THE TRUE WITNESS AND CATHOLIC CHRONICLE.

CHINA .- Weistching, or Pe-wang, the "King of the North," is the Ajax of the insurrectionary army, He is exceedingly tall, has the dingy hue of a Malay, and his dark moustache is hardly to be distinguished from his deep brown skin. He is only twenty-five years old, and is a native of Kouang-si. His physi-cal power and singular intropidity have gained for him a prominent position in the insurrection. It was with this northern Prince that Mr. Interpreter Meadows, to whom the English public are indebted for the singular records that have been already communicated in these columns, had a striking interview at Nankin on the 27th of April last. From the conversation that took place on that occasion it is evident that Pe-wang has been with the Missionaries, but his views, like those of the rest of his associates, are distorted and confused. He was eager to learn from his visitor if the English knew the Ten Commandments, and when Mr. Meadows immediately repeated the first, he laid his hands on the interpreter's shoulders in a friendly manner, and exclaimed-"The same as ourselves, the same as ourselves!" "He recurred again and again," writes Mr. Meadows, "with an appearance of much gratitude, to the circumstance that he and his companions in arms had enjoyed the special aid and protection of God, without which they could never have been able to do they have done against superior numbers and resources; and, alluding to our declaration of neutrality and nonresistance to the Mantchoos, said, with a quiet air to his friend from Epirus, "Look; these are the walls of thorough conviction-" It would be wrong for of Sparta, Sir, and every particular mon you see is a you to help them; and what is more, it would be of no use. Our Heavenly Father helps us, and no one can fight with him.?" Whatever satisfactionwe derive from all this information be comes sensibly diminished when we hear, also from Mr. Meadows, that the northern King is of the fixed opinion that Tai-ping-wang is "The True Lord," and that the "True Lord" is "Lord of the Whole World," as well as of China ; that he is " The Second Son of God, and all people in the whole world must obey and follow him."— Times.

PROTESTANT RELIGIOUS LIBERTY IN SWEDEN .-Two young females, one of the age of twenty-five and the other eighteen, waited upon the Catholic clergymen of their commune or district and expressed to him a wish to be received into the Church. The priest, wishing to test their sincerity, and to try the truth of their vocation, warned them of the legal perils that beset their path if they became Catholics, and advised them to return home and take lifteen days to consider the matter seriously in their hearts. At the expiration of that period they again presented themselves to the servant of God, and repeated their deter-mination to abjure the errors in which they had been brought up, and embrace the truths of the Gospel as taught by the Catholic Church. They were accordingly received in the usual way. The fact immedi-ately became known, and the young converts were at once taken up as criminals by the police. They were then brought before a judicial functionary. The official accuser happened to be a Protestant minister, and after a sifting investigation that lasted for nine hours, the Commissary told the prisoners that they were clearly convicted of Popish tendencies,-that he would entrust their custody to those who would take care they were properly instructed to receive the Lord's Supper in the Protestant form,-and that if this treatment did not produce the desired effect, he would invoke against them the whole power of the Swedish laws and have them exiled. The result of this mode of coercing persons to continue in the profession of Protestantism in Sweden, is that the two ladies were placed under a Lutheran parson, but we hope that the converts are confessors for the faith, that it is not at all improbable that these victims of evangelical bigotry are now sojourning in Belgium, or some other Catholic State. Will the Protestant journals of this metropolis, that have so fiercely assailed the Spanish Government in respect of the cemetery question, prove that their liberality is not a sham by holding up to execration the Protestant intolerance of which we have given a specimen? Where are Lord Roden, Sir Culling Eardley, and Lord shaltesbury? They professed much auxiety a few moths ago to trace out the ramifications of bigotry in Sweden, in order to extirpate it. was their pretence a swindle, or have their efforts been abortive? An explanation is certainly due to the public on this point .- Catholic Standard. A POPISH PRELATE AND A PROTESTANT CHAMPION. -A CONTRAST.-Romanism is a promoter of ignorance Romanism hates enlightenment. Romanism fears the spread of education. Such is the language with which Catholicism is continually assailed; such are the pet formulas of that inveterate enemy of Popery, the Rev. Dr. M'Neile. Knowing these to be the axioms to which that reverend worshipper of princes constantly gives expression, we have noted with some wonder, not unmixed with amusement, the position which he has recently taken up. Last week, Cardi-nal Wiseman, the "Popish" Archbishop of Westminster, appeared in Liverpool. It was a terrible advent. An eclipse of the sun could not have caused more terror to a devout Chinese than did the occurrence to poor Dr. M'Neile. But worse followed. The Cardinal, not content with thrusting his unwelcome presence so near the Dector, absolutely dared to deliver a lecture. And on what? What was there on which this Romanist prelate-this abettor of darkuess and ignorance-could presume to lecture an enlightened English community? On the subject which came most to their hearts and pockets-on arts and manufactures. And a beautiful lecture it was, teem-ing with varied and curious erudition, pregnant with sound and wise ideas, and savoring a highly refined and cultivated taste. A lecture it was worthy of the fame of the man-worthy of a Christian gentlemanworthy of the seccessor of the renowned prelates who have fostered and protected art, industry, and learning in all ages, worthy of a prince of the Church-a tri-umphant vindication of the Church as a friend and cherisher of human enlightenment. But what did Dr. M'Neile do all this time? Why he stormed, de-nonneed Pope and Popery, and declared that the Cardinal was only laying snares for the people. He cau. tioned his followers against going to hear the art-lecture; and announced that if any of his congregation (so the papers tell us) listened to the fascinating discourse of the Catholic divine, they should be expelled from the Church. Oh! Dootor, Doctor! Here is Romish repression of thoughts-here is Romish love of iznerance—here is Protestant championship of free-dom, education, and enlightenment !— Ulsterman (Belfust.)

Punch's discourse on Bricks is amnsing, particularly his passage :- How common it has been of late years to say to a man, whose virtuous tendencies are of the first order-" My dear fellow, you are a brick." It becomes more emphatic in the usage of the third person. "Do you know Mr. So-and-so? Is he really a man I can trust? Is he a good fellow? The answer in one word is, "He's a brick !" The answer is satisfactory, in all senses, to the propounder of the question-indeed a more satisfactory reply cannot be nt-tered. We have heard this kind of expression called slang-it really is not so. Gentlemen, take up your Plutarch, turn to the life of Agesilaus, 'and what do you read? You'll find if you understand Greek-and if you don't, set about learning it immediately, for the purpose of history as well as poetry is elevation of thought-that when the ambassador from Epirus went to Agesilaus to have a diplomatic chit-chat with him, he said to him, "Where on earth are the walls of Sparta? In other States of Greece the principal towns have walls-but where are yours, dear Agesilaus?" The Sir Stratford Canuing, or Lord Cowley, from Epirus, was answered by that amiable monarch, " 1'll tomorrow, at morning dawn, show you the walls of Sparta. Breakfast with me, old chap; some of the best black soup that Sparta can afford shall be put on the table; and I'll show you the walls." They met; and Agesilans had drawn out his Spartan army before him, and with exulting cheer and dignified mien, said of Sparta, Sir, and every particular mon you see is a brick !" How classical the phrase ! how distinct from slang !

DEATH AND THE CHRISTIAN .- It happened one day that Death met a good man. 'Welcome, thou messenger of immortality !' said the good man. (What !' said Death, 'Dost thou not fear me !' 'No,' said the Christian : 'he that is not afraid of himself, needs not to be afraid of thee.' ' Dost thon not fear the diseases that go before me, and the cold sweats that drop from my finger's ends?' 'No,' said the good man, for diseases and cold sweats announce nothing but thee. In an instant, Death breathed upon him, and both disappeared together; a grave had opened beneath their feet, and in it lay something. I wept; but suddenly heavenly voices drew my eyes on high. I saw the Christian in the clouds. He was still smilingand when Death met him, angels had welcomed his approach, and he is now shown as one of themselves. l looked in the grave, and saw what it was that lay there. Nothing was in it but the garment which the Christian had laid aside.—Lavater.

OLD WOMAN'S DEPARTMENT.

The following from the Methodist Christian Guardian of Toronto, is not unworthy of a place in this department. A methodist stroller stops for the night telligence of his whereabouts will be thankfully rein the house of a French settler, and proclaims himself to be a man of God. The following conversation hereupon takes place :---

Methodist-" It is my custom to hold prayers where I stay."

Frenchman-" Certainly, sure, you may pray as much as you please."

" But I mean to hold prayers with the family." "Ah-h-a."

The matter had to be explained a little further; after reading of the "Metodiste Bible," (we presume our friend omitted the singing,) all were to get on their knees with the preacher."

With true Gallic politeness, he mustered in his family and domestics, and at the proper time they came to their knees, like soldiers on drill, bolt-up-right, but in good order.

Prays over mine host proceeds, like a prompt business man, to settle his accounts. The trunk is opened and he draws out his money-bag.

"How much you charge ?"

"Charge ! I never charge anything for that."-"Nothing ! Impossible !! Vy, sare, (measuring a little space on his little finger,) one Catholic priest came along here last week, and make prayer not so big-and he charge me fitty dollars !"-Sad fellows these Popish priests.

We learn also from the same journal that, "during the past year, Brother McCay has felt that it was his mivilege to be wholly sanctified." That chap is in luck.

THE METROPOLITAN, FOR OCTOBER.

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Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clorgy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly coof subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This en-largement of the work will enable us also to diversify its conents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers-to the elergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the in-troduction of original articles from able writers, will involve a considerable onthry, we appeal with confidence to the friends of Catholic literature in the United States, for their zealons cooperation in extending the circulation of the work.

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In fact, on our part unhesitationty FREDERICK DALTON & Co., Publishers.

OF THE

MONTREAL FREEMAN, AND

COMMERCIAL REPORTER.

IN announcing our intention to publish an additional Newspaper in this city, under the above name, we solicit pormis-tion to state a few of the many reasons which have induced us to engage in such an entarprise, the necessity of which, we are satisfied, is now painfully foll by that class of the inhabitants to whose interests our columns will be faithfully devoted. The paper we contemplate establishing, will proclaim itself the political organ, not only of the Irish inhabitants of this city, but of United Canada; and as such, we sincerely hope, whilst properly conducted, will receive the confidence and support properly conducted, will receive the confidence and support necessary to command respect, thus enabling us to exercise a salutary influence by the authority of the opinions it will be our duty to express; and here, we may be permitted to ob-serve, that it is high time Irish citizens should provide them-selves with some suitable means of defence against slauders inducting a substant to match and the means of defence against slauders industriously circulated by certain classes, who seek to estab-industriously circulated by certain classes, who seek to estab-lish reputation at the expense of their character, honor, and principles. Yet, let us not be misunderstood: our object in establishing a paper, is not to imitate such example; for we do not intend to repel wrong by wrong, nor to avail ourselves of every accidental calamity, to make political capital, ner use the party fend, but on the contener, when accessen Its oreate party fend; but on the contrary, when occasion re-quires, in a conciliatory spirit, to point out the permissions ef-tects consequent on the unbounded licentiousness of ill directed power. And thus do we hope to claim the patronage of every honest man who desires to custivate a good understanding with his neighbor, and who values to engive be gloasing influence of social harmony, with the existence of kindly feeling. We know however that in Montreal, where the demon of religious disare of this duty will be attended with great differently; ne-vertheless, we will not shrink from the tisk we have under-taken, nor deviate from the line we have marked, believing, as we do, that the enumeration of truth and the feerless ex-posite of unprincipled demagagues will eventually crown our efforts with success.

This, however, is but one of the reasons which have induced us to claim public attention; and, indeed, under present circumstances, if we could not adduce any other, we would consider it perfectly sufficient to justify our appearance. But we can; for at present we find, without travelling beyond the lineits of Lower Canada, that the Irish population, numbering some 60 000 because is some 60 000, have not one political paper painted in the Eng-lish language through which they can express their opinions or enunciate their views; whilst other origins are not only anby but, we may add, severally represented, in every town and village, by the press. Yet, we think, it must be admitted, that the intellectual capabilities of the frish settlers in Ganada are at least equal to those of their neighbors, and hence we ground but oversee one on their neighbors, and hence we

are at least equal to those of their neighbors, and hence we oranot but express our surprise and astoni-Janent, that they have remained so long without such advantages. To supply this want is therefore another of the reasons which have induced us to enter the political arena; and we flatter ourselves, that our presence on the public platform will be hailed with pleasure by every frishman who desires to main-tain a nosition in this the context has about its in the motion. he hailed with pleasure by corry frishman who desires to main-tain a position in this the country of his adoption; for we have no hesitation in saying, that the frish people, in order to know, assist, and co-operate with each other, must have at least one paper such as we will now place at their dispessal. From these observations, it will be perceived, that one of the leading di-jects our journal has to effect is are frish organization; not however of a religious character, to array Catholies against Protestants—for such we hearthy detest; but an organisation of the mind; or, in other words; a centralization of frish opin-ion. True, it has been said, that such a project has often been attempted, but without success; yet, we do not despan; be-lieving as we do, that the growing importance of our countryattempted, but without success; yet, we do not despair, be-lieving as we do, that the growing importance of our country-men, the ordeal which they have intely been subjected to, and their desire to be heard at the bar of public opinen, justify us to hope that the "*Montreal Freeman*" will someonit every difficulty, and be on an equal footing with any other journal in the Province. Indeed, the necessity which has called us into existence, and the many friendly assurances we have already received, warrant us in ant cipating a prosperous cancer. Besides, the paper we intend publishing will be a valuable nequisition to every leishname-an indispensible morning visi-tor—a faithful guardian of the liberties of the people-anal un-compromising advocate for their rights in the country. With us public men and their acts will be public property ; and will be estimated by us by the honesty of the one and the othiny st

be estimated by us by the honesty of the one and the utility of the other.

For the laboring classes, always the true source of a nation's wealth, we will demand adequate remaneration, and will in-

we with a sum definite adopter remuneration, and will in-sist upon its punctual observance. In politics, we avew ourselves Reformers; but in doing so, we wish it distinctly to be understood, that we are determined not to yield a slavish obedience to any government, by what-ever name it may exist, unless the principles by which it is known and the measures it originates are characterised by the progressive spirit of the times, the blocks of the subject, and progressive spirit of the times, the laberty of the subject, and

Interpretative spirit of the pines, the anerty of the subject, and the prosperity of the country. In religious controversy, we will take no part; the discus-sion of such a subject being excluded from our journal, and rendered annecessary by the infinching wet and remarkabla indexts of our esteemed friend, the edder of the *Heat* Witness. Between bish and Consultant discuss you will over adversal Between Irish and Canadian eitzens we will ever advocate political co-operation and interchange of kindly leeling, for among reasons essentially necessary to the interests of both. In fact, on our part, we unhesitatingly assert, that neither exection nor expense shall be spared in order to rander our pa-for worthy of public confidence and patronage; but, on the other hand, we confidently hope that frishmen throughout the Province, will raily round us, and transmit subs ription lists from their respective localities in approval of our enter-prise, as an evidence of their desire to be longestly represented; and thus it will be no longer said that the frish in Canada will not maintain a paper pledged to support them, or that they would sconge receive, read, and new Longest characterized by would sconer receive, read, and pay journals characterized by daily depunciations of their conduct, and thereby ensuring them success. However, as we have already said, we do not doubt the patriotism of our friends, and with the hish population of United Canada at our bacit, we do not fear any opposition. Correspondents and Agents will be established in Ireland, in different parts of this Province, and also in the United States, so that we shall have an uninterrupted line of communication between the lrish on both sides of the Atlantic, and thus be enabled to give thish on both sides of the Atlantic, and thus he enabled to give timely notice of every movement calculated to interest our readers. Besides, each number of the *Freeman* will contain a well arranged and comprehensive assortment of the latest frish news; whilst the editorial department will be presided over by a continue of first rate ability, and one in whose sincerity every confidence may be reposed. We must now be permitted to conclude, and refer to the publication of the *Fraeman*, in a few days, for a more ample declaration of any minimum every the second sec our principles, as we fear we have already far exceeded the ordinary limits of a newspaper prospectus. The Montreal Freeman will be published Semi-Weckly, (printed on Double Demy Paper, Seven Columns on each page.) until our office arrangements are completed, after which it will be issued *Tri-Weekly*. Subscription—S4 per annua, delivered in the city; to country subscriptors, S31.

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The above is from a widow lady, forty-six years of age, resident of this city. For further particulars, the public are referred to Mrs. Hardie, No. 3 Manhattan place, or to E. L. Theall, Druggist, corner of Rutger and Monroe streets.

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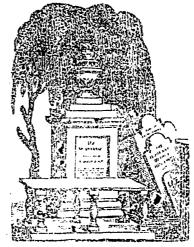
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