

mon recruits are drawn exclusively from the Protestant portion of the British population, and that Catholic Ireland has not as yet furnished one single soldier to the host which acknowledges Joe Smith as its prophet, and Brigham Young as its captain and high priest—is, to the reflecting mind, a conclusive proof that betwixt Protestantism—that phase of it at all events which chiefly obtains in the British Isles—and Mormonism, there is a close affinity; that the latter is but the natural development of evangelicalism, and that its conquests amongst the Methodists of Wales, and the sectaries of England and Scotland, are but the inevitable consequences of the principles which all Protestant sects hold in common.—This thesis the *Times* develops at length in an able, and very amusing article, some extracts from which we will lay before our readers.

The striking characteristic of all the Reformed sects in the British Isles has always been their preference of the Old, to the New Testament. To this singular, and decidedly anti-Christian taste, must we attribute, not only their superstitious attachment to Sabbatarian practices, and the quaint phraseology of the conventicle—which, since the days of Hudibras, has furnished a never ending fund of amusement to the carnal minded and profane—but, as the *Times* clearly shows, their easy acquiescence in the relations of the Mormon scriptures. As the learned and eloquent Dr. Brownson forcibly demonstrated in his lectures, delivered some years ago in this city, Protestantism, in so far as it is something besides a bare negation, is essentially "Carnal Judaism;" and gives a gross, carnal, and material interpretation to the writings of the Old Testament, from which, rather than from those of the New, it draws its inspiration. Now, Mormonism chimes in admirably with this "carnal" and "Judaizing" mode of interpreting the Christian hagiography. The language of the Book of Mormon is throughout an imitation of that which Protestants have long been accustomed to admire in the authorised version of the Old Testament; the most revolting practices, and the most anti-Christian doctrines of the "Latter Day Saints," are deflected and supported by the examples of the patriarchs, and the precepts of the Mosaic law; and the prophecies of the Old Testament are applied—with an ingenuity that would do credit to a Keith, or a Cummings, a Spurgeon, or the most zealous Protestant commentator upon Holy Writ that ever attempted to make out a case of identity betwixt the Roman Pontiff and the "Scarlet Lady"—to the final triumph of Mormonism over all its enemies, and the glories of the holy city of Utah, the New Jerusalem. This appeal to "prophecy," which, when made by "our orthodox parish priests, and our orthodox dissenting ministers" has driven many an old woman nearly crazy upon the subject of Popery, and prompted many an act of ruthless violence against the idolatrous worshippers of the "Beast," has been largely and most successfully employed by the missionaries of Mormonism. To use a stereotyped evangelical formula, the latter found in Protestant England a soil which, for nigh three centuries, had been carefully manured and prepared for the seed, which they were about to sow; and it is thus that the *Times* accounts for the favorable reception that Mormonism has met with amongst his fellow-countrymen and co-religionists. "What," he asks, "was the inducement to the deluded crowd to join the new religion?" This question the *Times* answers as follows:—

"It seems to have been mainly the extraordinary prophetic show and pretence of the Mormonite imposture. The subject of prophecy has ever since the Reformation had an extraordinary hold over the minds of religious people in this country. The Puritans were mad upon it. They dreamt of the battle of Armageddon, of Gog and Magog, of the seven seals and the seven trumpets, of the star which was called Wormwood, and the angel whose name was Abaddon, ill, wound up at last to frenzy; they thought the world was coming to an end, and that all these mysterious events were close at hand, every military officer of any distinction imagining that he was the person who was to have the especial honour of capturing the great dragon and delivering the saints. These speculations have never lost their charm among us, and, though we do not make such warlike prophecies as our Puritan ancestors, prophecy is still the fashion. The religious world throws itself into the future, and fixes the era of the millennium with unfailing ingenuity. No two commentators agree on their date, but this very diversity gives a zest to speculation. It is really extraordinary what stuff comes out yearly in the shape of comment on those parts of Scripture; what curious and wild contortions and grimaces prophecy performs under the guidance of its interpreters. All this is seriously written and seriously read. Men of education, scholars, Academicians please themselves with laying out the mysterious future with as much exactness as if they were laying out a Dutch garden or drawing a figure in geometry. They are as familiar with the heavenly Jerusalem as they are with the ground plan of their own houses. The pleasure is that of a Chinese puzzle. There is endless room for ingenuity in different juxtapositions of the various pieces, the pieces here being the different figures, types, numbers, and personages of this mystical department. They shake their kaleidoscope, and look through it to see what they have got, and they shake it again and look through it again, till they have got some figure symmetrical enough. Every remarkable event of the day is sure to be followed by a general shaking of the prophetic kaleidoscope, because it must be brought into the figure. If a King falls, or a King rises there are three or four books in the course of as many weeks to prove his connexion with one of the horns of the beast, and the coup d'état of Louis Napoleon produced a general excitement in the prophetic world.

Such being the prophetic bias of many industrious writers, imagine this influence at work in a low and uneducated class. Imagine these rude and uncultivated minds intent, so far as they think of religion at all, upon the prophetic aspect of it, full of ideas of a

millennium and a sort of earthly paradise, which they have caught up from the glowing page of Old Testament prophecy, and which, literally interpreted, does bear that meaning, however a more refined and a truer interpretation, may spiritualize it. They read in the Old Testament prophecy of a region where men shall no more hurt or destroy, where there shall be no violence and no want, and they give to all this a material interpretation. Under such impressions they will be very likely to be dupes of designing impostors, who come to tell them about a land beyond the seas where all is peace and plenty, no oppression, no extortion. If this was the picture of the Mormonite paradise which was given them, its gross features being kept back, their faith in it was, of course, gross credulity; but it is a credulity which our learned and educated zealots who run mad on this very subject of prophecy themselves have no particular right to censure. They have set the example. When educated men and even clever men run into such extraordinary follies and dreams on this subject, it is not very surprising if a coarse illiterate class, has gone a step further, and not only indulged the dream, but acted upon it. It is a very good maxim that no one class in society errs without the rest being in some degree implicated. The prophetic mania in our religious world is more or less responsible for the Mormonite emigration from these islands. This extravagant adventure is only a coarse reflection of that wild prophetic speculation in which so large a part of the religious public has indulged."

We ask no better commentary upon the Protestant "rule of faith" than is contained in the above valuable confession of the anti-Catholic *Times*. We have therein, not only an explicit admission of the dangers and immoralities which flow from the indiscriminate perusal, and literal interpretation of the Scriptures—but a frank avowal of the absolute necessity of an interpreter to elicit their true and spiritual meaning. A "literal" interpretation of the Scriptures, does yield the sense put upon them by the Mormon missionaries; the said Scriptures must therefore be most dangerous writings to put into the hands of persons not able to extract from them their hidden and spiritual meaning—that is, of nine-tenths at least of the human race; and therefore the discipline of the Catholic Church, which discourages the promiscuous reading of the Scriptures, lest a false interpretation be put upon them by the rude and ignorant, is, to say the least, a wise and salutary precaution, of which the results are plainly visible in the total non-success of Mormon missionaries to the Catholics of Ireland.

Mormonism then is but a legitimate development of the fundamental principle of all Protestantism—that the Scriptures, without note or comment, and interpreted by the "private judgment" of the individual, are the sole "rule of faith." But this "rule," literally applied, is leading thousands and tens of thousands in Protestant England and Wales to adopt the doctrines of Mormonism, and that by a strictly logical and inevitable process. The Mormon converts boast, and with truth, that they accept the "Word of God" as given in the inspired prophecies, in its simple and literal integrity; that they seek not to explain away, and put no forced interpretation upon, the sacred text; and they may well plead that, if after having thus dealt with God's Word, they have fallen into error, the fault is His, Who has expressed His meaning so obscurely, and in language that "literally interpreted" does bear the sense put upon it by the Mormons; but Who has not given a divinely authorised, and therefore infallible, interpreter of His revealed Word, in order that simple but well meaning men, might not fall into grievous doctrinal error by a "literal interpretation" and a too implicit confidence in the truth, of the promises and threats contained in the sacred writings.

The *Christian Guardian* of Toronto (Methodist) has received from a young lady for the benefit of the inhabitants of the Hudson Bay Territory, a present of a small box of jewellery, with an accompanying letter, which our cotemporary looks upon as a "good sign." The modest description given by the young lady herself of her spiritual condition will be looked upon by our readers as a "strange sign" of the extravagances of spiritual pride into which Methodism can lead its votaries. This very humble-minded young lady, for instance, acquaints the world, through the columns of the Toronto press, that "at a late camp meeting, she was enabled by the grace of God to throw herself entirely on the merits of her Redeemer," and to "attain the blessing of entire sanctification." For five months she had to wait for it, though, during which time, she kept her eye fixed on the one thing—"Holiness to the Lord;" which was a good thing for her, as she tells us, for "otherwise she might have gone back to the world, or at best, remained in a state of justification only." Now see what a thing it is to be a Methodist!—A poor Papist does not dare to boast even of being "in a state of justification;" but smiting his breast, and standing afar off, still cries out—"Lord have mercy upon me, miserable sinner!"—"Domine non sum dignus." A young lady, being a Methodist, can go to camp meeting, get happy, "lose her strength"—that we believe is the cant phrase for the strange convulsions which the penitents undergo—and lo! in a trice she is in a state of "entire sanctification;" booked for a first-class place in the kingdom of heaven, with a "through ticket" in her pocket. It's a great thing to be a Methodist.

Besides, our Methodist friends do things in such a business-like manner. "What shall I do to be saved?" is as serious a question with many at the present day, as it was when first the Gospel was preached upon earth; and every sect has its different *nasstrum*, which it prescribes as an infallible specific for all spiritual diseases. What

"Holloway's Ointment" is for sore shins, or "Ayer's Cathartic Pills" are in cases of indigestion, so are the remedies for soul complaints which the conventicle freely administers to its attendants. Pre-eminent however amongst these spiritual "Jack-Puddings," stand the Methodists, whose wonderful and well attested cures drive the devil to despair, and who have brought the art of saving souls to perfection. Thus, in a late number of our Toronto cotemporary, the writer, giving us an account of the wonders wrought at a late "camp meeting" near Brighton, introduces us to a "Dr. and Mrs. Palmer from New York"—who "seem to have thoroughly mastered the sublime art of saving souls"—indeed, Mrs. Palmer thinks no more of saving a soul than of curing a ham; and who "are perfectly at home in unravelling the most difficult cases of conscience, answering the most subtle and puzzling questions, and meeting the most formidable objections suggested by the heart of unbelief." These unrivalled spiritual practitioners carry on their business at New York; but no doubt, if sufficient inducements were held out to them, they might be persuaded to pay us a short visit here in Montreal, where quacks of all kinds can reap a rich harvest, and are sure—if they will but pay for it—of the hearty support of the city press. We hope that the *Christian Guardian* will profit by the hint, and use its influence with its friends—whose marvellous gifts it advertises—to persuade them to open business (terms, *Cash*)—in some of our large Canadian cities, wherein there are a good many very "hard cases" and lots of souls in need of saving. We have our quacks of all kinds—for our lungs and our bowels—why should we not have our Dr. and Mrs. Palmer, for our souls?

William McCarthy has been arrested and committed to stand his trial as one of the party engaged in the assault on Lieutenant Tryon, which terminated in the death of Dempsey. We regret to see that some of our cotemporaries assume the guilt of the accused, and speak as if the charge were already proved against him.—This is unfair, for every man has the right to be treated as innocent, until he has been proved guilty—even though he be an Irishman, and a Catholic.

In the case of Jovanetti, charged with the murder of Arch. McDougall, the Jury has returned a verdict of "Not Guilty."

✂ We have received a printed circular, signed Andrew Russell, warning us against inserting "Crown Land's" advertisements without a written order. This notice we look upon as a piece of gratuitous impertinence, since the TRUE WITNESS never has inserted any "Crown Land's" advertisements, and has certainly never betrayed any anxiety to insert them.

"ASPIRATIONS OF NATURE."—By T. T. HECKER.—An admirable work from the pen of the author of "Questions of the Soul," which we are sure the Catholic public will receive with delight. Mr. Hecker's object is to show that the Catholic Church, and the Catholic Church alone, can satisfy the natural yearnings of the human heart; and in this object he has, we think, been eminently successful.

"BROWNSON'S REVIEW," for October, has come to hand, and shall be noticed in our next.

To the Editor of the True Witness.

Kingston, Oct. 17, 1857.

Sir—I regret that, instead of reading and publishing Mr. Vankoughnet's speech at Brandon, you chose to adopt the remarks which the *Hamilton Banner*—a very questionable authority, as far as truth is concerned—was pleased to make upon it. Had you published the speech itself, your readers would have seen that there was no desire, on Mr. Vankoughnet's part, to draw unjust distinctions between the energy, industry, and skill of the agriculturists of the two sections of the Province; but that, on the contrary, contrasting the two exhibitions, he pointed out with the strictest fairness and impartiality wherein the one excelled the other; showing that the Montreal exhibition excelled the Brandon, in some respects, while it did not equal it in others.

Mr. Vankoughnet is the last man to do injustice to any portion of his fellow-Colonists. His views are large and liberal; and being a man of intelligence, as well as a man of honor, he is far above endeavoring to catch "rounds of cheers" by any such disgraceful trick, as the *Hamilton Banner* ascribes to him.

Your obedient servant,

A CATHOLIC.

(From the Tablet.)

A question has lately been started which is of general interest, and on which a good deal has been said incidentally in one sense or another as to the real sentiments of the Catholic body respecting the Sepoy mutiny and the Indian insurrection. Do they, at this crisis, stand aloof from their Protestant countrymen in England and Ireland? Do they sympathise with the Sepoy or with the European? The question is not whether any one can be found to express deliberate approbation of individual acts of atrocity. The question is not whether, in point of fact, the barbarities practised by the mutineers have been over-stated, as some say, or understood, as we both believe and know to be the case. The question is, are there at this moment any considerable number of Catholics who desire the success of the insurgents? It is a question of no trifling moment, for it is beyond dispute that those who desire the success of the insurgents must desire what that success involves and implies.

Now, the success of the insurgents involves and implies no less than the slaughter of many thousands of English and Irish soldiers and civilians, the violation, mutilation, and murder of many hundreds of English and Irish women, and the entire ruin of many English and Irish families. Are these things, then, desired by any considerable number of Catholics? Any Catholic who avows that such are his desires is, of course, believed upon his word. If he says so, who will be so charitable as to argue with him that he is mistaken as to the state of his own feelings?

But with regard to the vast majority of men their sentiments cannot be learned from their own published sentiments, for neither do they give public utterance to their thoughts, nor have they authorised any one to speak on their behalf. Whoever would learn their opinions must trust to conjecture, or must draw his inferences from facts. Now, we have seen statements in Protestant papers on both sides. Some profess to believe that a very large number of Catholics sympathise with the insurgents; some, on the contrary, maintain that such sympathy is as nearly as possible confined to those who have expressed it. Our belief on this point happily coincides with our incli-

nations. We should be most reluctant to believe, and we do not believe, that any considerable number of Catholics have the sentiments which their inveterate calumniators attribute to them. If we could show that no Catholics ought to entertain such sentiments, we should have done something towards proving that no considerable number do entertain them. For it is clear that, in the absence of proof, the presumption is in favor of innocence. If we could further show that there was no reasonable motive for harboring such sentiments, we should have gone a step further still, for the presumption in favor of innocence is always strengthened by the absence of a motive for guilt. But if we could show that such sentiments were not only wicked and foolish, but contrary to self-interest, to natural instincts, and to all the ordinary notions of the human mind, we should have provided ourselves with a justification for affixing to any man who brought such an accusation against the Catholic body the stigma of being a foul and wicked slanderer. Yet, it is unnecessary to bring these proofs, for the very men who make the accusation would be the first to declare the propositions proved, that no Catholic ought to sympathise with the insurgents, that no Catholic has any reasonable motive for doing so, and that to do so is wicked and foolish, contrary to self-interest, and to every natural instinct. Then why are we accused? Catholics are continually praying to Almighty God for the peace and prosperity of the realm, imploring Him to grant a peaceful reign, length of days, and victory over all enemies to their Sovereign, and entreating Him to avert all temporal evils and afflictions from their country. Is it supposed that, while thus addressing the Almighty in words, the aspirations of their hearts are directed to the Devil, in the hope that he may bring ruin and disaster on their country, and death and destruction on their countrymen?

But it may be said that men do not always act according to their own notions of duty. Well, what reasonable motive has ever been suggested why the Catholics of England or Ireland should desire the success of the insurrection? The Sepoy sword or bullet makes no distinction between Catholic and Protestant, between English and Irish. In the lists of the fallen soldiers or of the murdered women the names of O'Connor and O'Brien, Casey and Dempsey, are mingled with Thompson and Wilson, Lindsay and Jones. They are not Irish or English Protestants to whose agonies we are supposed to be indifferent, but Catholics of both countries, involved in the same dangers and menaced by the same fate. Or, if we are so brutal that the ties of country, kinship, and religion have no meaning for us, are our material interests less involved than those of Protestants in any public disaster? Will Catholics be exempted from, or are they heedless of, the burthens of increased taxation and all the hardships necessarily attendant on a costly and protracted war?

The secret reason, both of the suspicion and the slander, lies in this: that English and Irish Protestants are fully conscious that their Catholic countrymen, and especially the Catholics of Ireland, have deep and real cause of complaint. These Protestants know well that their Catholic countrymen are continually reviled and insulted; that their religion is made the constant theme of abuse, misrepresentation, and outrage; that their rights to civil and religious equality are denied and withheld; that their protests, petitions, and demands are slighted; that such a flagrant injustice as the Protestant Church Establishment is maintained in full force, after its enormity has been demonstrated and admitted; that Protestant bigotry is so violent that, in England, trial by jury is no protection to a Catholic Prelate, while in Ireland the very guardians of the peace are Orange partisans. Even at this very season of emergency, that portion of the Protestant press which yields the greatest influence and enjoys the widest circulation finds space and time to insult Catholics. Even at this crisis, when Catholic Chaplains are called for to provide Catholic soldiers with spiritual aid, an insolent distinction is drawn between them and Protestants, and it is left to the private charity of Catholics to provide them with the mere necessities of their sacred functions. At this very moment, when the safety of the empire is at stake, Protestant bigotry in England excludes every Catholic, no matter what his rank, his fortune, or his talents, from the House of Commons. There is not one class or condition of life in which the profession of Catholicity does not constitute a social disadvantage to all but the unworthy and the mean. There is even reason to believe that in the very highest quarters the restoration of those hereditary honours, which to a Protestant in similar circumstances would be granted as of course, will be withheld from Catholics solely on account of their religion.

In Protestant Prussia, Wurtemberg, Holland, and Hanover, new Catholic Hierarchies have been recognized; in England a new Hierarchy has been proscribed, and in Ireland the ancient national Hierarchy has been subjected to the same insult. The recruiting sergeant is seeking to enlist Catholic soldiers for the defence of the empire, while the Protestant Souper, paid, sent, and maintained by Protestant bigotry, is everywhere exasperating the Catholic population by his blasphemous invectives against all they hold sacred, and driving his vile bargains with hunger and poverty for the purchase of the souls of children. These are the reasons which inspire doubt and suspicion into the minds of Protestants as to the sentiments of Catholics.

They hate whom they have injured—they fear whom they hate. We, on the other hand, neither hate nor fear in return. In this Indian crisis, as in all other national emergencies, we have our own duties, our own interests, our own affections, which prescribe to us the course which it befits Catholics to take as good Christians, as honest citizens, as faithful subjects. We shall be content if Protestants do their duty half as well as Catholics. Let them begin by redressing the grievances under which their Catholic fellow-subjects labor. That will be a safe and certain way of reassuring their own minds, and allaying any suspicions of Catholic sympathy for Sepoys. Sure we are of this, that at the present crisis, it is the duty of every good citizen to do his best to compel Protestant bigotry to listen to reason, and to remove those permanent causes of suspicion and ill-will which still exist in such formidable numbers.

Would to Heaven that every Catholic in Ireland and England would feel with us that, since none of the objects which we have at heart trench upon the rights of any man, or would conduce to anything but the security of the State and the welfare of the people, the present opportunity should by no means be neglected of urging our just claims, when danger has opened men's eyes to the perils of disunion, and when the resistance of Protestant bigotry to the redress of our wrongs would be overborne by the common sense of all wise and enlightened men. This, we believe, is what our enemies most fear; for this reason they have sought to excite public opinion against Catholics by representing them as sympathising with the Indian murders. We are sorry then even a single Catholic has afforded the slightest pretext for the cry. No amount of sympathy with Sepoys will hasten, by a single day, the cause of the Irish tenant, the abolition of the Church Establishment or obtain for Ireland or for Catholics one fraction of their just claims. The *Times* is perfectly assured that a full proportion of Catholic blood and treasure will be spent in the service of the country; on this point it has no misgivings. What it fears is that justice may be done.

The *Hamilton Banner* says that twenty dollar forged bills of the Commercial Bank are in circulation; they have been altered from fours. This counterfeit can scarcely be detected except by comparing the vignette and figures on the four and twenty dollar bills. On the former, the vignette is a railway train, and the figures—two female portraits; while the vignette on twenty dollar bill should be a single female figure between 2 and 0 and the portraits of the Queen and Prince Albert at the sides.

TERRIBLE RAILWAY ACCIDENT.—The New York *Herald* of Saturday morning contains the intelligence of a sad accident on the N.Y. Central Railroad, on Thursday evening, 15th inst., about eight o'clock.—It occurred at a place called Beaver Meadow Brooks, six miles west of Syracuse, and was caused by the washing away of about eighty feet of the embankment. The mail train, consisting of one baggage car, went all, excepting the last car, thrown down an embankment of twenty feet. There were sixty passengers aboard the cars. One passenger, Miss Brown of Toronto, was drowned. Mr. Bronson, of New Britain, Conn., had his bowels torn out, and died to-day at the Globe Hotel. About twenty of the passengers were injured, six of them seriously. The locomotive is a perfect wreck. The mail car was burned, as also all the mail bags, save one which was saved by Mr. McInnes, the mail agent who came to his senses only in time to save it. We deeply regret to learn that the Miss Brown mentioned is sister of George Brown, Esq., M.P.P., who, in company with his father, was en route for England. Mr. Brown escaped with slight contusions.—*Gazette*.

DARING BURGLARY.—Late on Thursday night or early on Friday morning last the house of the Rev. Mr. DeSola, corner of Lagachetiere and Cheneville streets, was burglariously entered. Early on Friday morning (about 5 o'clock) it was discovered that Mrs. DeSola's gold watch had been removed from a table in her bed-chamber, on the first floor and on search being made, traces of the burglars were found in the rooms below, in broken desks and in the absence of some silver spoons and other articles stolen from the drawers in the dining room. The front door of the house was found open, it having been locked the night before. The police have, as yet, been unable to find any clue to the discovery of the perpetrators of this, in our community, unusually daring crime.—*Herald*.

THE BURSTALL FAILURE.—As we mentioned in a late article, the rumored failure of Messrs. Burstall & Co. could not be confirmed until the arrival of the next mail from England. Telegraphic despatches by the *Asia* announce that the Hull Bank, in which was deposited the funds of the firm, is likely to pay in full. It appears that one of the partners, who retired two years ago with a fortune of £200,000, had neglected to take the legal steps to relieve himself of his liabilities, and by this omission his whole fortune becomes liable to the creditors of the bank. Melancholy to relate, however, this sudden deprivation of fortune had such an effect upon the unfortunate gentleman that he shot himself. The *Advertiser* says that this turn in the affairs of the Hull Bank is of immense importance to Canada at this moment. Two of our banks sold £100,000 of exchange drawn by Burstall & Co. against funds in its hands, and other parties claims of twice the amount. The news at once gave a buoyancy to the money market, and Montreal Bank stock advanced 5 per cent.—*Transcript*.

PONTIAC ELECTION.—Mr. George Bryson has been elected member for Pontiac; majority 481. His opponent was Mr. Burke.

FIRE AT OTTAWA CITY.—An extensive and alarming fire occurred in that city on Thursday morning last week. It broke out in the kitchen of a house in Sussex Street, occupied by one Baskerville as a saloon or tavern, and quickly communicated to the adjoining houses. Before it was stopped in its progress no less than ten or twelve tenements with their contents were consumed. One of the houses destroyed belongs to W. Workman, Esq., of this city. There is an insurance to the amount of £300 upon it.—*Transcript*.

BURGLARY IN QUEBEC.—On Wednesday night, the Wholesale Store of A. Laurie & Co., in Quebec, was broken into, the safe opened, and £80 taken therefrom.

THE RENNIE MURDER.—At the Perth Assizes last week, Jas. Kearns and Michael Dillon, were placed upon their trial for the murder of Sampson, on the Opeongo road. The evidence showed the murder to have been committed in the most cold-blooded and cruel manner, by at least two individuals, who entered the house of Sampson at the dead of the night, attacked him in his bed, chased him into the field, and beat him to death. A son and daughter of the deceased were also severely beaten, and would very probably have been killed, had they not escaped and concealed themselves in the darkness. The evidence of identity of the persons was not very strong, and they produced witnesses who swore an alibi. The jury returned a verdict of not guilty.

We learn that Col. Milo M'Cargar, of the fourth battalion Grenville militia has proposed to raise 100 men to go to India to assist in putting down the mutinies. Col. M'Cargar, at the age of 15, volunteered and served in the last war between Great Britain and the United States. He possesses qualities of determination and energy which would make him a very efficient officer. Baron de Rotenburg has, we understand, acknowledged the offer in a very complimentary and appropriate manner.—*Leader*.

BARBERS.—If you must shave—if you will shave—if you wish to be shaved—and oh! so nicely—just purchase a bottle of Blodgett's "Persian Balm." Four or five drops upon your brush makes a rich lather, and renders the beard soft. You cannot have a sore or chapped face, and use the "Persian Balm" for shaving.

Birth.

In this city, on Friday, the 16th inst., Mrs. C. W. Sharpley, of a daughter.

Died.

On Monday morning, the 19th instant, aged 24 years, Stanislaus Henry, youngest son of J. M. Anderson, Esq., Classical Teacher, No. 95, St. Lawrence Main Street.

Tho' scalding tears unbidden flow,
When those we love have passed from earth;
It sweetens grief withal, to know
That life with God begins in Death!

On Friday, the 16th instant, Robert M'Naughton, Esq., merchant, aged 47 years.
At Silley Cove, Quebec, on the 19th inst., Mr. Maurice Malone, Culler, aged 67 years.

NOTICE.

THE Undersigned have entered into CO-PARTNERSHIP as

Commission Merchants and General Agents,
under the name and firm of FOGARTY & RONAYNE, and will keep constantly on hand a General Assortment of
TEAS, WINES, LIQUORS, and GROCERIES,
Which will be disposed of, to the Retail Trade, on Liberal Terms.

P. J. FOGARTY.

M. RONAYNE.

Nos. 28 St. Nicholas and 21 St. Sacrament Streets. October 23.

A LUXURY FOR "HOME."

IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champooing, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.
No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.
Try this great "Home Luxury."

S. S. BLODGETT & Co., Proprietors,

Ogdensburg, N. Y.

LAMPLASH & CAMPBELL,

(Wholesale Agents),

Montreal.