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# CATHOLIC CHRONICLE.

VOL. VI.

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NO. 50.

## ELEVENTH LETTER OF DR. CAHILL TO THE EARL OF CARLISLE.

Kilmallock, Co. Limerick,  
June 25, 1856.

My Lord—The scholar in history has learned from observation of "the Past," that nations, like individuals, have a certain period of existence. Some dynasties run a longer course of political life than others, from their superior vital organization; but all seem to rise, flourish, and fall, by certain definite moral laws, which, under given circumstances, contract or extend the age of all Political Kingdoms. The histories of Babylon, Nineveh, Persia, Egypt, Greece, and Rome, are at once the proof and the commentary of the social proposition which I have advanced; and the statesman who has not read these records of the Past, or refuses to be governed by the lessons which they teach, is, in his profession, like a surgeon who has never studied hospital-practice, or refuses to make the facts of the sick, or death-bed, the guide of his medical art. The rise, progress, vigor, decline and extinction of all past empires may be expressed in the words—Union, conquest, power, luxury, tyranny, corruption, profligacy, weakness, extinction. The causes which have led to national greatness are reversed in national decline: the progressive movement is succeeded by the retrograde; and hence the laws of decline have a result as certain as the laws of advancement; and therefore make the age of an empire be regulated by principles of longevity similar to those which govern the commencement, progress, and decline of human life.

My lord, all Europe admits at this moment, that England has passed her meridian point: she has by a universal and studied consent, long ago, entered her period of corruption and profligacy; and is now about to commence the era of her national weakness. For centuries she has been maligning all the kingdoms of the earth, and she now assumes the language of the falling sycophant. She has long acted the part of the remorseless tyrant all over the world; she now assumes the mean attitude of the coward slave. Her mean adulation and subserviency to France excites a smile through all Gaul; her dastard policy to America, proves her quickened pulse and approaching consumption; and all mankind, except her accomplices, will rejoice at her decline, and sing a jubilee at her extinction. Amongst the various causes which has accelerated this consummation is, the incredible bigotry of her church: it has sunk into the innermost parts of her constitution, and it has eaten like a cancer into the very heart of the nation: her overflowing bile has discolored her face with a political jaundice which is past all remedy; and her tongue, her eyes, and her very thoughts are diseased, with a fatal lying look, and suspicion, which, unless checked in time, is the certain forerunner of an approaching, though perhaps distant national catastrophe. The history of the city of Babylon, and of the Babylonian empire, may be appropriately applied, word for word, to London and the British foreign rule: her tyrannies and her crimes are brimfull; and in the just judgment of a ruling Providence (if her policy remain unchanged), a Cyrus is perhaps now born who is destined to break open her gates, and to assuage in her overthrow the bursting anger of the nations.

Any person who wishes to collect the announcements of sermons preached in the Protestant churches of London, Liverpool, Manchester, Dublin, &c., &c., will read the almost incredible subjects of the reverend preachers.

At one time the subject of the discourse is, "The Catholic Church encourages Perjury."

At another time, "The Catholic Church maintains that no faith is to be kept with Protestants."

Again, "The Catholic Church teaches Idolatry."

Again, "The Catholic Church screens the murderer through the Confessional."

Further, "The Catholic Church protects and forgives the robber in the Confessional."

Sixthly, "The Catholic Church should be publicly branded for the indecencies of the Confessional, and the awful mysteries of the Convents."

Seventhly, "The Catholic Church encourages disloyalty to the throne."

Eighthly, "The Catholic Church is the enemy of liberty and of civilisation."

Ninthly, "The Catholic Church teaches king-killing, when the good of the Church is to be attained."

Tenthly, "The Catholic Church absolves the subjects of the State from their oath of allegiance."

Eleventhly, "The Catholic Church teaches that the Pope is the rightful sovereign of all the kingdoms of the earth; and that he alone can give and take away at pleasure the Crown and prerogative of all nations."

My lord, I am copying *verbatim* the subjects of the sermons preached in the Protestant pulpits of England, Ireland, Wales, and Scotland, these seven-

ral years past. These sermons were originally preached in the beginning of what is called the Reformation; they were the universal topic of the reformed pulpit in those days in order to justify the wholesale banishment, plunder, and death of the Catholics of this terrific time.

When Protestantism became triumphant and the Catholics exterminated this language of the pulpit became altered, till after the Act of Emancipation in 1829. Since that time the original fury of the reformed preachers has been resumed; and it was the change in the times, not in the heart of our reverend persecutors, which prevented a renewal of confiscation, the rack, the rope, and the gibbet. The declining numbers too of the Protestant congregations, and the secession from their ranks of several distinguished lay and clerical members of their communion have heightened the relentless rage of this Church; and hence a combination, a conspiracy of the Church, and of the Press, and of all English Protestant literature, with the annual income (between tithes and voluntary contributions) of fourteen millions sterling, has been formed (principally during the last quarter of a century) to extirpate the rising generation of the men whom their ancestors banished, robbed, exiled, and murdered in the days that are gone. The sword being sheathed in better times, they could not take our lives on their old Gospel principles, and hence they adopted the only remaining scheme for our extirpation—namely, unheard of lies, stupendous calumnies, elegantly written forgeries, aided by hypocrisy, deceit, fashion, nobility, and by the bribery executed by millions of money.

If the statements, my lord, which I here make be correct, is it to be wondered at if the young Protestant generation of the last twenty-five years could not look us in the face, speak to us, eat with us, drink with us? Is it surprising if the Landlords of this Church stamp banished us, starved us, martyred us? Is it a matter of astonishment if they refused to give us a home, a point in the land of our fathers, where we could place the soles of our feet or rest our heads? And hence they drove us, like sheep for slaughter, into the putrid workhouse, the damp lane, the fever-shed, till they immolated two millions and a half of the poor persecuted race, who escaped the axe of Elizabeth and the fires of Smithfield. If these facts which I adduce be the history of the last twenty-five years, who can wonder at the fallen condition of the people of Ireland? And failing in their extermination of the adult population, they now fling their apostate gold under the cabin doors of the poor, tempt with Protestant ox-beef the starving child, offer the gilded lace of the Lutheran livery to the naked orphan, and hold the golden cup of perjury to the quivering lips of their victims that (fearing their return to the old fold) they may drink damnation, and perish for ever.

Do you think, my lord, are foreign Catholic nations ignorant or indifferent to this reckless calumny of England? This wholesale charge of perjury, robbery, murder, disloyalty, idolatry, and secret crime of the Catholic Church? If Austria, France, Bararia, Italy, Spain, Portugal, be Catholic, surely these countries must take their share of this iniquity of the Confessional, at which their fathers, mothers, sisters, brothers, children, and relatives kneel. If these foreign Catholics have flesh and blood and feelings like other living people, they cannot bear to hear themselves and their ancestors, the living and the dead, branded (without giving offence in thought, word, or deed) as demons: the charge being made by the universal pulpit, listened to by the universal people, protected by the universal Protestant Government, and applauded by the army, the navy, the police, the bar, the bench, the press, the drawing-room, the bazaar, the promenade, the entire nation. Your Excellency must allow me to assure you they are deeply insulted; and you will permit me to tell you that these nations will not bear this English slander the moment they can resent it with a legitimate pretext: and let me inform your Excellency, as a person rather well read on this point, that neither the National Debt nor the annual crisis of commercial and cotton panics, nor these two causes united, are so likely to hasten the downfall of England as the calumny, the persecution, the lies, and the palpable infidel teaching of the Protestant Church.

I do not, my lord, speak with any feeling of undue hostility when I say that the only salvation for England's future security is, the disendowment of that Church: and the society who are now leagued together for its accomplishment are the best friends of the welfare of the Empire and of the stability of the Throne. The Protestant church in her present attitude develops three or four branches of evil, which if not eradicated in due time will cover England with an incurable malady. Having no topic in her pulpit but calumny and hatred of Catholics; her congregations are not instructed in any defined faith, and

grow up in national infidelity, and social hatred; her landlords, from this training, are urged into unnatural conflict with their tenantry; the Catholics in the army and police are insulted; discord, wide and deep, is fostered; and the material interest of the country retarded or neglected. The Government sanctions national crime in this case; she names Bishops, Magistrates, civil and political functionaries from amongst the enemies of our creed and race; every department has the complexion of partiality or persecution; it meets the eye of the Catholic at every turn, on a large or a small scale: it stretches its long, heavy chain, through all the grades of office and influence, from the Chancellor to the Master of the Poor-house. It spreads a net-work of discord over the whole frame of society, and makes the hatred of England and her laws be the daily prayers of millions of avenging foes at home and abroad. No doubt, the Minister of the day may now and then make a brilliant Catholic appointment to a high official position; an appointment, too, due to the character and the talents of the party so appointed; but this is the hollow clap-trap of giving liberty to the general, while rivetting the fetters on the limbs of his companions in arms.

The Protestant church is, therefore, at this moment, a fatal cancer in the heart of England; it is a focus of infidelity: a palpable, living injustice: a source of burning discord, and a brand of infamy on the character of the nation at home and abroad.

The present Souper movement although to us, as Catholics a subject of contempt and ridicule, will inflict on England a deeper wound than meets the eye at first sight; it proves her inextinguishable bigotry, her unappeasable tyranny, her reckless infidelity, and her open, undisguised scheme of bribery, lies, and perjury, under the cover of religion. This conduct, this clearly-defined blasphemy, this mockery of God, is the daily news, read all over the world, in reference to England: a daily hatred of her laws and her institutions is, therefore, hourly renewed, increased, multiplied through the entire family of mankind: and all the good and virtuous amongst men dread her conduct and execrate her name. Universal horror is the feeling entertained towards her wherever the traveller steers: and the tears, the chains, and the agonies of Ireland are the picture which is presented to the fancy and the anger of all nations, whenever and wherever the name of England is mentioned from the rising to the setting sun. By the crimes of the Reformers she has already lost the inheritance of true faith; by the crimes of their descendants, she is likely to forfeit in coming time her national liberties. The Catholics of Ireland cannot procure redress for the daily insult and the yearly persecution they receive: they have only one remedy left—namely, to publish their wrongs before the civilised world; and while they ask sympathy from men, they cry for justice from God. Hear Lord John Russell on the character of Church teaching in England:—

"LORD JOHN RUSSELL ON RAGGED SCHOOLS.

"GLOUCESTER, THURSDAY EVENING.—Lord John Russell paid a visit to Gloucester to-day. After visiting the Ragged-school here, and examining the pupils, 160 in number, and also inspecting the industrial farm connected with it, his lordship presided at a public meeting held at the Shire Hall. There was a very crowded attendance. On the platform were Mr. Price, M.P.; Mr. E. Holland, M.P.; Mr. S. Bowley, Mr. Baker, of the Hardwicke Reformatory School, &c.

"Lord J. Russell, on taking the chair, addressed the meeting at some length. He said in this age of civilization, and in a country justly proud of what the labor, the skill, the ingenuity, and the science of man had accomplished, we found that in the midst of society—in London, close by the dwellings of the highest and the noblest of the land—in the cities where our great manufactures flourished, and in the towns supplied with every convenience of life, there were persons in the lowest class of society, and a country which traded with the countries of the whole world, knowing nothing of geography in a country boasting of its history and constitution, knowing nothing of that history or that constitution; more than all, in a country where the light of the Gospel was spread around, knowing nothing of the truths of religion—(hear, hear)—ignorant even of the name of God and of Christ. He pointed to the reports of the chaplains of gaols and inspectors of prisons in proof of this, and asked—how, then, came this about?"

In conclusion, my lord, I send to you an extract from Dr. Taylor, on the subject of Palmer's trial.—Dr. Taylor, from his profession and position, knows the English character well; and you will hear him, in the following quotation, assert that the protection of human life from a wholesale poisoning and murder in England is not to be derived from the feelings of religion, but from the rope:—

"In concluding this letter, I would observe that during a quarter of a century, which I have now specially devoted to toxicological inquiries, I have never met any cases like these suspected cases of poisoning at Rugely. The mode in which they will affect the person accused is of minor importance compared with their probable influence on society. I have no hesitation in saying that the future security of life in this country will mainly depend on the judge, the jury, and the counsel, who may have to dispose of the charges of murder which have arisen out of these investigations.—I am, Sir, your obedient servant,

"ALFRED S. TAYLOR, M.D., F.R.S.  
"St. James's Terrace, Regent's Park,  
"January, 1856.

"To the Editor of the *Lancet*."  
I have the honor to be, my lord,  
Your Excellency's obedient servant,  
D. W. CAHILL, D.D.

## CORRESPONDENCE ON SEPARATE SCHOOLS.

It is time that we should publish an outline of our conduct in the school question. When, in May 1851, we solicited a law intended to free the separate schools from some of the fetters in which we found them shackled in 1850, the Hon. A. N. Morin, then in Toronto with the government, found us so moderate in our demands that he expressed his astonishment at it, adding that himself would not be satisfied with so little; but we were newly arrived and we wanted to proceed slow and sure. We pleaded the same excuse before the Fathers of the first Council of Quebec when they asked us why and how we dared to assist at the laying of the corner stone of the Normal School in Toronto; nevertheless that apology of ours did not prevent the Fathers from declaring *conclutier* in June 1851 that mixed schools are *altogether dangerous to faith and innocence, fountains of poisonous doctrines, sources of the plague called indifferentism*; and that of course priests and Bishops were bound to turn away with all possible energy, from such schools parents and children, and leave nothing undone in order to obtain the enjoyment of the unquestionable right of Separate Schools throughout the whole Province. Hence during five years our continual efforts against the impracticable legislation of 1850, 1853 and 1855 on separate schools, and still more against the different agents of those laws. The following extracts and documents will speak by themselves on the matter:—

No. 1.

Letter of the Hon. F. Hincks to Bishop De Charbonnel.

"Quebec, 5 Nov. 1851.  
"My Dear Lord Bishop,—The important subject of your letter is one which must engage the early attention of the Government."  
"F. HINCKS."

No. 2.

Letter of the Bishop of Bytown to Bishop De Charbonnel.

"Bytown, 22nd June, 1852.  
"Dear Lord,—I send you his Excellency's answer to the letter we addressed to him conjointly. It is difficult to foresee its result; at least the government will know that we do not approve of a school system conducive to *indifferentism* and often to *aversion to religion*."  
"† JOS. EUGENIA."

No. 3.

Telegraphic Despatch of the Hon. A. N. Morin to Bishop De Charbonnel.

"Quebec, Nov. 9th, 1852.  
"Your Lordship may be easy. I have perfect confidence in the views and dispositions of my colleagues. The law shall be made to protect you from the beginning of the year."  
"A. N. MORIN."

No. 4.

Telegraphic despatch of the three Bishops of Upper Canada to the Hon. W. B. Richards.

"Kingston, Jan. 10, 1853.  
"Hon. Sir,—We in Kingston assembled beg to know from yourself, before we adopt any other course, whether the ministry intend to introduce into the new School Bill the clause indispensable for securing the rights of the Catholics."  
"† A. F. M.  
"† P.  
"† J. E."

No. 5.

The Hon. W. B. Richards' Reply to the foregoing.

"Quebec, Jan. 10, 1853.  
"We intend introducing a School Bill when Parliament re-assembles, containing the clause alluded to by you, which we believe will be satisfactory."  
"W. B. RICHARDS."

No. 6.

Vicar Casseau to Bishop De Charbonnel.

"Quebec, 8th Feb. 1853.  
"Mr. Richards assured me again that in the new Bill Catholics supporting separate schools will not be taxed for the support of others."

No. 7.

Telegraphic despatch of the Hon. A. N. Morin to Bishop De Charbonnel.

Jan. 19, 1853.  
"My Lord,—Since my last telegraph your letter is received. Mr. Richards just showed me a telegraph, and his answer, which I hope will be satisfactory."  
"A. N. MORIN."

No. 8.

Letter of the Archbishop of Quebec to Bishop De Charbonnel.

"Quebec, 11th Jan., 1853.  
"My Lord,—I am happy to tell your lordship, in answer to your letter of the 1st inst., that Mr. Morin, who has taken the trouble to come and see me, with your lordship's letter to him, assured me that himself and his colleagues were in the firm resolution to give to the Catholics of Upper Canada the same advantages which the Protestants enjoy in our part of the Province. The Vicar-General, Casseau, and Rev. H. Harbin, since my interview with the hon. Provincial Secretary, reported that your lordship can be easy, and hope with all confidence that the matter which interests you so closely and with so much reason, will be conducted well, and come to a happy issue."

No. 9. Letter of Hon. W. B. Richards to Bishop De Charbonnel. Quebec, May 30, 1853. "My Lord,—I hope the provisions of the Bill will be such as to prevent future dispute and difference. As I said before to you personally, I have endeavored to give to separate schools in U. C. the same rights and powers as the dissenting schools in Lower Canada have."

No. 10. At this period the people arose en masse throughout the country, and petitions poured into Parliament, bearing the signatures of upwards of 18,000 of the freeholders of both sections of the Canadas. At the head of these petitioners were the Archbishop of Quebec, the clergy and laity of Montreal, and M. Cauchon, the present Commissioner of Crown Lands, as leader of the famous Catholic Institute of St. Roch's.

No. 11. During this session also, the Separate School Question coming before Parliament, the Hon. Francis Hincks, the leader of the Reform government, gave the following brilliant testimony to the moderation which Bishop De Charbonnel had shown in the Separate School question:— Speech of the Hon. F. Hincks, the Premier of the Reform Government in June, '53.

"I do not believe but that if there had been anything like fair play, and what I know of the venerable prelate of the Church at Toronto, (Bishop De Charbonnel) and whom I knew for a great many years before he went to Upper Canada, and for whom I early formed a great respect, not only for his abilities, but for all his views, as far as I could ascertain them, I say, that I am perfectly certain, that it would have been quite possible to have gone on upon fair terms, if there had been anything like moderation on the other side; but I do not think that there was, and I think that that never will be, while parties have it in their power to do just as they like."

No. 12. A Bill passed this session, usually called the Separate School Act of '53, which, through the changes made in it, became partially inoperative. This Bill was denounced by the Montreal True Witness as a "mockery and a snare," and a few weeks experience proved the truth of the assertion. Soon much trouble arose from the imperfect character of the Act, and the question of its amendment became a necessity.

No. 13. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, Aug. 3rd, 1853. "My Dear Lord Bishop,—I have learned with much regret from your letter of yesterday that a fresh difficulty has arisen regarding your schools in Toronto. Believe me, my intention shall be promptly given to the subject of the grant with a view to find a remedy, if there be any attempt to obstruct the working of a law honestly intended by the Government to heal up wounds which were most injurious to the peace of society. I regret my inability to call on your Lordship and express to you personally my great respect for your worth, which I had much pleasure in doing on the floor of Parliament."

No. 14. Letter of Vicar-General Cazeau to Bishop De Charbonnel. Quebec, 18th August, 1853. "My Lord,—I have seen Mr. Hincks. Your school question vexes him very much. He will write strongly to Mr. — to make him interpret the law in such a way as to do justice to Catholics. If the law is not interpreted as necessary a new one shall be enacted in order to require imperiously that the Catholics of Upper Canada should be treated with the same liberality as Protestants are in Lower Canada, and thus justice shall be obtained. It is a life or death question. Mr. Hincks understands it very well."

No. 15. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, Aug. 27, 1853. "My Dear Lord Bishop,—I am of course most anxious if possible that the matter should be satisfactorily adjusted by the Department, and I therefore trust that you will cause a complaint to be made to be made to Dr. — who will immediately cause the grievance to be redressed."

No. 16. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, Oct. 11, 1853. "My Dear Lord Bishop,—In reply to your enquiry, I beg to say that I would like very much to see precisely the nature of the proposed amendment to the present law. When received, it shall receive the prompt attention of the government, and we shall be able to inform you whether we will bring it forward as a government measure."

No. 17. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, Nov. 23, 1853. "My Dear Lord Bishop,—On consideration, I have taken the liberty of transmitting your letter to my friend, Mr. —, who is in my entire confidence, and who is as free as I trust I am myself from any feeling of bigotry and intolerance, such as is, I regret to say, entertained by too many Protestants towards our brethren of the Catholic persuasion. My object in sending the letter to Mr. — is, because it is so much easier to discuss such questions in conversation than by letter. Mr. — will see you on the subject, and after we fully understand one another's views, we shall be able to state to you what we can do as a government."

No. 18. Letter of the Archbishop and the Bishops of the Province to His Excellency Lord Elgin. June, 1854. "Your Excellency will not be surprised that Bishops, seeing with the deepest grief, the evils which are the ordinary consequence of mixed schools, presume to ask aid and protection to obtain a just and equitable law on behalf of the Separate Schools. They do not ask exclusive privileges; they demand simply and solely that the law which regulates Separate Schools in behalf of Protestants in Lower Canada should be extended to the Catholics of Upper Canada. It is a right which we trust they will not ask in vain from your Excellency."

No. 19. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, June 12, 1854. "My Dear Lord Bishop,—I can assure your lordship that I shall seize the earliest moment of giving my best attention to the subject, and I hope you believe that I am most anxious to meet your views."

No. 20. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, June 23, 1854. "My Dear Lord Bishop,—I have just received your Lordship's note, but I have not yet seen the paper handed to Mr. Morin, and cannot, therefore, speak with confidence as to what we may be able to do."

No. 21. Hon. A. N. Morin to Bishop De Charbonnel. Quebec, 1 Sept. 1854. "As to your great question Mr. Hincks is all disposed to cause that the law that authorizes separate schools should be a truth."

No. 22. Vicar General Cazeau to Bishop De Charbonnel. Sept. 1854. "My Lord,—All the Lower Canadian ministers will be maintained in the Cabinet; I do not deceive myself in telling your Lordship that they agreed, as a condition to their alliance with Sir Allan, that justice shall be done to your Catholics about separate schools."

Letter of J. G. Bowes, Esq., to Bishop De Charbonnel. Quebec, Nov. 1854. "With regard to the school bill, I have been informed by Mr. Cauchon that the Government will introduce a bill on the subject."

No. 24. Letter of Bishop Phelan to Bishop De Charbonnel. Kingston, Nov. 10, 1854. "My Lord,—I have had a letter from our Attorney-General, in which he promises that he will pass a bill that will be satisfactory to us all. Notwithstanding all his promises, I still feel anxious to see that some action would be taken on our school bill. I have recommended the matter to the prayers of our faithful people."

Letter of Vicar-General Cazeau to Bishop De Charbonnel. Quebec, 28th December, 1854. "My Lord,—It has been resolved in the Council that justice should be done to the Separate Schools. Sir Allan hastens to tell me that he had always been favorable to them, and I reply that your lordship had always relied on him."

No. 26. Letter of Bishop Phelan to Bishop De Charbonnel. Kingston, Jan. 8, 1855. "I have deferred answering you until I had an interview with the Attorney General, who assures me that he has a school bill prepared for us in Upper Canada. He says that he gave it to the Hon. Mr. Morin, as a Catholic in communication with the Rt. Rev. Dr. De Charbonnel. The Chief Superintendent read it attentively, and said nothing against its provisions."

No. 27. Letter of Bishop Phelan to Bishop De Charbonnel. Kingston, Jan. 16, 1855. "I assure you that I have my misgivings about the new school bill as unobjectionable to —, and therefore I earnestly requested of the Attorney General to send us a copy of it, that we might send back to him our remarks on the margin of it. He promised to send it. He seems to have great confidence that the Hon. Mr. Morin, as a Catholic, will make the suitable amendments that may be necessary in his bill. Henry Smith, the Solicitor General, has given me the most solemn promises that our school bill will be satisfactory."

No. 28. Letter of Hon. Wm. Cayley to Bishop De Charbonnel. Kingston, Jan. 22, 1855. "My Lord,—I hasten to answer your Lordship, that the matter referred to will, without loss of time, be submitted for the consideration of the government. [Another move for the petitions which were sent from the three Dioceses, of 10,000.]"

No. 29. Letter of Bishop Phelan to Bishop De Charbonnel. Kingston, Feb. 2, 1855. "I do not see in what the Bishops do not agree, for as far as I am concerned I have not, to my knowledge, yet disagreed with any Bishop on the School question. I do not see how members can know that which does not exist, i.e., disagreement amongst Bishops. I am determined not to let it go with them without telling them my sentiments on it. Don't you think that Mr. Cauchon will befriend us as to the school bill? I cannot say what Mr. Cartier is disposed to do."

No. 30. Letter of the Hon. J. Cauchon to Bishop De Charbonnel. Quebec, 1st March, 1855. "My Lord,—I am busy with your school question in a particular manner."

No. 31. Letter of the Bishop of Bytown to Bishop De Charbonnel. Bytown, March 2, 1855. "My Lord—Your protestation reached me in the midst of the bush. I signed and sent it immediately to Bishop Phelan; were it lost, send a duplicate and I will sign it. We ask merely and only for the law which rules Lower Canada. Go to Quebec if you can, for you are amongst us the most able to treat the school question with the government. Try to take along Bishop Phelan to Prescott; I will go thither and give you all powers and our petitions for the schools."

No. 32. Letter of Mr. Hincks to Bishop De Charbonnel. Quebec, Mar. 5, 1855. "I have no doubt that I shall be enabled to give my cordial support to any measure which the government may agree to for settling the question of Separate Schools."

No. 33. Letter of the Bishop of Bytown to Bishop De Charbonnel. Bytown, 13th March, 1855. "Dear Lord,—I entreat you to start for Quebec with the signatures of the three Bishops; our prayers and those of all Catholics will accompany you. As to the personage you speak of I refuse him. You may say to — that if he be sent I will protest immediately against him. I would be astonished that I should give the reasons thereof."

No. 34. Letter of Bishop Phelan to Bishop De Charbonnel. Kingston, March 13, 1855. "Rt. Rev. Lord,—I have received your communications, with a printed copy of a project of a bill for separate schools, which is very good as to the principle, but which, in my opinion, is not sufficiently explicit in its details; therefore I took the liberty of adding to it some few words. I sent my protest to the Attorney General, and requested that such clauses referred to by your lordship would not be put in his bill. Now, as the Attorney General West has answered my protest by requesting us to put in writing such alterations and amendments to the present school act as we want, I am happy to have your project with the comparative table attached to it, that he may see what we want. I received notice by telegraph to-day from that hon. gentleman, stating that Messrs. Morin and Cazeau are preparing our bill, and requesting me again to send him my views in writing: your project, with the few words I added, comprises, I believe, all that we may require. I give you the same authority to act for me as you offered to me for yourself."

No. 35. Bishop Phelan to the Hon. Attorney-General West. March 14th, 1855. "Hon. Sir,—In accordance with your request, I send you in writing my views in respect to the Separate School Bill, which I ardently hope you will pass in the present session of Parliament. These are the views of the Bishop of Toronto, to which I added a few amendments; they are also those of the Bishop of Bytown, and of all the

good Catholics of the Province. There cannot be any doubt about our being united as to the necessity of separate schools in Upper Canada—Protestants have them in Lower Canada: all we want is that our separate schools should be established in Upper Canada on a principle similar to the separate schools in Lower Canada. You may rely on that neither peace or contentment will ever be restored until the separate schools are established on such principles of equity and fairness that no reasonable person can object thereto. It is useless to think of making half-measures, which would still leave us in the necessity of soliciting the legislature every year for additional measures in this behalf."

No. 36. Demands of the three Bishops, signed by them in Prescott, 22d March, 1855, for the Ministers.

1st. A special superintendent for separate schools, not being a Protestant clergyman. 2d. One trustee by ward, and one board for the different wards. 3rd. Free circumscription of separate schools. 4th. Equal share in public school funds, according to population or attendance; and at least free enjoyment of our own municipal taxes. 5th. Repeal of the contribution to Protestant school houses and Libraries. 6th. Repeal of the very hard annual declaration of each supporter of separate schools. 7th. The Act to be in force from Jan. 1st, 1855.

No. 37. Letter of the Bishop of Bytown to Vicar-General Cazeau. March 25, 1855.

"Mr. Vicar-General,—The Bishop of Toronto went down to Quebec fully determined to succeed. The three Bishops of U. C. met at Prescott to give him full power; and if he should require new ones, we should give them to him for we are decided to push the matter through come what may. Have the kindness to interest yourself as much as possible in a work which is so intimately connected with the welfare of religion."

No. 38. Letter of Judge J. N. Morin to Bishop De Charbonnel. Quebec, April 4, 1855.

"My Lord,—You have my project of a Bill which you may dispose of as you please, and which does not deserve so much gratitude as your lordship's kindness leads you to express."

No. 39. Letter of the Bishop of Bytown to Bishop De Charbonnel. Bytown, April 4, 1855.

"Dear Lord,—I am convinced that your presence and our union will serve to ameliorate the new Bill. The moment is come at last to obtain at least some justice. Rely always on our co-operation."

No. 40. Bishop Phelan to Bishop De Charbonnel. April 11th, 1855.

"Rt. Rev. Lord,—The only way to overcome fear by fear is to get a majority of the members in our favor for that measure, and thus to compel the ministry to have it brought before the House and of course to favor it: if the Rouges are for us, I do not see why you could not succeed."

No. 41. Letter of Bishop Phelan to Hon. Attorney General Macdonald. Kingston, 11th April, 1855.

"Hon. Sir,—Although you informed me in your last letter that it is, and always was, your object to enable the Catholics of Upper Canada to educate their youth in their own way, it does not appear however at present that you intend making, at this Session, any of the amendments in the present School Act which you required me to communicate in writing to you; if this be the case, what was the use of asking me for my views on the subject of the separate schools? I am aware of your difficulties on this point: the chief superintendent of schools of Canada West especially being opposed to any measure that would be favorable to our separate schools, and consequently determined to prevent, if possible, the amendments we require. But I trust neither you nor the ministry will be prevented from doing us justice by your allowing us the same rights and privileges for our separate schools as are granted to the Protestants of L. C.— If this be done at the present session we will have no reason to complain, and the odium thrown upon you for being controlled by Dr. Ryerson will be effectually removed. If, on the contrary, the voice of our opponent upon the subject of separate schools is more attended to and respected than the voice of the Catholic Bishops, the clergy, and nearly 200,000 of Her Majesty's loyal Catholic subjects, claiming justice for the education of their youth, surely the ministry that refuses us such rights cannot blame us for being displeased with them, and consequently for being determined to use every constitutional means in our power to prevent their future return to Parliament. This of course will be the disagreeable alternative to which we shall be obliged to have recourse, if full justice be not done us at this session with regard to our separate schools. I have the honor to be, hon. sir, your most obedient servant,

† PATRICK, Bishop of Cartha, Administrator Apostolic of the Diocese of Kingston.

"Hon. J. A. Macdonald, Attorney General West." This was sent to the Attorney General with the concurrence of the two other Bishops of Canada West.

No. 42. Letter of the Bishop of Bytown to Bishop De Charbonnel. Quebec, April 17, 1855.

"Dear Lord,—Mr. Langevin gives me hope that you will come off successful in the struggle for Separate Schools. May the hope be realized! But pray! insist much that Catholics may themselves circumscribe their school sections."

No. 43. Letter of the Bishop of St. Hyacinthe to Bishop De Charbonnel. St. Hyacinthe, April 18, 1855.

"Militant Lord,—Our crusade is for equal justice and true liberty. If this Session do not give you your rights, it is an insult to Catholicity; and the Bishops have no cause to hesitate any longer."

No. 44. Letter of the Bishop of Bytown to Bishop De Charbonnel. Bytown, April 22, 1855.

"Dear Lord,—I am waiting with impatience for the result of our demands, and the promises which have been made. We play a part truly humiliating by praying and supplicating in order to obtain not a favor but what ought to be conceded the humblest citizen; for it is only the exercise of an inherent right. Fortunately we can bear witness of ourselves, that in making these demands we fulfil a duty, and duty is never humiliation. But what to think of a government which finds itself in the humiliating position of our ministers? For they cannot conceal from themselves that Mr. — is playing an hypocritical part. Since he acknowledges the rights of Catholics, declaring at the same time that he has caused clauses to be inserted in the law which will annihilate those very rights. Nor can they but see that there is a monstrous injustice in depriving of its rights a large proportion of the inhabitants of Upper Canada. That by accomplishing this act of justice they would only rouse a fanatical opposition which would be naturally without

strength on account of its promoters being unable to show honorable cause for it. I believe with you that if our petition is without effect, we will be compelled to enter the arena in the midst of the electoral contest. No doubt it will be a painful step to take; but we will be conscious of having been drawn into it against our wishes. It was through the medium of great injustice on the part of the government towards the Catholics of Bytown that the Ottawa Tribune was started. It will probably be to the unjust refusal of Separate Schools that we will be indebted for the union of Catholics. That union will be powerful enough to throw out those members which are opposed to us; and even Mr. —, if he denied his antecedents in regard to Separate Schools, for the Catholics are the third of the County. I tell you all this with the utmost confidence, and I hasten to add that I still hope not to be forced into such a course."

No. 45. Letter of Col. Tache to Bishop De Charbonnel. Quebec, May 23, 1855.

"My Lord,—The expression of the approbation of your lordship concerning the little I have done for the cause of the education of the Catholic children in Upper Canada is very agreeable to me; though in my opinion I am convinced I fulfilled only a duty, by following at a distance the traces of the beautiful zeal of which your lordship has given so many proofs for the support of the faith of our ancestors in the midst of persecutions and troubles of every description. (The Bill passed refusing the demand expressed in number 29, and imposing one extra shackle, the 2 months clause.)"

No. 46. Bishop Phelan to Bishop De Charbonnel. June 5th, 1855.

"Rt. Rev. Lord,—I am in receipt of the late Act passed in Parliament for the separate schools in Upper Canada, and I must confess I am very much disappointed in it, because I see many alterations have been made, (for its third reading,) and these alterations have been the work of some very unfriendly hand."

No. 47. Letter of the Bishop of Bytown to Bishop De Charbonnel. June 12, 1855.

"Dear Lord,—I intended to thank you for the Bill of Separate Schools, for which we are indebted to your efforts. I knew that Bill only by its second reading. The third unfortunately came to modify it. But it is certainly not your fault. The Parliament will sit next year in Toronto. I am persuaded that we will obtain again certain amendments."

No. 48. Letter of the Hon. G. E. Cartier, Provincial Secretary, to Bishop De Charbonnel. 13 June, 1855.

"My Lord,—I have had the honor to receive and lay before His Excellency, the Governor General, your lordship's letter of the 5th inst., tendering your resignation of your office as a member of the Council of Public Instruction."

No. 49. Letter of Vicar-General Cazeau to Bishop De Charbonnel. Quebec, June 14, 1855.

"My Lord,—A minister communicated to me your letters written to the Governor General and the Provincial Secretary on the 3rd inst. The step is a sharp one, and I am convinced that your lordship did not fail to calculate well its bearings, however, I beg to suggest to your Lordship whether it would not be better to withdraw those letters."

No. 50. Answer of the Bishop of Toronto to Vicar-General Cazeau. Penetanguishene, June, '55.

"Mr. Vicar General,—I like your letter of representations. It is the language of a true friend. I love you more for it; and be kind enough to speak to me always with the same frankness even when your conscience and mine will not meet. But try to find and read the bill such as the third reading has made it; and probably you will come to my opinion. As before sending the two letters in question I had consulted the most prudent men who live around me, I cannot but regret the conduct of the ministers who, according to the unanimity of my friends have deserved more than those two letters expressed. My two colleagues think as I do. I have their letters. If they have expressed their satisfaction, I was the first to do so, speaking of the Bill at its 2nd reading, but not as contemplated by the third reading. As to withdrawing my two letters I am prepared for it if the ministry is prepared to send me a new pledge that within the two first months of the next session they will introduce the amendments of the three Bishops; the second of which will be to blot out all the stains by which their Bill has been polluted before them against a majority twice secured to their will to do us justice. Please to thank again Mr. Tache, and help me to pity the other Catholic ministers who have pushed us to the extreme. For the Protestants they cannot understand neither the right of the church nor her anger against the murderers of her children in mixed schools."

No. 51. Vicar-General Cazeau to Bishop De Charbonnel. Quebec, June 18, 1855.

"My Lord,—I received your letter of the 14th. I hasten to assure your Lordship that I partake of your astonishment and indignation, therefore, I retract my last which I wrote to you under an erroneous impression."

No. 52. Letter of the Bishop of Bytown to Bishop De Charbonnel. Bytown, July 3, 1855.

"Dear Lord,—I am anxious to re-assure you on the important point of Separate Schools which you have so much at heart. When I wrote to Mr. Cazeau to thank the ministers for the Separate School Bill, I was under the impression that it had remained in the same state as it was when it passed the second reading. But after having read attentively the Bill as it finally passed I remarked that it had been very much altered, and let Mr. Cazeau know the pain which these alterations would give both to the clergy and the people. A division amongst the Bishops is no more to be feared for the future than for the present."

No. 53. Vicar-General Cazeau to Bishop De Charbonnel. Quebec, July 7, 1855.

"My Lord,—Your Lordship must have received my letter of apology. I looked upon it as my duty to send my protest to Col. Tache, sending to him at the same time an extract of the letter containing your grievances and an extract of a letter of the Bishop of Bytown, who expresses also his dissatisfaction. I wanted to prove to our rulers that you are not the only one complaining. It is reported that Mr. — succeeded in introducing the amendment which destroyed all your labors, and that he boasted subsequently that he had tricked the Catholics."

No. 54. Bishop Phelan to Bishop De Charbonnel. July 11, 1855.

"Rt. Rev. Lord,—I see that Dr. Ryerson gives his own interpretation to our new School Bill, stating that the amendment of 1851 is repealed, but it is our Attorney-General's opinion that it is not repealed: the doctor reads in our reports 'the daily attendance' instead of 'the average attendance'; now our Solicitor General, Mr. Smith, has blotted out the word daily, and authorizes the Rev. Mr. Tolland to hold to this."

No. 55. *Vicar General Cazeau to Bishop De Charbonnel.*  
 "I have not seen any one of the ministers since I handed in my protest. I will see them as soon as I will have met with Mr. Morin, who knowing how matters stood, condemned the injustice of which you are the victim." (Before the opening of Parliament Bishop De Charbonnel went to the Governor General.)

No. 56. *Letter of the Bishop of Bytown to Bishop De Charbonnel.*  
 "Dear Lord—I will support you willingly in your new Bill introduced by Mr. Bowes for Separate Schools."

No. 57. *Letter of the Bishop of Bytown to Bishop De Charbonnel.*  
 "Dear Lord—Your two clauses [Bowes' Bill] seems to me to be just and equitable."

No. 58. *Vicar General Cazeau to Bishop De Charbonnel.*  
 "My Lord—One of those who favored the most Mr. Cauchon's politics is the member for Montmagny, Mr. Oasault, his Very Rev. Brother the Rector of University Laval has written to him that the obligation of every good Catholic is to support your demands on the question of Separate Schools. I write also to Mr. Chabot on the same subject. I cannot believe that Mr. Cauchon would dare to deny his antecedents, so much as to oppose Mr. Bowes' Bill. It would be too crying an iniquity. I would be glad to hear from you before the 28th inst. I hope the intelligence which I shall receive from you will be of such a nature as to set your mind at ease in regard to Separate Schools."

No. 59. *Letter of Vicar General Cazeau to Bishop De Charbonnel.*  
 "My Lord—I fear that amongst our legislators there has been a notion that your colleagues do not see things as your lordship does. Some parties may have insinuated it, for false brethren are everywhere."

In February 1856, before the Session which has just closed had opened, application was made to the Governor General and to ministers for an amendment to the iniquitous Bill of '55 and at as early a period of the session as possible, Mr. Bowes introduced a motion for its amendment, only however in part. It was considered as an open question, to be voted upon according to the conscientious convictions of the members of the Legislature; but to our astonishment the ministry stepped forth and opposed its passage with menaces and threats, and so effectually as to prevent its being brought forward. This Bill, which was so unwarrantably thrust aside received the sanction of Bishop Phelan, the holy and zealous Bishop of Kingston, who wrote to the Attorney-General West in its favor. For its rejection, and for the degrading shackles which the Bill of '55 imposes upon the Catholics of U. C., the ministers and their creatures are responsible.

IRISH INTELLIGENCE.

ORDINATION AT ROME.—We are happy to state that Mr. John Devereux, son of our esteemed borough member, has been ordained priest at Rome, on the 22nd of June, by the Viceroy of the Holy Father, Monsignor Lige.—*Wexford Guardian.*

CONVERSIONS IN IRELAND.—A correspondent, who gives his name and address, writes to inform us that Mr. Burton, of Burton-Hall, Carlow, Sir N. and Lady Colthurst, of Cork, Mrs. Jeffries, of Blarney, and Mrs. Rogers and her two daughters (of Cork), have all renounced Protestantism, and been received into the Holy Catholic Church. Our correspondent also mentions that a Reverend gentleman, the Protestant Rector of a large parish, has intimated his intention of becoming a Catholic. We, however, withhold for the present the announcement of the name in this latter case.—*Weekly Register.*

The Rev. Michael Buckley, C.C., writes to the *Cork Examiner* to say that:—Lieutenant Jackson of the West Cork Militia, in the most courageous manner, saved the lives of two boys who were drowning at the quay of Kinsale on Sunday last. The boys had fallen out of a boat into the water—Lieutenant Jackson leapt from the quay into the water, and brought the boys safely to dry land.

THE INUNDATIONS IN FRANCE.—SUBSCRIPTIONS FROM THE DIOCESE OF CLONFERT.—We have learned with much satisfaction that the venerated Bishop and Clergy of the Diocese of Clonfert have subscribed for the relief of those who have suffered from the late calamitous inundations in the south and centre of France. The amount subscribed is in the hands of the Right Rev. Dr. Derry, the Lord Bishop of Clonfert, by whom it will be transmitted to M. Baudon, the President of the Society of St. Vincent de Paul in Paris, for the purpose of being distributed in the proper quarter.—*Weekly Register.*

TENANT RIGHT.—The Louth Board of Guardians are doing their duty on this question. The Drogheda Board has petitioned in its favor; the Dundalk Board—from which Lord Clermont fled when the motion was about being made—has also petitioned; and Mr. Balfe has given notice of a motion that he will ask the Ardee Board to petition in favor of Mr. Moore's bill. We wish the corporation and boards of town commissioners would follow these examples.—*Dundalk Democrat.*

JOHN SADLER.—Petitions have been presented in the Incumbered Estates Court for a sale of a portion of the estates purchased by the late John Sadler.—The petitions have been presented on behalf of the trustees of the London and County Bank, the Messrs. Eyre, and other mortgagees. The yearly rental of the estates included in those petitions exceeds £6,000. They are situate in the counties of Cork, Galway, Mayo, Limerick, and Tipperary; Morrough and Kennedy, solicitors, presenting the petitions.—*Evening Mail.*

JOHN SADLER.—Letters have been received by persons in Limerick and Tipperary, from friends in America, who say they have seen and met John Sadler; that they knew him well in the old country where he was considered a shining light and a benefactor, and therefore that they could not be mistaken in his identity.—*Nation.*

ORANGE ANNIVERSARIES.—RIOT IN ENNISKILLEN.—A riot occurred in Enniskillen on the 1st July, between the Protestant inhabitants and the militia. The origin of the affray has not been ascertained. It is said the provocation proceeded from some person in and around a church which was decorated with orange flags bearing offensive mottoes, and the bells of which were kept in full swing to party tunes. Several persons were dangerously wounded.—*Id.*

THE MAGISTRACY.—His Excellency the Lord Lieutenant, on the recommendation of the Marquis of Headfort, Lieutenant of the county, has appointed James Hamilton, of Castle Hamilton, Esq., a deputy Lieutenant for the county Cavan.

At a recent trial in Cork, the Presentation Convent of Youghal was declared exempt from poor rates. There is only one trial from the Tipperary district, at Clonmel assizes.

A Maine law meeting was held at the Rotundo, Dublin, lately, and was very numerous attended.

At a late meeting of the Royal Irish Academy, the President, Dr. Todd, read a paper "On the Ancient Irish Missal, formerly in the Stowe Library, and now in the collection of the Earl of Ashburnham." He showed that the silver box in which the interesting manuscript is contained was originally made about the middle of the Eleventh Century, by Donagh, King of Ireland, son of the celebrated Brian Boroihme; and that it was afterwards repaired and new ornaments added 300 years subsequently by Philip O'Kennedy, King of Ormonde, who died 1381. Dr. Todd also showed that the MS. was one of the most venerable monuments of the Ancient Liturgy of the Irish or Scotch Church now in existence, the original MS. having been written probably in the Fifth or Sixth Century, and subsequently added to and altered by a later hand in the beginning of the Ninth Century, by a writer who gives his name as Maolcaich, but who is otherwise entirely unknown.

MELANCHOLY ACCIDENT.—On Wednesday occurred one of the most heart-rending accidents it has been our lot to record. A poor soldier, just returned from the Crimea, discharged as a pensioner, owing to honorable scars, went to bathe at the strand, contiguous to the Pigeon house, and having gone beyond his depth, was drowned. A young lad, about fourteen years of age, gallantly rushed in to save him, but lost his life in the attempt. Dr. Butler, assistant surgeon of the South Tipperary Artillery, was promptly in attendance, and rendered every aid which medical skill and humanity could suggest, but all to no avail—the vital spark had fled. We understand that the poor soldier was only married within the last few days, and that the first instalment of his pension came due to-day. Dr. Butler, whose exertions were beyond all praise, has kindly promised to do everything in his power to have the deceased's pension handed over to his disconsolate wife—a step which, under the peculiarly painful circumstances, we hope will meet the approval of the authorities.—*Dublin Freeman.*

AFFECTING MEETING.—The *Cork Examiner* mentions the following affecting circumstance as an incident of the war:—"A few Sundays since a young and interesting country girl, plainly but neatly dressed, was standing amongst a group of anxious and agitated people, on the steam-packet quay, evidently awaiting the arrival of the London boat, which, it was expected, would bring home a portion of the troops returning from the Crimea. As the boat approached the quay, the young woman of whom we speak recognised him for whom she was evidently anxiously and impatiently waiting, and in a few minutes was recognised in return. Kind and fondly greetings passed between them, the young woman waved a cordial and heartfelt welcome, and her husband acknowledged her salutations. When the ship touched the quay, she rushed on board, and eagerly making her way to the place where he stood, she reached out her hand to bid him welcome again to home and friends, when the poor fellow faltered for a moment, unable to repress his emotion, turned away from her and burst into tears—both arms had been shot away! The poor woman hid her face in her handkerchief, and retired to the side of the ship, where she could indulge her grief without observation, and many of the spectators who happened to witness the scene were almost as deeply affected for the moment."

A "Londoner" writes to the *Cork Examiner* the following statement, confirmatory of Mr. Maguire's assertion with reference to the place where Sadlier's supposed body was found:—"On the Sunday following the finding of the body of Mr. Sadlier, I was walking towards Hampstead Heath to view the place where it was found, and on my way overtook a gentleman (a barrister) with whom I had some acquaintance, and we walked there together. On arriving there we found a small group of people, and a man there explaining to the people how he had found the body. The spot on which he stated the body was found was a small hillock, about the size of one of those sham banks of green which are drawn on the stage in theatrical representations—having at the northern or raised end a furze bush. This hillock was wholly surrounded by water, full of marshy grass and weeds, resembling a water-creed bed. Through this water was an irregular thread of footpath, extremely narrow, by which in the day time a man might reach the hillock, but which in the night, and at that wet season of the year, no one could have used without getting very wet and dirty about the feet and legs. Seeing this, I asked the man who stated that he had found the body, whether the boots or shoes were not very dirty which were on it; when, to my surprise and astonishment, he replied that they were perfectly clean and shining, and added that capital ones they were too. I asked him if he did not think it very strange that any one could have got on to that hillock without getting very dirty, and he said he had not thought about it, and the matter dropped. I have subsequently asked the gentleman who was with me on that occasion if he recollected my observations; and he perfectly did so. "I am quite satisfied that no living man could have walked across Hampstead Heath at that season, and got on to that hillock without the boots or shoes which he had on being extremely dirty; and if the body which was found had on it clean boots or shoes, I am perfectly sure it never walked there, and the hillock could not be reached by any carriage, being far away from any road, and the ground near it being principally swamp, and intercepted at that season by small rivulets of water from the higher ground. "I never (to my knowledge) saw Mr. Sadlier in my life, and knew nothing of his affairs; but as your paper alludes to a fact which has certainly much occupied my thoughts, I think it right to present to you my views of it."

The writer in the *Nation*, "R. W.," who originally suggested that Sadlier was not dead, has written another letter, in which he says that the money of the Tipperary Bank is still extant; that wherever Sadlier is, there is the missing money; and that, as he could not have escaped without assistance from other parties, a large reward ought to be offered for information concerning him.

THE JUSTICE'S JUSTICE.—At the Killorglin petty sessions a boy named Kelly, was sent to gaol for a week, "for walking on the roof of Mr. John Martin's house, and entering into his chimney for the purpose of catching jackdaws!"

GREAT BRITAIN.

RESIGNATION OF TWO PROTESTANT BISHOPS.—The Protestant world has been taken quite aback within the last few days by a half authoritative notice that the Prelates who occupy two of the best-endowed Protestant sees—Dr. Bloomfield, of London, and Dr. Malby, of Durham,—are about to resign their endowments on the score of ill health and old age respectively. It is not that they are about to submit to the Catholic Church—they are far enough off from that, and nothing higher than an American Bishop as yet found grace to abandon the heresy of Protestantism—but the nation at large does not like to hear of large salaries drawn by parties who are past their work, or to be asked to pay for more Protestant Bishops when it is found on experience that one can do the work of two.—*Tablet.*

CONFESSION OF PALMER.—At the ordinary meeting of visiting justices of Stafford jail, on Thursday, the Rev. Mr. Goodacre, the chaplain of the prison, presented a report respecting his interview with the late convict William Palmer. The report is made up of extracts from the diary of the reverend gentleman.—No other has been given respecting the publishing of it. We understand that the chaplain found Palmer not unfrequently suffering intense mental agony. He was particularly so on the Thursday morning previous to his execution. The reverend gentleman gave him the best advice he could, showing the distinction between private sins and public crimes, and pointed out that the latter demanded a confession before man. Palmer seemed to feel the force of the chaplain's remarks and made use of the remarkable words:—"If it is necessary for my soul's sake to confess this murder, I ought also to confess the others," adding, after a short pause, "I mean my wife and brother." He then threw himself on the pallet in the cell, and buried his face in the clothes. The chaplain proceeded to ask him whether he was guilty of the murder of his wife? Palmer made no reply. The reverend gentleman then asked him whether he was guilty of the murder of his brother? A significant silence again betokened the prisoner's guilt; and when the chaplain could not forbear uttering an ejaculatory prayer, "The Lord have mercy on you!" he responded with a deep sigh. He shortly afterwards somewhat rallied, and evidently calling to mind what had passed, observed to the chaplain that he must not take advantage of what he had said, for he had neither denied or admitted his guilt. An application has been made for permission to publish the report or some of the extracts.

EMIGRATION FROM LIVERPOOL.—During the past month 17,457 emigrants have left this port, more than two-thirds having proceeded to the United States. Of these, nearly 6,000 were Irish, a little more than 2,000 English, the remainder being about equally divided between Scotch and Germans. The number of emigrants who have sailed to Quebec during the month was 1,489 of whom 201 were English, 169 Scotch, 895 Irish, and 224 natives of other countries. Five ships have sailed to Australia with 1,518 emigrants; nearly all these went to Melbourne; 952 were English. The returns for the quarter ending this month have not yet been made up, but, including short ships, it will not very much exceed 43,560, against 44,292 in the corresponding quarter of 1855.—*Tablet.*

Lord Elgin presided at a meeting, held at Sterling recently to collect funds for the erection of a monument to the old Scottish hero, Sir William Wallace. In course of his remarks he spoke this sentence:—"How little a nation gains which succeeds in forcing its own foreign institutions, foreign laws, and foreign religion on a reluctant and high-spirited people. Oh, gentlemen—I fear, I greatly fear, that we have not yet read that most valuable but most painful lesson to its close; for, rely on it, that if ever a collision takes place between those two great branches of the Anglo-Saxon race which dwell on the opposite shores of the broad Atlantic, that calamity, the most grievous that can befall either country, will be attributable to the humiliations which, in bygone times, England has sought to impose on Ireland."

UNITED STATES.

DREADFUL RAILWAY ACCIDENT.—One of those awful calamities, which are so common to this Continent, took place on Thursday (17th) upon the North Pennsylvania Railroad. An excursion train of ten cars left Kensington, Philadelphia, for Fort Washington, with about eleven hundred passengers, being the children and teachers of the Roman Catholic Church of St. Michael's, upon a picnic party. Owing to the number of passengers, and the weight of the train, there was some delay, which occasioned it to be on the line when the down-train was due. The engineers presumed that, as it was known that the excursion train occupied the track, the down-train would wait at the next station, and awaited themselves of a down grade to dash on with accelerated speed. The conductor of the regular train, however, having waited some time, went on slowly, and thus two trains were on a single track at one time, moving towards each other. Sweeping round a curve at the rate of 35 miles an hour, the excursion train suddenly came in view, and the next instant the collision took place with its awful results. The down train having but little way on it, escaped with little injury, but of the other the three forward cars with the engine were dashed to pieces, and over a hundred men, women and children, were killed or dreadfully injured. To add to the horror of the scene, the wreck of the cars took fire from the engine, and the bodies of the living and dead were soon enveloped in flames, and many who were little injured, but incumbered by the debris of the cars, thus perished miserably. At least twenty perished in this manner whose agonising cries horrified the listeners unable to reach them. Two other cars took fire, and were burned up. It was not until the Engines arrived from Chesnut Hill that the flames were extinguished, and the mutilated remains raked out from the wreck. Of the dead, 27 bodies are unrecognizable. Among the killed is Father Sheridan, the Priest of the Church, and many of the others are boys and girls. The Engineer of the Excursion train was killed on the spot, and the Conduc-

tor injured; the Conductor of the down-train committed suicide by taking arsenic soon after the accident, and the Engineer has been arrested, and committed for trial. The wounded were removed as soon as possible to Philadelphia, and the scene there is described as having been most affecting, thousands of men, women, and children had gathered at the station seeking their relatives, and the wild cries of the Irish mothers searching in vain for husbands or children, or recognising them among the dead or wounded, pierced the hearts of the most indifferent spectators.—*Commercial Advertiser.*

"The Americans"—says the *London Times*—"are a privileged nation; they are not expected to behave so well as other people. Society has always specimens of this class—persons who are privileged to be free and easy, unmanly, and disagreeable. You meet a man whose form of salutation and address, the style of remarks in which he indulges, the questions he asks you, and the observations he makes on your name, position, character, and personal appearance, make you stare. You are rather perplexed, and do not know quite what to make of it, till you are told that 'It is only Mr. So-and-So, and that you must not be offended; it is his way.'" This class of persons is very apt to indulge in a sort of pride of privilege, in the idea that they can say what others cannot say, forgetting that one reason why the world acquiesces so readily in this position of theirs is, that it cares about what other persons say, and does not care for what they say. The privilege of bad manners is thus a very questionable honour, a very dubious feather in a man's cap. The Court jester in the story plumed himself on being able to address His Majesty in a style which no other of his subjects, not even the first peer of the realm, dare assume."

At a late meeting of the Old School Presbyterian General Assembly, Dr. Hewitt, formerly of Fairfield, Conn., stated that both his sons and all his grandchildren had apostatized to the Roman Catholic faith, were now in the dungeons of anti-Christ, and requested the Assembly to pray for their restoration, which was done. On the succeeding day one of the sons addressed the following note to the Moderator of the Assembly:—

Rev. and Dear Sir—I take this opportunity to express my acknowledgements to the Old School General Assembly, for the honor done to myself and family, by making us the subject of the prayers of that distinguished body. I beg leave to say that I shall ever regard the manifestation of kindness thus exhibited, with sentiments of the deepest gratitude. As a slight return for the unusual and most unmerited favor of public prayers by the Old School Presbyterian General Assembly, I invoke with humility and profound sincerity in behalf of the General Assembly, for each individual member, and more especially for my venerable and beloved father, the powerful intercession of the Mother of God, Blessed Mary ever Virgin, conceived without original sin, of blessed Michael and Gabriel and all the holy angels, of blessed Peter and Paul, and all the Holy Apostles and Martyrs; of St. Ann, St. Agnes, and all holy Virgins and Widows, of St. Ignatius de Loyola, and St. Alphonsus, of St. Gregory VII, and all the saints in heaven and faithful on earth, with the Lord our God, that it and they may be converted from their present attitude of hostility and rebellion, readmitted to the one fold, and reconciled to the one Shepherd. With the highest personal respect I am, Rev. Sir, your humble and obliged servant in Christ,  
 HENRY STUART HEWITT,  
 Catholic Layman.

WHAT THE KNOW-NOTHINGS DO FOR THEIR COUNTRY.—In a recent number we adverted to the fact that the fathers of the revolution charge the English King, in their Declaration of Independence, with preventing emigration. The Know-Notthings, the allies of England, plead guilty to this charge. Let us see what it amounts to. In a curious article in the current number of *Hunt's Merchants' Magazine*, entitled "The Money or Commercial value of a man," the writer says:—"The immigration into New York during the past year is nearly 200,000 fewer than during the preceding year. If these persons should be valued at only \$500 each, the total in which our country has suffered is not less than \$100,000,000." And this is for one year! But it is only half value, for every emigrant is worth \$1,000 to the country.—Therefore the loss by the falling off of immigration to the State of New York alone is, for the year, two hundred million of dollars! This is what the Know-Notthings do for their country.—*New York Citizen.*

A new Secret Society has been formed somewhere in the States called the "Anti-Shirt Button and Marriageable Woman's Protective Union." The object of the Association as may be guessed from its title, is to manage that bachelors shall live in such discomfort that they may be early induced to mend their melancholy existence by marrying. In order to accomplish this, all the washerwomen of the city are kept in the pay of the association, and are directed to rub off shirt buttons wherever any are detected; to subject collars and dikes to the most brutal and savage treatment; to put stockings in the most undruggable condition; to use some staining compound on white vests, and in general to ruin and destroy everything of which they can get hold; also never to bring home anything in time unless they know it is to be worn where the wearer will be thrown into company with ladies. The Society has branches all over the Union, with signs, grips, and passwords, and have thus far made remarkable progress.

STATE OF SOCIETY IN WASHINGTON.—We cut the following concise statement of facts from the Washington correspondence of the *New York Tribune*:—The following occurrences will serve to carry down to posterity the manners and customs of Washington city in the middle of the nineteenth century:

Rust of Arkansas commits two assaults on the same day upon a defenceless man.  
 Herbert kills Keating.  
 Brooks beats a Senator in the Senate House.  
 Jarboe kills his sister's paramour.  
 Essex kills Quinn.  
 Stewart kills Kohlman.  
 The two assaults were made by slaveholders upon persons denominated by them "Yankee Abolitionists." Keating and Quinn were slain because they were "Irish sons of b—hs." Kohlman because he was a Dutchman. All these tragedies take place within the short space of four weeks, in a city of 60,000 inhabitants, under the eye of the Central Government. In no savage or civilized country can a parallel be found.

## REMITTANCES

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 25, 1856.

## NEWS OF THE WEEK.

The *Persia*, from Liverpool the 12th inst., arrived at New York on Wednesday. She brings little political news; and the excitement on the American Question was rapidly subsiding. The British Government seems willing to concede every thing; the great commercial and manufacturing interests, the dominant interests in the country, are decidedly opposed to war, and willing to accept peace on any terms, however dishonorable, however humiliating, so that their profits be not jeopardised; and we may therefore safely conclude that there will be no war betwixt Great Britain and the United States—the former having evidently made up its mind to submit to any amount of kicking that the latter may deem fit to administer. In Ireland there had been a rather serious disturbance, arising out of the disbanding of the militia at Nenagh. They refused to give up their arms and clothing, and were not subdued until a large military force had been brought against them. Three of the militia, and one soldier, were killed. From the Continent, there is nothing new to report.

## THE MINISTRY AND SEPARATE SCHOOLS.

We publish on our first and second pages an interesting correspondence which, during the last three years, has passed betwixt the Bishop of Toronto—the other Bishops of the Province—and several members of the Canadian Ministry—upon the subject of Separate Schools, and "Freedom of Education." We recommend it to the attentive perusal of our readers.

It will be seen that, from the beginning, the Prelates of Canada have been united and urgent in demanding for the Catholic minority of the Lower Province, the same legal rights as are enjoyed by the Protestant minority in Lower Canada. The justice and moderation of this demand, it will also be seen, have been fully acknowledged by Protestant members of the Cabinet; whilst promises have been constantly held out, that the grievances of which the Catholics of Upper Canada have but too good reason to complain, should be immediately and effectually redressed. No one has as yet had the impudence to deny the justice of our claims to "Freedom of Education," and to the full enjoyment of that liberty which the Catholic majority of Lower Canada has ungrudgingly conceded to their Protestant fellow-citizens.

At the same time it is but too true that, whilst in theory admitting the justice of the Catholic claims, it has in practice been the constant object of every successive Ministry to throw obstacles in our way, and to prevent us from obtaining that full measure of justice which we demand. It was with this intent that the Ministry of the day, passed in '53, their Amended School Bill—a measure which from the first we pronounced to be "a snare and a mockery;" because—intentionally—so ambiguously worded as to leave it in the power of our enemies to give to it an interpretation totally at variance with our clearly expressed views upon the subject. But whilst the seat of Government was at Quebec, and whilst it was the interest of the Ministry to court the Catholic voters, the former were still most friendly in their professions, and most liberal in their sentiments towards us. Justice, we were told, should be immediately done, and satisfaction should be given us without delay.

We were never silly enough to believe these fine promises. We knew that, if the Ministry had been sincere in their intentions towards us, they might easily, and long ago, have settled the School Question. That they did not do so, but still continued putting us off from day to day with fair words, assured us that they were far more afraid of offending the Protestant fanatics of Upper Canada, than anxious to do justice to Catholics.

At Toronto however, the Ministry breathe a Protestant atmosphere; and there they are entirely subject to anti-Catholic influences. From the opening of the late session this was manifest in their conduct, and in their determination to give no redress to the Catholic minority whose opposition they had ceased to fear. Our demands for justice were treated not only with coldness, but with studied contempt; our petitions for "Freedom of Education" were spoken of by Government hacks as "some such rubbish;" the remonstrances of our Clergy were slighted; and, secure in the support of their Orange allies, and baying by the abundant means of corruption at their command, purchased the silence of others to whom the Catholic public had foolishly given their confi-

dence, the present Ministry have been enabled, to set at defiance our reiterated demands for justice, and to perpetuate the iniquitous and oppressive system of "State-Schoolism" upon the Catholics of Upper Canada.

Under these circumstances, what should be the policy of Catholics? By long and bitter experience we have learned that we have nothing to hope from the policy we have hitherto pursued. Neither from their "abstract" love of justice, nor from their favor towards Catholicity, have we anything to expect from any Ministry; never shall we succeed in obtaining from any Government anything but what we can extort from it by force. Every successive Cabinet will, no doubt, admit the justice of our claims, and as did the Hinck's Ministry, acknowledge the moderation of our demands. They will no doubt make us many a fine promise, and give us abundance of fair words; and if with these we are still content to be put off from day to day, we have but to pursue the policy of the last three years. But if we want facts as well as words, deeds as well as promises, we must show ourselves in earnest, and put forth all our energies. We must rely, not upon the good dispositions of any set of public men, but upon ourselves, and upon our own exertions. Above all, we must make ourselves feared; then, and then only, will Attorney-Generals, and Government officials, pay attention to our remonstrances. "Independent Opposition"—opposition to any and every Ministry that will not make "Justice to Catholics" and "Freedom of Education" for all, part of its official programme, must be our policy. We must purge our ranks of the miserable place-hunters, and of the whole tribe of office-seekers, who have so often betrayed us. We must disabuse our rulers of the idea—which with but too good cause they at present entertain—that the Catholic vote is a marketable commodity, and that the Catholic electors of Canada can be bought and sold like a drove of pigs; and we must convince our rulers that, if they do not concede our demands—which they have themselves admitted to be just and moderate—they will have to encounter the united, unflinching, and uncompromising hostility of the Catholic population of the Province. In fine, we must act like honest men, and devout Catholics; with whom the interests of religion and morality take precedence of every other consideration. So only, and with the blessing of God and His Church, can we expect to triumph over the malice of our enemies, and to secure for ourselves and our children the inestimable advantages of civil and religious liberty—"Freedom of Religion" and "Freedom of Education."

And as it is always well to be clear and explicit, we would here define what we mean by "Freedom of Religion" and "Freedom of Education." We mean, in the first place, the right of every man, as against the State, to worship God and to educate his own children as he will;—in the second place, that every man shall be exempt from all taxation, direct or indirect, for the support of a religion or education—of Church or School—to which he is conscientiously opposed; and in the last place, the non-interference of the secular Government with either Church or School—religion or education—for neither of these belong to the domain of secular Government, and over neither of these has it the slightest legitimate control. "No State-Churchism—No State-Schoolism" is our "*Cri de guerre*."

## SIR EDMUND HEAD, AND THE "IMBECILES" OF LOWER CANADA.

We read in the *Kingston Daily Whig* of the 17th inst:—

"The loyal Orangemen of Toronto, with marked good taste, congratulated themselves on the fact, and toasted His Excellency, at their public dinner, as being the first Governor-General who recognised the Loyal Orange Institution, by receiving and replying graciously to an address from that body. In like manner, and with similar good taste, the inhabitants of Kingston, in their address to him on his visit to this city next week, would do well to testify their sense of his great good sense and discrimination in being the first Governor-General who had the manliness and independence to discover, assist and maintain the marked difference between the energetic Anglo-Saxon race of Upper Canada, and the imbeciles of Lower Canada."

The Italics are our own.

It is not alone to the marvellous and incomprehensible grammar of the above paragraph that we would call the attention of our readers; but to the deep significance therein attributed, and no doubt justly, to the conduct of Sir Edmund Head—(we cannot bring ourselves to style him Governor-General)—upon which we offered a few remarks in our issue of last week. We recommend, we say, to the serious consideration of every Celt, and of every Catholic—of every man of French Canadian or of Irish descent, the above paragraph; and we do trust that it may yet attract the attention of some of our Irish and Catholic friends on the other side of the Atlantic, so that the "great good sense and discrimination" of Sir Edmund Head may ere long be made the subject of discussion in the British Parliament.

Whatever differences of opinion may exist as to the "good taste" of the Governor-General of a British Colony, who identifies himself with an exclusive politico-religious party, and who hesitates not to insult a large portion of Her Majesty's loyal subjects, there can be none as to the fact that the formal recognition of the Orangemen by the Governor-General in his official capacity—indicates the inauguration of a new era in the history of Canada. It is thus that it is looked upon by the Orangemen themselves; and it is thus that it has been accepted by the "IMBECILES OF LOWER CANADA." We may be permitted to doubt however if it will tend much to promote the prosperity of the country, or to allay those feuds which have so long disturbed its peace.

Nor do we think that it is one of these acts for which Sir Edmund Head will have much cause to

congratulate himself; as perhaps during his tour in the Lower Province, and amongst those whom he has already had the "good taste" and politeness to qualify as "an inferior race," he may yet find to his cost. By abandoning the "dignified neutrality" of his predecessor, and by identifying himself with a faction justly obnoxious to every Irishman, to every French Canadian "Imbecile," and to every Catholic, Sir Edmund Head has for ever forfeited all claims to those marks of respect, which it is our delight to tender to the representative of our Queen. And though we trust that no Catholics will so far forget themselves as to offer any insult, or any act of violence towards the man who has so wantonly and unpardonably insulted them, we must be permitted to remark that they owe it to themselves, carefully to withhold from him every mark of respect or courtesy, during his sojourn amongst them. As Sir Edmund Head seems not to know what is due to the exalted position that he occupies, he must not be surprised if the Irish Catholics of Lower Canada, should occasionally betray a similar amount of ignorance; and as he has thought fit to identify himself with our bitterest enemies—with the blood-thirsty murderers of the unfortunate Tierney—with the authors of the massacre of Dolly's Brae—and the perpetrators of countless outrages both in Canada, and in Ireland—he must expect to be received and treated by Irishmen and Catholics, not as Her Majesty's Representative, but as an Orangeman—that is, as an enemy.

But above all we hope that the ungentlemanly and unstatesmanlike conduct of Sir Edmund Head, may meet with its due reward from the British Government. In this hope we are encouraged by the precedents of 1849, in the case of Lord Roden, and other Orange magistrates, the particulars of which are we suppose still fresh in the memory of most of our readers.

Lord Roden it will be remembered, was by the British Government of the day—Lord Clarendon being Lord Lieutenant of Ireland—dismissed from the magistracy, for the countenance given by him to a body of Orange ruffians in Tullymore Park on the 12th of July, 1849. From Tullymore Park these Orangemen—Sir Edmund Head's friends and political allies—marched to Dolly's Brae, where they immortalised themselves by the wholesale massacre of old men, women, and children. An inquiry was instituted by Government; and after a long and patient investigation, to the satisfaction of every honest man in the three kingdoms, the names of Lord Roden, and a fellow of the name of Beers, were erased from the list of Magistrates—upon the principle that it is inexcusable that one whose duty it is to preserve the peace, and to administer justice impartially to all Her Majesty's subjects, should himself be a member of a secret and exclusive politico-religious Society.

But whatever the conduct of Lord Roden, that of Sir Edmund Head has been infinitely worse—a far more glaring infraction of the spirit of the British constitution; and far more, even than that of Lord Roden in 1849, demands the active interposition of the British Government. Why!—if a simple subaltern in Her Majesty's service were guilty of taking part in, or in any way countenancing, an Orange procession, he would be brought to a Court Martial, and dismissed the service for conduct unbecoming an officer and a gentleman. And shall it be tolerated that the chief of the Administration in Canada, the Head of all the departments of Government—military as well as civil—shall go unpunished for an offence for which a mere subaltern would be cashiered? No; we cannot believe it. And we trust that the Catholics of Canada will see to it that the infamous conduct of this Sir Edmund Head be properly represented in the proper quarter, so that justice be done both to them and him, by his prompt recall from a post which he can no longer hold without disgrace to the British Government, and injury to the Province.

## CATHOLIC MEETING.

In pursuance of a previous notice, a Meeting of the Catholics of Montreal was held in the St. Patrick's Hall of this City, on the evening of Tuesday last, to take into consideration the unprecedented, and grossly insulting conduct of the Governor-General, in giving a public and official sanction to a most offensive politico-religious demonstration in Toronto, on the 12th inst.

M. Doherty, Esq., was called to the Chair; and Alex. Herbert, Esq., was requested to act as Secretary.

The meeting having been called to order, the Chairman proceeded to offer a few remarks explanatory of the objects of the assembly. That object was not to offend, but to ward off offence; and to enable the Catholics of Montreal to give expression to the feelings of disgust which all Catholics must naturally entertain at the partial and insulting conduct of the Governor-General. He had not a word to say about the propriety or impropriety of tolerating Orange or other party processions. But to tolerate was one thing: openly to encourage and officially to recognise such party demonstrations was another. He knew many men, most exemplary in their private lives, who were Orangemen; and he had therefore no design of saying anything personally offensive. But it was the duty of every man who valued the blessings of civil and religious liberty, and who desired to perpetuate the enjoyment of these blessings in Canada, to abstain from encouraging the formation or growth of secret, exclusive, politico-religious societies, the disastrous consequences of which were still too plainly legible on the blood-stained page of the history of Ireland. A heavy responsibility attached itself to him, who assisted in, or encouraged, the establishment of such societies or politico-religious organisations in Canada.

Now this was precisely what the Governor-Gen-

eral had done, by receiving, in his official capacity, a deputation and address from the Orangemen of Toronto—a body which, if not illegal, was at all events unknown to the laws or constitution of the land; and which therefore should not be officially recognised by a person filling the important and exalted position of Governor-General of Canada. More than any other causes, Orangeism and the counter organisation which Orangeism had provoked—Ribbonism—had been the curse of Ireland; and it should be the object of every good citizen to discountenance the growth of these noxious weeds upon our Canadian soil.

Having resumed his seat, the meeting was addressed by B. Devlin, Esq., at some length. He dwelt upon the indelicacy of the conduct of which the Governor-General had been guilty—upon the impropriety of a public officer becoming a mere partisan, allying and identifying himself with an exclusive, and to a large portion of the citizens of this country—an odious politico-religious faction. The speaker dwelt upon the miseries which Orangeism had inflicted upon his native land; and indignantly asked of his audience whether it was to be tolerated; that the foul demon should be fostered in this the land of their adoption. It was not enough for the Orangemen that they were tolerated—that no one interfered to put a stop to their insolent public displays, their processions, and annual celebrations of the conquest of Ireland by the Dutch; they now demanded the formal and official sanction of Her Majesty's Government to the wanton and cowardly insults by them annually offered to all Her Majesty's loyal Catholic subjects. It was against this impertinent, and most intolerable demand that he protested; and it was to take into consideration how best to give publicity to this protest on the part of the Catholics of Montreal, that this meeting had been called.

Mr. Clerk craved the Chairman's permission to offer a few remarks to the meeting as to the mode of action which it would be more decorous and the more prudent to adopt. Two modes presented themselves. The one already alluded to—that of calling a public meeting of the Catholic citizens of Montreal to give expression to their sentiments of indignation against the unstatesmanlike, and he would say unconstitutional conduct of Sir Edmund Head.—The other, that of petition or address to the British authorities, by whom Sir Edmund Head had been appointed to the Governorship of Canada; calling their attention to the monstrous impropriety of which he, the Governor, had been guilty, and praying for redress in a firm but temperate manner. It was not for him to dictate—but it seemed to him that, of these two modes of action, the former was open to the objection that it might provoke opposition, cause excitement, and even lead to a breach of the peace. As citizens, as Catholics, they were not only bound to abstain from violence themselves, but in so far as possible from anything that might provoke violence. It seemed to him then that the second mode of action which he had indicated was, of the two, to be preferred—as not liable to the objections which might be urged against the other—and as fully as well calculated to effect the great object of the meeting, which was, if we understood it—to prevent for the future—the giving by the Government of this country any official sanction or encouragement to any exclusive politico-religious party whatsoever—whether Orange or Ribbon—Catholic or Protestant—Whig or Tory. We were here all Her Majesty's subjects; and therefore all equally entitled to the countenance of Her Majesty, and of Her representative, whose duty it was to be of no party—to know neither Orangeman, nor Papist—but simply, Her Majesty's loyal subjects. Mr. Clerk then cited several precedents, with the view of showing that, of late years, it had been the invariable policy of successive British administrations to discountenance the giving of any official sanction to demonstrations of a politico-religious character in general—and to Orange demonstrations, in particular. He cited the case of Lord Roden, Mr. Beers, and other magistrates in Ireland, dismissed from the Commission of the Peace, for conduct far less indecent than that of Sir Edmund Head. He dwelt also upon the singular anomaly of a clerk in a public office in Toronto being discharged from his situation for walking in a procession, received by the Governor-General in his official capacity. Mr. Howe—the clerk alluded to—had been thus summarily treated in accordance with a wise, and standing rule of our public departments in Canada; and—concluded Mr. Clerk—conduct which is reprehensible in an Irish Justice of the Peace, which calls for the dismissal from Her Majesty's service of a humble clerk in one of our public offices—cannot surely be proper or decent on the part of him who represents to us the source of all civil authority, and the fountain of all justice.

At the request of a gentleman present, the extract from the Toronto paper, giving an account of the public reception of the Toronto Orangemen by the Governor-General, and of the active and prominent part taken by the latter in the Orange proceedings of the day, was then read by the Secretary.

It was then moved by Alex. Herbert, Esq., seconded by G. E. Clerk, Esq., and resolved unanimously:—

"That a petition to the British House of Commons, complaining of the unconstitutional, and indecorous conduct of Sir Edmund Head, be drawn up, and entrusted to some of the independent Irish Members of the House of Commons, for presentation upon the meeting of Parliament."

It was then moved by J. Sadlier, Esq., and seconded by Mr. Casey:—

"That the under-named gentlemen be appointed a Committee, with instructions to draw up, and procure signatures to, the said petition, and to take all other steps necessary for securing its proper presentation in the British House of Commons—Messrs. B. Devlin, M. Doherty, A. Herbert, G. E. Clerk, and J. Sadlier."

Mr. Phelan was then called to the chair; and the

thanks of the meeting having been voted to Mr. Doherty, the assembly broke up.

In our next we shall be able to lay before our readers the petition to the House of Commons, drawn up in compliance with the above Resolutions.

**LAW MAKERS AND LAW BREAKERS.**—Amongst the strange complications growing out of the late Orange celebration at Toronto on the 12th instant, the following seems worthy of particular notice:

It is a standing rule in the Educational Department—and one the propriety of which must be self evident to every man possessed of common sense and common honesty—that none of the government employés shall take any part in any politico-religious procession, or other public demonstration of a party character. A Mr. Howe, a clerk or subordinate of some kind, under Dr. Ryerson, was warned that if he violated this salutary rule—a rule which should be applied impartially to men of all creeds and of all political persuasions—he would be dismissed from the public service. Mr. Howe however chose to set the standing orders at defiance; and then by way of evading the penalties of his insubordination, appealed to his brother Orangemen to sustain him in his outrageous conduct. A great indignation meeting of Orangemen, the Mayor of Toronto in the chair, was accordingly held on Friday last, the 18th instant, at which Mr. Ogle Gowan announced to the assembly that he had made representations upon the subject to the members of the Government; and that he was by them authorised to state that the insubordinate official should be restored to the post from which Dr. Ryerson had threatened to dismiss him.

This announcement has very naturally provoked a rejoinder from Dr. Ryerson; who, very properly tenacious of his authority, insists upon the maintenance of discipline in his Department; and declares his intention of resigning, if the Government recognise Mr. Gowan as their mouth piece, and the Orange Lodges of Toronto as the absolute and irresponsible Governors of Upper Canada. The quarrel is therefore a very pretty quarrel as it stands; and is another proof of the "good taste" and discretion of our present Governor General, and his responsible advisers.

Were it not for the heart-burnings which it is certain to provoke, we should look upon the whole affair of the Twelfth at Toronto as a capital joke.—On the one hand, we see a mere subordinate in a Government office dismissed from his situation, in compliance with a standing order of the public service, which prohibits all Government officials from taking any part whatever in public party demonstrations. On the other hand, we see the Governor-General himself taking a very prominent and undignified part in a party celebration; and officially sanctioning the very action, for engaging in which an unfortunate clerk in a Government office has been dismissed the public service. The above—to employ an old but expressive formula—requires no comment.

After publishing the correspondence on the School question—which we have given on our first and second pages—the *Herald* thus comments thereupon:

With this extract the Bishop closes the correspondence, having previously shown how thoroughly he and the Roman Catholics of Upper Canada had been deceived by the present ministry—the "Government of Canada" successors of the equally deceitful "Coalition" cabinet. That Bishop Charbonnel has been most grossly and egregiously "sold," by his ministerial allies—for they had his support so long as they merely temporized and did not actually break faith with him—his lordship has very abundantly demonstrated in the publication we have been considering. Whether this treatment at their hands will make him a better bishop, we cannot pretend to say, but we are much mistaken if it do not make him a wiser politician. With his past experience he will, we should think, hardly again put his trust in such thoroughly selfish and unprincipled ministers as "this Canada" has, for her sins, been so long afflicted with. It is not, however, his lordship may rest assured, by ecclesiastical denunciations from the altar he can aid in their well-merited discomfiture and expulsion from office. If such be his object—and a more praiseworthy one it would be difficult to conceive—he must rely upon his pen and not upon his crozier—upon his facts and arguments and not upon his authority—upon his power over their position in this world, and not over their prospects in the next. He has got into the "right place" in the columns of the *Mirror*, and he has only to prove himself the "right man," by sound and convincing reasoning and argument, to carry his point and obtain for the Roman Catholic dissentients in Upper Canada, the same fair and just and we believe, upon the whole—alho, doubtless, there may be exceptions—satisfactorily working system enjoyed by the Protestant dissentients in this section of the province.

In another place our cotemporary is less just to the Bishop of Toronto; for he accuses him of "refusing to give unto Cæsar the things that are Cæsar's." In no one part of his career has the Prelate ever justly exposed himself to this reproach. He has, it is true, claimed for God the things which are God's, but upon which Cæsar has laid profane hands; he has refused to Cæsar the right to control the education of the child; because Cæsar, or in other words, the State, has no right to interfere therein; because education is not a legitimate function of the State, and because the intrusion of the State thereupon is a usurpation of power which it becometh every man, be he layman, be he priest to resist. But never—we repeat it—can the *Herald* cite one instance in which the Bishop of Toronto has interfered with matters purely secular, or purely belonging to the jurisdiction of Cæsar or the State.

Upon the indecency of the conduct of Sir Edmund Head in taking an active and prominent part in the late offensive Orange turn out at Toronto, the *Herald* has some very sensible remarks, in reply to the *Montreal Gazette*:

We have as little desire to withhold our support of civil and religious liberty as any Orangemen who ever drank the "Glorious, Pious and Immortal Memory" nor are we, as our cotemporary appears to think, entirely ignorant of the origin and history of the association; although, we confess, we know of nothing in either, which, according to our political views, is calculated to render its influence

beneficial in Canada, where Church and State—religion and politics—have been formally, legislatively, and we may add wisely and judiciously separated. Were the Orange Association either purely political or purely religious in its character, we should have nothing to say against its establishment among us; but our cotemporary, if he is correctly informed, as to its "origin and history," must know that, as it was established in Ireland with the declared object of maintaining, not civil and religious liberty, but the civil and the religious ascendancy of the Protestant faith and of the English Government, so, however modified by the political events and legislation of the mother country during the last quarter of a century, it still retains its character of a religio-political or politico-religious confederation; and that, although its members may be innocent of any such intention, its mere existence and recognition by the head of the State in Canada, does "create bad blood throughout the country."—Whether it ought to do so is not the question—the mere fact of its doing so, we take it, no truthful and candid man can deny; and, therefore, we think, its presence in Canada, any more than in England or Scotland, uncalled for and injurious to the interests and peace of the country.

**TREACHERY AND ITS WAGES.**—To conciliate the Orange fanatics and the Protestant *canaille* of Upper Canada M.M. Cauchon, Drummond, Cartier, Lemieux & Co., have deserted their colors—colors which they were sworn to stand by—and have gone over in a body to the ranks of our worst enemies. In their ranks they have found the traitors reward—the contempt of those who have mostly profited by the treason. Even the *Globe* delighted as he is with the failure of all the efforts of the Catholics of Upper Canada to obtain "Freedom of Education" for themselves, and their fellow citizens generally, cannot conceal his scorn for the treachery and his contempt of the miscreants by whose vile manoeuvres all our efforts have for the present session at least been rendered abortive. The following extract will show what the *Globe* thinks of Cauchon and his "Tail":

There is no doubt as to the principles upon which Cauchon & Co., were elected. Cauchon himself gained great popularity in Lower Canada as a defender of the Church; he opposed Mr. Morin's Government because that gentleman had gone the moderate length of Mr. Hincks' liberalism; he denounced western Reformers as infidels and socialists, and derided every one who dared to have anything to do with them. Mr. Drummond, Mr. Cartier, and Mr. Lemieux, though not so warm in their ultra-montanism as Mr. Cauchon, were quite as fully committed to the schemes of the Church as the Editor of the *Journal de Quebec*. There can be no doubt that every one of them was pledged, as solemnly as men could be, to carry out the views of Bishop Charbonnel in relation to Separate Schools in Upper Canada. That has been asserted more than once in the *Mirror* and never denied. They introduced the School Bill of last session, as prepared to suit the Bishop, and only emasculated it because they were frightened by Upper Canadians. We think it evident that, considering these circumstances, the Count and his clergy have good reason for alleging that Cauchon & Co., are now playing him false, and that he is justified in using the strongest measures to bring them back to their allegiance. What have they lately done? Mr. Bowes introduced a School Bill, which was not so bad as their own of the previous session, as originally introduced. Did they pass it? No, they got Bowes to smother it; and when Pelton gave it a little reviving cordial, they choked its windpipe with Spence's famous amendment. Was that consistent, upright conduct of Cauchon & Co? Far from it. Why did they do it? Why, because they were afraid of losing their seats—because they were in Upper Canada, and they did not dare to resist the Opposition on the question of Separate Schools, in the critical position in which they stood. They loved their offices more than their pledges, their church, or their conscience; they turned tail upon Bishop Charbonnel, when the Upper Canada lion, which is usually a very sleepy animal, shook its mane. Who can wonder that the Count was indignant—or that he is using all his influence to bend the ministry to his wishes next session? He does not want the offices—he wants power and privilege for his Church. He supported these men because they had pledged themselves to serve him, and now they desert him. Ministers made every effort to pacify him; they were afraid to force Protestants to pay taxes for Popish schools—at least, while Parliament sat in Upper Canada; in Quebec, it was, and will be, a different matter—but they were willing to do anything else to please the priests and their supporters. They gave them the road below Quebec to Trois Pistoles; they gave them four millions of acres in Upper Canada to build the road between Montreal and Quebec, and they tried their best to give them the seat of Government at Quebec. These bribes induced O'Farrell and his friends to support the Ministry, and Charbonnel was probably pleased with the prospect of settling the lands of the Crown according to the plan of the Buffalo Convention, but he wished the system of Common Schools in Upper Canada broken up—there was no hope for the Church if it was allowed to prosper, and he would brook no delay, no compromise. He is pushing the ministry hard, and he is right, according to his views. They are not the men long to oppose their Bishop, backed as he is by Lower Canada.

The Legislative abortion, known as the Maine Liquor Law, has been quietly disposed of in New Brunswick. The miserable bantling has been strangled by its parents; and its unsightly corpse is about to be committed to the grave.

The Bishop of Frederickton, once a supporter of the measure, but grown wiser by experience, thus writes upon the subject, in explanation of his last vote:—

"My vote was given against what I believe to be a useless and mischievous coercion, not founded on reason or religion, and consequently inoperative to repress the sin of drunkenness."

We trust that the singular delusion—that moral evils can be cured by legislative enactments—or in other words—that you can set a broken leg with a bread poultice—is nearly at an end; and that the self evident truth is about to be generally recognised that, neither by prohibitory laws, nor stringent licence laws, can the sin of drunkenness be in any way affected.

On Friday of last week His Lordship the Bishop of Toronto passed through Montreal, on his way to Europe where he purposes to remain some months.—His Lordship will visit the Holy City; and it is rumoured that he will be earnestly requested to accept the *pallium*, as a mark of the esteem in which his services are held at Rome, and by the common father of the faithful.

Our Catholic fellow-citizens will be glad to learn that Mgr. Bourget, the saintly and beloved Bishop of Montreal, may very shortly be expected in his Episcopal city. His Lordship, it is thought is by this time actually on his way to Canada. May God grant him a speedy and prosperous voyage.

**GRAND MILITARY PIC-NIC OF CAPTAIN DEVLIN'S COMPANY.**—Our readers will be glad to learn that Captain Devlin's Company have fixed the day upon which their grand Pic-Nic will come off. Instead however of going to St. Ann's or Vaudreuil, as was first intended, they have wisely determined to enjoy themselves nearer home; and for this purpose have selected Guilbault's beautiful Gardens, where every arrangement will be made to make the occasion pleasant and agreeable. It is scarcely necessary for us to add, that this Company deserves well of their fellow-citizens; and that we expect to see them well supported. Monday, the 4th of August, is the day assigned to the Pic-Nic.

The 17th Regiment, from the Crimea, was received at Quebec with a general welcome from all classes of the citizens. An address was presented, to which a suitable reply was returned by the commanding officer, Lieutenant-Colonel W. Gordon, in the name of himself, and his brave brothers in arms.

We will not bandy personalities with the *Catholic Citizen*; and we have no intention to prolong the contest with him. Our cotemporary promises to submit the points at issue betwixt us to a tribunal to which we will bow. Be it so; and most happy shall we be, if thereby the unfortunate and unseemly bickerings of men who ought to have but one common object at heart—the interests of the Catholic Church—be brought to an end. To prevent mistakes however, we would warn the *Citizen* that the only tribunal which we recognise as competent to adjudicate in the matter, is the Church, speaking by the mouth of her pastors. To their decisions we will in all things, always, yield an unqualified, and unconditional submission. For the opinion of no other tribunal on earth do we care one straw.

Finally, we tender to our cotemporary the olive branch. Will he accept it? But whether he will or no, of this we assure him—that we have enough to do to make head against our common enemies; and that we have neither time nor inclination to prolong a controversy which must cause pain to every true Catholic, and which must be the source of intense delight to the enemies of our holy religion.

We trust that these our remarks will not be misunderstood by the *Citizen*. Our earnest desire is to see, if possible, the unseemly controversy betwixt members of the same household, and children of the same loving mother, brought to an end; in order that, united, they may the better make head against their common foes, and fulfil the precept of the Apostle:—"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good: let him seek peace, and pursue it."—1 Peter, 11., 10-11.

The Toronto correspondent of the *Quebec Chronicle*, giving an account of the Orange orgies in the former city on the 12th inst., contrasts the conduct of the Catholics of Quebec with that of the Protestants of Toronto toward Catholics:—

The processionists experienced no interruption whatever, but went through their ceremonies without receiving, as far as I have been able to learn, the slightest indication that they were distasteful to any part of the population. I could not but contrast this with the feeling manifested a few months ago, when the Roman Catholic Schools proposed to honor a festival, by walking through the streets with their flags and music. Put that and that together, and you may readily draw an inference. In your country the minority are not subject to such restraints."

This admission is valuable, as coming from a Protestant. Where Catholics are in the majority "the minority are not subject to such restraints" as are imposed by Protestant majorities upon Catholic minorities.

To the Editor of the True Witness.

Montreal, 22nd July, 1856.

Sir—I notice amongst the Parliamentary grants of last Session to charitable institutions, the sum of one hundred and fifty pounds to the St. Patrick's Orphan Asylum of this City. This is so far well; although the assistance is very small towards the maintenance of a benevolent institution in greater need of assistance perhaps than any other in the Province; but as a recognition of the right of the St. Patrick's Orphan Asylum to share equally with the Protestant Orphan Asylum, and with the Catholic Orphan Asylum, under the management of the Ladies Charitable Association, it is valuable. I saw some time since a remark made by one of our City Members, Mr. Holton, on the omission by the Government of any recommendation of aid to the St. Patrick's Asylum in their estimates; supplementary estimates were afterwards given in to Parliament; still no relief to this Association. Why was this omission; and to what cause, and to whom are we indebted, I should be glad to learn, for the extraordinary stretch of liberality that awarded the grant at the last moment? It is right that Irishmen should be informed to whom their gratitude is justly due.

Yours, &c.,

It is said that it is partly to Mr. Holton that we are indebted for the tardy act of justice towards the deserving charity alluded to by our correspondent "Q." This we know—that our present Ministers did their best to prevent any grant from the public funds to the St. Patrick's Orphan Asylum. In their first Estimates, the name of this institution was by them purposely omitted, upon the same principle as that which prevented them from doing justice to the Catholics of Upper Canada on the School Question—and induced them to support Mr. Drummond's Corporation Bill. From the Supplemental Estimates, the name of the St. Patrick's Orphan Asylum was likewise studiously and most unfairly omitted; nor was it inserted until Mr. Holton had repeatedly demanded the reason of this invidious treatment of one of our most useful and deserving

Catholic asylums. Of this we can assure our Irish Catholic friends, that they owe no thanks to Messrs. Cauchon, Lemieux, Cartier, or any of that tribe; and that if their Asylum is in receipt of a grant of public money, it is in spite of our present Ministry, who would deprive them of it if they could.

We may add that we have reason to know that the amiable and zealous President of the St. Patrick's Society of this City exerted himself greatly on behalf of the St. Patrick's Orphan Asylum; and that for his zeal on this, as on many other occasions in which the interests of Irish Catholics are concerned, Dr. Howard deserves the thanks of his fellow-countrymen and co-religionists.

To the Editor of the True Witness.

Terrebonne, July 18, 1856.

DEAR SIR—No better answer can be given to the scurrilous invectives of our Orange fanatics, or dough-faced politicians, against Catholic education, than by pointing to the noble institutions which are every where so flourishing in this part of the province; and no better proof is needed that our holy Church is friendly to the development of the mind, than the zeal which our beloved Pastors display in the furtherance of this object. The multiplicity of our colleges and convents, are incontrovertible evidences that Catholics are fully alive to the necessity of uniting religion to education; and that in their desire to render their children good members of society, they ever have an eye upon the interests of eternity. The truth of these observations must have been appreciated by the large number of persons who assisted at the public examination which took place at College Masson on the 9th inst. The scholars were examined upon the different branches constituting a commercial and industrial course of study, to the exclusion of the classics. Each class was rigorously interrogated; and the precision and promptitude of the answers, were highly complimentary both to the assiduity of the pupils, and the devoted zeal of the professors, during the past year. Several English discourses were declaimed by the scholars, with clearness of pronunciation; and one in particular by Master Michel Desjardins—on the prosperity of Canada—was warmly applauded.

The exercises were agreeably diversified by instrumental music, as performed by the College band, under the direction of a skilful and accomplished musician. The whole was terminated by the distribution of the prizes, which were allotted to the youthful victors. The College has been in existence only about seven years, and may be said to be as yet in its birth. It takes its name from its magnificent foundress, Madame Masson; and its principal object is to fit young men for the commercial and industrial avocations of life. The number of pupils is about 200; among whom are many from Montreal and Quebec; they include boarders and day-scholars. There are twelve professors, comprising one priest and six ecclesiastics. The institution is directed by the venerable and beloved Cure, of the place. The wants of the age making an acquaintance with English indispensable, due attention is given to that language; but those not familiar with French, have a good opportunity for acquiring it here.

The patronage which the College has met with from all classes, not excepting several Protestant families of Montreal, has made it necessary to erect a new building, which will, probably, be completed before winter. Its dimensions are 150 feet deep, 50 feet wide, and four stories; the dome, when finished, will have an elevation of fifty feet from the roof; when terminated, it will be an ornament to the country. I should not terminate without noticing our convent, under the direction of devoted Nuns. This fact dispenses me from saying that the young ladies who frequent it, receive a Christian and accomplished education.

Permit me, my dear Sir, to conclude by uttering the hope that such institutions will continue to grow and flourish in our land; and that the hand will be withered which would be raised against them.

I remain, &c.,

CATHOLICS.

REMITTANCES RECEIVED.

- Henryville, J. McCarthy, £1 5s; Alexandria, H. McDonald, 12s 6d; N. Lancaster, A. B. McDougall, 10s; New Glasgow, E. Carey, 12s 6d; Cornwall, Mr. Callaghan, 10s; Bedford, J. Smyth, 10s; Terrebonne, Mr. Griffin, 6s 3d; Millcreek, J. Conway, £1 5s; Varennes, D. Macdonell 5s; Hemmingford, S. Brown, 5s 3d; Bath, F. M'Mullin, 10s.
- Per D. O'Meara, Pembroke—Self, 15s; R. Mackay, £2; P. Butler, 12s 6d; T. Lee 12 6d.
- Per W. Chisholm, Dalhousie Mills—A. Bathurst, 6s 3d; R. Lennan, 6s 3d.
- Per M. O'Leary, Quebec—T. Walsh £1 10s; P. Kennedy, 15s; J. Kough, 15s; E. O'Sullivan, 15s; J. O'Neil, 7s 6d; P. Moran, 6s 3d.
- Per J. J. Roney, Aylmer—Self, 10s; J. Behan, 10s.
- Per W. Winters, Kingston—Self, 5s; J. Thomson, 12s 6d; D. Whalen, 10s; J. Farrell, 12s 6d.
- Per P. Furlong, Wellington—W. Synnot, 6s 3d; P. Kearney, 5s; P. Mangan, 12s 6d; P. Murphy, 10s; E. Tobin, 15s; D. Donavin, 15s; T. W. Manly, 18s 9d; J. M'Gormick, 15s; P. Carroll, 5s; J. Vincent, 5s; P. Roland, 10s; J. Furlong, 5s; C. Leenaghan, 5s.
- Per P. O'Kelly, Keenansville—J. Colgan, 12s 6d.

**SUPPOSED MURDER.**—Edward Adolphus Longwood, has been arrested under the following circumstances:—About a week ago the Chief of the Police received a letter stating that the prisoner had committed a murder in Ireland, some years ago on the Dublin and Kingstown road. The murdered man's name was not known; but he was mentioned as having been a magistrate. On this information, the prisoner was arrested on Saturday and was brought up for examination before the police magistrate. He stated to his Worship that it was his brother-in-law that wrote the letter to the Chief of Police—that he did it out of spite and that he showed the letter to him 24 hours before he sent it to the Chief. To corroborate this statement, he repeated the contents of the letter which was found to be correct. The prisoner further stated to his worship that he was two years out from the old country where he served in the constabulary. He was in the Montreal Police, up to 2 months ago. The Chief of Police suggested that constable Butler should be sent for, as he came out from the old country in the same vessel as the prisoner. On being examined, Butler deposed that he sailed in the same ship as the prisoner on the 13th June, 1854. He did not see the prisoner or his companion until two days after the vessel put to sea. The prisoner admitted to him that he was a deserter. Heard some talk about the murder then. When the vessel arrived at her destination, the prisoner and his companion was put ashore in the night by the sailors. Hearing this testimony, his Worship considered the evidence was such as to warrant him in committing the prisoner for trial.—*Toronto Leader*.

EDUCATION.

M. R. ANDERSON'S CLASSICAL AND COMMERCIAL SCHOOL, No. 50, St. Charles Borromeo Street, will be RE-OPENED on the 1st of AUGUST next. N.B.—An ASSISTANT TEACHER of character and competency required.

FOREIGN INTELLIGENCE.

FRANCE.

The damage inflicted by the floods in France is estimated at two hundred million francs. The London subscriptions for the sufferers by the inundations in France now amount to some £20,000. The Times Paris correspondent, writing on Sunday, says:— "The Emperor leaves Paris on Tuesday for Plombières, where he purposes remaining about three weeks. As the opinion generally prevails that a sovereign cannot stir from his capital, or, indeed, take a step in any direction without a political object in view, various rumors have circulated, but which, as I am assured, contain hardly a particle of truth. For instance, there is none whatever in what has been said relative to the interview with the Emperor of Austria on the shores of the Lake of Constance; and the projected visit to the Castle of Arenenberg, on the Rhine, I am also disposed to regard as apocryphal."

RUSSIA.

A letter from Warsaw, in the Augsburg Gazette, says:—"The papers have spoken several times of the reconstruction of Sebastopol; but as yet all the Russians have done is to clear away the rubbish; and the plan of the rebuilding of the town, which was to be laid before the Emperor and the Minister of War, is not yet finished. The troops are returning but slowly from the Crimea. The disarming of Poland is insignificant as yet, but the corps in the Baltic Provinces is being disbanded."

It is said that Nicholaïeff is to be made the headquarters of an extensive mercantile steam navigation, like the "Austrian Lloyd's."

THE RUSSIAN NAVY.—The Emperor of Russia has given the whole of his fleet a new arrangement, which had become necessary in consequence of the events of the late war. The Russian papers, in speaking of the arrangements, say that the saving will now be effected by the suppression of the expensive Black Sea Fleet, in conformity with the terms of the treaty of peace, which amounts to 15,000,000 or 20,000,000, will, in all probability, be applied to the development and strengthening of the naval force in the Baltic, White Sea, and Pacific Ocean. Now that the Byzantine projects of the Emperors of Russia are necessarily given up, at any rate for some time to come, the nation seems to turn its eyes to the extreme north. According to all accounts from the shores of the White Sea, the population there contains a hardy, courageous race of men, for the development of whose seafaring instincts hitherto little or nothing has been done and the land in those parts is moreover covered with the finest shipbuilding timber.

A letter from St. Petersburg states that the crops in all the provinces of Russia present an admirable appearance.

ITALY.

The Courier de Marseille of the 30th June says:—"We have received from Rome an important piece of intelligence. We learn that the Holy Father is preparing a general amnesty in favor of political offenders. That amnesty is to be proclaimed on the occasion of the Festivity of St. Peter.—The reforms so ardently desired by the population of the States of the Church will be published about the same time."

GREECE.

It is stated in Paris that the affairs of Greece are about to be discussed at a conference in London, at which Lord Clarendon and the representatives of France and Russia will settle various questions arising about the state of Greece. A Berlin journal states that the succession to the throne of Greece is one of the points to be settled.

CAPE OF GOOD HOPE.

ANOTHER WAR AT THE CAPE.—We have reason to believe that information has been recently received from the Cape of Good Hope which savors strongly of another war in that colony. The Kafirs are again becoming discontented, and the home government should lose no time in despatching an additional strong military force to keep these rogues in check. The fine army now returning from the East will give every opportunity for concentrating at the Cape an efficient and well-disciplined body of troops, ready to take the field with energy and determination to become victorious.—United Service Gazette.

THE MAYNOOTH QUESTION.

(From the Times.)

Somebody suggested, a little time since, that if there was to be an examination for the Civil Service, there ought, a fortiori, to be one for the far more important office of legislator. Certainly it is of much more consequence that an M. P. should know the history of the Reformation, the Thirty Years' War, the Revolution of 1688, and the history of Louis XIV. than a tide waiter or a clerk at Somerset House. At all events, it would be a vast gain if aspirants for political office and distinction could come to some tacit understanding—we will not say on the practical application of general principles, but on the general principles of political science themselves. Here we find Mr. Spooner, a most respectable gentleman, and able to manage his own affairs with prudence and propriety, after we know not how many years, gravely assuring the House of Commons that the education of Clergy for the great majority of a population, and in conformity with their opinions, is a national sin. No matter how old the institution is, under what compromise, or for what political objects it was founded—no matter what we should have in its place—no matter how it works politically—no matter any consideration whatever that may be urged for it—the institution is a "sin." Yes, that is the word. When a gentleman of quick temper and a not very reverential tone of mind wishes to dismiss a person or a mat-

ter from his particular regards, he commonly does so in a form of expression which is considered, by strict divines a violation of the Third Commandment. Of course, Mr. Spooner would endanger his relations with Exeter Hall if he were to indulge in this mode of venting his feelings. But he does what is a great deal worse, for he does the same thing deliberately, seriously, solemnly, with much grimace and cant. His way is to call this thing a "sin," and that thing a "sin," ad libitum, as if he had a particular revelation to inform nations what was "sin" and what was not. He is always thundering from his private Mount Sinai against this Act of Parliament; this statesman or that, forgetting that mankind want a little more attestation of a divine authority than is contained in an average respectability, blunt manner and acrimonious aspect. Pretensions of this exaggerated character would not make such way if they were confronted with a little more political science. If the principles of political morality were better understood, we really believe that even Mr. Spooner would not lay down the law with so sublime a confidence in the sanctity of his convictions. Here are all sorts of grave questions, not so much encountered, or answered, as stamped under foot, by this summary way of calling a thing a "sin." Is the nation which contains several religions in precisely the same case as regards matters of conscience as an individual who can only have one religion? Then, who is the sinner? Where is he? If the consenting Taxpayer is the sinner, and it is a sin in Taxpayer A to support the religion of Taxpayer B, why is it not also a sin in Taxpayer B to support the religion of Taxpayer A? If it is a sin in one, why not in both? If Taxpayer A on going to Exeter Hall and hearing Mr. Spooner feels his conscience pricked, and realises the extreme sinfulness of supporting the idolatry of Taxpayer B, will not B, as a matter of course, light his conscience at Taxpayer A's, and realise the extreme sinfulness of supporting A's blasphemies? Where is this to stop? The State, in one way or another, through the Legislature or the Executive, has given immense sums and still contributes largely to the maintenance of the Established Church, which is the religion of about five eighths of the English, one-fifth of the Irish, and of an utterly insignificant fraction in Scotland. As Mr. Spooner lays down the law, it is a heinous and damnable sin on the part of the three-eighths in England, the four-fifths in Ireland, and nearly all Scotland. So, of course, we are sinning by wholesale all round, and ought to repent and cut one another's throats, rather than contribute any more, by our mutual toleration to these soul-destroying errors.

It is almost needless to say that Mr. Spooner simplifies the question immensely by denouncing altogether the sin of maintaining a Roman Catholic College under any circumstances, whatever its origin, whatever the mode in which it is conducted, the spirit of its teaching, or its actual results. True, his argument is cumulative, for otherwise he would miss the pleasure of abusing the Papists, and showing up pleasant little details from their books of devotion and doctrine. But his argument proceeds on the commonly received character of the Papist, and it is that the State commits a grievous sin in educating an animal of that sort, or helping him to educate others, or having anything at all to do with his religion. But, to revert to the project of a preliminary examination in politics to be required of all the candidates for the office of M. P.—when the debate is resumed on the motion for the second reading of this bill, will some one of Mr. Spooner's friends have the goodness to lay down the whole law of religious endowments, as it applies not only to the hierarchy and aristocracy of the Church of England, but also to Papists, Presbyterians, Wesleyans, Baptists, Independents, and the rest of them? All these people have consciences, or profess to have them, which is all that the State has to do with. Our excellent Presbyterian friends have a great admiration for Mr. Spooner, but they go a little further than he does. They hold Prelacy to be quite as damnable and much more contemptible than Popery, and they have renounced both in a very round piece of polemical obscuration. Of course, they think it quite as great a sin to continue the endowment of the See of Oxford with great tithes granted for the purpose since the Reformation, and a number of colonial sees founded the other day by Act of Parliament, as to go on giving £30,000 a year to Maynooth. Will Mr. Spooner just tell these gentlemen what they ought to do in this matter?—what is a sin in their case, and what is not? But, as he is proposing to strip Maynooth of its endowment—about one-twentieth of that of our Protestant Universities, not to speak of our public schools—he will not beso cruel as to leave the wretched occupants without a conscience by taking away their £30,000: he must seriously inform them what they ought to do as regards the endowments of the Established Church, whether in the direct form of tithes, rates, and Parliamentary grants, or the ancient endowments still continued by the State, and protected by the law. It is an English as well as an Irish question, for the Irish have quite as much concern in England as we have in Ireland. Unless he tells the Roman Catholics what they ought to do, we greatly fear that they will take the simple course of following his example. At all times this is easier than analysing arguments, or even merely reading a speech. The sudden stoppage of £30,000 a year, and the fact of several hundred Roman Catholic students being suddenly put on short commons, or scattered about Ireland begging their bread, will be a visible and intelligible fact, addressing itself to the obtusest understanding. When the Roman Catholics of the Empire learn that Parliament has done this for conscience-sake, and to wipe away a great "sin," no doubt they will be seized with a noble emulation. Of course they ought. It is in the nature of virtuous acts to inspire a generous rivalry. Mr. Spooner himself would only be too proud to find his religious views so widely disseminated. With this beginning there would then be some hope of the Papists. But why does not Mr. Spooner prepare us for the inevitable result, and already lay the foundation of the triumphant success which he will certainly be able to claim? How much more glorious to purify the political faith of all creeds, than only of one, and that the most pure!

THE SUNDAY IN ENGLAND.

At the meeting of the Council on Wednesday, a memorial was presented from a number of very influential gentlemen, in which they asked to be allowed to provide a band of music, at their own expense, to play in the Botanic Gardens on the afternoons of Sunday, between the hours of two and five. The

memorial which made this request bore the signatures of the stipendiary magistrates, honorary magistrates, several eminent merchants, and zealous philanthropists, who evinced their sympathy with the general enjoyment of the laboring classes on the first day of the week by offering to provide them with suitable music. When gentlemen of position are willing in this voluntary manner to put their hands into their own pockets, to serve others, they give at least undoubted proof of sincerity, and a glance at the names attached to this document will show that on the score of position, intellect, and we may add, genuine piety of a practical and Christian-like character, they will not suffer by comparison with any given number of frothy councillors and plethoric aldermen. In fact, the strength of this document seems to have staggered some of the members of the body to which it was addressed. One gentleman, whose attempts at the facetious are not always happy, moved that the prayer of the memorial be complied with, but that Thursday be substituted for Sunday—a suggestion which the reporters state was received with derisive laughter. Another declared his intention of voting against the memorial, but wished to express his high opinion of the gentlemen who had signed it—an amount of "soft sawder" which will pass for what it is worth, and several other members, including the erudite Alderman of St. Peter's Ward, protested against being thus repeatedly called upon to discuss theological questions in the Council. The reply was prompt—that this is not a theological question any more than the Council is a theological body, and that the members of the Council who can only discuss it in this spirit mistake alike their position and their duties.

It is one of our island peculiarities that we are disposed to indulge in superfluous glorification, and a striking proof of the fact was afforded yesterday by the publication of a letter in one of the local prints, headed "Sunday in Rome." The writer is a Liverpool gentleman, who has long resided in Italy, and is at present in this town (Liverpool.) The signature to this letter describes the gentleman accurately, and the communication bears so pertinently on the subject of the memorial addressed to the Town Council, that we cannot resist the temptation of quoting it:—

"Having just arrived from Rome, I cannot read Mr. Samuel Holme's aspersions on the Roman Sunday, without remonstrating against the extreme injustice of them. It is my firm belief that there is not a large town in either England or Scotland, where the Sunday is so religiously observed as in Rome, and where so large a proportion of the population attend religious worship. The evening, it is true, is devoted to amusement, as is also the case in Protestant Geneva; but during the day the shops are all closed, and there is more quiet and decorum than in any English town. I remember when leaving London by an omnibus, on Sunday afternoon, and observing a street crowded with 'roughs,' I inquired whether there was a row, and was informed that 'they were waiting for the gin-shops to open.' When I compare this crowd, or the 10,000 who weekly lie drunk on the Glasgow Sunday, with the dignified and self-respecting crowd that listen to the band on the Pincian-hill at Rome, I blush for my countrymen; and for the aspersions the educated part of them venture upon, though I am no Catholic, nor friend of the Roman Government, but

"A PROTESTANT ENGLISHMAN."

We pass by the manner of spending the Sunday in Rome to glance at Geneva, and most persons, we apprehend, who are not committed to extreme views on this subject may be induced to think that we might with safety relax a little in favor of the working population, seeing how infinitely more puritanical in the observance of the Sabbath, Protestant England is than Calvinistic Geneva. It is a sore blot on the character of this country that its population, with the solitary exception of Russia, is the most drunken in Europe, and it is to wear the lower classes from this debasing vice, to improve their physical health, by drawing them abroad into the pure air, and to elevate their moral perceptions, that the memorialists are willing to pay for Sunday music; and who shall say that this training is not better calculated to make such persons Christians than the opposite course which is at present pursued? Unfortunately the religious feeling of the nation is almost exclusively confined to the higher and middle classes, while drunkenness revels amongst the lower; and bearing in mind this melancholy fact, it will be seen that the greater part of the discussion in the Council on Wednesday was better suited to the atmosphere of the conventicle than to this sinful every day world—was more in keeping with the spirit of Exeter-hall than with that which ought to influence a municipal body.

It is amusing to see the shifts to which recourses had in the shape of suggestions for a Saturday half-holiday, and other projects, murder to defeat the proposition for the non-religious portion of the public enjoying themselves on the Sunday. The Weekly Review has an admirable scrap of satire on the subject;—"What says the Fourth Commandment? 'Six days shalt thou labour.' What says Lord Shaftesbury? 'Five days and a half shalt thou labor, and a half a day thou shalt amuse thyself.' Does not this carnal lord know that amusement is directly opposed to the spirit both of the Old and New Testaments? We all know that the words 'Keep holy the Sabbath day,' 'On the seventh day thou shalt do no manner of work,' were held by all sound commentators to mean, 'On the Sunday thou must not amuse thyself at all. Oh, let those who heedlessly join this cry for a Saturday half holiday consider the awful state of mind towards which they are tending! Once teach men that it is right to take no manner of amusement, for that would be unholy. Indeed, the Hebrew word which we render 'work,' has been thought by many sound divines to include amusement. This being so, the design of the fourth commandment clearly was to altogether prohibit amusement. It provides for the whole of man's time. Six days shalt thou work, on the seventh day thou shalt go to church or chapel, and read sermons at home; and, consequently, thou shalt never amuse thyself on Saturday, and you will find it very hard to convince them that it is unholy to amuse themselves on Sunday." If this admirable reductio ad absurdum had not been published prior to the last scriptural debate in the Liverpool Town Council on Sabbath observance, we should have regarded it as a reply to the principal speakers on the evangelical side, for it is quite as scriptural and every way, as conclusive as the bulk of the orations delivered on that occasion.—Liverpool Paper.

Losing a cow for the sake of a cat. This is the Chinese interpretation of going to law.

THE "TABLET" ON THE DIVORCE BILL.—A few years ago there prevailed a popular tradition that the English people were on the point of becoming Christians. "All we wanted were imposing functions with Gothic vestments, and the work was done." There was no limit to the virtues of an unwieldy, chasuble and the charms of the Georgian Chant. It is probable that the delusion has had its day, and that we see clearer than we did through the "Anglo-Saxon mist." There are persons who make themselves blind and deaf; all the beauty of the exterior adornments of the Church; and the plaintive simplicity of her chants are thrown away on certain minds, and it is very much to be feared that one of these minds is that of John Bull.

In the House of Commons, nobody expects to hear much praise of virtue; most people are thankful when a debate has concluded there without blasphemy or profaneness. It is so much gain when that is the case. The Upper House, if not very much afraid of God, is yet an assembly of gentlemen, and it is very rarely that "pious ears" are offended there. If any scandal occurs, it is the work of some Superintendent, new to the House, and to the associations connected with it. In the House of Lords, even the Whig infidel, fresh from the private conversation of which the least said the better, speaks with a gravity and decorum not always imitated by the so-called Episcopal bench. There is a tradition there which every one is obliged to respect; and, however great the hypocrisy of many of the actors may be, it is no business of ours to quarrel with it—in an age of expediency and imposture we are on the whole better pleased with the cant than we should be with the naked vice which the Lower House so frequently exhibits.

Now, however, we are about to lose the last of our public illusions. The House of Lords descends to the level of the Commons—not in language, however, at present, but in deeds, and this once established, the language will soon follow, for thought and speech were born and die together. The Lord Chancellor, together with the other lawyers in the House, have agreed together to establish a new court with a new Jurisprudence on the Sacrament of marriage. Until now we hoped that the peers would have stood between us and harm, and resisted so scandalous an outrage on the law of God. The lawyers, indeed, true to their detestable instincts in all ages, make light of the Divine law, and establish their new jurisprudence on the necessity of helping respectable men to sin cheaply. That seems to be their only reason for introducing the law of divorce. The inference, is, that corruption has eaten so deeply into the heart of the nation, that it is no longer possible to disguise the evil, and the civil guardians of the State morals think it no longer worth while to preserve even the appearance of virtue. Some of the peers have objected, and one of them, Doctor Wilberforce, has betrayed the cause while seemingly defending it. He, in his ignorance of the Christian law, admitted the lawfulness of divorce, but denied its expediency, and on that ground only spoke against the immoral and scandalous Bill.

It is a pity that those sapient men—the senators of England—did not pass an act to keep the Irish peasants at home—namely, a Tenant Right Act, as Mr. Lucas so often asked them—instead of passing an act to crimp the exiles in a foreign country—namely, that Foreign Enlistment Bill, which has entangled Britain in a disgraceful squabble with America. This is a great pity. We regret that senators who have so much sympathy for the Romans, and would legislate if they could for the benefit of his Holiness, exhibit so little sympathy for the Irish, and do not legislate for the real benefit of themselves. We are persuaded that without the agricultural population of Ireland the imperial predominance of Britain can never be maintained, and therefore it is a duty incumbent on British legislators to enact measures which will preserve the small farmers of Ireland, and this for a variety of reasons.

The manufacturing habits of England have in some degree been unfavorable to her warlike habits. Her agricultural population is comparatively small, and her artificers, accustomed to high wages, from the unexampled extent of commerce, are unwilling to exchange their good food and warm workshops for the coarse fare and damp lodging of a camp; and when they do exchange them under the temptation of high bounties or slackness of trade, they are not likely to make the best and most hardy soldiers. In all these respects Ireland presented a contrast which for the object in view was in the highest degree favorable. Her agricultural population was before the famine redundant and rapidly increasing, the pecuniary wages of her laborers were lower than the pay of the British army, and offered most irresistible temptations to enlist, and the habitations and food of her peasantry are such as to make a British camp appear an abode of much superior comfort, and the fare of the common soldier a luxurious repast. The facility which the peculiar state of Ireland gave to military levies was so pre-eminent that it broke through all discouragements, and in the actual state of things a very large proportion of Irish is to be found both in the army and navy of Britain. But if even under the present system, in spite of the irritation which they are taught to feel from the power that degrades them, in spite of their exclusion from military distinctions, the discouragement of their friends, and the inconveniences they are subjected to in the performance of their religious duties, they still offer their services in considerable numbers, what would they not do if their hearts were really and cordially with England—that is to say, if they were protected from extermination and exile by a good tenant right bill? Whatever they would do, one thing is certain—their presence in Ireland would render a Foreign Enlistment Bill an unnecessary enactment. In that case the discussion on the American quarrel itself could never have taken place, and thus it would be unnecessary for the Attorney-General to explain either the laws of politeness or of the United States to Mr. Moore. I would have saved that functionary some trouble, and Lord Clarendon some dismay.—Tablet.

ELECTRO CLOCKS.—The city of Marseilles has undertaken to establish a complete system of electric clocks. One hundred of these clocks are to be set up, the arrangements for which require the laying of forty thousand metres of conducting wire. The clocks are to be placed in the street gas lamps, so that the hour may be read at night, as well as by day. The whole cost will be about £5,000.

SEVENTEEN LIVES LOST.

On Thursday evening, 17th instant, the propeller *Tinto*, from Montreal, bound to Lake Erie, passed Kingston harbor about half-past eight o'clock, and when about three miles above Nine Mile Point, to the horror of all on board, fire was discovered in the firehold, where a quantity of wood was in a blaze, and the flames with great fury and rapidity spread to the upper cabins in proximity to the hold, rendering their extinguishment utterly hopeless, and causing the utmost consternation among the crew and passengers. The only small boat attached to the vessel was immediately manned, and four women, three children, some of the crew and passengers, embarked. The boat was then lowered from the davits, and, owing to the rapid motion of the vessel, on striking the water, immediately dapsized, and all the unfortunate inmates were engulfed in the lake, to the number of seventeen, none of whom have, up to this time, been heard of, and are doubtless all drowned. The following are their names:—

- Patrick Campbell, master.
  - Alex. Henderson, engineer.
  - R. Lemmon and G. Marchand, wheelmen.
  - Louis, fireman.
  - Frank Farmer, Thomas Baylis, and Wm. M'Millan, deck hands.
  - R. Kincaid, steward.
  - Female cook, name unknown, shipped at Montreal.
  - A female friend of the steward, named Sarah, supposed to have been betrothed to him.
  - Mrs. Benton, her nurse, and three children.
  - A French Canadian passenger, named Jacques LeBois, and Nicholas Butler, lamp boy.
- Among the few saved were Mr. Benton, late of the Montreal and Champlain Railway, husband to Mrs. Benton, and father to one of the children (the two others being under his care); Mr. W. D. Handyside, purser, to whom we are indebted for these melancholy particulars, he having saved himself by clinging to the rudder, with two other men for about an hour or more, and was taken up by a fisherman from the point. The mate and several hands, and others who abstained from entering the small boat, were saved by throwing themselves into the water, with planks and such other buoyant articles as presented themselves at the trying moment. While those mentioned were clinging to the rudder, a keg of powder, which the purser had, in Montreal, carefully stowed in the forward part of the fore hold, exploded with a loud concussion, throwing quantities of burning wood filled on the deck high into the air, and scattering it over the surface of the water.

The schooner "Mary Adelaide," Capt. Davis, and schooner "Flying Cloud," Capt. —, at the time beating about the offing, hastened with praiseworthy celerity against a head wind to the burning vessel, and succeeded in rescuing those floating about in the water, who, we are instructed to say, are inexpressibly grateful for their kind and humane treatment while on board their respective vessels. The two schooners continued to beat about the track of the vessel until near daylight, but with no particular result.

The steamer *City of the Bay*, Capt. Nosworthy, and the steamer *Wellington*, it is said, went to the scene of disaster, but too late to render service, the schooners named having preceded them.

The wind, as before stated, blew moderately down the lake, and the burning propeller slowly floated down the channel with her stern to the wind, and was watched by a number of people on the shore throughout the night, until her reduced hulk struck the ground at the point of Cedar Island about four o'clock, on Friday morning.

Mr. Handyside is of opinion that if the unfortunate persons had not been so precipitate, and had shown more coolness under the circumstances there was ample time to have taken great precautions, and they all might have been saved.

Mr. Benton is a great sufferer, having, besides losing his wife and child, lost all his apparel, furniture and money, and is at this moment utterly penniless. Others are in a similarly helpless condition.

NAMES OF THE PERSONS SAVED.

- W. D. Handyside, purser.
- Frank Langley, 2nd engineer.
- Moses LeFevre, John Gremore, and D. Perrault, firemen.
- Timothy Ward and Robt. Perry, deck hands.
- Alex. Campbell, wheelman; R. Delaney, mate.
- J. Benton, Napoleon Charboneau, Louis Brosseau, carpenter, name unknown, from Quebec.—*Kingston Daily News*.

In the eyes of a semi-know-nothing man of the world, a young English lady of fortune going out to the Crimea, amid the plaudits of the world, to superintend the hospitals of the British army, is a prodigy of goodness and heroism: but a mere Irish Sister of Charity (who gave up all long ago, to devote herself to the service of the wretched for her life long) is nothing. The blooming of one flower of charity in the uncongenial British soil excites astonishment, by its rarity, but the perennial harvest of heroic virtue among the maidens of Ireland, is considered nothing at all.—*St. Louis Leader*.

DERANGEMENT OF THE LIVER,

Is one of the most common, as well as the most formidable of diseases known to American physicians. It had for years attracted the closest attention of the medical faculty in all parts of the United States, and yet up to the time of the discovery of Dr. McLane's great Specific, it was almost beyond the reach of medical skill. Thousands had perished without even a hope of relief, and although thousands may yet be destined to feel the direful effects of this most complicated disease, it is now, thanks to the research of Dr. McLane, most completely brought within the scope of medical control. The proprietors of the Liver Pills feel confident that they offer a remedy which has been fully tested by time, and which has never failed of success when fairly tried.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

TEACHERS WANTED ON THE OTTAWA.

THREE COMMON SCHOOL TEACHERS WANTED for Country Schools. Apply to J. J. RONEY, Inspector of Schools, Aylmer, Aylmer, July 14, 1856.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR.

From the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face.

Two to three bottles will clear the system of boils.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst case of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three or four bottles are warranted to cure salt rheum.

Five to eight bottles will cure the worst case of scrofula.

Directions for Use.—Adult, one tablespoonful per day. Children over eight years, dessert spoonful; children from five to eight years, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula.

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY.

For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.

For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.

For Salt Rheum, rub it well in as often as convenient.

For Scabies on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.

For Scabs: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; you will apply the Ointment freely, but do not rub it in.

For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.

This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to.

Price, 2s 6d per Box.

Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass.

For Sale by every Druggist in the United States and British Provinces.

Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superioress of the St. Vincent Asylum, Boston:—

ST. VINCENT'S ASYLUM, Boston, May 26, 1856.

Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children of that class so neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors.

ST. ANN ALEXIS SHORE, Superioress of St. Vincent's Asylum.

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—  
Grapes, Merinos, Cobourgs, Paramata, and all sorts of Black Goods for 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.

MRS. D. M'ENTYRE,

No. 44, McGill Street, (OPPOSITE SAINT ANN'S MARKET), MONTREAL.

BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of

FASHIONABLE MILLINERY FROM PARIS, LONDON, AND NEW YORK;

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

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

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

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

Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years.  
June 13, 1856.

INFORMATION WANTED,

OF DANIEL LENAHAN, who left Montreal about nine months ago; and is supposed to be in or about Kingston. Any information respecting him will be thankfully received by his brother, James Lenahan, at Addy & Co.'s, St. Lawrence Street, Montreal.

ECCLESIASTICAL HISTORY OF IRELAND.

BY THE REV. THOMAS WALSH.

THIS Work embraces the Annals of the Irish Church, from the earliest period of Ireland's conversion, to the doctrines of the Holy Roman Catholic and Apostolic faith;—the succession of the Irish Hierarchy to the present time; the labors of Irish Saints and Missionaries in foreign countries;—the Monastic establishments of each County—the plunder of the same; the persecutions of Ireland under the Danes; and finally, those of England; with brief notices of the Bishops and Clergy, who suffered death in defence of the ancient religion.

The Rev. Author will wait in person, and solicit the names of subscribers to the work.

The present will be the only opportunity of procuring the volume, as the stereotype will be transferred to Ireland in a short period, and as it is not given to the trade.

Montreal, June 25.

CAREY, BROTHERS, CATHOLIC BOOKSELLERS,

24 St. John Street, Quebec, BEG to call attention to the following new and standard CATHOLIC WORKS:

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The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS.

The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$160. For Students not learning Greek or Latin, 125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, per annum, 20. Music, per annum, 40. Use of Piano, per annum, 8. Books, Stationery, Clothes, if ordered; and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

REV. P. REILLY, President.

JOHN O'FARRELL, ADVOCATE,

Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY, ADVOCATE,

No. 59, Little St. James Street, Montreal.

W. F. SMYTH, ADVOCATE,

Office, 24 St. Vincent Street, Montreal.

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