The attendance embraced the rank, fashion, and beauty of the surrounding district.' The list of rank and fashion being duly chronicled, the account concludes by stating that 'the preparations for the occasion were most magnificent, and the decorations displayed the greatest taste and elegance.' If the foregoing be not a hoax on the papers, and the lord of the feast was Mr. Nicholas Sadleir, brother of the illustrious John and James, the public will no doubt duly appreciate the good taste which suggested the publication of this paragraph in a leading Dublin newspaper.

In place of the provincial conference of the Tenant League, a great open-air meeting of the residents of the county Mayo, in favour of tenant right, was held on Thursday, in Castlebar. About three thousand persons were present. The meeting was addressed by Mr. Tristram Kennedy, M.P.; the Venerable Archdeacon Cogan, the Rev. Mr. Browne, P.P.; Mr. George Henry Moore, M.P. and Mr. Swift, M.P., expressive of the adhesion of the electors of Mayo to tenant right, and of their confidence in Mr. Moore, M.P., were proposed, seconded, and adopted. The meeting was held shortly after three o'clock, and the proceedings did not terminate till past four. In the evening a banquet to G. H. Moore, Esq., M.P., took place in the ball room of Armstrong's Hotel, which was handsomely and appropriately decorated for the occasion. Several speeches were delivered, and the company separated at a late hour.—*Freeman.*

THE QUEEN'S COLLEGES.—It is stated that the government is about to issue a commission, at the head of which Mr. Temple is to be placed, for the purpose of inquiry into the internal economy, curricula of education, and attendance of the several professors and presidents of the Queen's Colleges, and the several rules and regulations which govern each, with a view to their modification and improvement.

RAILWAY TO ROSCREA.—It is expected that this railway will be opened in June next. The deepest cutting on the line is situated close to Roscrea, which is altogether envired in hills.

POORISH BRANDS, SNATCHED FROM THE BURNING.—The Rev. Mr. Maher, writing to the Hon. Secretary of 'The Irish Reformation Society' under the presidency of the Earl of Roden, has some amusing details of the conversions effected by the agents of the above named Society.—'The only converts of whom we have heard were Catherine Tomlinson, Mary M'Evoy, John Moran, Pat Byrne, and John White. Their story is written on the annals of the bridewells, penitentiaries, and goals of the county. The following record is found on the Carlow prison calendar:—Catherine Tomlinson, tried for stealing a shirt the property of Wm. Foster, July 25, 1851.—Acquitted. The same Catherine, tried for stealing the clothes of Mary M'Evoy, Oct. 13, '51.—Sentence 5 weeks hard labour, 2 weeks of solitary. Mary M'Evoy, tried and convicted of theft, March 8th, '51.—Sentence 3 months hard labour. Moran suffered 12 months in Maryborough goal for sheep stealing. White 6 months imprisonment. Byrne was committed and confined for petty larceny. These precious converts are the only fruits of the pious labours of all the proselytising societies in this district within the last twenty years. The above-named party, after their conversion, were gathered into this village and placed in the house of refuge to attract others, under the spiritual superintendence of the most ignorant and officious of Bible-readers and proselytising Parsons. In this mansion it was, that the reformed girls at the head of the above list, after having robbed their neighbours, robbed each other. The rumour of their misdeeds being noised abroad, the infant Protestant colony, raised with such pious care and at so great expense to the Reformation Society, was forthwith dispersed, to the inexpressible grief of all religious hypocrites. The party left this district, to which they were attracted by bribes, as soon as their character became fully known, and have since been most probably converted half a dozen times to Protestantism in other localities, where the demand for such conversion brought the highest price. How far the Irish Reformation Societies may be considered as participating in these truly disgusting and demoralizing scenes of religious profanations I shall leave it to officials and dignitaries to decide. I have the honour to be, Jan. 15, 1857. JAMES MAHER, P.P.

ORANGEISM IN THE NORTH.—The Northern White has an able article denouncing Orangeism in the North of Ireland, and calling upon the government to put down this illegal and mischievous confederacy, so dangerous to the peace of those districts in which it exists. The article has been called forth by the proceedings, at the Ballymena quarter sessions on Friday the 2nd inst., in reference to Orange riots which took place at the fair of Craigbilly, county Antrim, last summer. Having expressed its gratification at the active measures taken to crush the Ribbon societies, our contemporary proceeds as follows:—'On the other hand how stands the case with Orangeism? An association, sanguinary, vengeful, and malignant as Ribbonism—its history a series of massacres, house burnings and way-layings—its name almost a synonyme for remorseless hate and defiant crime—in its very essence blood-thirsty, unchristian, and cruel—denounced from the throne as illegal, upwards of twenty years ago—denounced by the two houses of parliament—clearly as unlawful as its antitype Ribbonism, bound together as its confederates are by secret signs and passwords—it still holds ground. Against it the law has never yet been attempted to be set in motion. The Orangeman makes no secret of his crime, he openly proclaims his connection with the society—erects Orange halls to meet in, holds festive meetings in presence of, and in company with, the magistrates of the land, numbers of whom are his sworn 'brethren,' appears in public wearing the insignia and emblems of his order, and the law never once interferes. Government after government has permitted this state of things to go on unchecked. Nay, government itself, sworn to maintain the law impartially against all violators, has not merely connived at Orangeism; but some of its notorious ringleaders have been appointed to the commission of the peace, or suffered to retain it—have been made sheriffs of their counties, and had other high honors conferred on them. The example of this had not been without its effect on the inferior officers of the law; and if we required proof of the fact, we have more than enough in the lengthened report, which will be found in our columns to day, of the trial at the Ballymena Quarter Sessions on last Friday. It appears that a party riot—or, rather two riots—took place at the fair of Craigbilly, in the county of Antrim, in the month of June and August last. Roman Catholics—whether Ribbonmen or not does not appear—were engaged on one side, and Orangemen on the other. The Orangemen, it is admitted, were the more numerous body of the rioters. To apportion to the degree of blame belonging to one set or the other is no part of our purpose. Both were equally engaged in creating a breach of the peace, and both should, as far as possible, have been equally made amenable to the law. Well, what do we find? The police succeeded in arresting several of the Roman Catholics, who have been brought to trial, and some of them sentenced to imprisonment for participation in the riot; but from the first to last, not a single man of the Orange rioters were taken into custody, or had information lodged against him by policeman who showed such vigilance in securing the riotous Papists. No wonder that the assistant barrister commented in the strong terms he did on this remarkable fact. How is it to be accounted for? Is it not as plain as the sun at noon that the police acted on the cue given them by their superiors of punishing the Roman Catholic offenders, and allowing the equally guilty Orangemen to escape? While such a one sided partial mode of administering the law is allowed to prevail, it is vain to hope that it will command the respect and obedience of the people. It is not in the nature of things that it should; and, for our own part, we are altogether at a loss for language which will adequately express our sense of the culpable manner in which the different governments, for the last few years, have allowed the law to slumber in reference to what the assistant-barrister of the county Antrim has so justly stigmatised as 'a very disgraceful confederacy.' How long, we ask, will Orangeism be permitted to rear its head among us in defiance of the law? How long will it be permitted to corrupt the youth of the country by administering to them unlawful oaths, and instilling into their minds the most deadly hate and malice towards their fellow-countrymen? It is melancholy to read the admission of one of the witnesses in this Craigbilly case, that, when only 17 years old, he

was sworn in a member of an Orange lodge; but still more melancholy is to witness the workings of that system; on his moral nature as disclosed in the answer that he did not know the number of his lodge.—If it had not been for the indifference and convenience of the Irish executive. Orangeism could long since have been as effectually crushed, and made to feel the strength of the law as Ribbonism. What difference is there between them that they should not be subjected to the same treatment? They are both illegal in their constitution, both vicious in their objects, both the enemies of public tranquility, and crime and bloodshed have tracked the steps of each. We will go so far as to say that of the two Orangeism is the more dangerous to the peace of the country, and for many reasons, more imperfectly calls for the vindication of the law. Ribbonism in many instances, was nothing more than a defensive association against the other, and where it now exists as such its extinction would follow, at the natural consequences of the suppression of the antagonistic force which called into being. Besides patronised as Orangeism is, by Protestant noblemen and gentlemen, of course for purely selfish purposes, it loses in the eyes of many of its supporters, its guilty character; and on this account especially, it is incumbent on those entrusted with the vindication of the law to convince the more ignorant dupes that no men however high their rank, can protect them from the consequences of its violation. If the law, as it at present stands cannot be made to reach the Orange Association, let such an alteration be made in it as will accomplish that object. It will be a scandal to the present government to allow the next session to pass without giving some evidence of their sincere desire to crush completely this mischievous confederacy. The Orangemen of Ireland, as political allies, are not worth courting. They have degenerated into the class which Sir Robert Peel, with so much terseness and truth, described them to be when he cast them off as broken, degraded, and worthless tools.'

The Dublin *Tablet* has some very appropriate remarks upon the folly, not to call it by a worse name, of those who would attempt to make a distinction between old Catholics, and recent converts to the Faith. The absurd practice of heralding the name of every titled convert, as if the Church cared for the worldly rank of her children, is also justly condemned.—They were the most aggravated specimens of the prevalent snobishness and funkism of the day that we can recall to mind. They were framed with an exclusive reference to the worldly rank and wealth of the parties, in a matter in which the salvation of souls was the first and greatest consideration. The labors of our Clergy, fructified by the grace of God, were every year bringing hundreds and thousands of the poor of Christ into the one fold; the sacrifices made by the poor and the ignoble on their conversion to Catholicity were often of the most trying kind, involving, particularly in the case of servants or married women, not the loss of comforts or of society, but destitution and physical bad treatment; yet the Catholic trumpet blew only for the rich, the well educated and the respectable. The disease is not wholly subdued, but its virulence has abated. We can remember the time when some poor gentleman, who, yielding to the grace of God, had become a Catholic, and for no gratification of his own, but by the desire of others, had published some little tract 'to his Protestant friends' or, 'ten, or twelve, or twenty Reasons why I became a Catholic' was hunted by the Catholic press from town to town, followed in his visits to country houses, and never took up a Catholic newspaper without seeing to his horror and dismay, where the recent convert, the distinguished author of the 'Grounds of my Conversion,' slept the night before. It was high time to stop. Besides being constantly snubbed by indignant Protestants for falsely announcing the conversion of themselves, their wives, or their children, besides running immense risks by the adoption of premature and unauthorised reports, of disgusting, or increasing the difficulties of those who were on the threshold of the Church, we were encouraging ignorant Catholics and vulgar Protestants in the idea that it was an unlooked for honor to the Church of God that, a person of respectability should condescend to join it. There was a time when we almost expected to see published, in addition to the lists of 'converts to Catholicity who once kept a gig,' lists of 'Catholics of consequence who till lately neglected their duties.' Why should the whole world be informed that a Catholic, whose piety, devotion, and zeal is often an example to all men, was a Protestant the year before last? Why should he be always reminded of what (except when he thanks God for his rescue) he would most desire to forget—that he ever was a Protestant at all? Christian charity and good breeding both suggests that to keep on printing of a good Catholic that he was once a heretic is neither kind nor courteous. The worst of it is, that the intention is always flattering. These lists and references are always meant as compliments, whereas a convert to Catholicity is no more proud of his past Protestantism than a returned convict or a pardoned felon of the period of his transportation or imprisonment.—If a convert, as an individual, required rebuke or discouragement, we could imagine some reason for a reference to his past errors; but the fact is, that the vast majority of the converts of late years have, by common consent, been recognised as among the most fervent and exemplary members of our body. These considerations, however, do not go to the real root of the evil. The great fault lay in making the worldly status of the individuals their title to admission in the lists of converts. It is quite fair to record once for all the conversion of a peer or member of parliament, of a distinguished Protestant Clergyman, or of any one in public station; but lists of boys and girls, whose names are inserted for no earthly reason except the handles prefixed to them, are indefensibly, because the conversion of the Lady This and the Hon. Adolphus That, while in their teens, is not an event of public interest.

We regret to state that a widow named Mrs. Conley, living on a farm near the Dundalk and Enniskillen Railway, between Castleblayney and Ballybay, was killed by an engine and train passing over her on Monday last. The man at the crossing warned her not to cross the line, as the train was approaching, and as he was pushing her back or drawing her off the line she was struck down by the engine and was killed. Her body was mutilated in a shocking manner.—*Dundalk Democrat.*

A correspondent of the *N. Y. Observer*, writing from Dublin, gives a sketch of the present posture of affairs in Ireland.—There seems a kind of instinctive foreboding of a mighty change in the relations of the state to the churches, to have seized upon all the religious bodies; and all are making provision for its arrival. The prevalent action of them all, indicates a conviction that the hour is near when the State will be compelled to leave them to themselves; and they are preparing to meet the emergency. The agitation for the disendowment of Maynooth will give the key note, and this is likely to be more strong and general than before; all denominations of Protestants condemning it as an unwarrantable and even impious appropriation of the national funds, that of spending them in training men to promulgate a religion, which all Protestants condemn as idolatrous apostasy. But the English and Scottish unestablished churches connect with its abolition that of the Presbyterian *regnum domini*, and the Irish Church establishment, and if Maynooth be disendowed, the Roman Catholics of the empire are with them. Dr. Cullen is working mightily for the establishment of the Catholic university, in prospect of the parliamentary grant being withdrawn from Maynooth; and increased ministerial support is the topic now, in the pulpit, from the press, and on the platform, among the Presbyterians; and already congregations are adding to the stipend what would be an equivalent for the bounty, and this will soon be general; and the ministers will have manes into the bargain.

REMITTANCES

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

The True Witness.

MONTREAL, FRIDAY, FEB. 13, 1857.

Up to the time of going to press no tidings of the Steamer had been received.

THE CATHOLIC CATHEDRAL.

Pursuant to notice, a meeting of the Catholics of this City was held on Sunday evening last in the chapel attached to the Bishopric. The attendance, considering the state of the weather, was large, and but one spirit pervaded the entire assembly. The business of the evening was opened, in French, by His Lordship the Bishop of Montreal, in the following speech; which was also read in the English language by His Lordship the Bishop Coadjutor of the Diocese, for the benefit of the members of our St. Patrick's congregation:—

"Gentlemen—As we are here all citizens, all animated by the same religious and patriotic sentiment, this Meeting should be presided over by the first Magistrate of the City. I have therefore much pleasure, in conveying to His Honor the Mayor the general feeling of this assembly, and begging him to take the Chair."

His Honor the Mayor having been voted into the Chair by acclamation, he proceeded to address the meeting, in both languages, upon the importance of the object for which they were assembled—an object important, as His Honor truly remarked, to all classes of the community. It was a truly patriotic, as well as a religious and Catholic undertaking, he observed, for which they were gathered together. As Catholics, it was our duty to replace the Cathedral destroyed in 1852, by an edifice worthy of this City—which has been justly styled the "Rome of North America"—worthy of the commercial capital of Canada, and of the important Diocese of Montreal. As citizens, we were all interested in the success of an undertaking which, when completed, would be an ornament to our City, and an attraction to strangers; and which, in the course of construction, would cultivate a taste for the arts, and give abundant employment to our native artisans, of whom, so many unfortunately, were annually obliged to expatriate themselves for want of sufficient encouragement in Canada. Having ably and eloquently shown the advantages, spiritual and material, which would result to the Diocese in general, and the City of Montreal in particular, from the carrying out of our revered Bishop's project, His Honor resumed his seat amid loud applause.

His Lordship of Montreal then continued:—
Gentlemen—With the permission of the Chairman, I will explain to you, in a few words, the object of this meeting. We have met to consider what are the best means to adopt for the rebuilding of the Cathedral church of this Diocese. I have two plans to lay before you—a liberal subscription, and a loan without interest.

As to the subscription, it is already opened by the appeal made to the Diocese, inviting every family to tax itself to the amount of One Pound, one with another; the rich making up for the deficiencies of the poor. I receive personally the subscriptions of residents of the City; calling every Tuesday upon those who have informed me that they are prepared to pay the above-named sum; and the reverend Pastors of the country parishes have taken upon themselves to collect, in like manner, the contributions of their respective parishioners.

Upon this head therefore, only one thing, as it seems to me, can engage the attention of this Meeting—that is to say, how to extend more generally, in the city and in the rural districts, the system of subscription. For my part, I should tell you that several of our citizens, whose contributions I have already received, have found this mode so easy, so little burdensome, that they have expressed to me their desire to invite me to repeat annually this, not uninteresting, visit, for so long a time as the work shall be in progress. If then, as I hope, God be pleased to spare me health and life, it will be my happiness to repeat my annual visits; but only upon request. For I must assure you, that it is my earnest desire to be burdensome to no one.

And now with respect to the loan; here, in a few words, is my view of the matter, and here is how I would express my thought.

Those of the citizens who are willing to lend, for the purposes of the Cathedral building, a certain sum of money without interest, will themselves state the amount; so that I may know on what sums I may rely; but they have Ten Years given them wherein to pay it. Thus, he who is willing to lend One hundred pounds, will have to pay Ten pounds a year, for ten years. For it is to be supposed that the building of the church will take ten years.

Upon this hypothesis, if there are five hundred citizens, willing, each, to lend the sum of One hundred pounds, we should have at once a sum of £50,000.—This simple exposition will sufficiently explain to you the nature of the loan that I propose. It is scarce necessary to remark that, any one, if so disposed, may go beyond the sum of One hundred pounds; or, if he likes it, fix his loan at a lower figure. Thus, if disposed to lend the sum of Twenty-five pounds, he will only have an annual payment of Ten dollars to make. What is of essential importance, however, is, that the Bishopric may be enabled to reckon with confidence upon the annual payments, so that it may be able faithfully to discharge its obligations towards its laborers.

And now Gentlemen, the question that presents itself to your consideration, is—how shall the borrowed capital be replaced? Here is what I have to suggest to you on this subject.

So soon as the future Cathedral shall have been opened for Divine Service, its revenues shall be set apart, and distributed amongst the creditors, in proportion to the amount of their respective loans; because, the Bishopric by submitting to some sacrifices, will be able to meet the expenses of worship, without encroaching upon the funds accruing from the Cathedral. If, for the good works, to which in the interval it may be called upon to contribute, the Bishopric should be obliged to look for assistance, it is to be expected that the charity of the public will not be wanting.

I have yet one word to say upon the interest of the loan, which interest, as I have already told you, it is not my intention to pay, but which, most assuredly will be repaid to you by others. For, in the first place, you will here, on earth, receive from God, the interest of your money a hundred fold, since it is for the glory of His Divine Majesty, and the honor of religion, that you advance this loan; and in the world to come, you will receive that reward of life everlasting which He has promised to all who serve Him faithfully upon earth.

I cannot, it is true, reckon upon the manifold modes which are at the disposal of Divine Providence for repaying you on earth that hundred fold which is promised to you. But there is one thing that is patent to the eyes of the whole world—and that is, that every city enriched with handsome monuments, and in which, during the course of the year, the splendid ceremonies of religion are celebrated with due pomp, necessarily attracts crowds of strangers; who naturally leave behind them a great deal of money, from which, as you know better than I do, every body profits.

Such then Gentlemen, are the means, the most effectual and at the same time the least burdensome, as it seems to me, to be adopted to attain the end proposed—the building of a Cathedral church, worthy of the Catholics of Montreal.

I propose then to you in all confidence; as I know your good will, of which your attendance at this Meeting is an ample proof, even if you had not previously shown your zeal for this good work whenever it has been brought before you. Therefore I have no reasons to lay before you, to recommend this plan to you.

I will merely state my impression; which is, that I am firmly convinced that by these means, or by others which may be adopted, there will arise in Montreal another splendid church. Many reasons induce me to rely upon an entire success, but this is neither the time, nor yet the place, to insist upon them. I may however be permitted to mention to you that one of these reasons, and one which has deeply impressed me, is the zeal for this great work which has seized upon your little children. The touching scene which, on Sunday last occurred at the Bishopric, and on Thursday last week at the Congregational Nunnery, in which such ravishing things were said and done by little children, have inspired me with renewed confidence; since experience has often revealed to me the promptings of the Holy Spirit, in the inspirations of those pure and innocent souls.

The meeting was then addressed in French and English, by the Reverend the Superior of the Seminary and by the Rev. Mr. Connolly, pastor of the St. Patrick's congregation. The following is a brief sketch of the Rev. Mr. Granet's eloquent discourse:—

A noble thought has this day united us in this assembly. We are here to respond to the appeal made to us by our revered and beloved Prelate. His Lordship having desired to gather around him the faithful of his episcopal city of Mary, to enable them to take counsel together respecting the great and glorious task of building a Cathedral, worthy of this great city, you have come forward with a hearty good will.

Union is strength; in perseverance is success. To cement the union of all classes, and to maintain the perseverance necessary to the success of the great work for which we have met together, let us consider what important motives have led to its undertaking, and should encourage us to bring it to a happy issue.

It is proposed to erect a Cathedral, and a handsome Cathedral. Many and weighty reasons should encourage the faithful of this city and Diocese to contribute generously, each according to his means, for the accomplishment of this holy work.

The chief pastor of every Diocese should have for his special use, a church wherein to perform the functions of his pastoral office; this requires no argument to prove. Amongst Catholics it is a first, and incontestable principle; and thus, throughout Christendom, every Bishop has his Cathedral church.

The Cathedral church, is, under the discipline of the Roman Church, the chief and mother church of all the other churches in the Diocese. It is meet then, that it should be as distinguished above all those other churches for its grandeur, as it is by its chief dignity.

True—the same God is worshipped in all our temples; and for this reason religion requires that everywhere all things should be done in good order; but above all, in the chief and mother church of the Diocese, is it proper that the sacred offices of religion be performed in all their magnificence, and with every aid that the arts can afford; so that all may redound to the greater glory of Him, who is the Sovereign Lord of the universe.

Our glorious ancestors from the Old World, have signalled their passage upon earth by many noble monuments; but especially in those sacred edifices wherein their descendants may still behold the greatness of their souls, and the strength of their faith.

These proud family reminiscences should awaken in our own souls a pious emulation; lest haply we should be found to be but the degenerate children of such glorious forefathers. Let us then preserve the traditions of their glory, as our most precious heritage.

Citizens of the "City of Mary," Catholics of the Diocese of Montreal, we should bear in mind that to this city, to this colony, belongs the singular glory of having been founded chiefly in a feeling of devotion to the interests of humanity, civilization, and the Catholic faith. This has been amply demonstrated by one who, though a stranger, is a warm friend of Canada, and whose writings deserve to be popular amongst us.

And here even where we stand, in this vast field of

the dead, repose the bodies of these noble colonists, our ancestors, who well counting the cost, left home and country; crossing the seas for the love of God, and their unhappy brethren—known to them only by their sufferings and barbarism. Their ashes are insensible I know; nor can these be aware of what we are saying and doing here. But the noblest portion of their being still survives; and now, from on high, their immortal souls look down upon us in this solemn assembly. Oh, valiant men, generous Christians, we trust that, in the present circumstances you may have no occasion to blush for your children. That cross which you firmly planted on the soil of Canada, by your courage and with many a sacrifice, your sons and daughters, under the guidance of their Bishop, intend to fix upon the summit of a temple, which shall be alike a credit to the fine arts, and our holy religion.

Let us also consider that in this flourishing city, the head of industry is executing many a noble work upon which the stranger gazes with admiration. Shall the arm of religion then, not be as powerful as that of industry? and is it not meet that, from this sacred eminence, a glorious Cathedral should look down upon the proud Victoria bridge?

Yes, it shall be so. It is the ardent desire of every one of us; for it is for the glory of God and our holy religion that it should be so. It shall be so, for the credit of our city, and for the love of our pious Bishop, whose days and nights are devoted to the best interests of his numerous flock.

Yes. Thus with the blessing of God shall it be— if with one heart we wish it, if we desire it with a strong and hearty will. For union is strength, and in perseverance is success.

The Reverend gentleman resumed his seat amidst loud and long continued marks of approbation; and was followed by the Rev. Mr. Connolly, who in a few pithy sentences appealed to the well known, oft tried, and never failing generosity of the Irish congregation.

Gentlemen—The Bishop of our Diocese is without a Cathedral—he has been without one since the 8th of July 1852—a day not to be forgotten, when one-third of our city was swept away before a devastating element; and the Cathedral church and the splendid Episcopal Palace were reduced to a pile of smouldering ruins—to a heap of ashes.

The assembly I have now the honor of addressing has been convened for an object of great moment.— We have met to devise the means of carrying out the noble project of our beloved and venerated Prelate—to devise the means of erecting a Cathedral worthy of our city, which is deservedly styled the "Rome of America"—worthy of this vast Diocese, and of our entire Province.

Within our city we can already boast of several fine monuments, of several splendid churches, of several excellent institutions. We have our colleges, our boarding-schools, our asylums, for the poor and suffering members of Jesus Christ: these the stranger and the visitor are wont to admire and to laud; but when they ask for the Cathedral, naturally the mother and mistress of all the churches of the Diocese—when they seek for the church of that first Pastor, to whom the Sovereign Pontiff, the Vicar of Jesus Christ has confided a large portion of his flock—we have none to point to.

This Gentlemen, is a real want—a want that can no longer be tolerated in our midst. We must have a Cathedral; the time is now come to have one, and it must do us honor;—it must crown all our other religious institutions;—it must be worthy of the fair and far-famed City of Mary;—it must be a new ornament added to those with which it is already embellished;—it must be a public, an authentic, a lasting monument of the faith, piety, zeal and liberality of those to whose noble generosity it will owe its erection.

The work is great, I may be told; it will demand many a sacrifice; but should this deter us from the undertaking? Have we not learned already more than once how to make a sacrifice? What are we— Catholics—possessed of, for which we have had no sacrifice to make? Let it be remembered that the Cathedral is, and ought to be, the work of the entire Diocese. Let every diocesan then come forward and do his part, and the required sacrifice will not be so great as to alarm us; and ere many years a new and stately monument will rear majestically its front towards the heavens, and attest, Gentlemen, your faith in Him to whom all honor, and glory, and adoration are due. It will speak to future generations of your attachment to your holy religion—of your devotedness to its cause—of your zeal for its propagation.— And may here present to-night will live, I hope, to see the day when they may assemble and worship together in the future Cathedral, and adore Jesus upon its altars.

The applause with which this address was received having subsided, and M. Le Blanc, and M. Ryan, Esqrs., having been requested to act as Secretaries, the following "Resolution" was proposed—in French by C. Cherrier, Esq., in English by G. Clerk, Esq.,—and was seconded by the Hon. Louis Renaud, and by A. Williamson, Esq.:—

"That the Bishop of Montreal having been deprived of his Cathedral Church by the disaster of 1852 which so painfully affected the citizens of Montreal, it is incumbent upon all the Catholics of the Diocese, and for the interest of religion, to furnish His Lordship with the means of constructing a suitable building to replace that which he has lost." Carried unanimously.

The second Resolution, which was proposed in an eloquent speech by the Hon. Mr. Chauveau, Superintendent of Education for Lower Canada, and was seconded by O. Bertholet Esq., in the French Language—and by Dr. Howard, President of the St. Patrick's Society, seconded by Mr. John Kelly, in English—was to the following effect:—

"That in order that the new Cathedral may be a monument worthy of the size and wealth of this extensive Diocese, it should be built so as to meet not only the actual wants of the Diocese, but those which may arise in the future, from the rapid and constant increase of the population, both in the city and in the rural districts."

The third Resolution was proposed, in French, by A. A. Dorion, Esq., seconded by H. Fare, Esq.; and in English, by John Collins, Esq., seconded by W. Coffin, Esq.:—

"That a Committee of nine persons, with authority to add to their numbers such persons as they may deem fit, be named; for the purpose of taking steps to raise by subscriptions and by a loan, the funds required—and to assist His Lordship of Montreal to carry out the designs embodied in the previous Resolutions."

The above Resolutions having been carried unanimously, a Committee was named composed in about equal numbers of the French and English speaking portions of our community. It was then moved by J. L. Beaudry, Esq., seconded by V. Hudon, Esq.:—

"That a subscription list be opened on the spot, so as to enable persons present to put down their names, if so disposed."

This having been carried, it was moved, and agreed to, upon the motion of A. Laframboise, Esq., seconded by D. Pelletier, Esq.:—

"That the proceedings of this Meeting be published in the City papers."

A vote of thanks to His Honor the Mayor was then passed, upon the motion of O. Frechette, Esq., seconded by A. Laberge, Esq.; after which the Meeting broke up.

The gentlemen named upon the Committee, in accordance with the Third of the above Resolutions, will receive a circular informing them of the fact, and appointing the place and hour for their first meeting.

Hagan who was tried last week at Quebec as accessory to the murder of Corrigan at the St. Sylvester cattle show, has, after a long trial been acquitted; the Jury apparently not believing the witnesses for the prosecution, so gross and palpable were the discrepancies amongst them. This is, we suppose, the last of several cases growing out of a very disgraceful and brutal row—the chief actors in which have, we regret to say, hitherto escaped the punishment due to their offences.

Without attempting however to justify the verdict of the Jury, which—after making every allowance for the discrepancies above alluded to—was not, in our humble opinion, a verdict of which any honest man can conscientiously approve, we would remark that the accused owes his acquittal to the over anxiety of several of the witnesses for the Crown to make out a case against him. They were too willing witnesses; and they had, in several instances, very "short memories." This, no doubt, had some effect on the minds of the jury; though we are far from admitting that it justifies their verdict of "Not Guilty"—a verdict, in our eyes, almost as bad as that rendered in the celebrated case of *Achilli v. Newman*, tried in a Protestant Court of Queen's Bench, before a Protestant Jury; and which verdict, though approved of by a Protestant Judge, even the *London Times* was obliged to condemn. We look upon all such verdicts as public calamities.

What is still worse, if possible, is, that by some of our cotemporaries, the occasion has been seized upon to stimulate the religious animosities already but too prevalent in our midst. This conduct is, we say, worse even, and more brutal than that of the assailants of the deceased Corrigan—more injurious to society than the verdict which we condemn.

The facts of the case, as elicited on the trial are these. Corrigan was one of the judges of fat sheep at the St. Sylvester cattle show; and in the execution of his office of awarding the prizes to the different stock-exhibitors, seems to have given offence. A row occurred; Corrigan was set upon and beaten; when on the ground, some cowardly hound—for no one but a brute and a coward would strike a man when he was down—kicked him and stamped upon him; and from the effect of these injuries, he shortly afterwards died. The deceased was a Non-Catholic; his assailants are supposed to have been professedly Catholics—though their practice was decidedly that of Protestants and Orangemen;—and taking advantage of this suspicion, some of our cotemporaries are doing their best to raise a "No-Popery" cry in the Lower Province.

There is this, however to be noticed in the Corrigan case—that by no Catholic journal has the brutality of the assailants of the unfortunate man been denied or excused; and that Judges and Magistrates have all done their best to bring the guilty to justice. If hitherto they have been unsuccessful, no one can pretend that they are to blame. But how different was it—as the *Quebec Colonist* remarks—in the case of Tierney, a Catholic brutally murdered by a body of Orangemen near Bytown last spring; and where as the *Colonist* says:—

"The County Magistrate refused to grant warrants for the apprehension of those against whom affidavits were made; and still more lamentable, the Grand Jury, who could only take cognizance of the testimony of the witnesses for the prosecution, and which testimony was strong enough to ensure a conviction before any impartial Petty Jury, ignored the Bills. The failure of justice as regards Tierney was infinitely more glaring than as respects Corrigan. We trust, therefore, that the murder of Tierney, and of Henderson at Port Hope, will not be forgotten in the proper quarter; and that the persons who sat as Grand Jurors in Tierney's case, as well as the Magistrates who refused to act, will never get another opportunity of violating their oaths in the same way."

One of the most important witnesses for the Crown, a French Canadian of the name of J. B. Nopper, acknowledged himself to be a liar, and that, on a previous examination, he had wilfully suppressed the truth from "fear;" adding that he "would rather do so than risk his life." The Jury were right in rejecting the evidence of such a contemptible wretch.

However, two blacks do not make a white; and to every good citizen, of whatever denomination, it will be a matter of deep regret that the death of Corrigan has gone unavenged. We trust, however, that the angry feelings which have grown out of this disgraceful circumstance may soon subside; and that our Protestant fellow citizens will do us the justice to believe that the cowardly outrage upon Corrigan is as abhorrent to every honest Catholic, as it can possibly be to the most zealous Protestant. There are amongst those who call themselves Catholics many, of course, who do not conform their lives to the teachings of the Romish Church—who Protest by their daily actions, if not by their words, against her—and who, though they are ever ready to drink and fight for their religion, are always loath to follow its dictates. It is by Catholics of this stamp—Catholics whom it would be difficult, if not impossible, to distinguish from Protestants—that outrages such as that which we have to deplore, are committed; but it would be hard indeed if the Church were to be held responsible for the acts of her disobedient children; or if Catholics generally were to be suspected of sympathy with ruffians who disgrace the sacred name of religion.

The *Toronto Times* of the 3rd ult., has an able notice of a recent work by an American Protestant Clergyman, entitled—"Does the Common School System of the United States Prevent Crime?" "We must confess ourselves," says our Toronto cotemporary—"to have been much struck by this remarkable little book; not only of course as regards the United States, but because of the force and directness of its application to our own colony." And he then proceeds to dilate upon the actual effects of State Schoolism, as displayed in Upper Canada in general, but in Toronto in particular:—

"The system of Common School Education which prevails here, is, we believe, modelled upon a great degree identical with that which prevails upon the other side of the lake—it is at all events, wherever it originated, the same in principle—and if we may judge of what it will ultimately effect here where it is still an experiment, from what it has already effected there where it has for years been bringing forth its legitimate fruits, we must acknowledge the prospect to be truly disheartening.

"We have ever been anxious to give what measure of influence we possess, towards the advancement of the people in everything likely to raise them morally and intellectually; but the writer of this pamphlet shows by stubborn facts the folly of hoping to attain this end by the cultivation of the mind, apart from the careful training of the conscience and the heart. "If the present school system has been tried and found wanting, let us not waste time that is most precious in trying it again. Let us not be frightened by the cry of "Sectarianism" from doing our duty to the rising generation. That something should be done for them without delay, cannot be doubted by any one who knows anything of the youth of this most moral and well conducted city. You can hardly walk along one of our pig-steepling streets without meeting with a host of boys who, even if they could get water, seem to have no greater predilection for it than the first-mentioned occupants of our sidewalks; and whose outward fifth is emblematic of their inward pollution, which flows from their lips in profane and obscene language. There is a growing disregard of parental authority—a forgetfulness or contempt of the respect due to age and station—a swaggering independence that would make one smile, if it were not so disgusting as to make one sick—a precociousness of vice that makes one tremble for the future, unless something can be done to stem the tide of evil which threatens to overflow us. The pamphlet which has occasioned these remarks seems to prove that the present common school system is powerless to do this; nay worse, that it is a "disastrous failure." It becomes us to consider whether so startling an assertion is true; and if we are convinced that such is indeed the case, we had better seek to change that system without delay."

With these facts—facts asserted by Protestants themselves—staring him in the face, even the Rev. Mr. Ryerson must admit that the objections of Papists to "Common Schools" are well founded.

We beg to call the attention of our readers to the advertisement of Mr. Murphy's Lecture before the St. Patrick's Society on Monday evening next. The subject—"The Microscope and its Revelations"—is one of a very interesting nature; and we feel assured that Mr. Murphy will do justice to it. He will illustrate his Lecture with an extensive collection of original and unique preparations of interesting objects from Natural History by means of the Lucernal Microscope; and he will close with an exhibition of some beautiful dissolving views of scenery in Ireland, England, Italy, the Holy Land and Canada.

A BROAD HINT.—We learn from the *Ottawa Railway Times* of the 30th ult., that a building at Buckingham used as the Orange Hall was burned one day lately; and there being no cause assigned for the fire, the writer logically and charitably concludes that it was the work of an incendiary. "A local paper," we are further informed, "suggests that a procession in honor of the 'Glorious Pious and Immortal Memory' might not be an ineffective preventative of such occurrences in future."

Done into plain English, this means that the writer, assuming—1st—that the fire was the work of an incendiary; 2nd—that the perpetrator, or perpetrators thereof were Catholics—would recommend the Orangemen of his district to proceed to acts of violence against Papists, or the property of Papists. It is thus that Orangemen show their respect for logic, the peace of the country, and the laws of the land.

ORDINATIONS.—On Friday of last week His Lordship the Bishop of Tloa conferred the Order of Priesthood upon M. M. Thomas E. Beau- lieu, and J. Baptiste Blouin, in the parish of St. Jean de l'Isle D'Orleans.

A NOBLE SUBSCRIPTION.—The Hon. Louis Renaud has generously given the sum of Five Hundred Pounds for the building of the Catholic Cathedral.

On the afternoon of Thursday of last week, the young ladies, pupils of the Congregational Nunnery in this city, gave a concert of vocal and instrumental music, in aid of the funds for restoring the Cathedral of Montreal. The proficiency of the juvenile performers excited general admiration, and was a satisfactory testimonial to the care taken of their education by our good Sisters. His Lordship the Bishop of Montreal was present, and addressed the pupils in a few touching words, expressive of his gratification. His Honor the Mayor, and many of our leading citizens also assisted at this interesting ceremony; to which our Bishop feelingly alluded in his opening discourse at the meeting of Sunday last.

HAD our respected cotemporary the Montreal Herald borne in mind the provisions of the "Old Law," according to which every woman was obliged, forty days after the birth of a male child, to present herself with her babe, before the Lord, and to offer a sacrifice of purification or purification.—LEV. xii.—he would have hesitated before citing the Toronto Globe as an authority for the heathen origin of "Candlemas Day," or the Feast commemorative of the Purification of the Blessed Virgin, and of the Presentation of her Divine Son in the Temple; celebrated forty days after the Nativity of Christ, or Christmas Day, not only by the Roman Catholic Church, but by the Protestant Church of England.

That this festival is of ancient origin, and obtained universally throughout Christendom, is evident from this—that it was, and is, observed in all the Oriental or Greek schismatic communities; whose jealousy of the Latin Church would have effectually prevented them from adopting anything from her after the separation; and amongst whom, before that separation, it could not have originated in any peculiar idolatrous practices of the citizens of Rome.

Nor is it difficult—without being obliged to admit that the Christian Church borrowed the practice from an ancient heathen ceremony in honor of the goddess Februa—to account for the blessing and bearing of candles on the Feast of the Purification—from whence its name of Candlemas Day. We read how, when Mary presented herself in the Temple with the infant Jesus in her arms, the aged Simeon, to whom it had been revealed by the Spirit that he should not see death before he had seen the Christ, took the Divine Child in his arms, and blessing God said:—

"Now dost Thou dismiss Thy servant O Lord in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all people; A Light to the revelation of the Gentiles, and the Glory of Thy people Israel."—St. Luke, ii.

The blessing, therefore, and lighting of candles on this day—the Feast of the Purification of the Mother, and the Presentation of the Son in the Temple, forty days after His birth—is intended by the Church as an outward and visible profession of faith in Christ, as that "true light which enlighteneth every man that cometh into this world"—St. JOHN, i, 9: "Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel." This explanation of the origin of the custom, is at least as probable as that which attributes it to a heathen devotion in honor of the mother of Mars; and which the Toronto Globe has but copied from that very rare and curious work, "Brand's Popular Antiquities"—Vol. i, p. 44—published by the Messrs. Bohn of London, and which may be purchased of all the booksellers in the United Kingdom.

The following are the Office-Bearers of the St. Patrick's Total Abstinence Society, elected at the Annual Meeting held on the 25th Jan., 1857:—

- PRESIDENT—Reverend P. Dowd. ASSISTANT PRESIDENTS—The Irish Clergy of St. Patrick's Church. 1st VICE-PRESIDENT—Edward Murphy, (Jacques Cartier Square). 2nd VICE-PRESIDENT—Edward Skiddy. TREASURER—Patrick Durick. SECRETARY—Edward Murphy, St. Paul Street. EXECUTIVE COMMITTEE—Christopher M'Gormack, James Lenahan, P. Lynch, John Cusack, Martin Price, Michael Bergan, William Kiernan, Dennis Downey, John Cox, Daniel Martin, Michael Morley, and Patrick Maher. VIGILANCE COMMITTEE—Dennis Baron, Centre Ward; John Ryan, West Ward; Michael Harrison, East Ward; Charles Moffatt, St. Ann's Ward; Dan. Davis, St. Antoine Ward; Thomas Brennan, St. Lawrence Ward; John Touhic, St. James's Ward; Daniel M'Manamy, St. Louis Ward; John M'Cann, St. Mary's Ward.

We have to acknowledge the receipt of the first number of the Journal of Public Instruction, published in the French language under the auspices of the Honorable Superintendent of Education for Lower Canada. This Journal will appear once a month; and promises to be a valuable addition to our periodical literature, and a powerful auxiliary to the cause of general education.

"LE COURRIER DU CANADA."—We have received the first numbers of this new journal, which makes a very handsome appearance. Faith, Hope, and Charity is the motto at the head of its columns; and in its prospectus it professes to have for its object the advocacy of the interests of the Church, and of French Canadian nationality. We sincerely wish the Courrier a long and happy career; and trust that by its fidelity to its professions, it may fill the gap caused by the shameful tergiversation of the Journal de Quebec, and supply the crying want of a truly Catholic and truly independent journal in the French language. The Courrier as we expected, proclaims himself strongly in favor of "Freedom of Education" as against "State-Schoolism."

IRISH CATHOLIC UNIVERSITY.—Having commented pretty freely upon an article which appeared a few weeks ago in the Boston Pilot upon the management of the above named institution, justice requires that we should give our cotemporary's explanation of the manner in which the article found admittance into his columns; the more so, as he openly condemns its tone, and frankly expresses his regret for its appearance in the Boston Pilot:—

"Our attention has been called to some violent, absurd, and injurious remarks in relation to the management of the new Dublin Catholic University, contained in C. M. O'Keefe's Dublin letter, which was given in the Pilot of the 3d ult. The letter was received the evening previous to publication, and, having full confidence in the judgment, integrity, and right-feeling of the writer, we passed it over to the printer without reading it through. To the habitual readers of the Pilot, it can hardly be necessary to say, that we entirely disapprove of the remarks, since they breathe a spirit directly at variance with the observations which we recently had occasion to make in our notice of the valuable 'Suggestions' of Archbishop Hughes. We know not what private griefs, real or imaginary, our correspondent may have to complain of, but we cannot regard as otherwise than reprehensible in the highest degree his effort to increase the embarrassments necessarily attendant upon the vast and beneficent undertaking of establishing a new Catholic University in Ireland, independent of the influence of the British crown. Even if the institution had been started with rich endowments in advance, the difficulties to be encountered for many years would have been neither few nor small, but in the case of the present practically untried attempt such difficulties are greatly aggravated by the fact that the means are not adequate to it, and can only be augmented by securing the confidence of the Catholic body throughout the world. We are therefore deeply grieved that such an assault should have been made upon the University, and have written to our correspondent to that effect. To a great extent we have been in the practice of allowing our correspondents to speak for themselves, on matters of public concern, and have not supposed that in doing so we were endorsing their facts or opinions, but the remarks about the University were so obviously untrue and abusive, that we should have expunged them, had they not escaped our notice. Not to have done so would have laid us open to the charge of gross inconsistency; for we believe we may say, without fear of contradiction, that no paper in the country has more zealously seconded the efforts made to raise funds for the University than has the Pilot, and we have no doubt that the Rev. Dr. Donnelly, whose mission for that purpose we aided, will confirm our statement. What we did in its behalf was at once a pleasure and a duty, and we still cherish the warmest wishes for the welfare of the institution. We hope and expect that our correspondent will avail himself of the earliest opportunity to make all the reparation he can, through the Pilot, for the great wrong which he done the institution.

"We would dismiss this painful matter for the present, with a respectful request that those of our cotemporaries who have commented upon the letter, will copy this article in relation to it."

An esteemed correspondent from Guelph writes to us concerning an itinerant Protestant lecturer, a Mr. Waldeck—by birth a Hungarian, and holding the situation of a Professor in the Queen's College, Toronto "or some such institute." This learned gentleman has been taking upon himself to enlighten his brother Protestants of Upper Canada with a new and comic version of European history; whereupon a writer in the Guelph Advertiser (Protestant) of the 29th ult., takes him to task as follows:—

"A lecture was delivered on the 23rd ult., in the Court House of Guelph, by Mr. Waldeck, a Hungarian, in the course of which he amused his audience with a narrative of Turkish life and Turkish manners. He stated that the Turks advanced to Vienna the capital of the Austrian dominions, laid siege to that city, and that the Hungarians came to the assistance of the besieged, and freed not only Austria but all Europe from the Turkish yoke. Having made this assertion the lecturer exclaimed, 'How ill are the Hungarians requited now for their signal services, rendered to the Austrian Empire, and to the whole of Europe!'"

"I beg leave to correct this false statement, and historical untruth. The Hungarians did not liberate Vienna—but, on the contrary, they invited the Turks to come, sought their alliance, and through their treachery, the Turks, after having occupied Hungary, twice laid siege to Vienna. "It is true that in 1437, 1440, and 1456, John Corvin and John Hunyady, King Ladislas and his son Mathias, wrote a brilliant chapter in the history of the Hungarian warfare with the Turks,—but when these heroes died, there was no man left to uphold the ancient martial glories of Hungary" observes a Hungarian writer, Pulszky p. 62 (Memoirs of a Hungarian Lady, by Theresa Pulszky, with an historical introduction by Pulszky. Philadelphia: Lea & Blanchard, 1850, pp. 376).

The Turks harassed the country for many years. On August 29, 1526, the Ottomans defeated the Hungarian King Louis II, at Mohacs when the King, 600 magnates, and 23,000 soldiers lost their lives. The result was, as the American Reviewer, Dr. Brownson, observes [No. XVIII April 1851 p. 187, Boston, Art.: "On the Late Hungarian Rebellion,"] the extinction of Hungary as an independent nation. Hungary lay prostrate at the feet of Solyman, who penetrated into the very heart of Hungary, sacked Buda, and returned to Constantinople, carrying with him 70,000 prisoners.

In their greatest distress the magnates elected Ferdinand I of Austria, King, and intimated to the Austrian Prince, that "if he chose to accept the crown, he might have it, to prevent the enemy from entering Europe by Hungarian gateways." Ferdinand accepted the invitation, and was crowned King on 3rd November.

But the untidied nobility, who were always quarrelling with the magnates, down to our own days,—

electing the Hungarian Count Zapolya, who, says Pulszky, "applied for aid to the Sultan,"—to the Turk who had just dragged 70,000 persons into slavery. In doing so, says Pulszky, "he sacrificed the honor of his country, declaring his willingness to receive the Hungarian crown in lieu from the Sultan." Solyman came, placed Zapolya on the throne, and marched at once towards Vienna, holding a great part of Hungary in humble subjection,—he besieged that capital. Twenty thousand brave soldiers composed the garrison of Vienna under the command of the Earl of Salm, and Count Palatine, all of whom displayed such undaunted courage, as finally to compel the Turks to retire after twenty fruitless assaults, and with the loss of 80,000 warriors. The first siege lasted from 22nd September till 15th October, 1529. I ask, therefore, did the Hungarians raise the first siege of Vienna?

The above-mentioned Hungarian, Zapolya, invited the Turks three times into Hungary. "It was plain enough that this course, which had already torn from the nation the principality of Transylvania (and made it a Turkish province), brought upon it upwards of twenty Turkish invasions, secured the Sultan nearly a third of Hungary, and kept Magyarland in a continued ferment—would end in the seizure of the whole of Hungary by the Turks, and thus open a road to Vienna, Rome, and Paris,—a road which the Sultan had sworn to travel. The Magyars were nearly as dangerous to Europe as the Turks. It was, therefore, necessary for the safety of Europe, to deprive them of the means of raising Hungary, and the adjacent nations,—and it was done, by their traitorous conduct threatened to bring upon Europe another barbarian deluge. [Brownson's Quarterly Review, April 1851, p. 164: Boston.] From the first siege in 1529 until the second siege of Vienna in 1683, the Turks held a great part of the land. The second siege of Vienna lasted from 14th July until 12th September, 1683.

"The Turks invested Vienna on 17th July, [History of Modern Europe, Vol. IV., London: Robinson 1789 p. 140] and they had not only destroyed the suburbs, but made a breach in the body of the place by the first of September.—The Duke of Lorraine had been so fortunate as to prevent the Hungarians from joining the Turks (Mark you, Mr. Waldeck!) but was unable to lend the garrison any relief; and an assault was every moment expected, when a deliverer appeared; John Sobieski, King of Poland, having joined his troops to those of Saxony, Bavaria, and the Circles, raised the siege, aided by the Duke of Lorraine, and in an incredible number of German Princes. Four years after this event, the Emperor Leopold took Buda from the Turks, after an obstinate resistance. After the Turks had occupied Hungary—or good slices thereof—for the space of 160 years, they were driven out by Leopold I, who reigned half a century.

If it were not for the House of Hapsburg, Hungary would have sunk into the degraded condition of a Turkish province, and be precisely in the same wretched position as Moldavia and Wallachia—the Danubian Principalities, which, as the lecturer said, "were not worthy the attention of a passing remark."

"Hungary was finally delivered by Austria, and the victorious generals were not Magyars. Hungary is therefore a country rescued from the common enemy by Austrian arms, when the Magyars neither could, nor would deliver themselves! The right of Austria to rule Hungary, proceeds from these titles, as well as from the free election of the Hungarian Diet, and it is clear that Austrian rule in Hungary is not only justifiable, but that the good of Hungary herself, of Austria and of all Europe required the annexation of Magyarland to the empire." [Brownson.] Let these facts be compared with the lecturer's statement.

I do not wish in the least degree, to spoil the Magyar fun, which the select audience seemed to enjoy so well—but if historical science be worth anything, let that statement be corrected. The writer of the foregoing remarks was, for three years, tutor to the three Hungarian Counts, Kalman, Gabor, and Guyza Szechenyi,—nephews of Prince Metternich, and sons of the Countess Zichy. Szechenyi and Zichy are names well known in the history of the late Hungarian rebellion. He alludes to this fact for the purpose of showing, that he is more familiar with the history of the illustrious, but undeservedly abused House of Hapsburg, and the history of "fanatically aristocratic Magyardom," than the lecturer gave any of his audience credit for.

Let not Mr. Waldeck, therefore, endeavor to wrest from the gallant Poles, in the face of all historical proof, and transfer to the Hungarians the glory of having repulsed, in conjunction with Austria, the Mussulman, and thereby of having saved Europe, the liberty of which, as M. W. asserted, was in imminent jeopardy.

ONE OF THE AUDIENCE. To the Editor of the True Witness.

City of Ottawa, Feb. 2nd, 1857. DEAR SIR—The Separate Schools of this city have just achieved a golden triumph—a triumph unequalled perhaps in any other city in the Province.—The torrent of opposition which at the close of the last year appeared about to bury them in the abyss of the past, has been nobly resisted, and turned into a torrent of enthusiasm for them. The Catholic population, without distinction of nationality, have manfully come forward, and declared themselves supporters of a system of education, which, in its anxiety to convey secular instruction, does not forget to place in the hands of its pupils the compass of Christianity; to guide them safely through the hidden shoals of immorality and infidelity, which threaten them, at every moment, with wreck and destruction in their passage to the port of eternity. A few persons indeed, and only a few, have stood aloof, and refused to rank themselves beneath the popular banner.—But this is not to be wondered at; as in every community we must expect to meet with individuals, whose extraordinary passion, love—or whatever else you like to call it—for the "Almighty Dollar" blinds them to the public good; and places them in antagonism to any cause, however noble, which does not promise to repay them fifty per cent. in hard cash; although it may be, in every other respect, productive of the most beneficial results. Truly, such men are to be pitied! They call themselves Catholics; but they are a disgrace to their religion, and unworthy to be enrolled beneath their banners.

The heavy school rate of last year may be urged in extenuation; but this excuse is a poor one. The experience of a number of the Justices, the constant clamor of the people for free schools, and a superabundance of teachers, as they are perfectly well aware, was the cause of so high a rate. Had the remonstrances of the more intelligent and prudent been listened to at the time, no cause of complaint would have existed. But no; the vox populi carried the day; and, as might be expected, the pocket-populi had, afterwards, pretty dearly to pay for it.—These grievances, however, are past, and the slightest prospect of their renewal does not exist. The present Board is unquestionably composed of men of intellect and foresight; and of men who will, without doubt, satisfactorily fulfil the important duties devolving upon them, and strain every nerve to surmount the difficulties which an unjust and iniquitous law—the creation of an anti-Catholic Methodism—may place before them. These gentlemen are—the Rev. Messrs. Dandurand, Dawson, and O'Connor; Messrs. Friel, Daubien, O'Keefe, Smith, Bourgois, Royano, Berichon, Bright, Targoon, Traveray, Laporte and Champagne.

The new Board met on the 20th ult.; when H. J. Friel, Esq., was unanimously re-elected Chairman; and Mr. W. Ring re-elected Secretary and Treasurer. This mark of appreciation by the Board, of Mr. Friel's indefatigable exertions in behalf of the popular cause, has given the utmost satisfaction to the Catholic community. Two other meetings have also been held, at which matters of local importance were satisfactorily settled.

So far everything betokens a bright future for Separate Schools in this city; much to the annoyance and disgust of our Protestant press. One of these august luminaries had his tender sensibilities so dreadfully shocked by the sight of the handbills, giving notice of the election for Separate School Trustees, that his escape from annihilation was truly miraculous. Writhing under the torturous grasp of disappointment, in his paper of 21st ult., he gave vent to his feelings in the most pitiful strains, and vehemently exclaimed against the continuance of Separate Schools in this city. Truly, Mr. Editor, this is a world of inconsistencies and absurdities. Men boast of their liberality; and their every action is tyrannical. The cry of "liberty of conscience" invariably greets our ears in every Protestant assembly; but let any Catholic raise his voice in behalf of a system of education, in accordance with his own religious principles, he is immediately cried down by the Protestant press, as a discontented, ever-grumbling member of society; who is satisfied with nothing that is prejudicial to his faith, and who is, consequently, unworthy of the consideration of enlightened Protestantism; which extends the hand of friendship to all, even the infidel or Atheist, who draws the sword of oppression against the benighted followers of Popery. Catholics, however, must not be disheartened. Let them act determinedly and in concert, and victory awaits them. Let every Separate School Board pour petitions into Parliament, at its next session—praying for the repeal of the odious and unjust Clauses in our School Act; and that we be placed on an equal footing with the Protestants of Lower Canada. This is all we ask, and this we must have. I am, Dear Sir, Your humble and obedient servant. OTTAWA. To the Editor of the True Witness.

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Rawdon, 7th Feb., 1857. Sir—Permit me, through your columns, to offer a few remarks on a leading article in the Montreal Herald of the 2nd instant, written on a letter which he says was received from a gentleman well known in Rawdon, upon the disgraceful disclosures made at the last Court of Quarter Sessions in Montreal, on the state of society in this place. No doubt but the writer of that letter points out existing and practical evils which ought to be remedied, as well as refers to some of the past circumstances which have led to the present "state of society in Rawdon." The candid remarks, and manifest disposition of the Editor of the Herald to deal impartially with the subject, as far as he is aware of the facts, render some further explanation necessary.

The Herald (no doubt by way of comparison) alludes to the words Catholic and Protestant; from which a wrong inference might be drawn. And as the correspondent of the Herald did not allude to this distinction of creed, it may be proper here to state that Catholics have not broken Protestant doors, as stated in the Herald; nor have they ever been the aggressors in any single instance. It is well for the Herald to know that, not one of his numerous readers in Rawdon (many of whom are Catholics) took any part in these disgraceful rows; neither have the readers of any other journal, except the Montreal Witness. It is also well for him to know that religion is not the great disturbing cause; but that the want of it, is the great evil to be complained of amongst these rowdies. It should also be well understood, that the best understanding exists in Rawdon between a large number of the respectable Protestant, and the Catholic population; but that the rowdies, who bring disgrace on the community, are not readers of any public journal, much less of their prayer-books. These ruffians have learned their creed of house-breaking in the good old Tory times, when certain grocery stores in Griffintown were sacked with impunity, and some of their contents brought to Rawdon as trophies of victory.—Since that memorable time, these gentry practice in the low taverns, which unfortunately exist in Rawdon, and thus attain perfection in their acts of rowdism and ruffianism.

It is to the credit of the Catholic population of Rawdon that none of these resorts are kept by members of their congregation—thanks to their good Pastor for such a blessing. We highly appreciate the advice of the Herald; and can assure him that nothing will be found wanting on the part of the Catholics of Rawdon to allay party spirit, to maintain and cultivate a feeling of friendship and brotherly love with all our separated brethren, and mutually to assist one another in the advancement of order, and good government for the benefit of all. But from the experience of the past, and as matters stand at present, he cannot expect us to be less than men, or more than Saxons. There is a time when even forbearance may become a crime. ANONYMOUS VERBOSITY.

Mr. C. A. McIntyre has kindly consented to act as our agent for Windsor; and Mr. Archibald McDonald for St. Raphael.

REMITTANCES RECEIVED Sandwich, Rev. P. Point, 12s 6d; St. Raphael, J. A. Kennedy, 12s 6d, D. P. McDonald, 10s; St. Bruno, Rev. Mr. Meloy, £1; Chelsea, Rev. Mr. Hughes, 12s 6d; Aymer, D. Mooney, 12s 6d; Kingston, M. M'Namara, 10s; Pictou, R. Cain, 6s 3d; Toledo, D. O'Conor, 15s; Ottawa City, J. M' Mahon, 5s; J. Shannon, Pointe Claire, 12s 6d; Durham, M. Brady, 12s 6d; Portage du Fort, J. Julian, £1 17s 6d; St. Marie, J. Madden, £1 11s 3d; St. Catherine's, Rev. Mr. Gratton, £1; G. A. Ebrard, St. Andre Avelin, 5s; St. Hyacinthe, F. A. Laroque, 12s 6d; Mallorytown, G. Kavanagh, 15s; Beauceville, Rev. L. S. Meio, £3 5s.

Per M. O'Leary, Quebec—O. McKenna, 15s; T. Codd, £1; W. Johnston, 7s 6d; G. Kindelin, 7s 6d; R. G. Belleu, 15s; J. Pettitclere, 15s; J. Gremazie, 15s 9d; W. McKay, 15s; M. Battie, 7s 6d; Mrs. D. McGlory, 15s; E. B. Lindsay, £1 3s 8d; W. Quinn, St. Roch, 7s 6d; Thos. Roche, L'Islet, 12s 6d. Per C. A. Rochon—Carillon, J. Kelly, 12s 6d; Pointe Claire, J. Monaghan, 6s 3d. Per M. Donnelly, Richmond—Peter O'Reilly, 10s. Per M. O'Dempsey, Beilleville—D. McCormack, 10s. Per Rev. Mr. Daly, Compton—Self, 6s 3d; E. Laroche, Eaton Corners, 6s 3d. Per Rev. J. J. Chisholm, Alexandria—Self, 12s 6d; J. Pyno, Lindsay, 12s 6d; M. McCabe, 12s 6d; J. Kelly, 10s. Per Rev. C. Wardy, Niagara—H. McNally, 10s; Mrs. A. Hall, Stamford, 10s. Per D. Chisholm, Ottawa City—A. Chisholm, River Dennis N. S. 15s. Per M. McKenny, Cobourg—Self, 5s; F. McKenny, 5s; J. Coogan, Peterboro, 5s; T. Wiseman, 10s. Per J. McDonald, Williamstown—J. McPherson, Senr., 15s; J. McPherson, Jr., 12s 6d. Per J. Doran, Perth—J. McEachen, 6s 3d; A. McDonald, 6s 3d; W. Mackay, Lanark, 3s 1d. Dundee—A. McKee, 12s 6d, and not 10s as previously acknowledged.

TROUBLE AT ST. GABRIEL LOCK.—We understand that much distress exists in the neighborhood of St. Gabriel Lock, in consequence of a break in the canal, and it is further stated that due diligence has not been used in repairing the same. In accidents of this kind, at this inclement season, when so many persons are deprived of the means of a livelihood, much suffering must be the consequence, unless more active measures are taken to repair the same. We learn that accidents of this nature have occurred in previous seasons; we, therefore, hope that the Board of Works will now take prompt measures to guard against such occurrences for the future.—Herald.

ANOTHER NEW PAPER AT QUEBEC.—We have received from Mr. Lamoureux, of Quebec, the prospectus of a new Weekly paper, to be styled the Quebec Herald, about to be published by him.—B.

CHARGE OF MURDER.—John Germain Weatherwax was lodged in the Common Jail of this District yesterday by Mr. High Constable Delisle on a charge of murder. The prisoner was delivered over at Plattsburgh, State of New York, on a requisition under the Ashburton Treaty.—Herald of Thursday.

AGRICULTURE ON THE ST. MAURICE.—One of the gentlemen lumbering some sixty miles back on the St. Maurice, has grown last fall 2,100 bushels of oats. He has just sent up a threshing machine to his farm. This is something like a pretty fair proof of the fitness of the soil along the St. Maurice and its tributaries for agricultural purposes.—Three Rivers Inquirer.

DEATH OF MR. DAVID GILMOUR OF QUEBEC.—We regret to have to announce, says the Quebec Colonist of Tuesday morning, the sudden death of Mr. David Gilmour, at Rutland, on Friday last. He was on his way to England. His funeral will take place from his late residence on the Esplanade, to-morrow. Mr. Gilmour was one of our ablest merchants, and his death in the prime of manhood will leave a void in our commercial community.

RIMOSKI ELECTION.—The nomination of a member to represent the County of Rimouski instead of Mr. Tache, resigned, took place on the 6th inst., and the Courier states that the Returning Officer declared the majority of the electors present were in favor of Mr. M. W. Baby, the popular candidate, who is opposed by Mr. Garon, a Rouge. Friday and Saturday, the 13th and 14th inst., have been fixed as the polling days. There is little doubt that Mr. Baby will be returned for this County.—Quebec Morning Chronicle.

THE CORRIAN MURDER.—The Hagan trial having been concluded, Messrs. Parkin, Phillips, and Delisle, the commissioners appointed for the purpose, have commenced the enquiry into the circumstances of the Corrihan murder, and the cause of the failure of justice in the cases brought before the Court of Queen's Bench. The Commissioners hold their sittings in the Court House; but, of course, the proceedings will not be made public till their Report to the Governor General has been laid before Parliament. They have not yet commenced the examination of witnesses.—Ibid.

FIRE IN THE COUNTRY.—At St. Andre, County of Kamouraska, on the night of the 31st January, two barns belonging to M. Hilary Michaud, with their entire contents, cattle, crops, and vehicles, were totally destroyed by fire. The Parish Church and presbytery were saved with difficulty. The flames being driven towards them by the wind. M. Michaud's loss is estimated at £1,000. At Isle-aux-Coudres, on the 1st February, the house occupied by the Rev. Mr. Tremblay and his brother M. Bernard Tremblay was burnt down. In 1854, M. Bernard Tremblay's dwellings, in the same Parish, was destroyed by fire, and two of his children lost their lives.—Ibid.

THE POISONING CASE.—REBECCA GRANTER. Annis Tossaint, convicted of poisoning her husband having pleaded her pregnancy, in stay of execution, a jury of matrons, summoned to inquire the fact, appeared and was empanelled.—Margaret Maria Carleton, wife of William Gunn, being forerunner. Mr. Justice Duval charged the jury to try whether or not the prisoner was quick with child. The prisoner having been removed to their room, the jury retired, and when they again returned into Court, Dr. Landry was examined as a witness. His evidence did not positively establish the condition of the prisoner; but the jury found a verdict in the affirmative, as to her plea. The Judge, therefore, ordered that execution be suspended, and that the prisoner be brought before the Court, to be further dealt with on the first day of the July Session. The Term was then declared closed, and the Court adjourned.

We learn that an unprovoked murder was committed near Moza Station of the Great Western Railway, a few days ago. The name of the murdered man is Shepherd, and that of the murderer Hay. The former an Irishman, and the latter a Scotchman. The murder was perpetrated in Hay's house, and the particulars of it are not yet known. Hay has been committed to Sarnia Jail. Shepherd bore an excellent character.—Toronto Chronicle, 23rd ult.

EMIGRATION.—A Great effort is to be made to distribute in Canada, a large number of the papers who are burthenome to the estates of British and Irish noblemen and gentlemen; and the Governor has been requested to enquire where they can be disposed of. In consequence of this, Mr. Vanhoughnet has addressed letters to the Reeves of many townships, enquiring how many emigrants or emigrant families could be provided for in each township, &c., respectively. Mr. Vanhoughnet states that very large numbers are to be sent out next spring and summer. It will greatly relieve the poor's rates, but whether to Canada's benefit or not remains to be seen.—Montreal's Weekly Message.

Died. In this city, on the 30th ult., Alice Finn, wife of Thomas Gleeson, aged 31 years, a native of Castleconnell, county Limerick, Ireland.

In this city, on the 10th instant, Mr. Joseph Murr, aged sixty one years, a native of Portugal.



ST. PATRICK'S SOCIETY'S COURSE OF LECTURES.

MR. EDWARD MURPHY WILL DELIVER THE FOURTH LECTURE OF THE COURSE IN ST. PATRICK'S HALL, ON

MONDAY, THE 16th INSTANT.

SUBJECT: "THE MICROSCOPE & ITS REVELATIONS."

This Lecture will be illustrated by an extensive Collection of curious and interesting objects from Natural History, by means of a powerful Lucernal Microscope, and will be closed with an exhibition of DISSOLVING VIEWS.

Doors open at SEVEN, Lecture to commence at EIGHT o'clock. TICKETS, 1s 3d; to be had from Members of the Committee, and from the Librarian of St. Patrick's Hall; also at Sadler's Bookstore, and at the door the evening of the Lecture. N.B.—Front Seats reserved for the Ladies. Montreal, 6th Feb., 1857.

WATSON'S TEN DOLLAR FAMILY SEWING MACHINE, FOR SALE, AT THE MONTRAL TOOL STORE, No 275 St. PAUL STREET, Sign of the "Hammer." Ample printed directions for using them. ALEX. BRYSON. Feb. 6, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

TRIAL OF VERGER THE ASSASSIN OF THE ARCH-BISHOP OF PARIS.

PARIS, JAN. 17.—The event of the day is the trial of Verger for the murder of the Archbishop of Paris. By seven o'clock in the morning the neighborhood of the Palais de Justice was thronged by immense crowds provided with tickets. At eight, when the doors opened, the rush which took place could only be compared to the entrance of the Opera on a Jenny Lind night. Among the crowd were numbers of elegantly-dressed ladies. A few minutes before ten the judges were introduced and the jury sworn in, and at ten precisely the prisoner was brought in by a posse of gendarmes. He is a fine-looking man, of a handsome cast of features, and rather, above the middle size. His hair is jet black, and his face, as he entered, was ashy pale. In answer to the questions of the President, the prisoner said his name was Jean Louis Verger, and that he was 30 years of age.

The greffier (clerk) then read the indictment, or acte d'accusation, which was of very great length. That formality having been accomplished, the names of 22 witnesses were called over. The prisoner asked leave to make a few remarks, and the President having assented, he said:—

Messieurs—Nineteen centuries ago a sentence of great importance was spoken by a man who was more than a man—a God—Jesus Christ; that sentence was "Pax vobis—pax omnibus." Another man, whom I love—whom you all venerate—has said also, "L'empire; c'est la paix."

The President—This resembles a defence.

The Prisoner—I am coming to the point. Gentlemen, you have heard it just now—the greffier in the acte d'accusation has read all the details of the event which is called a crime, for which I have now to answer before you, before God, before my conscience. The members of the bar have had every facility afforded them to calumniate me. I have not had the same advantage. In my prison I have prepared formidable weapons; previously I had collected arguments of the greatest value against the Papal inquisition which has brought me here. But there is one principal point upon which I must dwell. I want my papers in prison. It is my faith I am defending. Moreover, yesterday a moral pressure was put upon me. Out of the sixty witnesses I had called, only one has been subpoenaed. I immediately wrote to the Minister of Justice, and asked him to lay my letter before his Majesty the Emperor. Here is my letter.

The prisoner then read the letter, the substance of which is as follows:—

"Monsieur le Ministre—The prosecution obstinately refuses to call my witnesses—hence I refuse, with equal tenacity, to be examined. I am not afraid. I will bring the facts under the notice of the jury and of public opinion. I do not fear my enemies; let them all come on. If my request is refused, I will march nobly, gravely, and resolutely to the guillotine. Oh, human, justice! thou shalt not escape the justice of Heaven! All this is very grave, extremely grave. I ask to bring forward proofs. They are of two kinds—written and verbal. My written proofs are my papers—my verbal proofs are my witnesses. I ask you to postpone the cause for which we are all convoked." The President—The prisoner wished to bring forward an accusation. All that the law allows has been conceded to him.

A short discussion then took place, from which it appeared that the prisoner expressed a wish to call witnesses only the day before the trial, too late for his wish to be carried into effect.

The public prosecutor stated that so far from a list of witnesses, the prisoner had sent him a foul libel. At this point,

The prisoner exclaimed—Read, read. I appeal to Christ, to his goodness! to his justice! to his mercy!

The President recommended him to moderate himself; his defence was perfectly free.

The prisoner—It is not free! it is not free! The defence is not free.

The President—Let this incident terminate, and answer my questions.

The prisoner—I will answer no questions.

After a short deliberation, the Court decided the trial should continue, the prisoner reiterating his intention not to reply to any questions, and protesting against the moral violence which was done him.

The first witness, a policeman (sergent de ville) named Cormont, deposed to having seen the fatal blow struck, and to arresting the assassin. The prisoner cried "A bas les deesses!"

The prisoner—I was ill-treated. I have a reproach to make to this witness. I received terrible blows and kicks. Such an arrest is not moral. (Laughter in the auditory.)

Marie Laine, a woman who let out chairs in the church, deposed to the same facts.

On being asked by the President if he had any remarks to make.

The prisoner said—The evidence of this lady is worthless, as she did not see me strike the blow. According to our Lord Jesus Christ, it is not fair to exact money in the church, and I gave her ten centimes (1d) for my chair. I hope she will acknowledge it, and that it will be of service for the good of her soul.

A cutler named Picault deposed to having sold to Verger the poignard he made use of on the 11th of December.

The Curate of St. Severin deposed to having received a letter from the prisoner, with whom he is wholly unacquainted. It commenced by libelling me for some portion of a sermon I had preached, and concluded by asking for my friendship. A person who was present told me not to interest myself in the writer's behalf, that he was une vraie canaille, and reported unfavorably of his morals.

The prisoner—I am an enemy of the clergy as at present constituted, as Jesus Christ was the enemy of the Pharisees. Let my letter to the curate be read.

The Procurator Imperial—It is unnecessary.

The prisoner—Audience, see how everything is denied me! Moral violence—physical violence.

After some further evidence the prisoner related with considerable detail a trial at Milan, in which he appeared as a witness, and maintains that the accused was not guilty, and was unjustly condemned. He displayed the greatest violence, exclaiming in conclusion; I prefer the guillotine. I prefer death to an insult to God. Let my "Colin Maillard" (the title of a pamphlet he then published, and for which he was interdicted) be read. People, insist on its being read (these words were spoken with the violence of madness).

M. Bautain, vicar-general, gave evidence as to the facts of the murder.

The prisoner—You are a scoundrel before God and before men.

The President here read a letter, dated one year ago, in which the prisoner declared that he alone had premeditated and committed the murder of the Archbishop of Paris. The President added: It is one year after writing this letter he committed the crime.

The prisoner here made a long rambling statement explaining that he was in a state of despair, and that suicide was his only refuge.

The President—All that you say is an abominable doctrine, especially in the mouth of a priest.

The prisoner—A lie! A thousand times a lie! The president has told a lie. Anathemas upon him.

The President, to the jury—Gentlemen, we cannot look mercifully upon such exasperation. Proofs were brought forward that this man deliberately set to paper his intention to murder the Archbishop, and he attempts to justify his crime by atrocious doctrines.

The prisoner—A lie! Monsieur le President, a lie!

L'Abbe Millaud, principal of the seminary where Verger received his education, was then examined, but his evidence had no bearing on the case.

M. Montandon, pastor of the Reformed (Protestant) Church of Paris, examined—The prisoner, called upon me, expressed dissatisfaction against his superiors, and evinced a wish to become a Protestant. I told him he must first undergo protracted trials, and that dissatisfaction against his superiors was not a valid cause to change his religion.

Prisoner—Since I saw this gentleman, I have given up both Protestants and Catholics, having found out they were both wrong.

[Some further evidence was here given, but was interrupted by a long and violent diatribe of the prisoner against the Bishops of Evreux and Soissons.]

The President—Gendarmes, make the prisoner sit down.

[It required the united force of four gendarmes to force the prisoner on his bench. The struggle caused considerable agitation among the public.]

The prisoner, however, immediately sprang to his feet, and turning towards the public, exclaimed—You see I am not free. Gentlemen of the Jury, I am not free!

The President—You are not free to indulge in libel and defamation, and you shall not do so.

The Abbe Legrand, curate of St. Germain l'Auxerrois, stated he employed the prisoner in subaltern functions.

The prisoner (held down by several gendarmes)—Say at the Tuilleries.

The President here read a letter from the prisoner to the last witness, acknowledging his faults, and asking his pardon.

The prisoner interrupted the reading with furious vehemence, exclaiming—You only read what is against me. Read everything—read everything!

The President then began to read the prisoner's pamphlet above alluded to. Its character is libellous, and the prisoner interrupted it incessantly with exclamations that caused a great agitation among the audience. The President, in virtue of the discretionary power conferred upon him by law, threatened to have him removed from the court, and continue the trial in his absence.

The Prisoner—Out of the court or out of the world? La porte ou la guillotine. I am afraid of nothing. I will face death as I face this tribunal. You are wretches (vous etes des miserables.) I fear God alone.

The scene which then took place baffles all description. Verger, though forcibly kept down by four stout gendarmes, struggled upon his bench, uttering the wildest exclamations, the scene causing the greatest excitement among the public.—At length the President suspended the case, and, after ordering the prisoner to be removed, retired with the Court.

The prisoner then commenced a struggle with the gendarmes, which showed him to be possessed of immense bodily strength, but they succeeded in mastering him, when he turned to the public, and exclaimed, "Help, help! Defend me! People, defendez moi!"

At these words an immense clamor arose from the body of the court, the public rising, and an exclamation of execration escaped from every lip, "Non! Non! Assassin! Assassin!" which seemed to cow the prisoner, who was removed in the midst of a tumult which I will not attempt to describe.

P.S.—The court, after the lapse of one hour, returned, and the trial was resumed. In spite of a powerful speech from M. Nogent St. Laurent, the jury brought in a verdict of guilty, without extenuating circumstances, and the President passed sentence of death.—Correspondent of the Morning Chronicle.

The Times calls attention to the fact that at the grand Crimean banquet given by Prince Napoleon (the speeches of which are officially recorded in the *Moniteur*), the part taken by the English was as much ignored as if no English soldier had ever set foot in the Crimea.

SPAIN.

The Gazette publishes a royal decree convoking the Cortes for the 1st of May. The elections will take place in conformity with the law of the 18th of March, 1846. Seditious publications of a republican character were every day circulated in the capital; but, according to the ministerial journals, nobody paid any attention to them.

These papers, however, say that the government was on the *qui vive*, and that if there was to be any outbreak it would repress it with the greatest energy. A band of insurgents, under the orders of Villalain, which had for some time been infesting the province of Burgos, had disappeared; it was supposed the persons composing it had fled into France. Marshal Concha had an interview with the Queen in which he represented to her the danger of her present policy, both to the country and her dynasty.

BELGIUM.

It is stated that the Belgian government has made a formal complaint to our minister, who has promised to represent to Lord Palmerston the displeasure with which Sir R. Peel's buffoonery is viewed by the court at Brussels.

AUSTRIA.

VIENNA, JAN. 13.—The correspondent of the Times says:—"According to an official despatch which has this morning been received from Verona, a full amnesty has been granted by the Emperor to thirty-two persons who were concerned in the Mantua conspiracy. At the time (some four years ago) it was rumored that the plan of the conspirators was to obtain possession of the fortress, but no one who knows the size and strength of Mantua can possibly believe that any men in their senses could form such a project.—Many of the persons arrested belonged to the higher classes of society, and, among the rest, was a dignitary of the Catholic Church. It was here said that the person in question was a bishop, but it is possible that he was of less elevated rank. Everything which the Emperor has said and done since he has been in Italy has given satisfaction to the people, with the sole exception of his reply to the address of the Patriarch of Venice. A further amnesty will be granted while their Majesties are at Milan, and it is believed that, while the three ministers are there, the resignation of Count Radetzky will be formally accepted.

SWITZERLAND.

The Neuchâtel prisoners have been liberated by the Swiss authorities, and conducted under an escort to the French frontier. The troops assembled by the Federal Council of Switzerland have been disbanded, and the crisis may now be considered at an end. The final vote of the Federal Assembly of Switzerland has just been taken upon the propositions of the Federal Council for the settlement of the dispute with Prussia. The Council of States, which, together with the National Council, constitute the Federal Assembly of Switzerland, having separately discussed the propositions, in a long and animated debate, has resolved upon their adoption. It is stated that a conference of the great Powers will shortly be held at London for the purpose of settling the relations of Prussia and Switzerland.

ITALY.

A letter from Rome to the *Daily News* contains an account of the proceedings of a madman, who found his way into the Vatican, where he secreted himself, and in the middle of the night roused the inhabitants of the Apostolic residence by vociferating that the Pope was dead, and that he himself was to succeed his Holiness. The great gates of the Vatican are now closed at nightfall.

Letters from Naples of the 12th, state that the King, on hearing of the assassination of the Archbishop of Paris, countermanded the ball which was to have been given at the Palace, ordered the theatres to be closed for three days, and prescribed that expiatory prayers should be offered up. The *fetes* which were to commence on the 12th, on the occasion of the birthday of the King, were put a stop to. Two cafes at Naples had been surrounded two days before by the police authorities, and sixty persons arrested. It was thought that a Mazzinian plot had been discovered. A degree of uneasiness prevailed among the population.

The official journal of Naples of the 10th says:—"Cherishing in our royal soul the desire of improving more and more the condition of the prisoners, and wishing that their moral shall not be inferior to their material improvement, we decree that the moral and religious education of those who are detained in prison is intrusted to the Reverend Fathers of the Society of Jesus. One of the Reverend Fathers shall form part of the Commission of Prisons, and will have a deliberate voice in the examination of affairs."

RUSSIA.

A letter from St. Petersburg, in the *Journal des Debats*, says that the news of the attack on Canton by the English has produced a considerable sensation. It is added that depots of goods, belonging to Russian merchants at Canton, had been burned, and that their losses were considerable. The writer attributes to the English a desire to ruin the important overland trade between Russia and China. The Russian military establishments on the river Amecr are now so formidable that it would be difficult for the English vessels of war to effect an entrance.

The Emperor Alexander has ordered that the fortifying of St. Petersburg shall be commenced in the spring. Extraordinary activity prevails in the Czar's ship-yards at Cronstadt. Sailing war ships are converted into screw-steamers, machinery is constructed with all haste, schools are established to produce engineers and stokers. Sebastopol is gradually becoming re-peopled. It now contains about 7,000 inhabitants; Kamiesch, 2,000. Three hundred houses, partly destroyed during the siege, have been rebuilt, and eighty new ones constructed.

CHINA.

The *Pays* says:—"We learn from a private letter that the Catina was in the Macao-road on Dec. 2nd. At that date news had arrived that the court of Peking had sentenced the Viceroy Yeh to degradation for having ill defended the town of Canton against the English attack. This fact seems to prove that the Chinese court will not yield unless a demonstration be made against the heart of the empire."

The *Times* city article says:—"With prospects of a continued interruption-of business at Canton, it is mentioned that the English force had lately been engaged, chiefly in strengthening

their position against fire rafts; &c., and that according to some statements there was a disposition to remain, as much as possible on the defensive, until a reply to the first advances of the war shall have been received from England; meanwhile reinforcements were understood to have been sent for from India. The chief hope of a speedy settlement was therefore confined to the possibility of orders being transmitted from the imperial government at Peking for Governor Yeh to accede to the demands made on him."

"The Calcutta steamer has arrived at Suez with advices from Hongkong to the 16th of December. Yeh, backed up by the gentry and people, continued obdurate. The French Folly Fort had been taken and destroyed. The Chinese had set fire to the factories, and all the Aongs were destroyed. The Oriental, Agra, and Mercantile Banks were on fire, with no hopes of saving them. One fatal accident had occurred, O. T. Lane, nephew of Sir J. Bowring, being killed by the falling in of a wall. It was said the city of Canton would no longer be spared, and that the discharge of rockets and shells had already commenced."

THE EXPEDITION TO THE PERSIAN GULF.—The British fleet has taken possession of the fort of Bushire and the island of Karrak.

The *Morning Post's* Paris correspondent explains, with reference to this expedition that, for some time past, and especially since the fall of Kars, the Shah and his advisers had treated the representatives of Great Britain with a contempt which meant defiance. In addition to this, the Shah had determined on a close alliance with Russia, and there is ample material to prove that Russia would make Persia a Russian province.

REV. J. M. BRUYERE'S VALEDICTORY ADDRESS TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA. I was absent from home for a short time. On my return, Dr. Ryerson's remarks in reply to my third letter, were placed into my hands. As I read them, methought I heard the dying fire of a retreating enemy. The good Doctor's powder is evidently exhausted. He has left the field of battle and decamped to parts unknown.

1. The Chief Superintendent of Education is pleased to re-assert that "in support of the four principal issues, which I had raised in my first letter against the School System and its administration, I adduce not a single fact or authority, or clause of a law, but repeat assertions, etc." In answer to this puerile assertion, I will merely say—if the love of truth and honesty has lost all power, upon the callous heart of my reckless opponent. I can but express my surprise that self-respect, at least, and a regard for his high station, have not succeeded in making him more guarded and cautious in his words. I leave it to the public who have read my second Rejoinder of the 30th ult., to judge whether I have merely asserted or proved the question at issue.

2. In vindication of the objectionable character of the text books used in the Common Schools in Upper Canada, the Chief Superintendent of Education states that they "have been prepared by the National Board of Education in Ireland, sanctioned alike by the Roman Catholic and Protestant authorities and members of that Board." I am sorry to say, Dr. Ryerson is too frequently most unfortunate in the selection of his proofs. Were his Doctorship in the least conversant with what is going on in the Catholic world he would have read lately a pastoral of His Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin, Primate of Ireland and Delegate of the Pope in that country, in which the whole scheme of Common National Schools is most emphatically denounced and warned against, as fraught with the most serious dangers to the faith and morals of Catholic youth. Alluding to the Queen's Colleges established in Ireland for the teaching of the higher branches of education, his Grace says:—"Censured by the Holy See, and repudiated by the Irish hierarchy, the Queen's Colleges will never take root, nor permanently flourish in this Catholic country. Founded on the principle of indifference to religion, and placing religious doctrines, true and false, on the same footing of equality, they will never gain the confidence of the people of Ireland, who believe that there is but one faith, as there is but one baptism and one God."

Passing to the examination of the books compiled for the special use of the Common National Schools, the Catholic Archbishop of Dublin adds:—"The new books were to contain no special doctrine of Catholicity, and not even to mention the name of Catholic. Indeed, this plan has been carried so accurately into effect, that a pupil might, perhaps, read all the historical treatises of the National Board, without learning that there ever existed such a body as the Holy Catholic Church, or such an Institution as that of the Roman Pontificate, which has spread the blessings of true religion and civilization over a great part of the globe. Nay, more in these books, the history of our country and church is almost totally ignored, and it is to be observed that, whilst in the extracts prepared for the pupils, the praises of England and Scotland are held forth in the enthusiastic language of their writers, we find in them very little to excite affection for our own dear country. Indeed, all these books bear on them the mark of the Protestant Dignitary now enjoying the See of Dublin, who could not communicate to them any of the spirit and of the faith of Ireland. Publications so devoid of every thing dear to the heart of our people, should give way to works of a different character." Next come His Grace's views on the nature and tendency of Common Education. On this subject, Archbishop Cullen says—"Dangers may have arisen or not for the past, but the system, of its own nature, is liable to cause them, and in progress of time will cause them. The mixture of Protestant, Presbyterian and Catholic teachers, cannot act beneficially on the mind of children, who are guided very much by the example of those who preside over them, and are too ready to embrace their opinions. The mixture of Catholic and Protestant pupils must exercise an evil influence on their religious persuasions and practices. From mixed education we can expect nothing but evil. We should not acquiesce in it or encourage it."—Doctor Ryerson who has, at different times, taken upon himself to lecture His Lordship Bishop De Charbonnel, for reminding the Catholics of his Diocese of their duties and rights as citizens and Catholics, will be surprised when he reads the following passage in Dr. Cullen's Pastoral:—"The influence of the great Catholic population of Ireland should be exercised in asserting their rights, and even our electors should use their votes to return men to Parliament determined and able to support unmixed education for Catholic children, and freedom of education from State control for all." In closing these quotations, I will add: on the vital subject of Catholic education, Catholics the world over, are one. Pastors and flock, all hold the same views, are animated by the same feelings. The above principles, as laid down by Archbishop Cullen, are but the expression of the whole Catholic Church, in England, Ireland, the United States, Canada, in a word, over the whole face of the Globe. I again beg the public to judge whether I have spoken without and even against authority from my own Church, as well as against truth and reason, as Dr. Ryerson is pleased to assert in his last reply.

173. On the theory of the right or duty of the State or of the parent, concerning the education of the child, I will not dwell any longer, except in so far as Dr. Ryerson's assertion goes. His Reverence does not hesitate to inform the public that "he has but given expression to what will be found in every standard writer on political economy or civil government, on the Continent of Europe, as well as Great Britain and America." I have repeatedly reminded the Chief Superintendent of Education, that his long gone by theory, concerning the rights of the State over the child, was imported from pagan Laecdemon, and consequently unfit for a Christian Country. If, however, my learned antagonist persists in asserting that he knows of no other theory on the subject, that in all his reading of works on political economy or civil government, he has never met any other, I beg leave to say, with the deepest sorrow, Dr. Ryerson's acquaintance with standard works bearing on the subject of political economy is very limited, and confined within a very narrow range of political science. This could hardly be expected from one who assumes the pretentious title of Doctor. If such be your misfortune, however, go to study again good Doctor, and extend your reading beyond the school text book. Open some of those masterly works, which have been composed by the greatest geniuses of modern times, the most profound Philosophers, and most consummate statesmen of the Continent of Europe. Allow me to introduce you to the works of Count De Bonauld, Count Le Maistre, Bolmes, an humble son of poor benighted Spain, and a host of other productions of our days which will, I trust, contribute to enlarge the too limited sphere of your literary acquisitions. Read but a few pages; you will soon be convinced that your darling theory, viz: that the child belongs to the State, has long since been exploded and scattered to the wind.

4. In his concluding paragraph, Dr. Ryerson still repeats his inflated laudation of his Common School System which he represents as sustained by the people at large with unparalleled liberality, unanimity and patriotism. As an illustration of this wonderful unanimity and patriotism, the Chief Superintendent of Education should have stated that in the City of Toronto, out of a Protestant population of 29,550 souls, the incredible number of 1,570 children is the average daily attendance in these Model Schools. He should have informed the public that in this same city, in a Protestant population of 8,884 children of school age, 1,570 youths of all denominations (Catholics excepted) attend his Model Schools, at a yearly cost of the very moderate sum of £7,093 12s 10d. Contrast now, dear reader, the condition of our poor benighted Catholics with that of their more favored fellow Christians of the Protestant persuasion. In the same City of Toronto, out of a Catholic population of 12,210 souls, the average daily attendance in our Catholic Separate Schools was, last year, 1,280. The total receipts for the support of these Catholic Schools, during the same year, including City taxes and Legislative grants, amounted to £245. To return to Dr. Ryerson's Common Schools, I will say; very popular indeed, must be a system of education which can command such sympathy, and exhibit such cheering results! As to the liberality with which the Common School System is supported, it cannot be denied. Let the reader recollect that for the education of Dr. Ryerson's 1,570 pupils, the City of Toronto has to pay only £7,093 12s 10d, whilst Catholics for the education of their 1,280 children, received last year, including their City taxes and Legislative grants, £245. To these rather unpleasant facts, I must not forget that my incomparable antagonist has an unanswerable reply, viz:—This new foreign and ecclesiastical element against our Schools and School System. Ah, Doctor! allow me to say: for the future, spare my feelings. This is the thirty-fifth time, if I recollect well, that these ugly expressions are flung into my face. I can bear it no longer. I confess it now, I am a foreigner, you are a native; therefore you are in the right, I must be in the wrong.

In justice to my distinguished antagonist, the Great Native of Canada, I must admit that his last communication to the public, is the least objectionable, because the shortest. His reply occupies only four short paragraphs. Still, I must say, every paragraph, every line, every word of his parting address contains a lamentable perversion of truth. When will this maddened enemy to Catholicity learn to tell the truth? Despairing of ever correcting a habit, which, I fear, he must have contracted from his earliest youth, I send him to his good mother, if still alive. Perhaps maternal endearment will have more influence over his obdurate heart than arguments, facts, &c., &c.

In conclusion, I beg to offer to the able and liberal Editor of *The Leader*, the sincere expression of my heartfelt gratitude for the very great kindness and courtesy with which he has condescended to open his columns to my communications, such as they are. I hope my distinguished opponent will not refuse to join with me, in the discharge of this imperative duty towards our common friend. I would be wanting to myself, were I to forget the Editor of the *Globe*, whose delicate sense of editorial propriety has prompted him to comment upon my letters without publishing them. To all, friends and foes, in this discussion, I take pleasure in offering the expression of my best wishes for their prosperity, and beg to subscribe myself,

Their most humble and obedient servant,
J. M. BRUYERE.
Toronto, February 4th, 1857.

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

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

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

Sept. 18. MRS. D. M'ENTYRE, No. 44, M'Gill Street, (OPPOSITE SAINT JAMES MARKET) MONTREAL, BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms.

She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice.

Mrs. M'E. is also prepared to CLEAN AND TURN To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAPORES of every style and price.

Mrs. MacL. would beg of Ladies to give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy.

Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years.

June 12, 1856. DONN LLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, M'Gill Street, Montreal.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line,

in the House formerly Occupied by Mr. Hamilton, No. 48, M'GILL STREET, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSEINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of

FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City.

An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere.

£27 All Orders punctually attended to. Montreal, Feb. 27, 1856. BOUDREAU FRERE

HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co.

They beg leave to call the attention of the numerous customers of that old house to visit their New Establishment, which will be kept on as good and as respectable a footing as any house in the city in the same line.

They will keep constantly on hand, a general assortment of Silks, Satins, Cloths, Cassimeres, Cottons, Linens, Gloves, Ribbons, Hosiery, and Small Wares.

Also, Crapes, Merinos, Goujons, Parapants, and all sorts of Goods for Black Mourning.

Which they will sell cheap for cash only. Prices marked in plain figures, and no second price. BOUDREAU FRERE, No. 200 Notre Dame Street.

June 26. MONTR AL STEAM DYE-WORKS JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer.

(FROM KEEF AST.) 28, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized, for the last nine years, and now craves a continuance of the same.

He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and as his place is fitted up by Stearn, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moresen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

W. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1856.

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