

WHAT IS LOOMING.—The Nottingham Journal announces the following, as constituting the ministerial proposals on financial matters:—"The malt duty is to be entirely repealed, and schedule B (of 31d. in the pound on the farmers rental, is to be altogether abrogated. The other schedule in the Income Tax Act, which imposes a tax of 7d. on trades, incomes, and professions, is to be most materially altered—namely, to be reduced from 7d. in the pound to 2d., and the charge to be made upon all incomes at and above £50 per annum, instead of £150, as heretofore. The property tax is to be raised from 7d. to 1s. in the pound—the funds are to be taxed towards the maintenance of the poor, and the tax on carriages, horses, dogs, &c., is to be entirely abolished. Such, as we are given to understand, is to be the grand financial scheme of the Chancellor of the Exchequer. The repeal of the hop duty has been mooted, but not finally decided upon—an alteration in the sugar duties has been contemplated, but still remains in abeyance—whilst a tax upon railways has been fully discussed and may be proposed to the world is many months older."

THE PROTESTANT ALLIANCE IN NEWCASTLE.—One of the rev. speakers at a meeting of this society in Newcastle a few days ago created a great sensation amongst his audience by pledging his word that at present the Pope had 30,000 prisoners confined in his awful dungeons in Rome. There seems at present a rivalry amongst the "prim Parsons" as to who can coin the greatest lie: no lie is too gross for the dupes who attend their meetings if on the subject of Catholicity.

THE MURDERS NEAR STAFFORD.—The sons of Mr. and Mrs. Blackland have been arrested, charged with the murder of their aged parents. The supposed parasites have been arraigned before the Magistrates, and remanded.

ORANGE DEPUTATION TO FLORENCE.—It is as we had hoped and anticipated. We had good reason, these three weeks, to think that the Grand Master of the Orangemen of Ireland, and the grand reviler of all Catholics, would not be favored with an interview by the Grand Duke of Tuscany. In truth, we were shown a letter written by a well informed gentleman at Naples, in which it was stated positively that the audacious intrusion of the "No Popery" brawlers would be repelled by the Grand Duke. Lord Roden, writing to Lord Lytton, confirms our intelligence. The deputation have been refused an audience. We heartily thank the Grand Duke for this rebuff to the Orange-men and bigots. Clemency will, however, be shown to the Madiais—but not in obedience to the insolent demand of those who hate Catholicity, and would, if they could, release the Tuscan courier from prison to make room for his royal master. These unhappy perverts are the victims of revolutionary principles, encouraged by Protestant England, and against which, the Italian Sovereigns feel it imperative to wage war in defence of religion, of order, of law, of life and property,—in a word, of society. We shall rejoice at their release from prison, because we are convinced that Catholic States cannot do better than leave religious persecution to Protestants. The Catholic Church needs not the aid of the sword, the dungeon, or the gibbet; it is only man-made Churches, like our State Establishment, that need such accessories.—Catholic Standard.

THE MADIAL.—A letter from Lord Stanley, Foreign Under-Secretary, acknowledging the receipt of a memorial from Edinburgh, states that as the Madial family are not British subjects, her Majesty's minister at the court of Tuscany cannot interfere officially in their behalf. Sir Henry Bulwer has, however, been instructed to give every assistance that he can unofficially afford to the deputation which has proceeded to Florence with the view of interceding with the Grand Ducal government in favor of the Madial family.

THE SEARCH FOR SIR J. FRANKLIN.—In a private letter from Capt. Kellett to a gentleman in London, he states that when at the mouth of Wellington Channel he and his officers saw a great number of birds perched on what turned out on examination to be square pieces of whale blubber, which were drifting out of the channel. They bore every appearance of having been out from the animal. Capt. Kellett came to the conclusion that the Prince Albert was closely at hand; but that ship was at the time in Regent's Inlet. The blubber must, therefore, have been cut either by Esquimaux, or by Franklin's party. We should state, that when the blubber was seen Sir E. Belcher had not gone up Wellington Channel.—Athenæum.

UNITED STATES.

The Philadelphia Ledger says of the operations of the mint during the last month:—"The manufacture of three cent pieces has been immense—2,666,800 were coined, representing in value \$80,000. Last month the coinage of this very convenient little piece was over a million and a half, and the amount was then thought to be immense.—Large as this supply is it does not exceed the demand.

OPIMUM EATING.—It is stated in the New York Mirror, that a thousand pounds of opium are sold by retail every week in that city, and that the practice of opium eating is increasing very rapidly.

AWFUL CALAMITY.—Buffalo, Nov. 15.—Private advices from Dunkirk report that the propeller Poughkeepsie has foundered on the Lake, and that every soul on board at the time has perished. She had a number of passengers; no list given. Books and papers belonging to the ill-fated vessel, have drifted ashore. Nothing authentic has yet been obtained, but it was feared that the information will prove, unfortunately, but too true.

PROTESTANT JUSTICE.—It appears a man who had been a patient in the Mercy Hospital, where he was treated, while there was any hope of benefitting him, and until his disease, as we understand it, took an insupportable form, and rendered him unable to labor for a livelihood; this man applied to the proper persons for admission into the Poor House, and was refused because he was a Catholic, and came from the Mercy Hospital. The overseers of the poor stated to him, distinctly, that it was their determination to admit no one to the County Poor House who came from that Hospital. To this statement, in effect, we are informed the applicant for admission is prepared to swear.—The Mercy Hospital is a home for the sick of every denomination, and these overseers of the poor were rather hasty, even if Catholics, as they seem to think, would permit their rights to be thus trampled upon with impunity; since they could not know, and had no right to presume that because a man was a patient in this Hospital he was, therefore a Catholic. They prescribe, it seems, the institution, and all who seek its protection. However, this matter shall be further

investigated ere our next issue, and if it turns out as charged, we shall have something more to say.—Pittsburgh Catholic.

The veracity of the Hamburg newspaper Nachrichten will not, we suppose, be questioned by German Protestants. In a recent number of that journal it is stated that a Swedish painter named Neilson, was lately summoned before the tribunal at Stockholm for the high crime of becoming, with his family, a convert to Catholicity, and that for this serious offence against the laws of Protestant Sweden he and his family have been banished from their native country. What will Sir Culling Eardley and the deputation which he and Lord Roden have set in motion to Florence on behalf of the Madiais, say to this? The Madiais, contrary to the law of Tuscany—a law, by the way, enacted by the Grand Duke Leopold, who, with his imperial brother Joseph were, as all the world knows, no especial favorites of the Church—which in truth they heavily oppressed—the Madiais in contravention of one of the Leopoldine laws, which England has used all her influence at Florence to preserve,—introduced into Tuscany forbidden versions of the Scriptures and other illegal books. For this offence they have been imprisoned—a punishment, which, we trust, the Tuscan government will, in its clemency, mitigate or remit,—although we certainly do not sympathize with the Orange and Evangelical deputation to Florence, and shall be glad to learn that their outrageous impertinence has met with a deserved rebuff. Here then are two parallel cases. Tuscan Catholics became Protestants and are imprisoned. Swedish Protestants have become Catholics and are banished to a strange land. Will the Protestant Alliance demand of the Protestant Government of Sweden a repeal of its intolerant law, and a restoration of the exiles whose only offence consisted in their following the Protestant rule and exercising their private judgment in spiritual questions?

It is not, however, in Sweden alone that Protestantism scandalously tramples its own fundamental principle under foot, when Catholicity is to be assailed. The German Protestant paper already mentioned, informs us that in Mecklenburgh Scheverin (the paternal state of the Duchess of Orleans) the Government has taken severe measures for the purpose of checking the conversions to Catholicity which have of late become frequent in that little Protestant state. And an instance of this energy and a sample of these severe measures are given in the case of the Baron Ketterburg, a convert who built a Catholic chapel on his own estate, for his own use, and obtained the services of a naturalised priest. The Government interfered, and the baron having declined to pull down his chapel or dismiss the priest, the chapel was forcibly removed and the priest forcibly expelled. Come Sir Eardley, tell us what you think of these proceedings of Bible-circulating, notes-abominating, private-judgment protecting Protestantism? This affair at Scheverin occurred last month. Will Exeter Hall and St. Martin's Hall resound with indignant Protestant reprobation of these evidences of Protestant inconsistent intolerance supplied by a Protestant newspaper? Where is Lord Lytton? Will he be mute while Protestantism persecutes men for exercising their private judgment,—although so voluble in his denunciations of "Popish bigotry?"—Catholic Standard.

LUTHERAN INTOLERANCE.—Baron Von Kettenburg, the illustrious German convert, has left Mecklenburg with his wife and family, and gone to Frankfort on the Maine. His object was not to so much to change an abode, rendered hateful and almost insupportable by the tyranny of the Lutheran government, as to lay his complaint before the Diet, and seek redress for the invasion of his civil rights. M. Kettenburg's conversion was a sore annoyance to the Court of Mecklenburg; and its spiteful persecution has attended him ever since. At last, the Baron having had the presumption to send to Mayence for a priest, (the Rev. Mr. Holzhammer) and instal him as chaplain and spiritual director of his family; the fierce torrent of Lutheran zeal burst out more fiercely than ever. A body of gendarmes was despatched to the baronial castle, with orders to seize on the chaplain, and convey him to the frontiers, to chouse his own place of banishment! And for this outrage on conscience and personal liberty what reason was assigned? "That Catholic worship, either public or private, was illegal in all places of the Mecklenburg territory, save the towns of Schwerin and Ludwigslust." Thus does the spirit of Lutheranism reveal itself in the lilliputian territory of Germany, just as clearly as in the larger provinces of Mecklenburg, or the Scandinavian Kingdoms. We should like to learn from some impartial tourist, what is the state of morals in this intolerant little den of Lutheranism, the rulers of which have such a devout horror of Catholic worship! If like begets like, morality in Mecklenburg must have reached that high degree of excellence which it has attained in Prussia and Sweden.

CAMP MEETINGS.—A writer in the Christian Telegraph (Methodist paper) thus decides the question of modern camp meetings. "Is the practice of holding Camp-meetings beneficial or injurious to the cause of religion? This is a question which has been asked very often by those who are, as well as those who are not, opposed to the subject of religion. So far as we are concerned we candidly believe that Camp-meetings, carried out as they are at present, are certainly fatal to the cause of Christ and His religion." The writer then goes on to contrast the difference between such meetings in former times and in our day. They (old methodists) were very willing to put up with cloth tents, cold eatables, and carried nothing with them except what they necessarily would need. They were good old-fashioned Methodists. They attended strictly to the wants of the immortal man; the desires of the soul. But in our day, we cannot be satisfied with such fare as that; we want fine wooden buildings, mahogany chairs and sofas, massive bureaus, hot eatables, soft feather beds, large mirrors, (small ones won't do. They want a view of the whole person,) and in short, people will sometimes go to the trouble of carrying all their chairs, tables, bedsteads, and every thing they can possibly carry with them, so that they may be capable of coping with others, and exhibit their worldly possessions. Every thing is collected, when about to leave their residences, to put up at the Camp-ground, and packed away; occasionally, the brandy bottle is not forgotten. But there is the old family Bible. What is to be done with that? That is indefinitely laid upon the table for further consideration. When at the ground and enquiry is made for it, "unfortunately it is forgot-

ten." Probably the "Revival Hymns" are carried, and if, perhaps, a Bible is taken, it is so carefully stowed away that the diligent searcher is unable to find it. Go to a tent-holder, ask him for the loan of his Bible and you will either find that he has to search for it, or when you receive it, it is literally covered with dust, and upon the lids of it, you may write with your fingers the words "neglected book." The rubbish box is the place where it is generally found. It is generally very hard to tell of the ups and downs of the Lamp of Life. Reader, this is the very reason that when you attend these meetings instead of finding every house a house of prayer, you find so many little Hell houses around the camp—giving unmistakable evidence that some go there to make it a place of "traffic;" and the light and frivolous conversation, which is generally used, goes to prove that others go there for the express purpose of "love, courtship and marriage," and this too, in the presence of tent-holders. The writer is not opposed to Camp-meetings. He is a Methodist, and as such a hearty believer in them when conducted in the spirit of religion. They have accomplished good; for this very reason we write that they may be the means of much more good. And we are of opinion, that if preachers exhort and pray against these meetings, and the editors "rib the gray-goose quill," and use all their influence in opposing them that revivals, such as have never been heard of will take place in every section of our beloved country. Most persons do not attend the Camp-meetings now-a-days with a view to their salvation.

WITCHCRAFT IN INDIA.

The following scene, which occurred in the Supreme Court of Bombay a few days before the departure of the last mail, will give an idea of the strange character of many of the cases which come before judges and magistrates in India. In boldness of conception the Indian quacks have certainly the advantage of their European brethren:—

Sheikh Mahomed Shurf-oo-deen, aged 19, pleaded guilty to a charge of stealing certain property in a dwellinghouse. He stated that he had broken open a box and taken from it certain medicine, and 5 rupees only in cash.

Mustan Luteefshaw (the prosecutrix), an elderly woman of a witchlike aspect and grotesque costume, was then called forward and examined. She stated as follows:—"I was born in Sattara. I am a Mahomedan. I wear this singular Poguee as a Padre's badge. This wonderful ointment I have got is called 'moomeea'; it is made of a Seede (Laughter); I saw it made at Kerbelat; it was made in this way:—Bring up a boy, feed him well, give him purgatives, write Arabic characters on his body, and then take him and plunge him into a panfull of hot oil. The bones are then taken out and the ointment is made.

Sir E. Perry.—If all this is true, I believe I should order you into custody as an accessory to the murder.

Witness.—Colonel Davis and Colonel Hughes knew about the medicine. Colonel Davis is blind and Colonel Hughes is shot, and there is no other witness but God. I cured Colonel Hughes of a complaint he had. I got 100 rupees a tola for the medicine; I sold a great part of it at the time of the Cabul war. I have recovered a part of the ointment. A hundred rupees were stolen from me. Why should I tell a lie? What is a hundred rupees to me?

Sir E. Perry.—If I believed the story you have told, which I do not, I would commit you to custody; but as I believe you are merely a quack, going about the world like other quacks, take your ointment and be off.

Prosecutrix.—I shall sell it in Arabia—not here.

Sir E. Perry.—Very well; so much the better. The prosecutrix then walked out of the box, and took her precious ointment away with her.

Sir E. Perry.—Prisoner, the sentence upon you for stealing the ointment of this old witch is, six months' imprisonment with hard labor.

In consequence of a counter-agitation got up at Moreton Bay, Port Phillip, and other places near the "gold field," against the anti-transportation agitation in West Australia, it is expected that the English Government will dispatch in a short time to those "diggings" a large number of the best behaved convicts (those especially whose crimes seem more the results of impulse than of settled depravity.)

VOCAL MUSIC.

Mr. GRANT has the honor to inform the CONGREGATION of St. PATRICK'S CHURCH, that he proposes, in the course of a few days, to resume his class of VOCAL MUSIC. Persons desirous of joining the Class, are requested to meet at the St. PATRICK'S HOUSE, on TUESDAYS and THURSDAYS, at HALF-PAST SEVEN P.M. Montreal, November 24, 1852.

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HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, August 18, 1852.

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D. & J. SADLER & Co. have just published THE HISTORY OF THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, from his Incarnation until his Ascension. To which is added—THE HISTORY OF THE ACTS OF THE APOSTLES. Translated from the French of Father De Ligney by Mrs. J. SADLER; with the approbation of the Most Rev. JOHN HUGHES, Archbishop of New York.

NOTICES OF THE PRESS.

"We have received the 6th, 7th, 8th and 9th numbers of this splendid edition of the Life of Christ. This book is translated from the French of Father Francis de Ligney, S. J., by Mrs. Sadler, a lady well known to the readers of the Pilot. The numbers are illustrated with engravings of the following subjects: Jerusalem, the Prodigal Son, the Wiseman's Offering, and the incredulity of St. Thomas.

The life of Christ is concluded in the 9th number and the history of the Acts of the Apostles commences, being intended as a sequel to the Life of Christ, by the same author.

We cannot too strongly recommend this book to the Catholic community."—Boston Pilot.

"We cordially congratulate the Catholics of the United States on the appearance of a work, at once so important and interesting, as Father de Ligney's Life of Christ. It is already widely known and appreciated on the continent of Europe, where it has long been prized as one of the most useful and devotional works. Mrs. Sadler, to whom the Catholics of the United States are already much indebted for her valuable contributions to our Catholic literature, has rendered Father de Ligney's work into our tongue with singular felicity, and a nice regard to the original text. The work is superbly printed, and appears in parts, at the very low price of twenty-five cents per number. The steel engravings are done in the best style of the art, and are after designs by Rubens, Vandyke, De Caisne Scheller, and other eminent masters of the old school. We know no Catholic publication of more general utility, and really so cheap. It has already attained a wide circulation in Europe, and we doubt not but that it will be soon found in every Catholic home in the new world."—N. Y. Truth Teller.

"History of the Life of our Lord Jesus Christ.—Sadler & Co., New York. This is a new edition of the life of our Divine Saviour from His Incarnation to His Ascension, compiled in French from a careful examination of the sacred Scriptures by the learned and pious De Ligney, and translated by Mrs. J. Sadler. The merits of this work are universally recognised, and its reputation yet increasing. This edition is elegantly translated, beautifully printed on fine paper, and illustrated with splendid engravings. The engraving in this first issue is 'The Descent from the Cross,' and is worth the price of the number."—Philadelphia Catholic Truth Teller.

"We have received the first number of De Ligney's Life of Christ, translated by Mrs. Sadler, and published by D. & J. Sadler & Co., New York, with the approbation of Archbishop Hughes. The work is held in high esteem in Europe, and has already been translated into three languages from the original French. It is issued in quarto form, printed on star type and on fine paper.—Each number contains 64 pages, and is illustrated with a fine steel engraving. The price is twenty-five cents a number, and twelve or fourteen numbers will complete the work. We have no doubt that it will sell very readily."—Shepherd of the Valley.

The work is a small 4to of 736 pages, elegantly printed from new type, on fine paper, and is illustrated with thirteen highly finished steel engravings, executed expressly for the work.—It may be had in the following styles of binding:—

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