

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

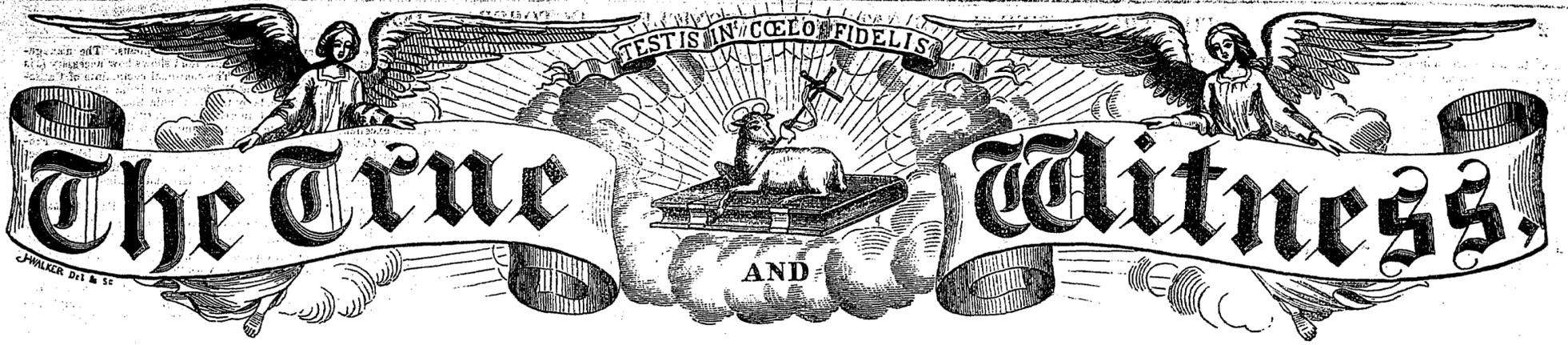
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, OCTOBER 30, 1857.

No. 12.

THE RIVALS.

(Concluded.)

CHAPTER XIX.

The next morning, when Francis arrived at the sessions house, he found that the affair had taken a still stranger turn than before. Lacy did not appear; he was confined to his house by illness, and Tobin seemed to have undergone the influence of some magician in the night. He had lost all recollection of the document which he had furnished to Francis Riordan, and he was unable to supply any evidence whatever respecting the conspiracy which was yesterday alleged with so much perseverance. No reason could be discovered for this change of sentiment, and no remedy was to be found.

Neither was there any effort made to renew the ancient charge against young Riordan. He remained at liberty, and received one or two significant hints from Mr. Leonard that there was little fear of any attempt being made to place it under any restriction.

The conduct of the prisoners, his proteges, likewise seemed extraordinary in the eyes of Francis. They seemed perfectly contented with their situation and not in the least dismayed when fully committed for trial. One of them, who saw him look uneasy and surprised, told him that he need not feel the least alarmed upon their account, though he could not at that moment let him know the cause of the security he felt. The mystery was cleared however, at the following assizes, where both the brothers were discharged for want of a prosecutor.

The reader may, without any effort at detail on the part of the historian, imagine all the consternation and delight with which Esther was once more received amongst her friends.—It consoled her uncle for the failure of his cherished schemes of religious amelioration in the cabins, and old Aaron for the defeat which he had sustained at the hands of Davy Lenigan.

From that time forward, the habits, the character, and the health of Lacy, seemed to have undergone a singular alteration. His enmity, his love, and his ambition, appeared to have been altogether blasted. He appeared but little in public, and the virulence of his animosity against his humble neighbors was observed to soften and abate by slow degrees. In a few months his name was seldom heard in courts of justice, was seldom seen at the head of committals in the public prints, and at length sounded in the ear of those who heard it, like that of one departed from the world. There was a mixture of kindness and pity in the tone with which his name was mentioned among cottage circles, which, more than all besides, demonstrated the alteration which had taken place in Lacy's character.

It was with a feeling of sincere concern and pity, likewise, that Esther learned, in some months after, that her disappointed admirer was dangerously ill, and supposed, indeed, to have already reached a hopeless stage in his disease. She was seated at table, when the account arrived, and it affected her deeply and visibly; for she well knew that, whatever Lacy had been to others, he had always loved her with a deeper and a truer passion than men so evil minded generally feel.

From day to day the accounts became more alarming, and, at length, a messenger, sent especially by Francis, for the purpose of enquiring into the condition of the sufferer, returned with astonishment upon his countenance to say that Mr. Lacy, though unable to leave his room for two days before, had suddenly disappeared from among his attendants, and fled, no one knew whither.

Disturbed by this intelligence, Esther arose and walked out into the air, while Francis mounted his horse, and rode across the mountains to offer whatever assistance lay within his power.

The evening was calm, and Esther sat to enjoy it in a rustic seat, placed in a corner of the solitary mountain recesses in which Lough B— was situated. Before her lay the lake, a still and dark expanse, crossed by a few broad gleams of light from the western extremity. On the opposite side, a solemn precipice sunk suddenly upon the level water, its sides rugged with granite, interangled with stunted shrubs, its forehead bald and frowning, and its foot slipped in a mass of the tenderest green, which the waters kissed in silent veneration. On the right hand, a small cascade just served to deepen the sense of solitude on the mind of the beholder. On the left, the shore scarce rose above the surface of the lake, and the summits of some distant hills, which appeared above the undulating heath, suggested the idea of an interminable extension of the vale which here commenced. Around the shores of the craggy side, the shrubs were silvered with a dripping moisture, occasioned by the oozing from another lake, which lay at a loftier elevation on the other side of the mountain.

In a boat, on the lake, was a servant of the house, who was employed in angling for some grey trout. Esther watched him pulling gently

to the land, drawing in his skiff, and carrying his net well loaded to the house, without stirring from her attitude of contemplation.

In this situation, she was surprised by the appearance of several peasant children, who were advancing by the winding road that led out of the valley. They were all attired in white, and one, a peachy cheeked boy of five or six years of age, held in his arms a kind of effigy, dressed up in female habiliments, and having the breast bone of a goose as a succedaneum for the human countenance. When they came in sight of the lady, they suddenly halted, and a whispering consultation ensued, which from the stooping position of many of the figures, seemed to consist of certain words of encouragement and counsel, addressed to the bearer of the effigy. Advancing then within a few paces of the seat on which Esther lay expecting them, they separated, and fell back on either side, suffering the little fellow to advance alone, and speak for them to the lady. Esther watched his demeanor in this awful crisis with a natural interest. Looking up in her face, with a bold smile, and a blush, which was the only mark of conscious hardihood in his appearance, he said with great distinctness:

"Good morrow, ma'am."
"Good morrow, sir," replied Esther, smiling, but relaxing nothing of her stateliness, nor in any way assisting him.

"Somethin', ma'am, for Miss Biddy, if you please."
"And who is Miss Biddy, sir?"
"This was not in the little fellow's lesson, and he looked sidelong over his shoulder for assistance from the prompter. A girl, somewhat older, and with a sisterly resemblance in the face, advanced a step or two, and said, with a downcast eye and a timid accent:

"Saint Bridget, ma'am, if you please."
"And who is Saint Bridget, love?"

This again was a question too deeply theological for any head in the little assembly, and they all looked at one another with puzzled and enquiring eyes. But as Esther, although a conscientious Protestant, was not, in the language of the cottagers, a "convarther," she did not think it necessary to press it any further. Recollecting that the following day was the anniversary of the saint above named, and remembering also the village customs, which used to afford her so much delight in her infancy, she placed a liberal donation in the hand of "Miss Biddy's" youthful advocate, and had the pleasure of seeing the whole party hurry off, whispering together, and conversing in suppressed exultation.

"I hardly know what my uncle might say," she murmured to herself, "if he knew that I encouraged so profane a ceremony. But whatever claims the great virgin of Kildare might lay upon me in a religious point of view, I cannot avoid feeling some interest in the name, when I recollect that it has suggested one of the Irish melodies."

"Scarcely had she uttered these words, when a low hoarse voice, at her ear, said, in a tone of deep anxiety and earnestness:

"Be not alarmed, Esther! Let me entreat you, Esther, not to feel alarm."

She sprung to her feet at the sound of this startling voice, and, looking back with great rapidity, beheld a figure that sent a shivering thro' every nerve within her frame. Richard Lacy was standing underneath a fading laburnum; his attire of a meaner appearance than had ever been usual with him; his face (to use an untranslatable French expression) utterly *decharne*; his eyes sending out a wild and sickly fire, and his whole figure wearing the plain and visible marks of diminished fortunes, of ruined hopes, and faded energies of mind and person.

"I, too," he said, perceiving the irrepressible emotion and surprise with which Esther gazed upon him, "I, too, you see, can play the spectre when I please." And he pointed with a horrid smile to his ghastly countenance, and then to his attenuated frame.

"Mr. Lacy!" Esther said, in a low voice, and panting with agitation.

"And yet," he continued, with the same ghastly calmness in his utterance, "it is but the rehearsal of a part that I must soon be called to enact in gloomy truth. They are calling for me fast, but I am come here first to finish my last scene before your eyes, for I have loved your praise, once, far too well. I could not die, Esther, without bidding you farewell, not that I fear it yet for many a day, but it is possible."

"Oh, do not say it."

"Wherefore should I not," he exclaimed with sudden energy—"Why do you bid me not? I could tell you who has brought me to that point, I know, and you know, who it is that made this world look worthless in my eyes, and crossed my life with torture, disappointment, woe and want; and yet you bid me to remain among the miseries which that one has spread about me, you bid me hug the rack to which that one has bound me! I could tell you who it is, but I will not;—Ah, shrink not from the declaration of a dying man."

"Dying!"
"Aye, dying, though it be by morsels. Dying a fearful and despairing death; dying all full of blood; all hopeless; all dismayed; aye, for the first time, all dismayed with my forebodings!"
"Oh, do not—do not speak so shockingly—"
"What should I do?"
"Repent—!"

"Of what? Count me up, first, the sum of that which I have laid upon my soul; and number, then, the years which this worn frame is fitted to outlive, and see if I have time to wash the mass away. I could not bear the horrors of my bed at night. Such shaples—such shrieks—such menaces—such dreams of horror and of anguish. They told me that I had no chance of life, and yet they wished to tie me down to all the horrors of solitude and recollection. But I could not bear the fever in my mind, and I hurried from that troubled host of thoughts, to look for peace and pity and refreshment in your presence."

"Oh, would I could afford it!" exclaimed Esther, with great earnestness and warmth.

"But you cannot," cried Lacy, bitterly.—
"They tell me, at my house that I am changed; they think, because my looks and actions are no longer what they were that I am altered too in mind and in affection. Because they see not the fever of ambition burning in my eye, they think I am content; because they mark not the working of hate upon my brow and lip, they think I am appeased; because they see not the turmoil of love in all my conduct and my speech, they think I am resigned. But they deceive themselves. I am still disgusted with the thing I am, although I make no effort to become what I would be."

"Believe me, believe me," said Esther, "I feel for you."

"And is that so much?" the half delirious man exclaimed, standing erect, and knitting his brows upon her, "Is that so wonderful? For you, Esther, I would have been the glorious thing that I have failed to become; and for you have I become the miserable thing I am! Is this—?" he exclaimed, throwing up his arms and remaining in an attitude of despairing wonder, "Is this the end of all my early projects, of all my hope, of all my love? The innocent have died—the sinless wept—my hands have become clammy with gore. I am loaded with the curses of bereaved kindreds, the world labours to leave me from its breast, and the dreaded deep roars for me like a hungry monster—and this is all my case, that Esther feels for me!"

"O, Richard! Richard!"
Not before, in this interview, had Esther ventured to address him thus familiarly by his Christian name. The suggestion of intimacy which it conveyed struck through his bosom with a softening influence; he clasped his hands, bent gradually forward, and every limb appeared to feel the agitation. Esther, feeling her power, resolved to use it for his benefit.

"Return to your home," she said, bursting into tears, and extending her hands towards him in deep pity—"Repress those horrid fancies; live, and be Esther's friend! Oh, do not yield that strong and gifted mind to false and destructive imaginations. Whatever may have been your faults, you have much much to hope, for you have been strongly, terribly tempted. A single one of those many passions, which have consumed your youth, might have sufficed for the endangering of many a soul. Despair not then, for your own sake—for mine. Return to your home, employ your days in offices of benevolence and kindness, deserve all that you can, and believe me, I know, I feel, that there is much within your power."

The unfortunate Lacy listened to her with motionless attention, and seemed, when she had made an end, to feel regret that he could not continue to enjoy the happiness he felt in hearing her. He then folded his arms, and remained some moments with his eyes dilated, and fixed in mournful meditation on the earth.

"Esther," he said at last, "that one support, at least, is left for me—Whether I succeed or fail, at least remember that I obeyed you at the instant. Whatever be the color of the repute that may remain after me, remember that to you, at least, I was not guilty of any error; whether I die detested or forgiven, forget not that to you, at least, I lived sincere, unchanging, and devoted."

He took her hand in his, regarding her at the same time with the air of despairing resolution which one feels at resigning for ever a sole and ruling hope. He then walked up the pathway, until he was hid by the interposing shrubs.—When she could no longer behold him, Esther sunk down upon the seat which she had left, and relieved herself by crying bitterly.

He kept his word with Esther, in adopting the course of life which she recommended; but the shock which his health had undergone was too severe, and he died before the year was ended. This event was regarded by some with pity, and

by the greater number with indifference. Whether the change in his conduct were affected by the influence of true repentance, or merely a new direction given to the ruling passion; whether it was found available or otherwise, are questions not to be solved on earth; but, as we know that the just Author of human nature always proportions his mysterious aids to the violence of those passions which he has implanted in the heart, it may be hoped that Lacy's exertions were not made in vain.

PROTESTANTISM IN CENTRAL OCEANIA.

(From the Weekly Register.)

For more than twenty years past Protestantism has overrun the still savage islands of Oceania, where it maintains, under the name of missionaries, many agents at a very considerable cost. These agents relate the events wherein they have been actors; and to hear them, they have obtained the most brilliant successes. A missionary priest who has passed a great many years in the midst of the savages of Oceania, conversing with them in their own language and visiting the greater number of the clusters of islands where the Protestant agents had introduced Wesleyanism, has furnished the *Univers* with a few notes from which will be seen the reliance to be placed in the one-sided reports of the Methodists. The relations between Europe and Oceania are becoming every day more frequent, and the time is approaching when men the least inclined to receive the testimony of the Catholic missionaries will be enabled to judge between their testimony and that of the Protestant agents. But up to the present time very few persons have had the means of testing the truth of the statements of the latter. What can he know of a country and people of whose language one is ignorant and with whom communications can be held but for a few days? for up to the present time, the travelers who have visited the islands of Oceania have stayed but a short time, and not knowing the language and customs of the country, they cannot have formed a very exact idea of the natives and their manners, and the progress which religion has made amongst them. If, therefore, they have spoken of missions, they have only been able to do so from the reports of the missionaries themselves, Catholic or Protestant. We translate from the *Univers* the following account:

To win over a chief of some ability and influence by presents and promises; to excite his ambition by the perspective of an absolute sovereignty; to induce him to take up arms, and with a few Bible stories interpreted to serve the occasion, to make him declare a furious war against all unbelievers, &c.;—such are the means constantly adopted by the Methodist missionaries.—A chief of Vava'u, since called King George, was made their tool at Tonga. It was he who, excited by the Methodists, conquered by force of arms the whole of that archipelago to the Wesleyan sect, and consequently became absolute ruler thereof. Blood flowed; whole villages were massacred without distinction of age or sex, and corpses were carried in triumph to the Methodist Missionary-house, as being the principal agents in the war. It was in 1852, that Pea, the last village that made any resistance, fell into their hands, the Tongians have therefore submitted to force. The islands were converted to Wesleyanism and submitted to the sway of King George.

During a few years the isles of the archipelago Viti (Feejee) were inundated by Tongian catechists, who were sent to convert the people; but the population, disgusted by their tyrannical conduct and the disorders of which they were so frequently guilty, refused to be moved by such missionaries—they succeeded only in making a few proselytes. The conduct of the two principal catechists was little likely to conciliate the affections of the islanders; one of them set fire to the white men's village, the other concocted a plot for assassinating the whole body, with their wives and children. Both these worthies met their death in trying to carry out their abominable design. The whites and almost the whole of the archipelago consequently ranged themselves on the side of a Pagan chief who was most strongly opposed to the Methodists. The King George was called in to the help of Wesleyanism, which was in great danger of disappearing from the archipelago of Viti. This Prince embarked with an army of 3,000 men.—On his arrival he met with few obstacles. The Pagan chief, who alone could offer resistance, having had the misfortune to allow a Methodist minister to penetrate into his presence, died suddenly. The minister gave out that God had punished the chief for his obstinacy in refusing to acknowledge the Evangelical truth—but the people maintained that the minister had poisoned him. King George, finding so serious resistance, contented himself with massacring two or three hundred islanders, burning some villages, and following up the other terrified tribes, offering everywhere on his passage Methodism or death.

I have myself heard him declare that unbelievers should be treated, not as men, but as wild beasts. I have followed the traces of this army, which left behind it nothing but famine and desolation. I have heard the Vitiens (Feejeeans), while effeminately bowing their heads to the yoke, cry out, "What religion is it you wish to impose on us? Those who profess it pillage our goods, ravage our fields, burn our houses, outrage our women, although we are not your subjects. In what respect are you better than us? Yesterday, you were the weaker party, and you told us that war was forbidden by your God. Today, you are the strongest, and you come to impose on us your belief with arms in your hands." However, the Vitiens, vanquished by King Geo., ended by consenting to adopt Wesleyanism, which in their hearts they detested. That was all the Methodists desired, for they care little about interior conviction—they are only too happy if they only obtain, even by the most unworthy proceedings, an exterior profession of their sectarianism. Thus it was that, in 1855, the Archipelago of Viti was converted to Methodism. I abstain from speaking of vexatious details of wars of small importance which took place from time to time as a means of propagandism. Is it desirable to convert a village? then they immediately send there a catechist belonging to a tribe more powerful. If he cannot succeed in winning them over by his exhortations and threats, he resorts to all sorts of insults and immoralities. The initiated population rise, and the catechist is either driven away or assaulted, and then the cause of his religion is won—war is declared by the catechist's tribe, and the unfortunate tribe who refused to adopt Methodism is forced to embrace it in order to avoid death.—Such was the case with the islands of Matuka, Moala, Totoea, &c. But without going into further details, the principal facts which have led to the conversion of Tonga and Viti, have they not a sufficient significance to show the course followed by the Methodist missionaries?

These facts, public and notorious as they are on the spot—how should they be known in civilized countries, particularly in those which more particularly contribute by their subscriptions to support such a mission? What are the reports they receive? Reports written by Methodist missionaries themselves, who take good care to falsify facts so as to appear in the right. Thus King George will be represented as a hero and absolute monarch in Oceania, and all who refuse to submit to him, even in matters of religion, are rebels who should suffer every kind of punishment. On such grounds the Catholic population of Pea, in Tonga-Taboo, have been held up as rebels to their sovereign, while indeed King George has no right in the island. It was only after a long period of years of persecutions and vexations, that Pea decided upon resistance and accepted the war which had been declared against it in order to force it to abandon its religion.

The island of Ovolau, in the Archipelago of Viti, will also be represented in a state of rebellion against Thakobau, its chief. But why? good care will be taken not to accuse Ovolau of having separated from its chief, because it has refused to enter into the plot set on foot by the former and the principal Wesleyan catechists for assassinating their own chiefs and all the whites who live on the coasts. A catechist set fire to the white men's village: all their fortunes were in a few minutes a prey to the flames; one of their children fell a victim to the fire. In order to stop the just demands which such a proceeding would naturally call forth, Thakobau, in concert with the Wesleyan catechists, formed a plan of massacring all the whites, with their wives and children, and the inhabitants of Ovolau, who refused to concur in this infamous design, are therefore called rebels. Refer to the account of the Methodists as to the expedition of King George to Viti. What did he go to do there? A mere visit in search of a pirogua that his friend Thakobau had given him. The war which took place was against his will, and was provoked by the rebels of Ovolau, who fired upon one of his piroguas. A promenade with 3,000 men, and such a distance, for the simple purpose of looking after a pirogua, does not seem very likely. This is one of the Polynesian stories which the natives are in the habit of retelling when they wish to conceal their real intentions. There one would laugh at such a statement; and a greater reason for so doing would be that, in fact, the plan of the campaign for the conquest of Viti to Methodism had been settled a year before, and was known throughout the archipelago. It was this very reason which led to the first Tongian canoe which attempted to land at Ovolau being fired upon. King George, in sending this canoe, thought his plan was yet a secret, and he wished to ascertain if it were so. He was the aggressor, but he did not wish to appear so.

I could cite a number of facts falsified in the reports of the Wesleyan ministers; but these which I have reported are sufficient to prove how they have constantly cut them down or dis-

gued them in such an impudent manner, because they knew that no one would leave his home and face dangers of all sorts, of such a long voyage, to visit the truth of their statements. The second party, adopted by the Wesleyans for spreading and maintaining their sect is the horror and hatred which they endeavor to instill into the minds of these people, of France. "If you do not take refuge under our protection," say they, "the French—the wickedest nation on the face of the globe—will come and seize your lands, as they have done at Otabeite; they will drive you inland, make slaves of you, and will force you to tend their flocks. There is only the English religion which can save you from this danger." They then represent the French as being, on one hand, a people weak, cowardly, and trembling before England; and, on the other hand, as a nation wicked and cruel towards all under its submission. If France has been thus calumniated, it is because some Priests that Rome had sent to Oceania were Frenchmen. From thenceforth the cause of the Papacy and of France were confounded together. The Priests were represented as agents of France, and the French as Papists. The Methodists' national antipathy, and their still greater hatred against Rome, caused them to invent the most absurd calumnies, in order to run down in the minds of these ignorant people a nation which England takes a glory in counting among its most faithful allies. The stories of Achilli and Maria Monk would appear as praises and compliments in comparison with the fables which have been invented in these wild countries, in order to charge the French Priests with all imaginable crimes, and to raise a feeling of detestation against the country of their birth. The appearance of a French flag was deemed a public calamity, and the sight of a Priest an object of horror. At the same time, all sorts of injuries and insults to the Priests might be committed with impunity by these unfortunate people, so long as they should seek shelter in Methodism—that is to say, English protection, as understood out there.

It was under such circumstances that Farani, the first Wesleyan chief of Viti, decided on embracing Methodism, being certain thereby of finding an asylum and protection from all the Ministers, in case he should be pursued for the murder of a French captain whom he had assassinated. Thakobau, the actual chief of Bau, after having concocted the horrible project of massacring the Priests and the whites, thought it advisable to embrace Methodism, being persuaded that thus he would never be troubled nor punished for his crimes. This conversion took place in 1853. In 1856 the Wesleyans feared not to propose this man to the commander of a British man-of-war, as a fit person to be proclaimed King of the Archipelago. The honorable captain, deceived by the reports of the Ministers, did not foresee the consequences of this step; for to name as King of an Archipelago so important an assassin, whose only motive for joining the Methodists was to avoid the consequence of his crime, was offering a public refuge and premium to all those who would annoy the Priests and the French nation, and indeed establishing a sort of political sacrament for effacing all crimes committed against the whites, and a means of rising to the royal dignity. It was in consequence of these same calumnies, spread about everywhere against France and the Catholic religion, that when the first French ship appeared, five years ago, off Oyoalou, it was treated as an enemy; a pilot was refused to enable it to enter the harbor, and it was only by borrowing on the sly an American boat that a white succeeded in getting to the French ship, and brought her safe through the coral reefs. On his landing, the white was received by torrents of abuse and threats.

IRISH INTELLIGENCE.

THE END OF THE ORANGE INQUIRY.—From Willmer & Smith's *European Times* for Oct. 10, we extract:—"The inquiry into the cause of the riots at Belfast has terminated. It has been proved conclusively in the course of this investigation, that the celebration of the Orange anniversary of the 12th of July has always led to rioting, and often to bloodshed; that the last July riots were mainly caused by the feebleness of the magistrates; that the police force of Belfast is wretchedly inefficient; and, finally, that it is a partisan force, 153 being Protestants, and many of them Orangemen. A proclamation, remedying a former bungle, has placed the whole city of Belfast and its neighbourhood under the restrictions applying to disturbed districts in Ireland. A more important and more effectual precaution is announced. The Lord Chancellor for Ireland, "with the entire concurrence of his Excellency the Lord Lieutenant," declares that no gentleman is to be admitted to the commission of the peace without an assurance from himself "that he is not, nor will he hold the commission of the peace will become, a member of the Orange Society." This rule is intended to be of general application." The Lord Chancellor's letter is important, as distinctly stating that "the Orange Society is mainly instrumental in keeping up excitement too often attended by violation of the public peace, and dangerous, sometimes fatal, party conflicts;" that "it still remains an extensively organized body, with but some change of system and rules, under which it is alleged to be secure from any legal prosecution." It must not, however, "receive countenance from any in authority who are responsible for the preservation of the public peace."—*Weekly Register*.

THE GOVERNMENT AND THE ORANGEMEN.—The following is an extract from an official letter from the Lord Chancellor to the Marquis of Londonderry, stating the conditions which, in future, the government will attach to the appointments of magistrates:—"In reference generally to appointments to the Commission of the Peace for the county of Down, and some other counties in the North of Ireland, I feel obliged, by recent events, to introduce conditions which seem to me imperatively called for, with the view to the maintenance of public tranquility. Your Lordship is, no doubt, well aware of the scenes of turbulence and riotous outrage which have so long prevailed in the town of Belfast. Whatever party may have been to blame for the acts which more immediately led to these disgraceful tumults, it is very manifest that they have sprung from party feelings, excited on the recurrence of certain anniversaries which for years have been made the occasion of irritating demonstrations, too often attended by violations of the public peace, and dangerous, and sometimes fatal, party conflicts. The Orange Society is mainly instrumental in keeping up this excitement; and, notwithstanding the proceedings respecting that association, which are now matter of history, and in consequence of which it was supposed that it would have been finally dissolved, it still appears to remain

an extensively organized body, with but some changes of system and rules, under which it is alleged to be secure from any legal prosecution. However that may be, it is manifest that the existence of this society, and the conduct of many of those who belong to it, tend to keep up, through large districts of the north, a spirit of bitter and factious hostility among large classes of her Majesty's subjects, and to provoke violent animosity and aggression. It is impossible rightly to regard an association such as this as one which ought to receive countenance from any in authority who are responsible for the preservation of the public peace; and, however some individuals of rank and station, who hold her Majesty's Commission may think they can reconcile the obligations of that office with the continuing in membership with the Orange Society, it does appear to me that the interests of the public peace, at least in the North of Ireland, now require that no such encouragement should be given to this society by the appointment of any gentleman to the Commission who is, or intends to become, a member of it. "Intending the rule to be of general application, I think it right to ask from every gentleman the assurance that he is not, nor will, while he owns the Commission of the Peace, become a member of the Orange Society. I think it right to inform your Lordship that, in expressing the foregoing opinions and determination, I do so with the entire concurrence of his Excellency the Lord Lieutenant."

Referring to Lord Carlisle's observations on the state of Belfast, delivered by his Excellency on Saturday at the meeting of the Senate of the Queen's University, the *Post* makes the following observations:—"It has just occurred to us to place the subject of Belfast riots and street-predating in a light in which it has not yet been viewed. Belfast is the only considerable town in Ireland disgraced by party riots and wrackings. It is the only large town in which the population is at all equally divided as regards religious denominations; and it is the only town where there is an organized party confederacy, backed by preaching in the public highways, to assault and outrage the portion of the inhabitants belonging to one particularly denomination. In Ulster, Belfast is the only town in this most creditable condition. Suppose the Orange population were stronger, more numerous, and better armed than the Catholics, surely that fact would restrain men of true courage, not to speak of religion, from taking advantage of their strength to play the bully and the tyrant. Look to the south, the east, and the west—to Munster, Leinster, and Connaught. In every town great and small, the Catholics very largely preponderate. In many places they outnumber the established church and other denominations by ten to one. Yet, without soldiery and often without police, Protestants are as safe from insult or attack as if the towns were garrisoned for their protection. In all those towns where Catholics form the preponderating majority there are no societies or clubs to insult or preach against Protestants. On the contrary, it is our sincere belief that if any persons had the wickedness to attempt aggressions against the Protestant inhabitants, they would be crushed by the whole force of public indignation. Why, then, is it that Belfast—the only large town in which the population is about equally divided—should be ignobly distinguished for intolerant persecution against Catholics? Clearly because it is the hotbed of Orangism, and because clergymen belonging to the Presbyterian as well as the established church have so far forgotten their sacred calling and responsibilities as to herd among the heated partisans of the Orange lodges and to become the agents of faction, instead of the ministers of peace."

On Sunday last, no less than four Wesleyan preachers made their appearance in the streets of Belfast, and delivered sermons of the usual kind, notwithstanding the remonstrances of the authorities. There was no disturbance. COST OF THE BELFAST INQUIRY.—One of the Belfast papers has taken the trouble to estimate the expense of the recent Commission of Inquiry, and the result is stated to be this:—"The two commissioners, at five guineas each per day, for 16 sitting days, will not 160 guineas—£168; a Government reporter, at two guineas per day, £32 12s; and for, say, 25 days in transcribing his notes, £52 10s; two counsel (Messrs. Purcell and Falkner), three guineas each per day, £100 16s; two attorneys (Messrs. O'Rourke and Rea), at the same figure, £100 16s; total, £455 12s. This expense will, of course, be paid by Government. On the town will fall, however, half the expense of the additional constabulary draughted to Belfast to suppress riots that had no longer an existence, and who are to be billeted upon us, we suppose, until the 12th of July comes round again."

EXTRAORDINARY FRAUD AT BELFAST.—An extraordinary Customs fraud, just described to have taken place at Belfast, seems to show considerable official laxity, together with a marvellous readiness, on the part of a number of people, to act as unpaid accomplices, after the manner of the two clerks lately sentenced to the Perth Penitentiary, in connexion with the embezzlement from the Commercial Bank of Scotland. From a statement of one of the Belfast papers it appears that a tea-dealer, named Moore, had let some premises in the rear of his office for the purpose of a bonded store. Moore contrived to get a key to this store, and, having access to the yard at all times, has pursued the practice, for upwards of a year, of entering the place after the outer official gates were closed, and helping himself to such supplies of tea as he might deem expedient, filling the emptied packages with bricks and other rubbish. In this way a quantity has been removed, estimated at the value of £10,000 to £12,000. When the discovery took place it seems to have been made a subject of gossip long before any active steps were taken, and meanwhile Moore absconded. Some of his assistants, however, were forthcoming, and these persons appear to have avowed their perfect cognizance of what had been going on, as if the idea that they ought to have anything to do with it had never suggested itself to their minds. Andrew Harbison, formerly a traveller in the house, William Kennedy, a clerk, and John Robb, a porter, together with Mrs. McOlelland, an old house-keeper, were examined. Harbison knew all about the false key, and Kennedy, although less communicative, was apparently not much behind him in information. Robb, the porter, had actually made himself handy in helping to remove the packages, and an apprentice, named Blake, only two months previously had emigrated to America, so as to avoid being called upon whenever an exposure might occur. In fact, Mr. Moore, if the story is correctly told, seems to have scorned the thought of taking any particular precautions, and to have carried on his proceedings as if he were confident of the sympathy and concurrence of every one around him. At present Robb, the porter, is stated to be the only delinquent detained in custody; but, unless the others are necessary as Queen's evidence, it will be a great injustice to the commercial body if they are not all prosecuted with as much severity as possible. As to the gross carelessness on the part of the warehouse-keeper and the Customs' officers, which could permit a private door to remain on the premises capable of being opened by a single key, some explanation will probably be offered.

No inconsiderable amount of sensation has been created in Carlow within the past few days, consequent upon a rumour which prevailed, which has unfortunately turned out to be too true, that a late collector of income-tax here has been found to have been some £500 deficient in his accounts. The person alluded to, Mr. Thomas Gale, who died a short time since, was a gentleman who moved in the highest circles of society, kept a number of excellent dogs and horses for sporting purposes, and gave dinner and evening parties to his numerous acquaintances. The police of this town and district, went out on an early hour on Tuesday morning, under C. G. O'Dell, Esq., S. I., scouring the country in the vicinity of Toomavara in quest of fire-arms. We believe they but partially succeeded in the object of their search.—*Newark Guardian*.

Died on Friday night, at his residence, of apoplexy, the Rev. Timothy Hartnett, for more than 25 years, Parish Priest of Dugha, county Kerry.

NEW TEMPERANCE MOVEMENT IN CORK.—It is with much satisfaction we announce the fact that the Very Rev. Dominick Murphy, the Vicar-General of this diocese, has consented to assume the responsible position of President of the Temperance Society, and with it the leadership of the movement. No feeling but that of a profound conviction of the necessity of endeavoring to arrest the fatal progress of drunkenness amongst the class who are, of all others, the readiest victims—namely, the working classes—could induce this respected and honored Clergyman to assume a position involving a certain amount of publicity, and no prominence. But if prudence, wisdom, and moderation are qualifications for the duties inseparable from such an office, they are eminently combined in the pious and learned Priest to whom the eyes of Father Mathew were anxiously turned in his last moments.—*Cork Examiner*.

THE CHIEF MAGISTRACY OF WATERFORD.—There is to present a magistracy going forward amongst the burgesses of Waterford, to secure the re-election, for the fourth time in succession, of the present Mayor, the Right worshipful John Aloysius Blake, Esq., M.P. On Friday week deputations from the different wards went through the city, and obtained the signatures of a large majority of the inhabitants to a memorial praying for his being again invested with the chief magistracy as a compliment to his untiring and arduous exertions in behalf of that city, and his ability in bringing to a satisfactory completion several of the most decided improvements which for years past have been projected. There does not seem to be a second opinion amongst the respectable classes of the citizens as to his Worship's great public utility and worth; and we are sure that when the proper time arrives, this tribute of gratitude to the Mayor of Waterford will receive its due meed of attention from the Council when assembled to nominate the Chief Magistrate for the ensuing year. His example and his municipal career are worthy of imitation by the civic rulers of other localities, which have long felt the want of ability to devise, and determination to carry out, the improvement of the towns over which they are placed.—*Clonmel Chronicle*.

GREAT FLOODS IN CORK.—The Cork papers state that on Tuesday 20th a strong gale blew from the southward, and towards evening rain fell in torrents, and so continued during the greater part of the night. Towards the west the rain must have begun earlier, as on Wednesday morning the river was swollen to a huge extent, and was rushing through the town with the rapidity of a torrent, bearing evidence of its rage in broken trees, spars, and other wreck. Up along the banks of the river we understand very serious damage has been done. Stacks of hay from the meadows and of corn from the stubble-fields have been carried off by the flow of the water, and in many places the surface has been materially injured. At Bandon there was a serious inundation, by which a great deal of damage to property has been done. The flood did not take place in the main river, which runs through the town, but in a small branch called the Shanagool, which overflowed its banks this morning, burst open a small bridge by which it is spanned, and rushed down through the South Main-street with such force that several shops fronting that locality were torn away.

A discussion on the cattle murrain has sprung up in the Irish papers, the result of which is an assurance to the public that the disease of pleuro-pneumonia is not more extensive in this than former years; and there is no foreign affection among the cattle.

AGRICULTURAL STATISTICS, IRELAND, 1857.—We make the following extracts from Mr. Donnelly's report to the Lord Lieutenant, dated Sept. 15th, 1857:—"I beg to submit for your Excellency's consideration general abstracts of the total extent of land under the various crops, and of the number and description of live stock by counties and provinces for the same years. As on former occasions, the information in these abstracts has been obtained by 4,000 enumerators selected from the constabulary and metropolitan police; and it is to me an agreeable duty to state that they have performed the task entrusted to them in their usual efficient and satisfactory manner. The inquiries for this year commenced on the 2nd of June, being the same date as in 1856—there is, therefore, not any disturbing element to take into account in comparing the returns for 1857 with those of the previous year."

"According to these abstracts, it would appear that in 1857 there were in Ireland 5,800,989 statute acres under tillage, being an increase of 106,542 acres over the quantity in 1856. This addition to the extent of land under crops is composed of an increase in cereal crops of 2,598 acres, in green crops of 45,637, and of the land under meadow and clover, 66,634 acres—making in all, 114,779 acres, from which a decrease in flax of 8,237 acres is to be taken. In the cereal crops wheat shows an increase of 35,531 acres in 1857 compared with the previous year, and barley, brome, rye, beans and peas, 27,596 acres; but oats show a decrease equal to 58,559 acres. In green crops, potatoes continue to be more extensively cultivated, 42,216 acres having been planted in 1857 above the number returned for 1856. Turnips, on the contrary, have diminished, 4,487 acres less having been sown in 1857 than in 1856, in which year there were more than 12,000 acres under the quantity returned for 1855. Potatoes would, therefore, still appear to be the favorite green crop of the Irish farmer. Mangel wurzel, beetroot, vetches, and rape, also carrots, parsnips, and cabbages, increase in cultivation. 1857 exhibiting an extent in these crops above 1856 of 1,908 acres, and over 1855 of 12,858 acres thus, in some degree, compensating for the falling-off in turnips. It is interesting to notice this gradual increase of the land under tillage, notwithstanding the continued emigration from Ireland, owing to which cause it is estimated that the population has decreased from 6,552,285 in 1851 to 6,047,492 on the 1st of January, 1857; and this number has been reduced to 6,015,768, to the 1st of September, up to which date the emigrants from Irish ports in 1857, as returned by the enumerators, were 72,186. To this diminution of the population the advance which has taken place in the price of labour may be ascribed; and, as employment increases with an extending area under tillage, the means and prospects of the working classes in this country must, it is confidently hoped, be permanently improved."

EMIGRATION.—As the continued emigration from Ireland now attracts much attention, I have given in the appendix four tables showing the number of emigrants from Irish ports, in continuation of those already published in the general report of the Irish Census Commissioners for 1851—and with the tables of agricultural produce for 1856. The tables comprise the following information:—I. The number and sex of emigrants from every county and province during each of the first eight months of 1857; II. The ports at which the emigrants from each county embarked; III. The number, age, and sex of the emigrants from each county during the same periods; and IV. The number and sex of emigrants from each port.

The total number of emigrants from Ireland from 1st of May 1851, to the 1st of September, 1857, was as under:—

	Males.	Females.	Total.
From the 1st of May, 1851, to the 31st of December, 1855.....	373,059	374,940	747,999
During the year 1856, and first eight months of 1857, according to the returns received by the Registrar-General.....	87,581	75,386	162,967
Total.....	460,640	450,326	910,966

CATHOLICS AND THE INDIAN RELIEF FUND.—The Catholics of the Empire owe a new debt of gratitude to the Archbishop of Dublin for speaking a notorious truth with regard to patriotic collections in these kingdoms. The *argumentum ad verecundiam* is so strong, that most of us are in danger of being shamed into giving, where the professed object is excellent and the promises of the managers fair. Few Catholics probably do it with entire satisfaction and without serious misgivings, but, having no precise proofs of maladministration to allege, they cannot bring themselves to refuse. It is hardly probable that the Archbishop's letter will suggest a scruple to any individual who did not already feel it, but it will give practical effect to well-founded scruples already existing in ten thousand breasts, but in danger of being suppressed. The plain fact is, that every public collection of this kind, the working of which we have been able to examine, has practically been employed for Anti-Catholic proselytism. We know of no exception. We sincerely believe that there has not been one. The late Russian war afforded several examples. First, an "Association in aid of the Wives and Children of Soldiers" collected, if we rightly remember, considerably more than £100,000. Its chief manager was Major Powis. Men of all classes and all religions subscribed. No warning was given of any limitation upon its application. In practice the wives and children of Catholic soldiers were not excluded; on the contrary, assistance was earnestly pressed upon them. But all this liberality was on condition that the children should be educated as Protestants. We are glad to say that we personally knew distressed mothers who, on this ground alone, rejected the proffered aid; and we are sorry to be obliged to admit that others had the weakness to accept it. In this case Major Powis was so far honest that he openly avowed that no child would be maintained in a Catholic institution. The avowal was reserved till the time came for expending the money—it would have been more creditable when he was soliciting subscriptions. However, we are so little accustomed to anything like truth in these cases, that Major Powis's plain avowal of bigotry, though somewhat late in the day, is by comparison respectable.—So much for the "Association." It was followed by the "Patriotic Fund," raised and administered under a Royal Commission. Catholics had not been forewarned by the working of the "Association;" they demanded and obtained the most distinct and solemn pledges that this new and public fund should be administered with perfect impartiality towards the members of all religions. Two Catholics were included among the Royal Commissioners; a poor allowance to the members of a religion professed by nearly half the army; still, *c'est le premier pas qui coûte*, and one Catholic name on the Commission would have conceded the principle that the Catholic religion was to be no disqualification. Accordingly Catholics contributed liberally to the Patriotic Fund, and the result is now known. Up to last Spring, considerably more than five hundred children had been placed in orphanages, of whom only one was in a Catholic institution, all the rest in Protestant schools. This fact was carefully concealed until it was discovered by the writer of this article by personal inquiry.—*Weekly Register*.

The Most Rev. the Archbishop of Dublin, and Apostolic Delegate, who is now in the Eternal City, has addressed a letter upon the subject of India, to his Vicar-General, the Very Rev. Mgr. Yore, D.D., dated Rome, 25th September, 1857.

His Grace says:—"It has given me much pleasure to learn that a movement is to be made for the relief of our fellow-countrymen who have been reduced to misery by the dreadful and wide-spread revolution now reigning in India, and menacing the safety of the British Empire. These poor sufferers are worthy of our deepest sympathy, and it is to be hoped that the efforts made to relieve them will be attended with success. However, before we take any step in the matter, or call on our flocks to do so, perhaps it would be well to inquire how the fund about to be raised is to be managed, and whether there is any danger that it may be applied by bigots to proselytising purposes. The recollection of late transactions excites doubts in my mind on this head. In the year 1854 you subscribed to the Patriotic Fund, and you were kind enough to hand in my contribution for the same object. I think also that on the same occasion the Catholics of Dublin subscribed very generously according to their means. Now, how was that fund managed? You recollect, and Canon Grimley recollects, that Catholic Clergymen of Dublin applied to the managers of the fund in favor of the widows and orphans of soldiers killed in the Crimea; yet, as far as I could learn, not one shilling was then obtained by such applications. When relief was granted in Dublin, a person was always employed to administer it; and I have heard that he generally selected a Protestant church or vestry as the place for doing it out, thus compelling poor Catholic widows to undergo the mortification of visiting a house of worship which it is against their feelings and consciences ever to enter and perhaps of waiting for him there before they could see the agent from whom they were to receive assistance."

"You will also recollect that the good Sisters of Mercy, and of St. Clare, and other Religious Communities, offered their services to the managers of the Patriotic Fund, for the education, at a very trifling expense, of the female orphans of the Catholic soldiers. Answers were sent to their proposals, but I believe there was not one single orphan committed to their care in Dublin, and I suppose the same may be said of the rest of Ireland. Nor is it to be imagined that the proposals of the good Sisters were rejected for want of funds. Oh! no. There was an abundance of money in the hands of the committee; but, in the impartial exercise of their powers, they thought fit to apply it to the erection or endowment of Protestant institutions. The *Times* of the 9th June, 1856, (if I well recollect), informs us that the committee assigned £140,000, or £5,000 per annum, for the education of 300 daughters of sailors and soldiers, together with £20,000 for a house and grounds. As nearly one half of the army consists of Catholics, very probably one half of the orphans to be received in the projected house will be of the same religion. Now, let me ask, how many Catholics will be employed in superintending the education of these Catholic children? Most probably there will not be even one; and, under such circumstances what chance will the poor children have of retaining the religion of their fathers?"

"Besides the grant of £160,000 just mentioned, the *Times* of the same date informs us that an endowment of £25,000 was granted to the Wellington College; £3,000 to the Cambridge Asylum for Widows; £8,000 to the Naval School at New Cross; £5,000 to the Female School at Richmond; and £5,000 to the Naval and Military Schools at Plymouth and Portsmouth. These seem to be all grants to Protestant institutions and for Protestant education. Not a shilling voted, it would appear, to give a Catholic education to Catholic orphans! Is this justice? Would it not have been a source of bitter affliction to the Irish Catholic soldier dying on the shores of the Black Sea, had he known that his children would be exposed to be robbed of that faith which he valued more than life? And must not such a system excite feelings of indignation in the bosoms of those Catholic soldiers who are now sent to shed their blood for England on the burning plains of India?—Surely it is but natural to suppose that they would feel more zealous for the cause in which they are engaged, and more ready to expose their lives to danger, were they assured that the religion of their children would be respected, and those tender objects of their affection brought up in the faith of their fathers. But to return to our original subject. I am most anxious that everything possible should be done to relieve the sufferers in India; let us, however, have some security that the funds collected will not be applied to the foundation of Protestant asylums for the

perversion of poor Catholic orphans. The management of the Patriotic fund shows how necessary it is to be cautious. The continual complaints of Catholic Bishops and Missionaries in India about the attempts made by the East India Company to proselytise should increase our alarm. (Read Dr. Fenella's late pamphlet, and you will see to what an extent that Company has attempted to promote Protestantism by perverting the orphans of Irish Catholic soldiers. It appears to me that the proper time for coming to a fair understanding about these matters is before any fund is collected.)

PAUL CULLEN. Lord St. Leonard having contested the accuracy of His Grace, the Archbishop of Dublin's statements has been replied to in the subjoined communication from the Duke of Norfolk.

"Norfolk-house, October 7, 1857. "My Lord.—I have just read your Lordship's letter to the Evening Mail, animadverting upon a pastoral issued by the Most Rev. Dr. Cullen. I do not write for the purpose of commenting upon the general merits of the Archbishop's pastoral or of your Lordship's letter; but I cannot allow your Lordship to continue in the belief that the arrangements of the Patriotic Fund, as they now stand, satisfy all classes and every denomination of Christians. To the Roman Catholics these arrangements are exceedingly unsatisfactory, and I shall feel much obliged to your Lordship if you will in the ensuing session of Parliament move for returns upon the subject, so as to lay before the public the manner in which the large sums entrusted to the Commissioners of the Patriotic Fund have been dealt with, and thus to show how far Catholic feelings have been respected in their distribution. I feel it my duty to make this statement with reference to your Lordship's letter, and to give it similar publicity. "I have the honor to be, my Lord, faithfully yours, "The Lord St. Leonard's, &c." "NORFOLK."

RECRUITING.—Several recruiting staffs are at present located in this town, but their efforts to obtain recruits up to the present have been attended with very partial success.—*Carlow Post*. Recruiting goes on slackly. Though the standard has been reduced the men cannot be got; and the raising of a moderately numerous army seems under the present system impracticable, unless by a forced conscription. Whether that would be practicable either is a serious question.—*Ullerman*.

A writer in the *Clonmel Chronicle* says:—"The great *veritas quaeritur*, 'is John Sadler alive?' will, we think, be shortly decided in favor of those who feel convinced of his existence. By the following extract of a letter received by a gentleman resident in Tipperary, from a first cousin to the notorious ex-Treasurer lord, it would appear that Vienna has now become his habitat. The turning up of this supposed suicide would be a fitting climax to the extraordinary career of public duplicity. The notorious John Sadler is now living in Vienna; he was in America, but came over lately to the above-named city."

GREAT BRITAIN.

EMPEROR OF HINDUSTAN.—The *Morning Chronicle* announces that her Majesty is to be proclaimed Empress of Hindustan. We are informed on good authority that steps have been taken for immediately proclaiming the Queen Empress of Hindustan. It is not unlikely that the next telegraph will bring the news of the proclamation at Calcutta.

GREAT PROTESTANT SECESSION TO THE CHURCH OF ROME.—We have this day an announcement to make which will create no small sensation in the religious world. We are in a position to state that by far the most extensive and important secession which has yet taken place from the Church of England to the Church of Rome may be confidently looked for in a few weeks at the furthest—very probably before the close of the present week. We can state, indeed, that so far as regards six or seven clergymen, it was actually determined that the process of going over from the Anglican Church to Popery should be gone through to-morrow or Friday, but, at the very urgent entreaties of some of the Tractarian friends of the embryo seceders they have agreed to defer the formal step for a few days longer. It was thought by those Pusseyites who object to their going openly over to Rome, that they would have been more useful in sending others over to the Romish Church by nominally remaining a little longer in the Church of England. But they say that they are in quest of repose, which they imagine they will obtain where they have genuine Popery, and not the spurious thing called Puseyism. It is a serious fact that at least ten of the clergymen in the category to which we allude, who are determined to throw themselves into the arms of the Romish Church are unmarried, so that they will at once become Romish priests. We believe that a majority of their number are members of the University of Oxford; and yesterday the propriety of postponing the step was matter of serious deliberation among the leading Tractarians in Oxford. Some Pusseyite clergymen left London for the express purpose of attending the private meeting referred to. Among the laymen whose counsels have been sought in this matter is a well known Tractarian who occupies a high position in monetary circles, and who has been at the head of the affairs of the Bank of England.—Several of the embryo seceders are clergymen of standing in the literary as well as ecclesiastical world. In a few days we shall be at liberty to be more unreserved in our revelations on the subject.—*Morning Advertiser*.

The Protestant papers, after several articles announcing that numerous clerical members of the University of Oxford were on the point of making their immediate submission to the Catholic Church, have given the names of several as having already taken that happy step. Our own inquiries have satisfied us that these rumours are not without foundation. The details, however, are not to be relied on. Among the names mentioned are those of the Rev. D. Nicolls Curate of Christ Church, Albany-street; the Rev. Walter Richards, of St. Mary's, Oxford; the Rev. Mr. Brown, and the Rev. H. N. Oxenham, Curate of St. Bartholomew's, Cripplegate. The latter gentleman has already published a letter declaring the statement as regards himself, "utterly untrue." We know, moreover, that more than one clergyman whose names have not yet been published have actually been received; and, on the whole, we believe that all the details rest upon mere rumour, the echo, however, of real events.—*Weekly Register*.

PRAYING BY ROYAL COMMAND.—Of the form of Prayer drawn up by the Government for the National Fast Day, the *Weekly Register* speaks in the following severe, but well merited style:—"Their whole composition is in the worst style of the most whining of those vulgar hypocrites who constituted the Praise-God-Barabones Parliament. Such a senseless jangle of Scripture phrases and Scripture phraseology is worthy of a Cromwell or a John Knox. It is neither so imaginative nor so profound as the Koran, and it is not quite so clever a parody as the Book of Mormon. All of which we would have passed over in compassionate silence, if, in any form, these prayers had exhibited any symptom of humility or sincerity; but when, amongst other reasonable petitions, God is requested to 'teach the natives of British India to prize the benefits which Thy good Providence has given them through the supremacy of this Christian land.'—'And so,' continues this prayer, 'if it be Thy good pleasure, establish our empire in that distant land on a sure foundation than heretofore; that we Thy people and sheep of Thy pasture, &c.—the cant, arrogance, and repulsive hypocrisy of the whole affair, seemed to us to demand that it should be spoken of as it deserves. We pronounce it a solemn mockery—a wrong to religion—and a scandalous misuse of the most solemn and edifying observances of the Church, whose names it employs only to pervert and parody."

Government has at last commenced the "difficult experiment" of forwarding troops to India via Egypt. On Friday the Sultan's steamship, belonging to the Peninsular and Oriental Company, sailed from Portmouth for Alexandria with 235 non-commissioned officers and men and 13 officers of the Royal Engineers. From Malta, too, we learn that troops are to be sent to India by the Egyptian route. Orders have been received by the Lieutenant-General Commanding to place two companies of the 37th Regiment in readiness to embark by the next packet, which conveys the outward India mail to Alexandria. The troops sent out in the Sultan are expected to be in Calcutta in seven weeks time. There has been no start of necessities and comforts for the soldiers, so as to insure their arrival in India in health and strength.

How the "Fast Day" was observed.—The day of humiliation is over, and whatever was wanting, in appearance at least, by a wet, muggy, and most miserable day. If we have not mourned in sackcloth and ashes, we have mourned in wet feet and dripping umbrellas, and many a cough and many a cold in the head will be attributed to our "fast and humiliation." Men up in the Indian news were a staid demeanor because it was becoming; some forbore from signs of merriment because the general demeanor was sombre, others because they felt the incipient pains which ensue upon wet garments; while some were sad because a day's quiet ramble had been spoiled. There were a few—and their sincerity compels our respect—who were happy, wet or dry, to raise "the enraptured hymn." Amongst these we must reckon Mr. Spurgeon's deacons, who went about gaily with their catchpenny boxes, gathering the alms of the faithful—not we fear, a too numerous class. But of penitence, humiliating, fasting, and almsgiving, there was not the display there ought to have been to justify the sacrifice of labor, and its rewards, at this season of the year, for a whole day.

Even Mr. Spurgeon himself, as he retired from the scene of his triumph through a lane guarded by police, and thronged on either side by devoted or curious admirers, did not appear much oppressed by a sense of sinfulness in himself or others. Nor was fasting particularly in vogue. The waiters in white neckcloths and red waistcoats were in readiness, when the canonical hour for feeding should arrive, to spin to and fro with bottled beer and sandwiches, and whatever other creature comforts might be called for when prayer, and sermon, and hymns were at an end. The day was a pleasant day—not quite jolly, and yet the very opposite of sad. Pleasant mourning; recreative humiliation. A nation in mourning for its sins is a grand and edifying sight. But a nation mourning over sandwiches and pale ale is a little paradoxical.—Standard.

We have had an opportunity, says the Sun, of witnessing the mode in which the day of national Fasting and Humiliation is observed by a large proportion of the inhabitants of the metropolis. The shops, generally speaking, are closed, or at least shutters are put up, although a smart trade may still be carried on in the interior. Church bells have been ringing, and service conducted in the various places of worship, although not to very numerous congregations. Many persons of both sexes, decked out in their best, have started in search of enjoyment with anything but gloom in their aspects, or sorrow or humiliation in their hearts. The chief manifestations were those of intense delight and elation at the unexpected escape from the toils of every-day life. There was certainly, occasionally, an appearance of dejection. But that clearly proceeded from the lack of means to make the most of the opportunity, and the tantalising prospect before them, "their poverty and not their will" consenting to keep the fast, or possibly the showers that endangered their finery.

In an article on the Fast-day, the Leader remarks:—"If national unity were restored to the Church—if we assembled under one vail as Christians and as Englishmen—the Clergy could not be better engaged than in chastising us for those faults which we have committed, and in pointing out how we may purge ourselves of our sin by mending our ways. But how is the Clergy to lift the scourge against wrongdoers if these wrongdoers stand in high places? We have no Clergy that can do the duty of Wednesday next; and the first words of remonstrance from any earnest pulpit should be against those theoretical and metaphysical divisions which render the teachers of the people impotent before their very flocks."

A correspondent of the London Times throws out the following hints to the military authorities, from which it would appear that the evils of the existing system, and the fraud constantly practised upon the recruits, are attracting the attention of the British public. The writer above alluded to, says:—"Let us not be deceived by the talk of 1,000 men recruited per week. Ask any officer of experience how many of them he would take if he was not compelled? 'Why,' said an old officer in command of a regiment to me the other day, 'out of 20 men I'm compelled to let into the regiment there are not five who will ever make soldiers fit to fight; the old sort somehow or other are not to be had.' How many do you think of the Tipperary Militia, whose dismissal was attended with a riot, because the men, right or wrong, thought themselves badly treated when they were stripped of their clothes by the Government, will go into the Line now? And yet, if names afford an index of activity, it is not the Scot but the Irishman who is fighting hardest, and getting most knocks, in India just at present. Emigration has dried up many a prolific stream which went to swell the current of our armies formerly in the Highlands and in Ireland, and I much fear that a similar effect will be produced in Wales and England. A most intelligent ironmaster told me the other day at Wolverhampton that it was scarcely possible to procure hands because the able-bodied were emigrating—to escape what?—the enrolment in the Militia. At the bottom of all this aversion to military service I am satisfied there is not only the feeling that the profession of arms is not 'respectable,' but the persuasion that those who follow it have begun by being dupes, and then close it ingloriously by duping others."

The United Service Gazette says:—"The recruiting sergeant cannot stand against the temptation held out by youth ambitious of obtaining commissions. A perfect army would have been placed at the disposal of the Commander-in-Chief in a very few weeks if the system had been continued of giving an ensigncy for one hundred men; for officers were immediately opened all over the country, and £2 per head offered in addition to the bounty. Recruiting officers stood aghast at the competition, and the militia colonels and adjutants were about to surrender in despair. It has been announced, therefore, that for the present the offer of commissions as a bonus is suspended, and the recruiting must take its usual course. By all accounts there is no lack of men, now that the harvest has been gathered in over all parts of the country."

It is clear from many signs that recruiting for the army still fails to make that progress which is to be desired. Even the clergy are now invited to assist the recruiting-sergeant in the search for patriots.—Spectator.

The Board of Health has called attention to the prevalence of epidemic cholera at Hamburg and the Baltic Ports, which on every former occasion has been the immediate precursor to an attack in England. Under Divine Providence, the intensity of the season is our chief security against an immediate outbreak, and it is satisfactory to observe that the mortality from diarrhoea and other complaints of the same class, which for many weeks been exceptionally high, is rapidly decreasing. The prevalence of such attacks, however, has always been another precursor of cholera, and it is evident that we shall be more favoured than we have any right to expect, if the season of 1858 does not bring another outbreak.—Weekly Register.

How Catholic Soldiers are Treated.—The following extracts taken from the "Minutes of Evidence Before the Select Committee on Indian Territories—1st August, 1853—require no comment:—

Thomas Staughton Cahill, Esq., M.D., called in and examined. Chairman. (Right Hon. Sir Charles Wood): Can you form any opinion as to what proportion of the European troops profess the Roman Catholic religion?—I should think the proportion was about one-half. To what extent is any spiritual assistance provided for them by the Government of India?—There is a military Catholic Chaplain at every fixed station. By whom is that service performed?—Generally speaking, by a Portuguese Priest, with the exception of Bombay, Poona, Kurrachee, and Ahmednuggur. Many years ago they were all Portuguese. Do you conceive that to be a satisfactory way of providing for the spiritual instruction and assistance of the European troops?—No I do not. Will you state your reasons for that opinion?—The European troops are unacquainted with the Portuguese language. Is there any other deficiency in the provision for the rites of the Roman Catholic religion as regards the army, to which you would refer?—The soldiers frequently complain of the system by which their children are caused to be proselytised. Their children are placed in the schools and in the military asylum, and those are conducted on principles to which the Catholic part of the army object. When sick in the hospital, the men have frequently complained of not having British Priests. Are you acquainted with the remuneration which those Roman Catholic Priests receive?—The average has been fifty rupees a month for each station, with the exception of Bombay, Poona, and Kurrachee, and probably one or two stations where, from the nature and extent of the duties, the salary has been increased. The payment varies probably with the number of soldiers usually stationed at the place?—No; it is a fixed payment, which has been increased of late years: it is, however, so insufficient that the soldiers are taxed for the support of their own Clergymen, and the building of their own chapels. Will you have the goodness to state the disadvantages under which you conceive Roman Catholics to labor as regards the education of the children?—The soldiers of the European army of Bombay, both Catholic and Protestant, have been called on to subscribe to the Military Asylum. The soldiers have complained that when their children are admitted into that Asylum, they were never afterwards permitted to attend to their own religious duties, that Asylum being avowedly intended to proselytise the children; the soldiers complain of that. Were you on service with Sir John Keane's army on the Indus?—Yes; I was staff-surgeon to the reserved force. Was any provision made for Protestant worship in that army?—Yes; that army was accompanied by a Protestant Chaplain. Was any similar provision made for the Roman Catholics composing a portion of that army?—None. Were there any means of worship provided for them by the attendance of Roman Catholic Clergymen resident in the country?—During the three years that I was in Scinde, I am quite certain there was no Catholic Clergyman there. We had European Artillery, and we had Her Majesty's 40th Regiment, and I think about half of those men, as well as I can now remember, were Catholics.

Sir J. H. Maddock: You served with your corps at Aden?—I did. In what years was that?—1846, 1847, and 1848. Was there any Protestant church or chapel erected there?—There was. At whose expense?—I believe at the expense of Government. Has any Catholic place of worship been erected?—Yes; it was erected by the Catholic officers and soldiers of Her Majesty's 86th Regiment. How many years has the Catholic Orphanage been established at Bombay?—I cannot answer that question except in this way: I went out to India in 1826, and it was then erected and used as an Asylum and Orphanage, and all children of Catholic parents admitted into it were prohibited by the rules of that Asylum from attending the worship of their own parents; and this has been very much complained of by the troops. What was the result of that education which precluded them from attending Catholic places of worship?—The result was that they all became compulsorily Protestants; and that was the result of which the men complained.

Mr. Fitzgerald: You have stated that the average pay of a Roman Catholic Military Chaplain is fifty rupees a month?—Yes; with the exception of a few stations. What is the pay of the Protestant Chaplain at each military station?—The lowest rate of pay that a Protestant Chaplain receives is five hundred rupees a month. In addition to whatever pay the Clergymen of the Established Church derive from the Indian Government, are the churches built and kept in repair, and all the ordinary expenses of religious service defrayed by the Government?—Entirely: the Protestant soldier is never called upon to pay one farthing for that purpose; whereas the Roman Catholic soldier is. Has the absence of proper religious education and spiritual provision for the Roman Catholic soldiers and their children had any prejudicial or demoralising effect upon the soldiers or their children?—I think it has. State in what particulars?—I have observed that the soldiers when away from receiving the means of moral and religious instruction, were very frequently in the guard-room and under punishment. Have you known soldiers who had either been wounded upon the field of battle, or who were on beds of sickness from other causes, complain that in the event of their death their orphan children would be left wholly unprovided for?—Complaints have been made to me by men of different regiments, when they were dying in the hospitals they felt unhappy and discontented at the recollection of the fact that while the Protestant portion of the children were the objects of the care of the Government, their own children were compelled to abandon what their fathers believe to be the only proper religion. That feeling, I think, has been general among the Roman Catholic soldiers, particularly on service and when sick in hospital. I presume that that has led to a feeling of discontent among the Roman Catholic soldiers?—Yes; they always expressed themselves as not quite fairly dealt with.

OPINIONS OF THE PRESS ON THE INDIAN MUTINIES.—"There is nothing," says one of the weekly papers, "at the present moment that interests the public so much as the affairs of India. There is a tradition of Russia, that she, Russia, would treat with Britannia, for terms of peace, at Calcutta. There is something about this tradition that strikes us very forcibly.—Russia has ever been for increasing her territories; she has, at the same time, showed much cunning in the manner that she has annexed other territories to her own, and placed other rulers under her own dominion. Now just in the same degree that Russia has entertained and carried out the principle of annexation politically, so has Britain commercially. Russia is the political robber, Britain the commercial swindler. The transactions of both have the same results—territorial annexation. Russia looked to India; longed to possess it; feared to seize it. Britain saw it, and took it. Russia was envious, but lost her cunning. Her rule was to advance by degrees. Persia only intervened. Persia for years had been faithful to British interest; Persia for years had kept the Russ from the borders of the Indian empire. Then occurred the Crimean struggle; the fall of Sebastopol; the base compromise, the vilely yielding to the Russian pride in treacherously allowing Kars to surrender. Britain's fame was tarnished in the eye of Persia, and Russia appeared a giant who had whipped a cur with ease. Britain to the Persian appeared weak and cowardly; Russia, brave and generous.—Then followed a dishonourable peace. Persia grew bold and fought. The Chinese attacked us; the Sepoys mutinied. At the bottom of all this, true to her cunning, is Russia. She promised to aid the Shah of Persia. The mutineers believe that Russia is marching to relieve Delhi. Russia, by her secret agents,

has penetrated everywhere where British interest is concerned, and British blockheads give her the opportunity to sap the foundation of Britain's power. Had the Persian war been unsuccessful, had it been a struggle of six months' longer duration, where would our empire in India have been now? Not in our hands; but indirectly in the hands of the Russ.—It is impossible to say in whose hands it will be this time next year. Russia knows how our affairs stand in India better than the British public. Had Russia governed India so long as Britain has misgoverned it, there would have been no chance for mutineers.—She never tries to quiet her conscience; her thoughts are how to acquire; when the acquisition is gained, then the principal study is how to hold. Britain robs commercially and sanctimoniously."

The Dispatch has the following:—"Amicus Plato, sed majus amica veritas. He best loves England who will not suffer his patriotism to ignore his sense of truth, and to lower the tone of public principle. It seems now to be universally admitted that we can trust only to British troops to govern India, and that we must totally disarm the native population. It is really believed that a territory of nearly 2,000 miles square, inhabited by myriads of semi-civilised subjects, can be held in subjection by 50,000 or 100,000 Europeans, in defiance of chronic disaffection, habitual fear, and the despairing disloyalty induced by imperious domination. Sepoys, we are assured, are as good as English troops if led by English officers. It consists with our certain knowledge that Russian and other European officers are at this moment flocking to Hindostan to command the revolted Sepoys. This uprising has betrayed to the Czar and the other autocrats of Europe the fatal secret that the people of India are prepared to receive an army of liberation with open arms; and let us blink the fact as we may this will henceforth be a perpetual source of weakness to us in the adjustment of European politics.—We have habitually speculated on the probability of a Russian invasion of India. Our ablest military authorities have considered it perfectly practicable. It is quite practicable, by co-operation with the native princes and independent native States, to draw thither all the necessary muniments of an army. There are seventy millions of Hindoos the subjects of independent native sovereigns all adjoining to, several surrounded by, our dominions. How can we prevent these States from organising large standing armies, officered and taught by Europeans, and filling arsenals with the necessary equipments for war? We are coolly told that these States must be annexed, by hook or by crook, so that England alone shall reign in Hindostan. Have we not enough on our hands already? The more we take, the more we have to garrison, to overawe; if that is to be our policy, how is our population to stand the drain of troops, the drain of our exchequer? When is the income tax to end? How high will the poundage reach? "It appears that anyhow," says the Times, "even if Lord Elgin had had ten thousand men with him, and a fleet in proportion, we must have been obliged to defer the expedition to the Peibo. Lord Elgin took out, in all innocence, a letter to the French Admiral, which he fondly imagined was to urge that functionary to immediate and effective co-operation. When the French Admiral opened the letter he found that it charged him most imperiously on no account to stir till the arrival of the French plenipotentiary, which would not be till very near this present month. October happens to be rather an unpleasant time for naval operations in the Chinese waters, and it is not impossible that when the French plenipotentiary comes at last he may wish to consider awhile what is next to be done. It is also not impossible that, as the soldiers would have had to wait for him, he may then have to wait for the soldiers. The result is that hostile operations, and even an armed negotiation, the only negotiation that can lead to anything, are adjourned sine die."

"Reports are prevalent," says the Press, "that serious misunderstandings have arisen at Calcutta between the Governor-General and the Commander in Chief. No 'serious misunderstandings' exist. Sir Colin Campbell has very properly resented an imprudent and uncalled for attempt to limit his authority over the army. The country may rest assured that Sir Colin Campbell is not the man either to exceed his powers or to permit them to be encroached upon. At the same time it is not to be concealed that the presence in the council at Calcutta of these petty jealousies and impertinent assumptions upon the part of men, not only utterly ignorant of war, but who have proved themselves so incapable in a crisis demanding that decision of character for which Sir Colin Campbell is pre-eminent, is deeply to be deplored. It may paralyse the most vigorous measures of the General-in-Chief, and so hamper the operations of the campaign as to expose him to defeat and disaster, instead of that victory and success he will have a right to expect. With reference to the command of the cavalry in India, it is believed that Lord George Paget, in preference to General Scarlett, or to General Jackson at the Cape, will be selected."

Lord Shaftesbury enunciates his views as to the feasibility of Christianising India in a letter which combines a singular jumble of Exeter Hall and Mincing Lane. He would not repress the worship of Vishnu or Mahomet, but merely claim "a complete religious equality;" securing, we presume, the rights of Protestant missionaries in common with the ancient privilege of burning Hindoo widows. The part to be performed by the Government in the work of evangelisation appears, according to his lordship, to consist in "multiplication of railroads, canals, electric telegraphs, and the introduction of British enterprise and capital." We should not be much surprised if the Church Missionary Society were to act upon the suggestion, and appeal for a fund to erect counting-houses throughout the empire.—Union.

THE GREAT EASTERN STEAMSHIP.—Every effort is now being made at the builder's yard, Millwall, for the launching of this levithian vessel, the property of the Eastern Steam Navigation Company. Large bodies of men are incessantly employed in relays, and from the state of forwardness in which she appears there is no doubt that she will be ready by the time fixed—viz., the first week in November. Some idea of her appearance may be formed when it is stated that her length is 620 feet.—Globe.

The Leader thinks that the vegetarians and total abstainers have been deprived of one of their best arguments by the horrible events in India. "Who that has endured a lecture on the immortal virtues of the crystal fluid and the physiological effects of green stuff, has not heard how it mollifies the character, and inspires humanity with a saintly moderation? Who has been told of the meek Hindoo and the sober Mohammedan? Well, we see at last what these rice-eating and water-drinking fellows are. How the honey, herb, rice, butter, curd, and sugar-eating, and milk-and-water drinking noble have revelled in blood! How the chivalrous nobles who slay their maidens at the approach of pollution have tossed naked English girls into the street to be outraged, tortured, and trampled to death! They must not kill a rat, snake, or a flea, but give them a thousand white women and children, and the water-drinkers will become worse than cannibals. Among the Marquesas savages, when it was resolved to eat a virgin, they simply took off her clothes, laid her upon a block, passed a knife into her heart, and thus mercifully prepared her for the fire. So, at least the old voyagers say. But these Brahmins who feed like lambs and drink like gazelles, and these Mohammedans, who hold fermentation in horror, fasten men and women to trees while they whip their children to death, or wring their necks, or carve them to pieces; the blood of the infant is dashed in its mother's face, the husband sees his wife ripped open. Verily, there must be no further allusion to India by the disciples of Porphyry. They must not say again, 'Look at the Hindoo who eats rice and drinks water; he would not willingly harm an insect, and establishes hospitals for superannuated cows;' or, 'Mark how the Moslem who drinks water, will not tread

upon a piece of paper, lest the name of God should be written upon it.' He has trampled on the image of God itself, and we have no intention of giving that he would have been a less brutal coward had he fed on flesh, and inebriated himself with brandy instead of bang. All we insist on is, that a vast number of vegetarians and total abstinence fallacies will be exploded, in a popular sense, by the incidents of the Sepoy rebellion.

The Queen has publicly notified the admiration with which she listened to two "beautiful discourses" preached by two Presbyterian Ministers in the meeting-house at Craithie. We trust, says the Union, that the Bishop of London, who is now making holiday in the Highlands, will have the courage to refrain from preaching another "beautiful discourse" under similar circumstances, even with the assurance of the Royal admiration in prospect. Nevertheless, there are precedents for such a thing, and Episcopal precedents too.—[Our contemporary forgets that her Majesty is, north of the Tweed, legally a Presbyterian, and actually the head of the Established Religion of Scotland, which sternly denounces the other Protestant Establishment in England, of which she is also the head.]

MOCKERY.—A State-Church abuse of almost incredible extravagance is described in a west of England newspaper. A new incumbent lately succeeded to the 'living' of Pitney; a sincere unconnected with a congregation, or even a place of worship, or the smallest duty from the incumbent, except the ceremony of 'reading himself in,' once for all, which was performed by the side of a cow-shed standing on the supposed site of the ancient church. At this place, in presence of four witnesses, the solemn ritual of the Church of England was gone through in profane nummery for three or four hours, for the mere purpose of enabling the incumbent to pocket the Church rates for the rest of his life from the people of Pitney, who were fortunate however, to have nothing further than this to do with him.

One of our northern contemporaries has recently given an account of the appearance of an "M.P. in the pulpit." We are in a position to say that announcement with one still more abnormal. On Monday, the 21st ult., being the Feast of St. Matthew, a "gentleman of the press" from London (who is sojourning near Rochester, we believe,) came over to the Holy Trinity Almshouses at Aylesford and read the afternoon service, and preached a sermon appropriate for the day. He is said to have gratified the old folks at the hospital very much.—Maidstone Journal.

JURY JURIES.—The hotel bill of the jury impanelled in the recent trial of Gentles and Reid at the Stirling Court of Judiciary was within a trifle of 70l. This fact may help to dispel the popular belief that juries during the progress of a trial are doomed to subsist on such common place fare as bread and water. Considering the number of days over which the trial extended, perhaps the score run up at the Golden Lion is not very unreasonable, which is more than can be said for a jury at Aberdeen, who ran up a bill of 17l between the hours of 7 in the evening and 10 of the morning following, or of a jury at Inverness, whose bill for toddy alone for one night was 8l.—Allan Advertiser.

A man, still young, belonging to this town, enlisted about seven years ago in the Bengal Artillery, and was sent out to the head-quarters at Meerut, where, and in the district, he served some six years. At the end of that period his health became broken in consequence of the climate and exposure in the discharge of his duties. The medical officers made an examination of the man, and pronounced him unfit for further service, whereupon he was shipped off from Bombay for home. On arriving at London, he was again examined and discharged. The sum of one pound was given him to pay his passage to Scotland, and a short time ago the man landed in Arbroath utterly destitute, and totally unfit to work; and he is now obliged to fall on the parish for the means of that sustenance which he cannot earn for himself. This is no rare occurrence, but almost every town, and not a few country parishes, could produce instances of a similar kind.—Arbroath Guide.

(From Correspondent of the Weekly Register.)

EDINBURGH, Oct. 7.—To-day we had High Mass in our churches here, and devotions to supplicate the mercy of heaven on our country, especially with reference to the fearful judgments in India. It was explained from our pulpit on Sunday, when the announcement was made, that this day was selected simply with a view to convenience, not in compliance with the command of her Majesty, to whom, whilst devoutly loyal in matters temporal, we acknowledge no obedience in what touches religion. At St. Mary's we were favored with an address from our Bishop, who discoursed with moving eloquence on the thrilling topics of our troubles in the East.

The church was attended by a large body of troops now in garrison at Edinburgh, with their Catholic officers. In addition to this Address, the Bishop read his Pastoral from the pulpit, attended by Deacon and Subdeacon. That most fervid Address was heard with profound attention by the crowded congregation. The following brief extract will give some slight idea of its spirit and eloquence:—

"Ah! she might have been more kind, that once Catholic England, to the children of them that laid off old the groundwork of her glory; and in proving herself less forgetful of the past, have insured perchance for her people a longer future of undisturbed security and wealth. But come what may of her fortunes, we, Dear Brethren, shall not forsake her in the hour of her trial, in the day of her humiliation. With true and sympathising hearts shall we join in her wail over the loss of her valiant ones, and weep with her at the dread recitals that now sadden so many of her once-joyous homes. The little that is left us of the inheritance of our fathers, we shall readily share with them that have escaped from the ruthless hand of the spoiler; and no soldier's blood shall be more gallantly shed in the defence of England, than that which flows in the veins of her Catholic subjects; and if it be, which God forbid, that the time is at hand when they that worshipped at her feet shall acknowledge no longer her princely rank among nations, but shall hiss at her downfall, we, Dear Brethren, know too well how to cling in love to the ruins of what once was great in religion, not to cluster with like affection around the ruins of our country."

His Lordship concluded with a very striking allusion to the great victory gained on this very day by the Christian forces under Don John of Austria over the horrid of the false Prophet at Lepanto. Those Christian soldiers fought under a banner blessed by a former holy Pope Pius. They saved Christianity and European civilisation, and the festival of the Rosary was instituted in consequence, the "Help of Christians" being added to the Litanies of Our Blessed Lady in commemoration of the same event. "Help of Christians," prayed our devout Prelate, "pray for us! Ah! pray for us now again, O ever holy and immaculate Virgin, and the sign of the Son of Man shall triumph anew, and the now raging storm melt away in the sweet sunshine of peace."—In the evening, there was a solemn service of Expiation at St. Patrick's, with the same intention, when the Bishop again officiated.

Great efforts are making in Glasgow and the West of Scotland to resuscitate the Orange movement, and to goad the Catholics into acts of violence. At Coatbridge, a few days since, the Orangemen formed in a body and proceeded, headed by a man brandishing a drawn sword, in the direction of the Catholic Chapel, which they loudly proclaimed their intention of destroying. The Catholics stood on their defence, and repulsed their furious assailants without any serious injury being inflicted. I am sorry to add that the authorities have shown a very partial spirit in dealing with the matter: although acting purely on the defensive, the Catholics who

were most prominent have been apprehended and punished as rioters.

Dr. Cumming is, as usual, employing his autumnal recess in a No Popery crusade here, under the pay and patronage of the Presbyterian Establishment. The time, however, is unseasonable, and his harangues excite little attention, even when they do not call forth marked expressions of disgust amongst reasonable Protestants. His Edinburgh lecture at the Metropolitan Kirk of St. Andrew has been effectively replied to by the Rev. J. S. M'Corry of Leith.

UNITED STATES.

St. Louis, October 23.—An agent of the Government at Palmetto, Kansas, who was returning from Salt Lake reports that the Mormons refuse to allow the U. S. troops to enter the City; and that Brigham Young publicly declares that he will burn the prairies thus depriving the animals of the expedition of subsistence, and burn his own City, if necessary, before he will submit to the demands of the U. S. Government. The forts along the route are represented to be in bad repair, and as not affording sufficient protection for the troops.

A SIGN OF THE TIMES.—The clipper ship Dreadnought sailed for Liverpool with 300 passengers from New York—many doubtless finding that, after all, things may be worse elsewhere than they are in the old world which they had left. No similarly extensive cargo of emigrants ever before left New York.

RELIGIOUS LIBERTY IN THE UNITED STATES SERVICE.—We copy from the New York Freeman the following illustration of the regard that the free and enlightened government of the United States has for its Catholic soldiers and sailors:—"An unconstitutional act has been smuggled through Congress, requiring American freemen who may be in the service of the Navy of the United States, as officers or privates, to attend the religious exercises of a paid Navy chaplain. The enforcement of this abominable rule under the late administration of Gen. Pierce, has cost our Navy one of its most gifted and promising young officers, in our own circle of acquaintance, who was too high-souled to abdicate the freedom purchased for him by the blood of his grandfather in the war of the Revolution, and too sensitive to make a noise about the injustice sought to be imposed upon him by a hallicinated Navy Captain.

ALARMING FACTS.—EMBEZZLEMENT FASHIONABLE.—In last Sunday's Dispatch, under the above heading is an article showing that nothing is studied by our Yankee young men but what will be prolific of dollars. To purify the heart and humanize the affections were actions and desires of the days gone by. An extract will explain itself:—"Embezzlement is getting to be a fashionable delinquency! So frequent do we hear of it now, that it fails to impress with more than evanescent emotions of shame and sorrow. From bar-tenders in six-penny drinking-shops, to confidential clerks in the large mercantile houses, the tendency has been, and still is, to 'embezzle,' or in plain English, to steal. The embezzling operation is more contemptible than pocket-picking, and more dastardly than highway robbery; and yet scarce the majority of the cases before us, and we find little or no reason to sympathise with those who are plundered. What can be plainer than that the young employes, whose salary amounts to a living recompense only, cannot honestly sport the best blooded horses on 'the road,' wear diamonds, pay expensive bills at the tailor's, and visit the opera frequently with magnificently costumed females. Fifteen hundred dollars a year will not pay for luxuries and dissolutions such as these. Champagne is not bought with air, nor continuously paid for by promises. Board at twenty dollars per week is not 'settled' for with an income of half that amount. The 'livery' of a horse wastes as much money as the 'keep' of a hale and hearty mechanic. Those who see their employees in the pursuit of happiness under difficulties such as we have hinted at—buying with a legitimate income of thirty dollars a week amusements and indulgences, the ghost of which cannot be obtained with that amount—must be what a country schoolmaster would express by the phrase 'dull of apprehension,' or else they are criminally blind to their own interests.

Mr. O'Connor, a banker of Pittsburgh, Penn., has been arrested on a charge of conspiring with an officer in the Merchants' Bank to obtain money from that institution by fraudulent notes.

One of the many romantic incidents connected with the loss of the Central America, may be thus related. A certain couple became attached to each other on the boat; when the gale came on, the lady in her fright threw herself in the young man's arms; subsequently she was taken off; the young man was cold—he had lost all his money; the young lady did not care a fig—her father has two hundred thousand dollars; the happy pair were married at Baltimore last week.

BRIGHAM YOUNG'S THIRTIETH WIFE.—An English girl saw Brigham and loved him. She read in the Old Testament that Jacob served seven years to get a wife; and as the New Testament says that, in the last days, "old things shall pass away and all things shall become new," she interpreted that to mean reversal of matters and consequently, determined to reverse the case of Jacob. She offered her seven years' service to Mrs. Young, only demanding as her hire the right to marry Brigham. He was consulted as to this method of getting a husband, and had no objections to offer. Eliza served faithfully, demitted her wages, the thirtieth share of Brother Brigham. She was married, and I saw Brigham fondle her child, and call him his "English boy." It was an attachment on her part worthy of a better object.—Mormonism, by John Hyatt.

FILIBUSTERS AND THE UNITED STATES GOVERNMENT.—Our Washington correspondent assures us that the federal Government is really in earnest in its professed purpose of suppressing filibustering and assigns reasons for this belief. We shall be glad if our well informed correspondent is as correct as usual in his facts, and especially in his inferences drawn from them. The facts indeed would seem to justify the inferences.—But it would require more decisive action than the Government has yet taken to remove the impression made by repeated proclamations and promises emanating from Democratic Administrations but never enforced or fulfilled. The public have lost all faith in such assurance from such a source on that subject. Every citizen who regards the honor of the republic and international obligations will rejoice should the present Administration redeem the promise it is causing to be circulated in its behalf.

That another filibustering enterprise is on foot seems to be generally believed, though one would think that the lamentable result of the last would have put a quies upon all such adventures. The men who so readily supply the funds for such disreputable raids, however, are at least equally desirous of securing with the unprincipled adventurers who seek to earn the wages of crime; and could their names be published, so that public contempt and censure might reach them, we should have more hope of the abandonment of such iniquitous schemes. The Government would give good proof of its sincerity, and take efficient action also, if it would ascertain and publish the names of these secret fosterers of piracy, and publish them to the world. This is a responsibility the Administration should not shrink from though individuals might. Let us know authentically who are the backers and instigators of General Walker, and upon them will fall an amount of popular indignation proportioned to the suffering, disease and slaughter, and the permanent disability and degradation of the hundreds who followed on his last luckless and impotent attempt to establish himself as Dictator of Nicaragua.—New York Advertiser.

NO STOUT CHURCH THERE.—A letter addressed to the "Church of God," at Portland, Maine some years ago was returned to the General Post-Office with the indorsement, "mis-directed—we have nothing but sectarian churches in this place."

THE TRUE WITNESS

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY BY J. O'LEARY,
FOR GEORGE E. CLARKE, EDITOR AND PROPRIETOR,
At the Office, No. 4, Place d'Armes.
TERMS:
Town Subscribers \$3 per annum.
Country do 21 "
Payable Half-Yearly in Advance.
Single Copies, 3d.

The True Witness.

MONTREAL, FRIDAY, OCT. 30, 1857.

NEWS OF THE WEEK.

The *Baltic* and *Persia* have both arrived since our last with Indian dates up to the 10th Sept. from Calcutta, and the 17th from Bombay. The news is a shade less gloomy. Lucknow still held out, and its garrison were in good spirits, and well supplied with provisions, and it was expected that the place would be relieved by the middle of September. General Havelock was still at Cawnpore, in daily expectation of reinforcements under General Outram, who was at Allahabad with a strong force. Before Delhi, the position of the besiegers was still improving, and the assault was spoken of for the 3rd September. In several sorties the Sepoys had been repulsed, leaving large numbers of dead behind them, and several guns; and the tide was everywhere turning in favor of the British troops, who were, at last dates, already beginning to arrive at Calcutta in considerable numbers.

There is nothing of any importance from Great Britain, or the Continent of Europe.

THANKS.

The Ladies directing the St. Patrick's Bazaar have the pleasure to acknowledge their deep gratitude for the generous support they have received from the inhabitants of Montreal generally; by which they have been enabled to realize, in a time of unusual pressure, the large sum of £900, expenses paid. The Ladies beg to tender their warmest thanks to all the friends of the Orphans' Bazaar;—to the rich who, out of their abundance, gave largely;—to the poor who, in their poverty, gave their mite so cheerfully. To the St. Patrick's congregation the Ladies beg to express their unbounded gratitude for having borne, as might be expected, the heaviest portion of the burden. The Ladies feel a particular pleasure in acknowledging their obligations to their Protestant patrons, who on this, as on every former occasion, have responded to the orphans' appeal in a spirit of generous and enlightened charity. The St. Patrick's Society is requested to accept the best thanks of the Ladies for the kind assistance rendered by its Sub-Committee in the preliminary arrangements. The Ladies, in conclusion, pray that the Father of the orphans may reward the patrons of His helpless children.

PROTESTANTISM AND ITS FOUNDERS.—There have been, are, and no doubt ever will be, bad Catholics—set all its, men who professing the Catholic faith, set all its precepts at defiance by their lives. Such men are a scandal to the Church; but no argument against the divine origin of the religion that they profess can be logically based upon the immorality of their conduct.

It is very different however with the founders of a religion. These men profess to be inspired, or urged by the Spirit of God, to reform the Church, and to inaugurate a holier era upon earth. In the ordinary language of the Protestant world, Luther and his cotemporaries were such men, especially raised up by God to perform the work of the Lord. Now the work which they did was certainly either the Lord's work, or the Devil's, according as they were the servants of the first, or the last of these two masters.

But the Bible gives us one infallible test whereby to ascertain whether a man be the follower of Christ, or of Satan. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the test given by Our Lord Himself; and we have but to apply that test to Luther and his fellow-laborers, to ascertain whether they were the followers of Christ, or of Satan. Were they self-denying men, or sensual, and self-indulging men? If the former, then possibly of God; if the latter, then certainly of the Devil.

These simple considerations have been suggested by a series of articles in the *N. Y. Church Journal* (Protestant) copied from the Protestant *Guardian*, on the life and doctrines of Luther. To such testimony, no Protestant can reasonably object; for whatever their defects as witnesses when testifying against Popery, all Protestants are good witnesses against themselves. Now, what says the witness in this case as to the "self-denial" of Luther?—

Luther's notions were certainly lax on certain departments of morals. He was deficient in the spirit of self-denial, and scorned all 'ascetic' he said and did what he liked, he unhesitatingly attributed to the immediate agency of the devil all that

thwarted his plans and wishes—the swelling of a stream when he wanted to cross it, a giddiness in the head when he desired to write. He made himself and his own views the infallible standard of truth, theological and practical, for all men."

Rather strange characteristics these of a "Man of God" and of one raised up by the Lord to reform His Church! and yet the Protestant *Guardian* comes to the conclusion respecting this man—whose morals on certain departments—(chastity and sobriety)—"were lax"—who was notorious amongst his cotemporaries as a gross sensualist, a regular theological Falstaff, and a right merrie fellow over a bowl of punch—who could not brook the slightest contradiction in any form, and who invariably said and did, not according to God's will, but, "what he liked"—that, "we cannot doubt that he strove to serve God with all his heart, and that his life was a conscientious, and with certain exceptions, a holy one." As a qualification however of Luther's "holy life"—with of course "certain exceptions" to which decency prevents us more particularly to allude—the *Guardian* adds that "that man must be undiscerning indeed, or hoodwinked by his prejudices, who cannot see in Luther's character, conduct, and writings the germs of that which distinguishes his nation to this day—the warm heart, and somewhat loose moral notions—the worship of nature; and the vagueness and carelessness of creed—the poetry hand in hand with Pantheism, or Fatalism, or Epicureanism." This Protestant apology for Luther's laxity of morals, strongly reminds us of the indignant old lady who—"barring that she was a thief and a w— and given to drink"—defied any one to say "that black was the white of her eye."

According to the same writer, Luther not only resembled honest Jack Falstaff in his love of wine and women, but in other points—such as courage and love of truth. In other words, according to the *Guardian*, this man of God was not only a sensualist, but a coward at heart; a bully and braggadocio, and a most unscrupulous liar. *Non noster hic sermo.*

"Luther," says the Protestant *Guardian*, "was perhaps as resolute and fearless as any man, but he had a large infusion of the better part of valor. He was daring upon calculation. He would go the Diet of Worms, though there were as many devils there as there are roof tiles; yet he took good care both at Worms and at Augsburg afterwards, to have the Emperor's safe conduct before he went."

Now this is honest "Jack" to a title. "Jack" was full of valor—"as valiant as Hercules—but beware instinct;" and "Jack" occasionally was "a coward on instinct," just as Luther was on "calculation." That Luther was an unscrupulous liar, the *Guardian* fully admits; for after quoting some of our Protestant "man of God's" letters to the Pope, full of professions of submission and obedience, the *Guardian* significantly adds:—

"Whether this specimen of diplomacy—not a whit stronger, he it observed, than several others which might be quoted—quite bears out the encomium of Luther, for 'truthfulness and the simplicity of a child,' &c., our readers can judge for themselves."

And again:—
"He—Luther—"gave himself full license for dissimulation and deceit of every kind when he thought it necessary, and not a little relished his own success."

This, be it remembered, is the testimony of one who has "no doubt" that Luther "strove to serve God with all his heart, and that his life was a conscientious, and with certain exceptions, a holy one." Perhaps so; but measured by the same moral standard as that which the Protestant *Guardian* here applies to the "author of the Holy Protestant Faith," Falstaff must be esteemed a saint, and Doll-Tear-Sheet, his well beloved, should be classed amongst the Virgins and Martyrs of the first ages of the Catholic Church.

Of Luther, as the theologian, and expounder of the Scripture, the *Guardian* speaks in the following terms:—

"Luther denied the canonicity of the Epistles of St. James, St. Jude, the Second Epistle of St. Peter, and the Epistle to the Hebrews, as well as the Book of Revelations. When Scripture indeed went against his opponents, there was no more thorough-going stickler for the letter than Luther. . . . But when the obvious literal sense of Scripture went against himself, no one more unscrupulously tampered with it than Luther. His dogma of justification, without works, infringes in various evident points far more sharply upon the teaching of the New Testament than does that of Zuingli; and is certainly in direct verbal contradiction to the teaching of St. James."

Such, according to Protestant testimony, was the great Apostle of the Reformation, "morally and theologically." Lax in his morals, the sensual, self-indulgent enemy of all asceticism, headstrong and irritable, doing in all things his own will, "a perfect master of the art of dissimulation," and the unscrupulous perverter of God's Holy Word. And yet are to believe that this man was ordained by God to reform His Church; that this man so impure in his habits, and whose language was so filthy, so disgustingly obscene that at the present day no one would dare to translate it into the vulgar tongue—so brutal in his manners, and so overbearing to his neighbors that even Melancthon speaks of his connection with Luther as "servitium prene deformem"—so regardless of truth, that he "gave himself full license for dissimulation, and deceit of every kind," and who unscrupulously tampered with Holy Writ—was selected by the Holy One, the God of all truth—to preach His Holy Word

unto all nations! This is the task that Protestants impose upon us, these the demands they make upon our credulity, when they ask us to recognise the hand of God in the great religious apostasy of the XIX century. No, we reply; we cannot believe that that Reformation was from God, unless He be the God of lust, falsehood and all impurity.

ORANGEISM IN IRELAND.—On our second page will be found a notice of the decided action against Orangeism, at last taken by the British Government. The late outbreaks in Ireland are now officially attributed to the Orange Societies; and in consequence, the Lord Chancellor, after laying down the sound constitutional principle that such societies should not be allowed to "receive countenance from any in authority who are responsible for the preservation of the public peace"—has issued positive instructions that henceforward no member of any Orange Society be appointed a Magistrate—and that from every person placed on the Commission of the Peace a distinct pledge be exacted that he is not an Orangeman, and does not intend to become one, during the time he "owns the commission of the Peace." His Excellency the Lord Lieutenant of Ireland has expressed his entire approval of this arrangement.

Were we inclined to indulge in self-justification we might indeed point with a feeling akin to pride to the fact, that the Imperial Government has laid down for its guidance the identical principles which the TRUE WITNESS has, from the beginning, and single-handed amongst the Canadian press, advocated; and that the Lord Chancellor has adopted the very policy towards Orangeism, the advocacy of which by the TRUE WITNESS has exposed us to many ungenerous reflections from our cotemporaries. Long ago we pointed out the evils with which we were menaced by the official countenance given to Orangeism by "those in authority who are most deeply responsible for the preservation of the public peace," and indicated the constitutional remedy which it was alike our duty and our interest to adopt.—Single handed, we say, we fought the battle; for alas! such was the servility of too many of our Catholic cotemporaries, such was their dread of offending their patrons, the dispensers of official good things, that even Catholics seemed willing to put up tamely with the gross, unpardonable insult offered to them by the Governor-General, and his Ministerial advisers on the 12th of July, 1856. We can now however boast that the truth of the principles laid down, and that the justice and prudence of the policy advocated, by the TRUE WITNESS, have been formally recognised by the Imperial authorities.—It remains then only that the same principles, the same policy, be applied to, and followed out in British North America; and that henceforward no "countenance from any in authority," be given to Orangeism, and that no person, not willing to take the pledge that he is not, and has no design of becoming, a member of an Orange Society, be appointed to the "Commission of the Peace."

How are these objects to be attained? We answer, by union, and honesty of purpose, amongst Catholics of all origins. "Place-hunting," and the old system of truckling to "Jack-in-Office" must be abandoned; the "Government-hack" must be held up to well merited contempt, and our rulers and our representatives made to feel that the only terms upon which they need expect the support of the Catholic vote, are these—1st—that they abstain from encouraging or giving any official countenance to Orangeism; 2nd—that they exclude from the Magistracy, not only every known Orangeman, but every one who will not pledge himself to abstain from all connection with any secret political society during the time "he owns the commission of the peace."

For unless such measures be promptly taken, the same outrages that have lately disgraced Belfast, and the North of Ireland will we fear be renewed in Canada. It was only owing to the great forbearance of our Catholic population under wanton insult from the Orangemen, and the influence of our Catholic clergy, that the streets of Montreal on the 12th of July last, were not the theatre of a bloody conflict. If unfortunately no steps be taken betwixt this and next July, if in the interval the same policy towards Orangeism that has been adopted in Ireland, be not adopted in Canada, we have, from the daily increasing influence of Orangeism, and the violent boasts of its supporters, only too good reason to dread that the 12th of July 1858 will be signalised by fatal collisions betwixt Orangemen, and those whom they insult by their processions, and that many valuable lives will be lost in consequence. Should such be the case—then on the head of Sir Edmund Head—on the heads of his Ministerial advisers—on the heads of all persons who, "responsible for the preservation of the public peace," have "countenanced" Orangeism, or not done their utmost to discountenance it—be the blood of the slain. They, and they only, will be responsible for it to God and man.

In the meantime shall we, Catholics, still be idle? Should we not avail ourselves of our con-

stitutional right to petition the Imperial Parliament, and thus to bring before the notice of that august tribunal the unconstitutional, ungentlemanly conduct of the man who still, unfortunately for us, misrepresents our gracious Sovereign?—and at the coming election, should we not by our votes, inflict a well deserved punishment upon those who as the Governor General's responsible advisers, must be looked upon by us as responsible for the gross insult offered to us last year?—and who, in defiance of the well known principles of the British Constitution have given official "countenance" to an infamous, because secret political society? These hints would we throw out to our readers, reminding them that if they wish God to help them, they must first help themselves.

Our talented cotemporary, the *New Era*, has some valuable remarks upon this same subject, and recommends to his readers the following course of action, which we likewise submit to the consideration of our friends:—

"Form without loss of time an anti-Orange Association throughout Canada, substituting publicity for secrecy, branches for lodges, free to all men, open and above board in all its operations, with a few simple rules, a small fee for membership, and periodical public meetings. Let this Society, by diffusing information as to the true nature of the Order, preserve new dupes from joining it; let them at all elections strengthen the hands of that man, whoever he may be, who boldly comes out against patronizing Orangemen; let them by petitions to Parliament, and other constitutional means, keep Ministers informed of their duty, and inspired with a lively sense of their responsibility. In one sentence, let them meet conspiracy by association, darkness by light, intolerance by liberality, secrecy by publicity, hatred by reason, and numbers by numbers."

CONVERSIONS.—From extracts from the London press which we have given in another column, it will be seen that a serious defection from the Parliamentary church of England is about to take place, even if it has not already occurred; and that several eminent clergymen of the Anglican sect are about to join the Catholic Church. In this we see the result of causes which have long been, and still are, in operation in the bosom of the Establishment; and from which we may confidently expect results more decisive, as the consequences of the late decisions of the legal tribunals, contradicting the fundamental doctrines of Christianity, become more patent to, and more fully appreciated by, those well meaning, but mistaken men who have hitherto refrained from becoming Catholics, because they still labored under the extraordinary delusion that the Parliamentary Church of England, "As by Law Established," was part and parcel of the Church of Christ. This delusion has been for ever dissipated by the late decisions of the Courts of Law—to which, in spite of their previous loud boasters, the far greater part of the office-bearers of the said Establishment have tamely submitted. Indeed, how any truly conscientious person, calling himself a Christian, can for a moment remain in communion with a Church whose bishops, in their legislative capacity, have sanctioned, and whose "only Supreme Head upon earth" has formally ratified, the violation of Christ's laws against Adultery—is to the Catholic an inexplicable mystery; or at all events, one which he can account for only upon the hypothesis of Satanic agency, and diabolical possession.

The passing of the "Adultery Bill" of last session by the Legislature, must give a death blow to the Anglo-Catholic system. One by one have its unhappy members, the Tractarians, seen their fine-spun theories ruthlessly swept away by the besom of the law. In the consecration of an avowed Sabellian bishop, they witnessed the formal renunciation, by the Establishment, of the doctrine of the Trinity; the decision pronounced by the Privy-Council against "Baptismal Regeneration," was followed by the surrender of the last relic of the Sacramentarian system. They still cling fondly to their lights and altars, but the one are extinguished, and the others must be removed; for in them no power of offering sacrifice—the characteristic office of the Christian priesthood—is recognised, and the doctrines of Calvin, and of Zuinglius, respecting the Blessed Eucharist, are now alone tolerated within the walls of the Parliamentary Zion. All these things have tended to disabuse the minds of Anglicans of the absurd notion, that the Anglican, is a Branch of that Catholic Church, which teaches the doctrines of the Trinity, and of Baptismal Regeneration—and the office of whose priests it has ever been, since the first day of Christianity, to offer the true and proper sacrifice of the real body and blood of Christ; but the law of last session, formally legalising adultery and polygamy, passed by a Legislature of which Anglican Bishops are an integral part, and assented to by the "Supreme Head of the Anglican Church"—has given that notion its "coup de grace," and rendered the position of the "Tractarians" henceforward untenable.

Meanwhile poor dear Dr. Sumner in an address to his clergy "deplores the spread of Romish principles, and of latitudinarian speculation, together with the indifference, and demoralisation of the working classes, &c." Alas! good man; he sees not that the indifference to religion of the "working classes" is but the natural and direct result of the open contempt for the laws of Christianity manifested by the upper classes in

their scandalous disregard of Christ's positive precepts respecting the inviolability of the marriage union; and that the "demoralisation" which he deplores, is but the consequence of that depravity of morals which prevails in the halls of the Legislature, and even on the Bench of Bishops. What right have the Bishops of the Church of England to expect that the "working classes" shall respect the laws of Christ or of morality, when they themselves set the example of a violation of those laws, by sanctioning adultery, and legalising polygamy?

The "spread of Romish principles" is also but the reaction caused amongst the honest and devout members of the Establishment, by the scandalous disregard of truth, and the vile truckling to the civil power, of the Anglican ecclesiastical authorities. A lie, even a Protestant lie, cannot live for ever. A sham must be seen through at last; and Anglicanism the most transparent of shams, cannot expect to be for ever impenetrable to mortal eyes, nor can Bishops and ecclesiastical dignitaries whose official lives are one continuous lie from beginning to end, hope to be believed because of their wigs. Romanism, or Latitudinarianism, Catholicity, or Infidelity, these are the only issues that present themselves to the earnest inquirer after truth; and those of the Anglican clergy who are susceptible of logic, and who are at the same time honest, must inevitably accept one or the other, for no middle ground is logically tenable, as Dr. Sumner himself in substance admits. "Questions" he says in his address quoted above—"had been raised in influential quarters concerning the Divine inspiration of that authority"—King James' Bible—"which for so many years had been unquestioned." To such questions it is clear that neither Dr. Sumner, nor any other Protestant, can give a satisfactory answer; all that he, or any other Protestant can do when such "questions are raised" is to raise a counter cry of "Infidelity" or "Romanism" as the case may be; thus showing that, in their opinion, either one or the other of these must be the fate of the earnest mind which once presumes to do its own thinking, and to raise questions concerning the Divine inspiration of the authority upon which it rests its hopes of eternal life. To this one issue must all controversies between Catholics and Protestants come at last.

The *Montreal Witness* institutes the following comparison betwixt the clearly proved fraudulent bankruptcy of the "Montreal Provident and Savings Bank," and the very suspicious failure of the St. Roch's Bank at Quebec:—

"The St. Roch's Bank has had an officially religious character. It was instituted by the Roman Catholic Association of St. Vincent de Paul, and indeed, was, as stated by the officers of the community, its special "Work" which in the Romish sense means a religious meritorious practice. The Montreal Savings Bank was never a religious institution, or connected with any church or religious society. The St. Roch's Savings Bank, if we are to credit the *National*, is bankrupt because of the dishonesty of its directors who have still the property in their hands; the other bank failed only through the dishonesty of a paid agent, and not by that of any of its directors. The Provident and Savings Bank of Montreal paid eventually almost in full its depositors, the real losers being those who foolishly, and against the advice of the directors, parted with their deposit-books at a heavy discount; but in Quebec it appears depositors get nothing at all."

There is scarce a word of truth in the above extract. The St. Roch's Bank had not "an officially religious character" because—although originally connected with, though not instituted by, a society of laymen, called the Society of St. Vincent de Paul—from its refusal to comply with the terms upon which alone that connection could be maintained, it had for many years before its failure, entirely separated itself from the said Society.

As no official "Report" has been issued by Government upon the affairs of the said Bank, we do not feel ourselves justified in expressing our private opinion of its management. We may however be permitted to indulge in the hope, that the conduct of its Directors will yet be subjected to the most searching scrutiny, and that if any, or all of them be proved guilty of dishonest practices, they may be punished without mercy, and with the extreme rigor of the law, and that they may be hooted out of society. Already, as we have observed once before, one person suspected only of improper conduct, has been summarily expelled from the Society of St. Vincent de Paul of which he was a member; thus showing how little disposed Catholics are to screen from punishment any of their peccant brethren, and how very little sympathy the Society of St. Vincent de Paul has with those who, in the words of the *Courier du Canada*, "unmindful of the dictates of prudence, and ignoring the teachings of the Church, misapplied a trust that had been reposed in them."

We know not how far the *Witness* is correct in stating that "in Quebec depositors get nothing at all;" but his assertion that "the Provident and Savings Bank of Montreal paid eventually almost in full all its depositors"—and that those who parted with their deposit books at a heavy discount did so "against the advice of the directors"—we pronounce, and upon the authority of the *Official Report*, to be a monstrous untruth. In that *Report* it is proved—in the first place, that

the failure of the Provident Savings Bank was caused by the knavery of those connected with it, who lent the funds committed to their care to one another, and relatives, without exacting proper security; and in the second place, that after the failure, the directors themselves employed agents to purchase at a heavy discount the depreciated deposit books of the poor creatures whom they had cheated; and that with the "deposit books" thus knavishly acquired, they, the depositors, discharged their indebtedness to the Bank. This process is thus described at p. 93 of the Report, where the conduct of one of the Directors of the Bank, who was deeply indebted to it at the time of its failure, is under review:—

"He discharged his own debt to the Bank, as well as the debts for which he was surety, in deposit books which he purchased from or through brokers at about three fourths their par value, and caused the same books to be set off against the account for which he was liable, at their full par value."—Official Report, p. 93.

In the same way, another Director, also indebted to the Bank at the time of its failure, employed his son "James" to buy up the deposit books at a heavy discount, and then paid these in to the Bank, by way of settling its claims against him p. 94. Again at p. 105 it is also shown that Mr. T. M. Taylor, son-in-law of a Director, and acting as agent for the Bank—acting therefore with the sanction of the Directors—bought up "deposit books, amounting to £1819 3s 4d, for the sum of £1090 9s 5d," whilst, "for four Directors alone it is admitted that purchases were made to the extent of nearly five thousand pounds, and the profit these gentlemen derived thereby, cannot have been less than from twelve to fifteen hundred pounds."—Official Report, p. 109.

Then another Director figures as an actor in the same dirty work, as do many more; and yet the Montreal Witness has the impudence to tell its readers, that those who sold their deposit books, at a heavy discount, did so "against the advice of the Directors," whilst it is on record that those very Directors themselves were, through their agents or their sons, buying up depositors' books at about three-fourths of their par value; and then, as Directors, causing the same books to be set off against the accounts for which they were liable to the Bank, "at their full par value." In the words of the Report of the Legislative Assembly which we have before our eyes:—

"As nearly all the losses prior to the failure are directly traced to the negligence, and mismanagement of the Directors, so the heavy losses on transfers of deposit books, sustained since that time by many of the creditors of the Bank are attributable to the Directors also."—p. 110.

When we add that of these Directors not one has been brought to punishment, the intelligent reader will naturally feel inclined to question the use of keeping up a Penitentiary at Kingston; but when we mention the fact, that instead of doing penance in grey small-clothes, these same fellows are amongst the elite of our Montreal evangelical society—that they still occupy the chief seats in the synagogue—and are still amongst the most conspicuous of that saintly band who seek to confer the blessings of religion pure and undefiled upon the benighted Papists—he will naturally conclude that Canada is the Paradise of hypocrites, and Montreal the very garden of delights for fraudulent bankrupts.

THE HARD TIMES.—That from evil or what the world calls evil, good does often spring, and that misfortunes are but blessings in disguise, are trite sayings, in every body's mouth. Thus to Corporal Trim's enquiry—as to what made monks and priests in the middle ages trouble their heads so much about gunpowder? my Uncle Toby found a satisfactory answer, by referring his querist to the providence of God which "brings good out of everything."

And so with the present commercial crisis. It too has its advantages; it is to be seen, if we may credit the Montreal Witness, productive of much good, and many important results over which every friend of religion and morality should rejoice. In the words of our cotemporary "the scarcity of money is severely felt by the various religious societies throughout the Continent." Now for this we should be thankful; for as these societies are impotent for evil, except in so far as by means of the funds at their command they can bribe some few wretched creatures into a renunciation of their faith, so this sudden and general stoppage of the supplies gives us assurance that, during the coming winter, the "Soup-ers" and "Swaddlers" of Canada will have but very few interesting cases of "converted Romanists" to put on record, for the detection of the old women who attend the "Anniversary Meetings."

"Our receipts," says the American Bible Society in its last Record, "have fallen off, and unless relief be obtained, our operations at home and abroad will have to be curtailed." Which, being interpreted, means that "Soup," the great agent for converting Romanists to the Holy Protestant Faith, is running short, and that unless the "stir-about pot" be speedily filled, the "Man of Sin will have it all his own way."

In the same way the American Tract So-

ciety, another "Swaddling" society, complains bitterly that its receipts have decreased \$11,000 during the past six months. "The income of the Home Missionary Society" adds the Montreal Witness "has diminished from \$8,308 in Sept. 1856 to \$2,419 in Sept. 1857. The receipts of the American Board of Commissioners of Foreign Missions have seriously decreased since August; other Societies show a similar decrease, and if their incomes diminish during the coming, as they have done during the past months, their position will be most distressing."

Thus it would appear that, thanks to the present monetary difficulties, the power of the Evil One has been seriously diminished, and that in consequence he has been compelled, from lack of funds, to contract his operations. His nails have been clipped and his claws filed; so that, whilst still as malicious as ever, he is unable to commit any very dangerous ravages amongst the lambs of the fold. The keepers of the conventicle may howl, and gnash their teeth in impotent rage at this sudden check to their nefarious traffic in soup and souls; but the Catholic will give God thanks, and recognise the work of Him, whose providence as mine Uncle Toby says—"can bring good out of every thing."

Meanwhile how fares it with our Catholic societies? are these suffering in like manner from the pressure in the money market? or has that charity upon which they have hitherto confidently, and with good reason relied, failed them at last? For an answer to this question we need only refer our readers to the triumphant result of the Annual Bazaar in aid of the funds of the St. Patrick's Orphan Asylum. In spite of the "badness of the times," and of the inclemency of the weather during the greater part of the time that the Bazaar was open, the sum realized in 1857 equals that of any former year; and exceeds the most sanguine expectations of the benevolent Ladies by whom the Bazaar was conducted.

In the above remarks we mean to cast no slur upon the active benevolence of our Protestant fellow-citizens. No; we are well convinced that they will be ready as ever to succor the poor and infirm amongst their number, to clothe the naked, and to feed the hungry. These things will they do; but in the present times of commercial embarrassment they will not be such fools as to squander their cash upon "Tract Societies," and "Foreign Missionary Societies;" neither will they be very ready to contribute towards the "Brick-Lane Branch of the Ebenezer Association" for providing little niggers with flannel waistcoats, King James' Word of God, and moral pocket-handkerchiefs. In fine, Protestants are beginning to discover that they can devote their money to more useful and more honorable purposes than the perversion of Catholics, and the propagation of Protestantism by means of "stirabout," and evangelical soup. For this we are, under God, indebted to "The Hard Times."

PROTESTANTISM IN FRANCE.—The Rev. Mr. Monod, a French Protestant minister who has acquired some notoriety by his harangues against Popery, has determined to do a stroke of business in Canada; and knowing how easily our good Protestant brethren are gulled upon religious matters, he has set about getting up a collection to assist him in building a meeting-house for his congregation in France. With this however we have nothing to do; though we confess that we have read his report of the state of Protestantism in France with no small interest, as it fully confirms all that has been said upon the same subject by the Catholic press, both in Great Britain and on the Continent of Europe.

From 1819 the reverend gentleman was a minister of the Established Protestant Church in France, receiving pecuniary assistance from the State. In 1848, that church had what M. Monod calls "one of its revolutions;" the consequence of which was that he, and one or two others, detached themselves from the main body, and he set up a conventicle of his own. The following is his description of this "revolution," which is valuable as showing the effects of Protestantism upon the educated French mind.

In 1848 then, a general assembly, or Synod, of the French Protestant Church was held; this Synod being, as M. Monod allows, "a true representation of the Churches, and of their mind." When convened, it was thought convenient that the Synod should put forth some confession of faith, round which, as round a common standard, the Churches might rally. It was felt that "it was not the time for taking up so old a confession of faith as that of 1559"—the truths of the XVI. century not being the truths of the XIX.; and also that there was no time "to elaborate a new one." It was therefore proposed that the Synod be called upon to acknowledge the "divinity of our blessed Lord and Saviour Jesus Christ" as a "fundamental" article of the Christian's faith. "This resolution," adds M. Monod, "was discussed during four days from morning to evening, and at last negatived by a large majority"—and this, he it remembered, in a Synod which M. Monod admits to have been "a true representation of the

Churches and of their mind." From this it is evident that a belief in the divinity of Our Lord is no part of the Protestant religion.

M. Monod also tells us that, when in 1821-2, he and some friends of his looked through the names of all the ministers of the Protestant churches in France, "they could not find ten ministers who preached the gospel truth." In other words there were not ten Protestant Ministers who retained in 1821, these fragments of Catholic truth which the Reformers of the XVI century held as the fundamentals of Christianity.

Not that the Protestant churches of France are a whit worse off in this respect than the Protestant churches of Great Britain, Germany or the United States. We are very sure that there are not ten, not five, not even two Ministers, in the Church of England, or of Scotland, or in any other Protestant community, who believe the fundamental doctrine of the Incarnation as laid down in the Nicene and Athanasian Creeds, or who would admit that Christ was One Divine Person. Nay we are confident that M. Monod himself does not believe it, and that beneath the folds of a Trinitarian formula, he conceals the repulsive features of rank Nestorianism.

However this we know from M. Monod's own showing—that the divinity of Our Lord is not an article of faith of the French Protestant Churches, because the great majority of them reject it, and because if held at all, it is held by a very small and insignificant fraction of French Protestantism. We know then what the "Protestant religion" is not, and wherein it does not consist. Now seeing that M. Monod repeatedly speaks of the "Protestant religion" and tells us that "they"—the people in the South of France "begin to suspect the Protestant religion is true"—it is but fair and reasonable that he should tell us wherein that "religion" consists. In other words, he should be called upon to show that there is or can be such a thing as "the Protestant religion"—that is a religion which all Protestants hold in common, and which they do not hold in common with Papists; for that which Papists and Protestants hold in common can be no part of "the Protestant religion," neither can any dogma which is not common to all Protestants, be put down as an article of "the Protestant faith."

The Toronto Christian Guardian is perfectly at liberty to lay the opinions of the TRUE WITNESS before its readers; but for that purpose he should quote from that journal direct, and not take the garbled, distorted, and falsified versions given by the Montreal Witness. We object to this mode of treatment; for, as transmitted through the opaque medium of our evangelical cotemporary last named, the rays from the TRUE WITNESS are fearfully refracted before reaching the eyes of the readers of the Toronto Christian Guardian. "Cite us, as often as you like," would we say to the saintly man who does the "pious department" of that organ of Methodism—"but do not cite us second hand."

We have to acknowledge the receipt of the Report by the Rev. Mr. Ryerson, Chief Superintendent of Education in Upper Canada, upon the schools of that section of the Province. We shall notice it in our next, and in the meantime will endeavor to find out why there should be a "Chief Superintendent of Education" appointed by Government, and in the receipt of a handsome salary from the public purse, any more than a "Chief Superintendent of Religion" appointed and salaried in like manner. In the United States it is said that when a man becomes too lazy to work, he writes his name over the door of his house and calls it a tavern; here in Canada, a Methodist minister who renders some nameless service to government, is rewarded by having the title of "Chief Superintendent of Education" tacked to his name, and is found all the rest of his days in tea and sugar, and kept in bread and butter. This may be all right; but still it does puzzle us to see why the parents of Upper Canada cannot superintend the education of their own children, without the assistance of a government official. If every man were to vote himself into a committee of one, to mind his own business, and to attend to the affairs of his own family, we should have no need of the services of such an official; and as economy is or should be the order of the day, and as all useless luxuries should be cut off, we might begin with stopping the salary of an official whose services can be dispensed with, without any inconvenience to the community. Our maxim is, in short, that every father of a family should superintend the education of his own children, in which case there would be no need of any one else to superintend it; and the money now annually wasted upon the Rev. Mr. Ryerson might be employed by the State in some more useful and legitimate manner.

Who would not have a beautiful complexion? This personal charm all may secure by using the "Persian Balm." Pimples, Tan, Freckles, and all eruptions, flee before it. It is a luxury.

WHAT CATHOLICS IN INDIA THINK OF IT.—This will be seen from the following extract from the Bombay Catholic Examiner of the 24th August. We suspect that there are but few Catholics in India who sympathise with the Sepoys who have pillaged their convents, outraged their Sisters of Charity, and desecrated their holy temples. At all events, they take a strange way of manifesting that sympathy, as will be apparent from the following extracts:—

"Our readers are hereby informed that prayers will again be offered up in the Cathedral of N. S. da Esperanca, on Sunday the 6th proximo, to implore the Almighty for success to the British arms engaged in suppressing the insurrection which has broken out in the North-West Provinces, and for the restoration of peace and order generally throughout India. High Mass will commence at the usual hour of ten of the forenoon, and a sermon will be delivered in Portuguese. There will be Exposition of the Holy Eucharist, and a solemn Benediction after Mass."

A singular story in connection with the late Pontiac election is in circulation. It is stated by the friends of the defeated party, and without contradiction from the victors—that at one of the polling booths, Mr. Burke's agent was seized, bound, and forcibly carried away by a gang of ruffians, who lashed him to a tree in the bush, and there kept him until the voting was over. An investigation into the truth of this story, so disgraceful to the supporters of Mr. Bryson, should at once be instituted; for without hazarding any opinion upon the merits of the respective candidates, it does seem to us that violence such as that complained of by Mr. Burke's friends, ought, if clearly established, to vitiate the election.

In the case of Dr. Tumblety, charged with administering drugs with a felonious intent, the Grand Jury on Saturday last returned "No Bill" against the accused.

On Monday William McCarthy was arraigned upon the charge of having committed an assault upon Lieutenant Tryon on the 3rd of September last. Mr. Doherty appeared for the prisoner, and warmly denounced the conduct of those newspapers which had already pronounced the accused guilty. The jury after having heard the evidence retired, and in a short time returned with a verdict of "Not Guilty."

"W." by applying to our Agent in Quebec, can obtain the Nos. that he requires.

FATAL ACCIDENT.—On Sunday last a party of French Canadians, 14 in number, middle aged men of families, labourers and mechanics, went over to Nun's Island to gather nuts and spend the afternoon. They carried spirits with them, and became intoxicated. Soon after five o'clock they embarked in two canoes lashed together to return to Montreal. When in the current one of the canoes by some awkwardness was upset, and its passengers thrown into the water: in endeavouring to get into the other it also was capsized, and the fourteen men who were helplessly intoxicated were swept down by the stream. The accident was witnessed from the Victoria Bridge by Mr. J. R. Boyce of Notre Dame street, who quickly gathered a party of the Grand Trunk workmen launched a boat, and proceeded to the rescue. By great exertion, and at considerable peril eight men were saved alive, a ninth was rescued in a dying state, and all efforts to resuscitate him were useless. The survivors were carried to the house of Mr. John Pitts, Grand Trunk Sheds, where they received every attention, and were supplied with dry clothing. The names of the men who went with Mr. Boyce, and saved eight of the fourteen unfortunate are Charles Colson, Charles Hoberough, John Pitts, James Holt, & William Cooper, with two or three others whose names we did not learn. They all deserve a substantial testimonial for their prompt gallantry. The names of the drowned men are Dennis Chequin, Inspector Street; Joseph Rolland, formerly a clerk with Morrison, Cameron, & Empey; Baptiste Monette; Collette Street; Louis Volage, Inspector Street; Joseph Timier, Collega Street; and Clovis Gier, St. Joseph Street.—Commercial Advertiser.

In the case of Michael Durack, for murder, which terminated late on Friday evening, the jury after being locked up Friday night, returned into Court shortly after noon on Saturday with a verdict of Not Guilty.

We understand that there has been three hundred and fifteen suits in the Recorder's Court during the present month, against defaulters for Assessment.—Parties who have not yet paid had better be on the look out, lest their turn should come next.—Transcript.

We learn from the London Prototype that the paymaster on the works of the Grand Trunk Railroad, near London, has levanted, taking with him a large sum of money, belonging we believe to the contractor, Mr. Schuau, and the men in his employ. Absconding is becoming more frequent every day, and mutual confidence much scarcer.—Commercial Advertiser.

FIRE.—On Sunday night, at six o'clock, a fire broke out in a barn belonging to Councillor Adams, a little on this side of the Victoria Toll Gate, and in rear of the Dog Kennels. The barn was filled with hay, and stood by itself, away from any other building. It was entirely consumed. From isolated situation, no one having access to it with a light, it is supposed to have been the work of an incendiary.—lb

COUNTY OF LANARK.—The Hon. Malcolm Cameron was nominated as a candidate for the representation of this County at the next election by a meeting of his friends held in the Court House in Sarria on Wednesday last. A committee was nominated to canvass the electors, and take steps for securing his return.

NEW POST OFFICES.—The following are advertised:—Doran, in the County of Lanark; Langside, in the County of Bruce; Ripley, in the County of Huron; South Dummer, in the County of Peterboro; St. Alban, in the County of Portneuf.

ANOTHER STEAMER LOST.—Yesterday afternoon information reached this city that the steamer "Free Trader," belonging to Hooker, Prichard & Co., was destroyed at the wharf at Port Stanley yesterday morning by fire. Some warehouses were at the same time destroyed. We also learn by telegraph that the schooner "Adelaide" is ashore on the point at Oswego.—Kingston Daily News, October 27.

At the Lincoln Assizes in the suit Barr vs. Great Western Railway, a verdict of \$2000 damages was rendered against the defendants for causing the death of Joseph Barr, one of the sufferers by the Desjardins bridge accident. It would be more to the credit of the Company to settle these claims out of Court.

SUSPECTED CHILD MURDER AT TORONTO.—Information having been conveyed to the police of a robbery of money, and various articles from a house on King Street East, they immediately instituted an inquiry with the view of tracing the thieves and the stolen property. Circumstances which came to their knowledge led them to suspect that the robbery had been committed by some of the gang of thieves and prostitutes who infest Brook's bush. Accordingly yesterday, Sergeant Smith visited that locality and arrested several parties. He also visited a house of ill-fame, kept by a person of the name of McDonald, near the Don, and commenced a search of the premises. On opening a champagne basket, he found the bodies of two newly born infants, one a male and the other a female, the female child being in an advanced state of decomposition. The officer naturally suspected that the infants had been murdered, or that the birth of them had been unlawfully concealed. He accordingly felt it his duty to arrest all the parties he found in the house; so, with those taken in the bush, there are now twelve persons in custody. In the course of the day it was ascertained that one of the children had been born the previous evening of a woman of the town, and that Dr. Ross had attended the accouchement, but that the child has been still-born in a putrid state. The other child, it was also learned, had been born of another woman, in the bush, at an early hour on Thursday morning. The poor creature was in a most destitute state, and had not had the attention which she required. On the birth taking place, a companion of the woman had gone to the city for assistance, and on her return, finding the woman and child in a most exhausted condition, she had them both removed to McDonald's house, where the infant soon afterwards died. An inquest was held on the body of this child last evening by Dr. Scott, when Dr. Hallowell gave it as his opinion that it had died from exhaustion.—A verdict to this effect was consequently returned, which is equivalent to a verdict, that it died from natural causes, and therefore acquits all parties of any criminality. In the case of the other child, the coroner did not think it necessary to make any formal investigation. As regards the robbery, the parties in custody will be brought up at the Police Court this morning.—Toronto Colonist.

COMMERCIAL TRAVELLERS.—Dr. Ayer's business Agents are a pleasant Annual to us, coming about as surely as the year.—We can say of them what we are sorry we cannot of all such visitors—that they are uniformly gentlemen. They are known to us of the press, as able and reliable, accomplished business men of a character well worthy the benevolent calling in which they are engaged, of promulgating the best remedies for the sick, this age affords. Success to you gentlemen and to your cause, for both deserve success. Harford Chronicle.

Birth. In this city, on the 26th instant, Mrs. Henry Kavanaugh, of a daughter.

Married. At Allumet Island, on Monday, 12th of Oct., by the Rev. Mr. Lynch, D. H. McDonald, Esq., 6th con., North Lanester, Glengary, son of the late Mr. Archibald McDonald, to Jane Josephine McDonald, daughter of Dr. H. W. McDonald, Cornwall, St. Andrews.

MONTREAL MARKET PRICES. October 27, 1857.

		s.	d.	s.	d.
Flour,	per quintal	14	0	15	0
Onmeal,	"	12	6	13	0
Wheat,	per minot	5	6	6	0
Oats,	"	1	8	10	10
Barley,	"	3	4	3	6
Buckwheat,	"	2	3	2	6
Peas,	"	3	6	3	9
Beans,	"	7	6	8	0
Potatoes,	per bag	3	6	4	0
Mutton,	per qr.	5	0	8	0
Lamb,	"	5	0	7	0
Venil,	"	5	0	12	0
Beef,	per lb.	0	4	0	9
Lard,	"	0	10	0	11
Pork,	"	0	6	0	7
Butter, Fresh	"	1	2	1	3
Butter, Salt	"	0	9	0	10
Eggs,	per dozen	0	9	0	9
Fresh Pork,	per 100 lbs.	50	0	53	0
Ashes—Pots,	"	39	0	40	0
Pearls,	"	37	6	0	38

TAKE NOTICE. MR. P. H. McCAWLEY, ON the occasion of his leaving Toronto last week, BEING NEGLECTED TO SETTLE A BILL! due by him to the undersigned. If not speedily attended to unpleasant consequences may ensue. P. MALLEADY.

INFORMATION WANTED. OF MARIA LEARY, who left the City of Limerick, Ireland, about three and a-half years ago; when last heard of (by her sister Bridget Leary) she was living with a family named "M'Inch" or "M'Inco," Nazareth Street, Montreal. Any information as to her whereabouts, would be thankfully received by her sister, Bridget Leary. Address in care of R. W. ESETT, Esq., Millbrook P. O., C.W.

INFORMATION WANTED. OF STEPHEN FERGUSON, a native of Ireland, some time in Canada, when heard from last spring, he was employed at Chant's Canal, near Ottawa City. Any communication as to his whereabouts, addressed to his brother, PATRICK FERGUSON, care of Mr. HOWLEY, Corner of Anne and Wellington Streets, Montreal, C.E., will be thankfully received. Montreal, Oct. 28, 1857.

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 BEAS, 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. Sacramento 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, Champroving, 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. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOREIGN INTELLIGENCE.

FRANCE. The special correspondent of the Times, writing from Stuttgart, says: "The Emperor Napoleon has not expressed any intention to tamper with his alliance with the English alliance. As to any argument for the reduction of the French and Russian armies, it is known that the latter has been already reduced to a very low footing, while it is felt that, for the maintenance of the Imperial system and of tranquility at home, the French army could not be materially reduced."

The Cologne Gazette speaks of the probability of a congress which is to meet at Paris to arrange the dispute between Denmark and Holstein, and to come to an arrangement of the situation of Italy, and on the question of the Danubian principalities.

A Paris letter, in the Nord of Brussels, affirms that neither Prince Albert will visit this year the camp of Chalons, nor Queen Victoria Fontainebleau or Compiègne, on account of the engagements caused by the events in India.

The Prince Imperial of France draws pay as a Grenadier of the Guard, and his name is called at muster; but he does not serve, being "on leave with his family."

At a former period of his life Louis Napoleon, or, as he was then called, Napoleon Louis, lived in Stuttgart as a political refugee, and it was there that he published many of his anonymous works. Even as far back as that, he was a great favorite with the present king, who screened him from the persecution of Louis Philippe, and refused to expel him over the frontier.

The Univers has the following remarks on the Day of Humiliation in Great Britain, and admits that England is still Christian, while deploring that she is not Catholic:—"England offers to the world at this moment a magnificent and noble example. An entire nation is doing penance and is humbling itself before God, imploring His pardon for its faults, confessing that its sins have brought about the evils which afflict it, and supplicating Him for victory. This is certainly a grand spectacle and a solemn lesson for the world. England—that haughty nation whose vessels cover the seas, whose empire extends over immense countries and over nearly three hundred million souls—humbles herself before the Almighty, and promises to act in future in a more Christian manner. This is certainly a grand example, and we recognize in such acts that the seeds of Christianity still exist among that nation; we foresee the glorious and admirable deeds it might accomplish were it to devote the immense resources it derives from its daring and persevering genius to the cause of truth and justice. England of the 7th October, 1857, is Christian England; were England Catholic, we should believe in her salvation."

The Correctional Tribunal of Paris has decreed the seizure and entire suppression of the "Mysteres du Peuple," by Eugene Sue, a serial commenced so long ago as 1849, and long since circulating throughout Europe by hundreds of thousands of copies. Baron de la Chastre, the assignee of the copyright, is sentenced to a year's imprisonment and a fine of 6,000 francs. The publisher is sentenced to two months' imprisonment and a fine of 2,000 francs, and the printer to one month's imprisonment and a fine of 1,000 francs.

Drunkness (in the towns in the south of France) is rarely seen, street brawling cannot exist, and all public immoralities so offensive to decency are rigidly suppressed. The absurd scandals retailed against private conduct in French society are, we believe, grossly exaggerated; nothing can be more libellous and devoid of truth than the wholesale assertions of many writers who have taken their tone from a dissipated capital, and applied their deductions to a whole nation. It is a conclusion highly creditable to the whole of the south at least, that, among the numerous visitors, there are few who do not reside in the country with pleasure and leave it with regret.—Sketches of the South of France.

AUSTRIA.

The financial situation of Austria is said to be deplorable.

The Russians in Vienna give the following account of the circumstances which led to the visit of the Empress Maria to Stuttgart:—"One day, while the King of Wurtemberg and his illustrious guests were at dinner, the Emperor Napoleon expressed to the Emperor Alexander his sorrow that he had been deprived of the pleasure of paying his respects to the Empress of Russia. The Czar, who was probably desirous that her Majesty should have an opportunity of congratulating the King of Wurtemberg on his birthday (the 76th) forwarded to her by telegraph a message that she should join him at Stuttgart.—It is further stated that the Empress at first demurred, but eventually agreed to go to the Wurtemberg capital if the Queen of Greece would accompany her. Some of the members of the diplomatic body give no credit to this Russian version of the affair, and declare that the Emperor of the French "displayed great surprise" when it was announced to him that the Czarina was about to make her appearance at Stuttgart. No one here knows what passed between the Emperors Alexander and Napoleon, but a person who has very extensive connections at the French and Wurtemberg Courts stated that no reduction was likely to be made in the French army. The feeling of Austria towards France is by no means friendly, but still a hint has been given to the Vienna press to abstain from any remarks which would give offence to the Emperor Napoleon. According to official advices, the Emperor Francis Joseph was extremely well satisfied with the reception which he met with at Weimar, but nothing relative to his conversation with his brother monarch has yet transpired.

We read in the Gazette de Bruxelles:—"One of the ambulating missionaries of Protestantism, who has the habit of finding himself twice a week on the Market Place of St. Nicholas, has just been condemned by the tribunal of Termonde to 200 francs fine, and the costs of the process,

under the head of column against some members of the Clergy."

ITALY.

The Bien Public contains a statistical account of pauperism in the Roman States. It appears that paupers and mendicants living on alms amount to only one in eighty-six persons; the proportion in England and other countries is very much larger. In France it is one in twenty; in Austria, one in twenty-five. In England, in 1837, it was one in every six persons. Previous to 1848, the taxation amounted to only nine francs a head; but, in consequence of the expenses since incurred, and the disorder of the finances caused by the Revolution, it is about nineteen francs per head. In Piedmont, it is twenty-six per head; in Belgium twenty-seven francs; in England, four or five times that amount.

In Italy, the party of the revolution has succeeded in creating a strong sensation, founded on the exaggerated reports of the imperial conferences at Stuttgart.

The Austrian military police have made some arrests at Bologna, and have adopted unusual precautions in the towns situated on the coast. A movement was attempted at Carrara on the 25th ult., and an outbreak has been repressed at Faenza.

RUSSIA.

THE CZAR'S INSULT TO THE FRENCH EMPEROR.—The Czar returned to Germany with the professed object of accompanying the Empress, his consort, back to St. Petersburg. Her Imperial Majesty was staying with her relations at Darmstadt. There it would have been natural to have expected the interview to have come off. Stuttgart was, however, selected on the express plea that the Empress's health did not permit of her participation in the gaieties and fatigues of such a meeting. That capital having been chosen for such a reason, all motive disappeared for the Empress Eugenie accompanying Louis Napoleon. No sooner, however, was the absence of that illustrious lady certain, than the miserable Russian subterfuge became apparent. The Empress of Russia then hastened to Stuttgart and partook of its pleasures, without involving herself in a personal recognition of the Empress Eugenie. The insult is plain and unmistakable, however plausible may be the diplomatic excuses invented to disguise it; and the Emperor of the French will, indeed, be unworthy of the grace and beauty which he has placed on the throne, if he do not resent such imperial impertinence and rudeness. When on the Banks of the Rhine, it was the place of the Czar to have sought an interview at Paris. Instead, he sent thither his brother Constantine, who disgusted all France by his coarseness and violence; and at Stuttgart he has had the bad taste to allow his wife to insult the Empress of the French. Well, under such circumstances, might the intercourse between the two monarchs be of that formal and reserved character which is ascribed to it.—Daily News.

According to some foreign journals, the long-talked-of emancipation of the Russian serf is at last about to be carried into effect. The scheme consists in compelling all the proprietors of the soil to appropriate to the serfs on their estates a portion of land sufficient for their maintenance. The only condition annexed is that, for the present at least, the serfs so endowed shall not quit the estates of their former masters.

Three Russian sloops are blockading the Circassian coast. Two Russian gunboats, of the dimensions fixed by the treaty of Paris, have passed the Bosphorous, on their way to the mouth of the Danube.

The Journal de St. Petersburg of the 1st Oct. publishes the following official account of the loss of the Russian ship of the line "Lefort":—"It has pleased Providence I should participate in one of the greatest disasters that can happen at sea, and to make me a witness of the instantaneous and inexplicable loss of one of the vessels in my fleet. A few minutes have sufficed for a beautiful ship of the line, thoroughly seaworthy, to be engulfed by the waves during a tempestuous night. Not a cry of distress reached us from the scene of the disaster, although we were but four cables' length distant to windward. No one survives to explain to us the cause of this unparalleled catastrophe.

"On the 28th of August (September 9), four ships of the line, the Imperatrice Alexandra, the Vladimir, the Lefort, of 84 guns, and the Pamiat Asova, of 74 guns, which were in the port of Revel, received orders to arm and return to Cronstadt. Ten days afterwards the Pamiat Asova quitted the roads, towed by a steam-frigate. The three other vessels were ready to set sail two days later; they had water and provisions for a month, and their stowage was the same as at the end of their cruise in the preceding year; the Lefort was thoroughly repaired at Cronstadt in 1852. I had received instructions to profit by the favorable weather to set sail, without waiting for the steam-tugs. On the 9th of September (21st) I got under sail with beautiful weather and a favorable breeze from S.S.W., the barometer marking 29.79 English. A little later the wind freshened, and abreast of the island of Rothskar we were obliged to take in two reefs in the topsails. At half-past 8 p.m., after passing the island of Hoehland, the fleet was making more than 11 knots. The wind increasing, I ordered a third, and then a fourth reef to be taken in. The barometer being at 29.15, and the weather foggy we sailed as close as possible to the wind, endeavoring to keep our course by short tacks until morning; each time I gave the signal for the manoeuvre. At half-past 11 the wind shifted to the west, at midnight to the north-west, and at 4 o'clock to the north, with squalls and snow. At daybreak we were near the island of Grand-Tuteurs. The fleet was on the starboard tack, the Imperatrice Alexandra a little to windward, and the Vladimir in the wake of the Lefort, with four reefs in her topsails.

"At a distance of five miles from Tuteurs we veered; during our manoeuvre the Lefort appeared to us as if wishing to veer; suddenly a violent squall laid her on her side. Though her sails were let go, she leaned over so much to

lar-board that we expected her masts would go, but she continued gradually to lean over, till she foundered in the short time that the Vladimir took to tack about. The keel of the Lefort appeared once, and was then swallowed up in the waves.

Exclusive of the commander and 12 officers, the vessel had on board, 743 seamen, 53 women, and 17 children; all perished.

This disaster took place on September 10 (22) at 23 minutes past 7 a.m., at 54 miles to the north-north-east of the island of Grand-Tuteurs, at a depth of 30 fathoms. After this unparalleled catastrophe, the wind continuing to increase, we brailed up the foretopsails and topgallant sails, and afterwards the maintopsails; and decided to anchor at a depth of 31 fathoms, letting out all the cable of two anchors. Fifty-three hours afterwards the wind calmed, and the steamers, arriving in the meantime, towed us to Cronstadt.

Signed by the Rear-Admiral, "NORDMAN I."

INDIA.

There were four Catholic Priests murdered at Cawnpore at the general massacre there. The Catholic church is a heap of ruins, also the Protestant church, and all the houses, barracks, &c. Fifteen of our men (the 1st Madras Fusiliers) shared the same fate. Sergeant McGrath, formerly Sergeant-Major of the Native Infantry Depot at Palaveram, was amongst the unfortunates.—Madras Examiner.

A correspondent sends the Daily News the following extraordinary account of a sale of uniforms by Sepoys in Calcutta, and accredits it by stating that it comes to him from a thoroughly respectable source: (Extract of a letter from Calcutta, Aug. 8, 1857.) "A short time ago a gentleman in Calcutta saw from his window a mob of Sepoys, 100 in number, assembled near one of the gates of Government House, and visibly engaged in selling their uniforms by auction; one of them mounted on a hackney (native cart) acting as auctioneer. The gentleman drove to the Commissioner of Police to inform him of what was going on; he at once proceeded to Major Bouverie, the Governor-General's aid-de-camp, and he reported to Lord Canning. His lordship remarked, 'Oh, another idle tale! but Bouverie said, 'My lord, if you will look out there you can satisfy yourself.' Lord Canning looked, satisfied himself, and instantly gave orders to call a meeting of his council. The sages met, deliberated for some hours; some voted for shooting the Sepoys, others for letting them go; and broke up without coming to any resolution, by which time indeed it was unnecessary, as the Sepoys, having finished their sale of Government property and pocketed its proceeds, quietly walked off. "This Government, by not seizing and punishing these men, virtually declared that embezzlement and desertion are no crimes, and the Sepoys, emboldened by having insulted the Governor-General, at his own door with impunity, are permitted to leave Calcutta, and will, certainly not forget this original leniency, when levying contributions from the defenceless villagers, as many of them have been doing. The native merchants in Calcutta were astonished. They asked, 'Is the Lord Sahib (the Governor-General), with so many Europeans, afraid of seizing a hundred Sepoys? If he is afraid to do this in Calcutta, then the Company's rule in the Mofussil is indeed over.'"

(From a correspondent of the Tablet.)

Madras, 20th August, 1857. This day has been set apart, by a mandate of the Lord Bishop of Madras, through the Madras Presidency, as a day of humiliation, fasting, and prayer, to implore the aid of the Divine protection. During the last month or six weeks every European and East Indian in India capable of bearing arms is armed, and nightly patrol the roads and bazaars at their stations. You will be already aware of the awful state of affairs through the medium of the Indian papers. General officers are falling at the head of their troops, and what portion cholera spores is shot down by the rebellious mutineers. Women and children are cruelly butchered, whilst our brave soldiers, surrounded by overwhelming forces, are anxiously looking out for reinforcements, but no reinforcements arrive to avert their sad fate. May the Almighty God have mercy on and pity them. Many a tear will be shed in the three kingdoms whilst reading the sad, sad fate of our brave soldiers. Our army is fast dwindling away, whilst the rebellion spreads. Yet Mr. Vernon Smith coolly assures Mr. Disraeli and the House of Commons that there are troops enough in India to suppress any mutiny.

All were anxiously looking out for the last overland mail, as a report somehow was circulated by the Indian press that 20,000 troops were coming overland; in fact, six steamers were sent to Suez to convey them. Judge, then, of our feelings when we find but 14,000 coming, 3,000 of whom are recruits, and these coming round the Cape. No doubt his Lordship of Madras, when he found that no troops were coming to protect us, thought it high time to call on the Lord to do so; and I have no doubt that on the arrival of the Connaught Rangers, if we can hold out so long; his Lordship will order a day of thanksgiving. Many people think that truth cannot be uttered from a Protestant reading-desk; but this day, when the Clergyman honestly says—"I have left undone those things which we ought to have done, and we have done those things which we ought not to have done"—no one will doubt the truth of his assertion. The very last thing done by the Honorable (?) Company was in June, when they thought themselves quite safe in India, to do the Queen's pensioners out of a halfpenny in every rupee, that being the second halfpenny they have done them out of.—The rupee is now paid to the pensioner at 2s 1d whilst the troops are paid at the same rate as heretofore. The Honorable (?) Company know well there is no one to interest himself for the Queen's pensioners. They have done their work, and no more interest is taken in them. Another thing they have done, was to discountenance, as far as possible, the settlement of any European in India. Scarcely a Gazette issue that you will not see it notified that some retired officer, sergeant, or private is "permitted" to reside at some station, and should he wish for a change his name is again in the Gazette, when he is permitted to visit such a station for three or six months as the case may be. The rule has been broken through in June, when the government of Madras solicited as many pensioners as would come from the different stations to reside in Madras, where they are now employed as mounted police, on forty and fifty rupees per mensem, according to rank, but the government has not put their names in the Gazette. No, the confession of their weakness would be too humiliating, and those men who were treated with ignominy have again become their country's defenders. Another instance of the Honorable (?) Company's dislike to Europeans was shown in an order of Lord Dalhousie that passage-money would not be allowed for the son of a discharged soldier if the boy had arrived at the age of fourteen years; but there was no restriction as to the age of the daughters; they might be fourteen or thirty; but if they remained in India they would, of course, get married and increase the European population, whilst the son would answer as a drumboy, and might take up with a native woman. Numerous are the instances of soldiers being refused leave to marry European women, whilst they find no difficulty in being permitted to live out of mess in a state of concubinage with native women. Yes, these things are done by moral, Bible-reading Englishmen, whose names appear at Missionary meetings. They may well have a day of humiliation and prayer, for it would appear that the anger of an offended God has been roused at their robbery of the poor, and worse still, their open encouragement of idolatry.

Numerous Pagan temples in India have attached to them nautch, or dancing girls, literally prostitutes, for whose support a tract of land is given to the temple without assessment. In the Madras Presidency there are, above 100,000 native Christians, but you will not find them in the ranks of the Sepoy. No, if they resist, they will not be promoted. A few days back I inquired from a native Christian Sepoy how many Christians in his corps? About thirty. "I told him I thought there were more, as I had heard they built a little chapel at their last station." "No," he said, "the caste officers tell 'colonel not good thing take Christians; colonel tell: ha! don't want.' How fortunate would we consider ourselves now with a native Christian regiment? I shall revert to the doings and undoings of the Honorable (?) Company in a future letter, as there are things in this country of which you are not at all aware."

The Mohorum, a Mahometan festival, which lasts for ten days, commences to-morrow, and, no doubt, much blood will be spilt before it is over. Should the Almighty spare me, I will send you a letter every mail.

I trust you will excuse this disjointed epistle; but knowing that you must be acquainted with the state of affairs here, I have confined myself to subjects that dare not appear in the Indian papers.—I am, Sir, yours obediently, A. B.

AN INDIAN JOAN OF ARC.—We find in a letter from an Irish officer, now before Delhi, the following incident of the War. The real original Joan of Arc never surpassed her Indian imitator in beauty or temperance, since we cannot fancy the heroic Frenchwoman regaling herself on English grog, and getting so tight as to be taken prisoner a second time.

An odd episode occurred during the affair of the 18th. The leader of a band of sowars had his horse shot under him as he urged on his unwilling followers to the combat, dressed somewhat gorgeously in a large green turban, loose bournous, and lace ruffles. He was taken prisoner, and marched to camp; but, before his arrival there, his European captors had discovered in the dashing horseman a weird old woman. In action she had fired on a European soldier, and taken with arms in her hands, she deserved death rather than pity; but English gallantry prevailed, and she was allowed to "gang her ain gate"—a privilege of which she hesitated to avail herself until she had regaled herself to her satisfaction on ration grog. On mature consideration it was considered impolitic to allow her to return to Delhi, where superstition might have invested her with supernatural attributes; she was pursued and overtaken, water-logged, and lodged in durance vile, which promises to continue as long as the war shall last.

INDIAN NAMES.—"Poo" or "pore," which is found to make the termination of so many Indian cities and settlements, signifies town. Thus Nagpore means the Town of Serpents—a definition sufficiently appropriate when we reflect on the treacherous character of the Sepoys by whom it was so recently garrisoned. "Abad" and "patam" also signify town; Hyderabad being Hyder's Town, and Seringapatam—from Sreeing, a name of a god Vishnoo—being the town of Seringa. Allahabad, from "Allah," God, and "abad," abode, means the Abode of God; that city being the capital of Agra, the chief school of the Brahmans, and much resorted to by pilgrims. Punjab is the country of the Five Rivers, and Donb is applied to part of a country between two rivers.

The Madras Sepoys who have arrived in Calcutta have already gained some little notoriety. Speaking of them, a correspondent of the Phoenix tells the following story, which, whether true or not, our contemporary thinks is too good to be lost:—"One of the Sepoys was asked what caste the men of the Madras regiment were? The answer was—'We are all Christians, except two Protestants in the band.' Little fear of these fellows objecting to greased cartridges."

CHINA.

The official despatches to the French Government from Hong Kong announce that the Court of Peking had returned no reply to the demands for satisfaction addressed to it by the French Minister in China. At the head of the grievances set forth in these demands was the murder of the Abbe Chappelline by the Chinese. There is an impression in Paris that hostile operations will be commenced as soon as Baron Gros arrives at his post.

The Pays states that as soon as Lord Elgin had sailed for India the Viceroy of Canton had issued a proclamation stating that his lordship had been frightened away by a glimpse of the imposing attitude of the Celestial army. The proclamation announces that a new Chinese fleet is in preparation, which will disperse all the enemy's remaining vessels. It terminates with a violent invective against all foreigners.

THE HUDSON'S BAY COMPANY.—The report of the Select Committee of the House of Commons on the Hudson's Bay Company has appeared in the form of a bulky blue-book of some 500 pages. The committee report their opinion that whatever may be the validity, or otherwise, of the rights claimed by the company under the charter, it is desirable that they should continue to enjoy the privilege of exclusive trade which they now possess, except so far as those privileges are limited by certain special recommendations (of the select committee). These recommendations are to the effect that it is expedient to meet the just and reasonable wishes of Canada,—that she should be enabled to annex to her own territory such lands in her vicinity as may be available to her for the purpose of settlement, &c. The districts on the Red River and the Sas Hatchewan are among those likely to be desired for early occupation, and the committee trust that there will be no difficulty in making arrangements for the cession of these districts to Canada on equitable principles; and in that case the authority of the Hudson's Bay Company within them would of course cease. The committee also consider that it will be proper, as soon as possible, to terminate the connexion of the company with Vancouver's Island, as the best means of favoring the development of the great natural advantages of that important colony. Means should also be provided for the ultimate extension of the colony over any portion of the adjoining continent to the west of the Rocky Mountains, in which permanent settlement may be found practicable. With these exceptions, it is deemed most desirable that the company should enjoy the privilege of exclusive trade, both for the maintenance of law and order, and for the prevention of the fatal effects which would probably result to the Indians from an open competition in the fur trade and the consequent large introduction of spirituous liquors; and also for the prevention of the indiscriminate destruction of the more valuable fur-bearing animals in the course of a few years. The committee hope that the Government will next session be enabled to present a Bill which shall lay the basis of an equitable and satisfactory arrangement. This report was only carried by a majority of 1, the yeas being 6 and the nays 5. Lord Russell, Lord Sandon, Sir J. Pakington, and Mr. Lowe voted in the majority, and Lord Goderich, Mr. Gladstone, and Mr. Roebuck in the minority.

ASTONISHING FEAT OF A HOUSE SPIDER.

It would seem that there is no living thing so obnoxious as not to find some admirers. What creature so repulsive as rats and spiders? Yet the London Quarterly finds something beautiful and even lovable in the former, and Dr. A. Fitch, in Harper's Monthly labors to show that the latter "delicate little objects" are worthy of our esteem and admiration. He denies that their bite is fatal to any save insects, and extols their agility, adroitness, sagacity, and heroism as worthy of all praise. In support of these views he tells the following curious story concerning a heroic spider who captured a snake. The affair came off last summer, in the store of Charles Cook, in the village of Havana, Chemung county, N. Y.,

and is attested by the Hon. A. B. Dickinson, of Goring, who witnessed the phenomenon, as did more than a hundred other persons.

"An ordinary-looking spider of a dark color, its body not larger than that of a common house fly, had taken up its residence; it appears, on the under side of a shelf beneath the counter of Mr. Cook's store. What may we suppose was the surprise and consternation of the 'little animal' on discovering a snake, about a foot long, selecting for its abode the floor underneath, only two or three spans distant from its nest? It was a common milk snake which, perhaps, had been brought into the store unseen in a quantity of saw dust with which the floor had been recently carpeted. The spider was well aware, no doubt, that it would inevitably fall a prey to this horrid monster the first time it should incautiously venture within its reach. We should expect that to avoid such a frightful doom, it would forsake its present home and seek a more secure retreat elsewhere. But it is not improbable that a brood of its eggs or young was secreted near the spot, which the parent foresaw would fall a prey to this monster. We can conceive of no other motive which should have induced the spider so pertinaciously to remain and defend the particular spot at the imminent risk of her own life, when she could so easily have fled and established herself in some secure corner elsewhere. But how, we may well ask, was it possible for such a weak, tender little creature to combat such a powerful, mail-clad giant? What power had she to do anything which could subject the monster to even the slightest inconvenience or molestation? Her ordinary resort, that of fettering and binding her victim by throwing her threads of cobwebs around it, it is plain would be of no more avail here than the corps upon limbs of the unshorn Sampson. Aware that her accustomed mode of attack was useless, how did she acquire the knowledge and sagacity requisite for devising another, adapted so exactly to the case in hand—one depending upon the structure and habits of the serpent to aid in rendering it successful? How was she able to perceive that it was in her power to wind a loop of her threads around this creature's throat, despite of all his endeavors to foil her in this work—a loop of sufficient strength to hold him securely, notwithstanding his struggles and writhings, until by her tackle-like power she could gradually hoist him up from the floor, thus literally hanging him by the neck until he was dead? For this was the feat which this adroit little heroine actually performed—a feat beside which all fabled exploits of Hercules in overpowering lions and serpents and dragons sink into utter insignificance! And who can say that in the planning and execution of this stupendous achievement, there was not forethought, reasoning, a careful weighing of all the difficulties and dangers, and a clear perception in the mind of this little creature that she possessed the ability to accomplish what she undertook; in short, an exercise of faculties of a much higher order than the mere instinct which is commonly supposed to guide and govern these lower animals in their movements!

By what artifice the spider was able in the first of its attack to accomplish what it did, we can only conjecture, as its work was not discovered until the most difficult and daring part of its feat had been performed. When first seen, it had placed a loop around the neck of the serpent, from the top of which a single thread was carried upward and attached to the under side of the shelf, whereby the head of the serpent was drawn up about two inches from the floor. The snake was moving around, incessantly, in a circle as large as its tether would allow,—wholly unable to get its head down to the floor, or to withdraw it from the noose: while the heroic little spider, exploit, which was now sure beyond a peradventure, was ever and anon passing down to the shelf, adding thereby an additional strand to the thread, each of which new strands being tightly drawn, elevated the head of the snake gradually more and more.

But the most skillful part of its performance is yet to be told. When it was in the act of running down the thread to the loop, the reader will perceive it was possible for the snake by turning his head vertically upward, to snap at and seize the spider in his mouth. This had no doubt been repeatedly attempted in the earlier part of the conflict; but instead of catching the spider, his snakeship thereby only caught himself in an additional trap. The spider probably by watching each opportunity when the mouth of the snake had thus been turned to her, adroitly, with her hind legs, as when throwing a thread around a fly, had thrown one thread after another over the mouth of the snake, so that he was now perfectly muzzled, by a series of threads placed over it vertically, and these were held from being pushed asunder by another series of threads placed horizontally, as my informant states he particularly observed. No muzzle of wire or wicker work for the mouth of an animal could be woven with more artistic regularity and perfection; and the snake occasionally making a desperate attempt to open his mouth would merely put these threads upon a stretch. The snake continued his gyrations, his gait becoming more slow, however, from weakness and fatigue; and the spider continued to move down and up on the cord, gradually shortening it, until, at last, when drawn upward so far that only two or three inches of the end of his tail touched the floor, the snake expired, about six days after he was first discovered.

A more heroic feat than that which this little spider performed is probably nowhere upon record—a snake a foot in length, hung by a common house spider? Truly, the race is not to the swift, nor is the battle to the strong! And this phenomenon may serve to show us that the intelligence with which the Creator has endowed the humblest, feeblest of His creatures, is ample for enabling them to triumph in any emergency in which He places them, if they but exercise the faculties He has given them. It is only the slothful, cowardly, timorous, that fail, and they fail not so much before their enemies as before their own supineness.

A COINCIDENCE.—On the 3rd August, 1492, Columbus sailed from a port in Spain, on his memorable voyage, which terminated in the discovery of America. On the 3rd August, 1857, the end of the Atlantic telegraph cable was put ashore at Valentia, and the work of laying it across the ocean commenced.—Thus precisely an annus magnus of 365 years elapsed between taking the first step towards the discovery of the New World, and commencing what we hope is destined to link it indissolubly to the Old, by virtually abolishing the vast space which lies between them.

GIRLS WHO HAVE NEVER SEEN THE ELEPHANT.—A correspondent of the Oswego Times speaks of a family living on the "John Brown" tract, in New York having two girls, twins, of sixteen years, who have never been out of the woods—have never seen any horse but their own, and never saw any females but their mother and sisters. They have been taught to read by their mother, and although they do not appear "fashionable" they are by no means as awkward as one would suppose. What a world of wonder yet lies before them? What a sight to them would be a railroad car, a steamboat, a city, a thousand things which we see every day.

ADVANTAGES OF PUNCTUATION.—Punctuation, that is putting the steps in the right places, cannot be too sedulously studied. We lately read in a country paper the following startling account of Lord Palmerston's appearance in the House of Commons;—"Lord Palmerston then entered on his head, a white hat on his feet; highly polished boots on his brow; a dark cloud in his hand, his faithful walking stick in his eye, a menacing glare saying nothing. He sat down."—Punch.

PRUDENT GIRL.—"Margery, what did you do with that tallow Mr. Jones greased his boots with this morning?"—"Please marm! I greased the griddle cakes with it."—"Lucky you did, Miss; I thought you had wasted it."

Long Leg.—Mr. Twiss, a romancing traveller, was talking of a church he had seen in Spain, a mile and a half long. " Bless me!" said Garrick, " how broad was it? " Ten years. " This, you'll observe, gentlemen," said Garrick to the company, " is not a round leg, but differs from his other stories, which are generally as broad as they are long."

Sam was asked what he thought of the effects of hot drinks on the system. " Hot drinks, sir," said he, " are decidedly bad. Tea and coffee, sir, are hurtful. And even hot punch, when it is very hot—very hot indeed—and taken often in large quantities, I suppose, is slightly deleterious."

A Distinction with a Difference.—The difference between a Unitarian and Universalist is stated to be, the former believe themselves too good to be damned, and the latter believe God to be too good to damn them.

That was a very pretty conceit of a romantic husband and father whose name was Rose, who named his daughter "Wild," so that she grew up under the appellation of "Wild Rose." But the romance of the name was sadly spoiled in a few years, for she married a man by the name of "Bull."



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the St. Patrick's Hall, on MONDAY EVENING next, the 2nd Nov., at EIGHT o'clock precisely.

By Order, WM. WALLACE O'BRIEN, Rec. Sec.

THE CHARITABLE RELIEF COMMITTEE of the ST. PATRICK'S SOCIETY will meet every THURSDAY, from 7 to 9 o'clock in the ST. PATRICK'S HALL, Place d'Armes, for the purpose of affording relief to all worthy applicants for the same.

MOUNT HOPE INSTITUTE FOR YOUNG LADIES, UNDER THE DIRECTION OF LADIES OF THE SACRED HEART, LONDON, C. W.

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857. In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex.

Table with 2 columns: Item and Price. Includes Board and Tuition, Day Scholars, Book and Stationery, Washing, Use of Library, Physicians' Fees, Italian, Spanish, and German Languages, Instrumental Music, Use of Instrument, Drawing and Painting.

GENERAL REGULATIONS. The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September. There will be an extra charge of \$15 for Pupils remaining during the Vacation.

ENGLISH EDUCATION. Mr. KEEGAN begs to inform the citizens of Montreal that he has OPENED an EVENING SCHOOL (under the Patronage of the Rev. Mr. O'BRIEN) in the Male School-house at ST. ANNE'S CHURCH, GRIFFINTOWN, for young men and Mechanics; where they will receive instruction in any of the various branches of English Education, for five nights each week.

CHEAP READING. UPWARDS OF FIFTEEN HUNDRED VOLUMES on Religion, History, Biography, Voyages, Travels, Tales and Novels, by standard authors, to which constant additions will be made, for ONE DOLLAR yearly, payable in advance. Printed Catalogues may be had for 4d., at FLYNN'S Circulating Library and Registry Office, 40 Alexander Street, near St. Patrick's Church.

FOREIGN BOOKS.

- JUST RECEIVED by the Subscribers, several cases of Books from London and Dublin: Mores Catholic; or, Ages of Faith, 3 vols., \$18 00; Cardinal Wiseman's Essays, 3 vols., 7 00; Cardinal Wiseman on Science and Revealed Religion, 2 vols., 2 50; Faith of Catholics, 3 vols., 8vo., 6 00; Moehler's Symbolism, 2 vols., 2 25; The Pope. By De Maistre, 1 25; Audin's Life of Luther, 1 vol., 2 00; Henry VIII., 2 00; Canons and Decrees of the Council of Trent, Life of St. Teresa. By Herself, 1 25; Letters of St. Teresa, 1 50; Captain Rock in Rome, 1 00; Geraldine; a Tale of Conscience; and Rome and the Abbey, 1 75; Archer's Sermon's, 2 vols., 1 25; Appleton's " " 2 00; Morony's " " 2 00; M'Carty's " " 2 25; Massillon's " " 2 00; Gahan's " " 2 25; Ligouri's " " 2 00; Peach's " " 2 50; Bourdalou's " " 2 00; Newman on University Education, 2 25; Appleton's Analysis; or Familiar Explanations of the Gospels, 2 00; St. Ligouri's History of Heresies, 1 vol., 3 50; Religious Monitor; or, Instructions and Meditations, Preparatory to the Reception and Professions of the Sacred Spouses of Jesus Christ, 2 vols., 8vo., (Just published) 3 00; St. Ligouri on the Council of Trent, 1 50; St. Ligouri's Victories of the Martyrs, 0 63; Life of St. Dominic, 1 25; Interior of Jesus and Mary, 2 vols., 1 25; Gother on the Epistles, 0 30; Lanagan on the Eucharist, 1 25; Peach's Reflections, 0 50; Stone's Retreat, 2 00; Nun Sanctified; or, Spouse of Christ, Life of St. Francis Assisim, Patriarch of the Friars' Minors, 0 63; Sinner's Complaint to God, 0 50; Lucy Lambert, 0 31; Grandfather's Story Book, 0 31; Hook's Travels in Tartary, &c., illustrated, 1 50; Morning Star, 0 31; Virgin Mother, 0 63; St. Francis De Sales on the Love of God, 2 00; Hornhold on the Commandments—Sacraments Practical Meditations, 1 00; Faber's Poems, 2 80; The Oratorian Lives of the Saints, 33 vols., per vol., 1 25; Challoner's Meditations, 1 vol., 1 00; Memoirs of Missionary Priests, 2 vols., 0 75; Life of St. Ligouri. By the Oratorians, 5 vols., 6 25; Lacordaire's Conferences. Translated, 5 00; Lingard's England. 10 vols. Last Edition, revised by the Author before his death. Half calf, 20 00; Bourdalou's Spiritual Retreat, 1 00; Pocket Bible, in various styles of Binding, from \$1 00 to 3 00; Butler's Discourses, 2 vols., 2 50; Archbishop M'Hale's Evidences, 2 00; Letters, 2 00; Young Christian Library, 4 vols., 2 00; Newman on the Turks, 1 25; The Church of the Fathers. By Newman, A Series of Practical Meditations, 0 50; Annals of the Four Masters. Edited by J. O'Donovan, L. L. D. 7 vols. Royal 4to., 60 00; O'Connell's Memoirs of Ireland, Native and Saxon, 0 88; Sheil's Sketches of the Irish Bar. 2 vols., 2 50; O'Connell's Speeches. 2 vols., 2 50; Burke's " " 1 25; Curran's " " 1 25; Grattan's " " 1 25; Sheil's " " 1 25; Plunket's " " 1 25; Carleton's Tales and Stories. New Series. Dublin Edition, 1 vol., 2 00; The Life of Thomas Moore, with Selections from his Poetry. 12mo., 0 75; The Life of Robert Emmet. By Dr. Madden, 1 00; Revelations of Ireland, 1 00; Military History of the Irish Nation, comprising a Memoir of the Irish Brigade in the Service of France. By Matthew O'Connor, Esq., 1 50; Catholic Guardian, 0 38; Confederation of Kilkenny, 0 38; Barry's Songs of Ireland, 0 38; Davis's Poems, 0 38; Ballad Poetry of Ireland, 0 38; M'Carthy's Irish Ballads, 0 38; Irish Writers. By T. D. M'Gee, 0 38; Art M'Murrough, 0 38; Confiscation of Ulster, 0 38; Geraldines, 0 38; Hugh O'Neill, 0 38; Davis's Essays, 0 38; Curran and Grattan, 0 38; Bleeding Ephigenia. By Dr. French, 0 38; Unkind Deserter, 0 38; Paddy Go-Easy, 0 38; Casket of Pearls, 0 38; Rody the Rover, 0 38; We have the Library of Ireland complete in 11 vols., gilt, 75 cents per vol.

WANTED, IN School District No 3, in the Parish of St. Alphonse, County of Joliette, a FEMALE TEACHER (having a Diploma) competent to teach French and English. Applications addressed to the undersigned, will be punctually attended to. LUKE GORCORAN, Sec. Tre. of School Commissioners. St. Alphonse, 15th August, 1857.

MR. ANDERSON begs to inform the citizens of Montreal, that his AFTERNOON CLASSES are now open for the reception of MEDICAL, LAW, and Commercial Students. A special hour is set apart for the instruction of young gentlemen desirous of entering the Army. In testimony of his zeal and abilities as a Classical, Commercial, and Mathematical Teacher, Mr. A. is permitted to refer to Rev. Canon Leach, McGill College; Rev. Mr. Rogers, Chaplain to the Forces; Col. Pritchard; Captain Galway; the Rev. the Clergy, St. Patrick's Church; the Hon. John Molson; Dr. Hingston, and Rector Howe, High School. Hours of attendance, &c., made known at the Class room, No. 95, St. Lawrence Street. N. B.—Mr. A.'s NIGHT SCHOOL will be re-opened First Week in September next. August 13.

TO TEACHERS. WANTED—By the Catholic School Trustees of the Town of Perth—A FEMALE TEACHER, well qualified to give instruction in English and Arithmetic. She will also be required to give instruction on, and play the Organ. Salary £50 per annum. Apply to JAMES STANLEY, Secretary. Perth, C. W., 6th August, 1857. M. DOHERTY, ADVOCATE, No. 59, Little St. James Street, Montreal.

SADLIER & CO'S CATALOGUE OF POPULAR CATHOLIC WORKS AND SCHOOL BOOKS.

- Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York, AND FOR SALE BY THEM, WHOLESALE AND RETAIL. We would most respectfully invite the attention of the Catholic Community to the following list of our Publications. On examination it will be found that our Books are very popular and saleable; that they are well printed and bound; and that they are cheaper than any books published in this country. The Books of the other Catholic Publishers kept constantly on hand, and sold at their lowest prices. Any of the following Books will be sent by post on receipt of the price. BIBLES AND TESTAMENTS. Catholic Family Bible; with Dr. Challoner's Notes and Reflections. Imperial 4to., superfine paper, 25 fine engravings, from \$11 to \$22. Do. do. fine edition, with 17 engravings, from \$6 to \$16. To both of these editions is added Ward's Errata of the Protestant Bible. Do. do. small 4to., from \$2 25 to \$6. Douay Bible, 8vo., from \$1 to \$3. Pocket Bible, \$1 to \$3. Douay Testament, 12mo., 37 cents. CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages, \$2 00. The Catholic Harp, an excellent collection of Masses, Hymns, &c., half bound 38 cents. PRAYER BOOKS. Published with the approbation of Cardinal Wiseman, and Most Rev. John Hughes, D. D., Archbishop of New York. Beautifully illustrated. The Golden Manual; being a guide to Catholic Devotion, Public and Private, 1041 pages, at prices from 75 cents to \$25. This is, without exception, the most complete Prayer Book ever published. The Way to Heaven (a companion to the Golden Manual), a select Manual for daily use. 18mo., 750 pages, at prices from 50 cents to \$20. The Guardian of the Soul, to which is prefixed Bishop England's Explanation of the Mass, 18mo., 600 pages, from 50 cents to \$4. The Key of Heaven, greatly enlarged and improved, from 38 cents to \$3. The Path to Paradise, 32mo., at prices varying from 25 cents to \$8. The Path to Paradise, 48mo., do., from 20 cents to \$3. The Gate of Heaven, with Prayers. Mass illustrated, with 40 plates, at from 25 cents to \$4. Pocket Manual, from 13 cents to 50 cents. The Complete Missal, in Latin and English, from \$2 to \$8. Journe du Chretien (a fine French Prayer Book) 630 pages, at from 37 1/2 cents to \$4. Petit Paroissien (a Pocket French Prayer Book), from 13 cents to 50 cents. CATHOLIC TALES. Fabled, by Cardinal Wiseman. Cloth, 75 cents; cloth gilt, \$1 12 1/2. Catholic Legends. Cloth, 50 cents; gilt, 0 75. The Witch of Milton Hill, 50 cents; gilt, 0 75. The Blakes and Flanagan's, by Mrs. Sadlier, 75 cents; gilt, 1 12 1/2. Tales and Legends from History, 63 cents; gilt, 0 87 1/2. Callista, by Dr. Newman, 75 cents; gilt, 1 13. Ravellings from the Web of Life, 0 75. Well! Well!! by M. A. Wallace, 0 75. New Lights, by Mrs. Sadlier, 0 75. Orphan of Moscow, translated by Mrs. Sadlier, 0 50. Castle of Roussillon, do., 0 50. Benjamin, do., 0 50. Tales of the Boyhood of Great Painters, 2 vols., 0 75. The Miner's Daughter, by Miss Caddell, 0 38. The Young Saviour, 0 38. Lost Geneva, by Miss Caddell, 0 38. One Hundred and Forty Tales, by Cannon Schmidt, 0 38. The Knout, translated by Mrs. Sadlier, 0 50. The Mission of Death, by M. E. Walworth, 0 38. Tales of the Festivals, 0 38. Blanch Leslie and other Tales, 0 38. Sick Calls, from the Diary of a Priest, 0 30. The Poor Scholar, by William Carlton, 0 50. Tubber Derg, and other Tales, Do. 0 38. Art Maguire, Do. 0 38. Valentine M'Clutchy, Do. Half-bound, 50 cents; cloth, 0 75. HISTORY AND BIOGRAPHY. Butler's Lives of the Saints, 4 vols., with 29 engravings, from \$9 to \$18. Butler's Lives of the Saints, (Cheap Edition,) 4 vols., \$5. De Ligny's Life of Christ and His Apostles; translated from the French, with 13 engravings, by Mrs. Sadlier, from \$4 to \$12. Orsin's Life of the Blessed Virgin, with the History of the Devotion to Her—to which is added Meditations on the Litany, by Abbe Barthe; translated by Mrs. Sadlier, 4to., with 16 engravings, from \$5 to \$12. The Life of St. Elizabeth of Hungary, by the Count Montalembert, plain, \$1; gilt, \$1 50. Life of St. Bernard, by Abbe Ratisbone, \$1; gilt, \$1 50. History of Missions in Japan and Paraguay, by Miss Caddell, 63 cents; gilt, 88 cents. History of the War in La Vendee, by Hill, with 2 maps and 7 engravings, 75 cents; gilt, \$1 12 1/2. Heroines of Charity, Mrs. Seton and others, 50 cents; gilt, 75 cents. Pictures of Christian Heroism, by Dr. Manning, 50 cents; gilt, 75 cents. Popular Modern History, by Mathew Bridges, \$1; gilt, \$1 50. Popular Ancient History, by Do., do., 75 cents; gilt, \$1 12 1/2. Lives of the Fathers of the Desert, by Bishop Challoner, 75 cents; gilt, \$1 12 1/2. Life of the Right Rev. Dr. Doyle, Bishop of Killdare, 38 cents. Walsh's Ecclesiastical History of Ireland, with 13 plates, \$3 00. MacGeoghegan's History of Ireland, vo., \$2 25 to \$5. Barrington's Rise and Fall of the Irish Nation, \$1 00. O'Connor's Military History of the Irish Brigade, \$1 00. Audin's Life of Henry VIII., \$2 00. Bossuet's History of the Variations of the Protestant Churches, 2 vols., \$1 50. Reeve's History of the Bible, with 230 cuts, 50 cts. Paston's History of the Church, 75 cts. Cobbett's History of the Reformation, 2 vols. in one, 75 cts. Challoner's Short History of the Protestant Religion, 19 cts. BALMES' GREAT WORK ON PHILOSOPHY. Fundamental Philosophy, by the Rev. James Balmes, translated from the Spanish; by H. F. Brownson; with an Introduction and Notes, by O. A. Brownson, vols., 8vo., cloth, \$3 50; half morocco, \$4 00. BOOKS OF INSTRUCTION & CONTROVERSY. Brownson's Essays and Reviews on Theology, Politics, and Socialism, \$1 25.

Collet's Doctrinal and Scriptural Catechism, translated by Mrs. Sadlier; half-bound, 38 cents; muslin, 50 cents. The Catholic Christian Instructed, by Bishop Challoner, flexible cloth, 25 cents; bound, 38 cents. Ward's Errata of the Protestant Bible, 50 " Cobbett's Legacies to Parsons, 38 " Milner's End of Controversy, muslin, 50 " Religion in Society, by Abbe Martinet, with an Introduction by Archbishop Hughes, \$1 00 Pope and Maguire's Discussion, 75 cents Ward's Cantos; or, England's Reformation, 50 " Duty of a Christian towards God, translated by Mrs. Sadlier, cloth, 50 cents

DEVOTIONAL WORKS. The Altar Manual; including Visits to the Blessed Sacrament and Devotions to the Sacred Heart. 18mo., roan 75 cents; roan, gilt, \$1 00. The Christian Instructed, by Father Quadranti; to which is added the Nineteen Stations of Jerusalem, 25 cents. The Little Testament of Jesus, Mary, and Joseph, 15 cents, roan, gilt, 31 cents. Circles of the Living Rosary, illustrated. Printed on card paper, per dozen, 38 cents. The following of Christ, with Prayers and Reflections (new), at from 38 cents to \$2 50. The Graces of Mary; or, Devotions for the Month of May, 38 cents to \$2 50. Think Well On't, by Bishop Challoner, 20 cents. Practical Piety, by St. Francis of Sales, 50 " St. Augustine's Confessions, 50 "

CATECHISMS. Butler's Catechism, \$3 00. The General Catechism, Approved by the Council of Quebec, \$3 per 100. Do. for the Diocese of Toronto, \$3 per 100. SCHOOL BOOKS. Most of the School Books on the following list were prepared at the special request of the Provincial Brothers of the Christian Schools, and they are now in use in all the Schools under the charge of the Christian Brothers, as well as in a great many of the Colleges and Convents of the United States and British Provinces.

NEW CATHOLIC SCHOOL BOOKS. The attention of Catholic Houses of Education is called to—Bridges' Popular, Ancient and Modern Histories. (Just Published.) A Popular Ancient History, by Matthew Bridges, Esq., Professor of History in the Irish University, 12mo., 75 cents. These volumes containing, as they do, a large quantity of matter, with complete indexes, Tables of Chronology, &c., &c., will be found equally useful for Popular Reading, as a standard Text Book, or as a Manual for Schools. (New and Revised Edition.) The First Book of History, combined with Geography and Chronology for younger classes. By John G. Shea, author of a History of Catholic Missions. 12mo., illustrated with 40 engravings and 6 maps, half bound, 38 cents; arabesque, 50 cents. Shea's Primary History of the United States. By way of Question and Answer. (Just Published.) 25 cents. Stepping Stone to Grammar, Do. 10 " Stepping Stone to Geography, Do. 10 " The First Book of Reading Lessons. By the Brothers of the Christian Schools. 72 pages, muslin back and stiff cover, 6 1/2 cents. Second Book of Reading Lessons. By the Brothers of the Christian Schools, 13 cents. Third Book of Reading Lessons. By the Brothers of the Christian Schools. New and enlarged edition, having Spelling, Accentuation and Definition at the head of each chapter. 12mo., of 400 pages, half bound, 38 cents. The Duty of a Christian towards God. To which is added Prayers at Mass, the Rules of Christian Piety. Translated from the French of the Venerable J. B. De La Salle, founder of the Christian Schools, by Mrs. J. Sadlier. 12mo., 400 pages, half bound, 38 cents. Reeve's History of the Bible, 50 " Carpenter's Spelling Assistant, 13 " Murray's Grammar, abridged, with Notes by Putnam, 13 cents. Waikemage's Arithmetic, 15 " Bridges' Algebra, revised by Atkinson, 31 " Pincock's Catechism of Geography, revised and greatly enlarged. For the use of the Christian Brothers. 12mo., 124 pages, price only 19 cents bound. This is the cheapest and best primary Geography in use. Walker's Pronouncing Dictionary, 20 cents. Manson's Primer, 2 cents, or \$1 50 cents per gross. Davis' Table Book, 2 cents, or \$1 50 " Letter, Foolscap, and Note Paper Copy and Cyphering Books, Blank Books, in every variety.

A NEW GREEK GRAMMAR. An Elementary Greek Grammar, by Professor O'Leary; large 12mo., 75 cents. ENGLISH AND FRENCH SCHOOL BOOKS. New Editions of Perrin's Elements of French and English Conversation; with new, familiar, and easy dialogues, and a suitable Vocabulary, 25 cents. Perrin's Fables (in French with English notes), 25 cents. Nugent's French and English Dictionary, 64 " A Stock of School Books and Stationery in general use kept constantly on hand. Catalogues can be had on application. A Liberal Discount made to all who buy in quantities. D. & J. SADLIER & Co., Cor. Notre Dame and St. Francis Xavier Sts. Montreal, October 1, 1857.

NEW BOOKS JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE. CHRISTIANITY IN CHINA, TARTARY, and THIBET. By M. L'Abbe Iluc; 2 Vols., 12mo., Cloth, \$2; Half Mor., \$2 50. THE COMPLETE WORKS AND LIFE OF GERALD GRIFFIN. To be completed in 10 Vols.—Four Volumes Now Ready, containing the following Tales:— 1. The Collegians. A Tale of Garryowen. 2. Card Drawing. A Tale of Clare. The Half Sir. Munster. Suil Dhru. Tipperary. 3. The Rivals. A Tale of Wicklow; and Tracy's Ambition. 4. Holland Tide, The Aylmers of Bally-Aylmer, The Hand and Word, and Barber of Bantry. 5. Tales of the Jury Room: Containing—Sigmund the Story-Teller at Fault, the Knight without Reproach, &c. &c. 6. The Duke of Monmouth. A Tale of the English Insurrection. 7. The Poetical Works and Tragedy of Gysippus. 8. Invasion. A Tale of the Conquest. 9. Life of Gerald Griffin. By his Brother. 10. Tales of Five Senses, and Nights at Sea. Each Volume contains between four and five hundred pages, handsomely bound in Cloth, price only 5s. each.

NOTICES OF THE PRESS. "Griffin's Works.—They are interspersed with scenes of the deepest pathos, and the most genuine humor—at one moment we are convulsed with laughter, at the next affected to tears. We heartily recommend Gerald Griffin's Works to the attention of the American public, and predict for them an immense popularity."—Sunday Dispatch. "We welcome this new and complete edition of the works of Gerald Griffin, now in the course of publication by the Messrs. Sadlier & Co. We read

the Collegians, when it was first published, with a pleasure we have never forgotten; and which we have found increased at every repeated perusal. Ireland has produced many geniuses, but rarely one, upon the whole superior to Gerald Griffin."—Brownson's Review. "Whoever wishes to read one of the most passionate and pathetic novels in English literature will take with him, during the summer vacation. The Collegians, by Gerald Griffin. The picture of Irish character and manners a half a century since in The Collegians, is masterly, and the power with which the fond, impetuous, passionate, thoroughly Celtic nature of Hardress Oregan is drawn, evinces rare genius. Griffin died young, but this one story, if nothing else of his, will surely live among the very best novels of the time. It is full of incident, and an absorbing interest allures the reader to the end, and leaves him with a melted heart and moistened eye."—Putnam's Monthly. "We have now before us four volumes, the commencement of a complete edition of Gerald Griffin's works, embracing the 'Collegians' and the first series of his 'Munster Tales.' The nationality of these tales, and the genius of the author in depicting the mingled levity and pathos of Irish character, have rendered them exceedingly popular. The style in which the series is produced is highly creditable to the enterprise of the American publishers, and we are free to say that the volumes are worthy of being placed in our libraries, public or private, alongside of Irving, Cooper, or Scott."—Hunt's Merchant's Magazine.

THE LIFE OF CHRIST; or, Jesus Revealed to Youth. Translated from the French of Abbe La Grange, by Mrs. J. Sadlier. 12mo. cloth, \$3 per 100. The Creator and the Creature; or, The Wonders of Divine Love. By F. W. Faber. 3 9. A Life of the Rt. Rev. Edward Maginn, Co-Adjutor Bishop of Derry; with Selections from his Correspondence. By T. D. M'Gee. 3 9. The Life of St. Elizabeth of Hungary. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition. 5 0. Souvenirs of Travel in Europe. By Madame Le Vert. 2 vols. 10 0. Aspirations of Nature. By Rev. J. T. Hecker. 3 9. The Prophecies of St. Columbkille, Beacan, Malachy, Alton, &c., &c.; with Literal Translations and Notes. By Nicholas O'Kearney. 1 10 1/2. The Life of Thomas Moore; with selections from his Poetry, &c. By Jas. Burke, A.B., Keating's History of Ireland. Translated, with notes, by John O'Mahoney. 12 6. MacGeoghegan's History of Ireland. 10 0. My Trip to France. By Rev. J. P. Denelan. Balme's Fundamental Philosophy. Translated from the Spanish by H. F. Brownson, M.A.; 2 vols.; cloth, 15s; half mor., 17s 6d; beveled. 20 0. Alice Riordan; or the Blind Man's Daughter. (A New Edition, with an additional chapter.) By Mrs. J. Sadlier. 1 10 1/2. Fabled: a Tale of the Catacombs. By Cardinal Wiseman. (New Edition.) 12 mo., cloth. 3 9.

STATUTES FOR CHURCHES. The Subscribers have on hand some beautiful Statues of ST. PATRICK, the BLESSED VIRGIN, ST. JOSEPH, CHRIST'S AGONY IN THE GARDEN, &c., &c., which will be sold at reduced prices. —ALSO— A large Oil Painting of the CRUCIFIXION. D. & J. SADLIER & Co., Cor. Notre Dame and St. Francis Xavier Sts. Montreal, Sept. 16. JUST RECEIVED FROM PARIS, By the Subscribers, SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c. BLANK BOOKS, STATIONARY, PRINTS, &c. 15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books. 500 Reams of Foolscap, Letter, and Note Paper. 50 Gross Drawing and Writing Pencils. 100 Do Slate Pencils. 5 Cases of Hard Wood Slates. 10,000 Religious and Fanby Prints. 280 Gross Steel Pens. We have also, on hand, a good assortment of Pocket Books, Memorandums, Ink Bottles, Pen Holders, &c., &c. D. & J. SADLIER & Co., Cor. Notre Dame & St. Francis Xavier Sts., Sept. 16. MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANNS 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. MacI. 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. MONTREAL CATHOLIC MODEL SCHOOL, 19 and 21 Cote Street. THE DUTIES of the above establishment will be RESUMED on THURSDAY, 13th instant, at nine o'clock, a.m. A thorough course of instruction is imparted in this institution in English, French, Commercial and Mathematical Education, on very Moderate Terms. Persons wishing to see the Principal are requested to call between 4 and 5 o'clock, p.m. W. DORAN, Principal. August 13.

A NEW AND ELEGANT PRAYER-BOOK. ST. JOHN'S MANUAL. A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH...

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, Wholesale and Retail. No. 50 M'GILL STREET.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have Removed to No. 50 M'Gill Street, near St. Ann's Market...

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 M'Gill Street, and 79 St. Paul Street, MONTREAL.

GROCERIES, &c., &c. SUGARS, Teas, Coffee, Raisins, Currants, Spices, Candied Lemon, Orange and Citron Peel...

FOR SALE, FRENCH AND LATIN BOOKS. J. B. ROLLAND. KEEPS constantly on hand the largest and best selected Assortment of FRENCH and LATIN BOOKS...

WANTED, IN School District No. 3, in the Parish of St. Patrick, Sherrington, a MALE TEACHER, competent to Teach French and English...

TEACHER WANTED, FOR THE ELEMENTARY SCHOOL, in District No. 4 of the Municipality of Lacorne, County of Terrebonne...

TO LET, A FARM of 130 ACRES, in superficies, adjoining the Village of VARENNES. Apply to the undersigned on the premises.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES...



WILLIAM CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES...

DANIEL M'ENTYRE'S CLOTHING & OUTFITTING ESTABLISHMENT, No. 44, M'GILL STREET, OPPOSITE ST. ANN'S MARKET, MONTREAL.

THE SUBSCRIBER has just OPENED the above Establishment with a varied and extensive assortment of

READY-MADE CLOTHING OF EVERY SIZE AND DESCRIPTION, Made Up in the Latest and Most Approved Styles,

Suitable for the SPRING and SUMMER SEASONS, which he is now prepared to dispose of on MODERATE TERMS to Cash Purchasers.

SPRING AND SUMMER GOODS, CONSISTING OF BLACK, BLUE, AND BROWN BROAD CLOTHS, DOESKINS, CASSIMERES, WEST OF ENGLAND, SCOTCH, AND YORKSHIRE TWEEDS...

A Complete and well-selected Assortment of GLOVES, NECK TIES, MUFFLERS, HANDKERCHIEFS, SHIRTS, DRAWERS, &c.

MR. P. O'BRIEN, (For several years in the employ of P. RONAYNE, Esq.) TO SUPERINTEND AND MANAGE

THE CUTTING DEPARTMENT, employing the very BEST WORKMEN, and intending to conduct his business in every other respect on the most ECONOMICAL principles...

QUALITY OF MATERIAL, CHEAPNESS AND WORKMANSHIP.

He has also made such arrangements, that Garments of all descriptions can be MADE TO MEASURE on the SHORTEST NOTICE...

Call, and Examine for Yourself. Montreal, April 23, 1857.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY.

Silk and Woollen Dyer, and Scourer. 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 liberal manner in which he has been patronized for the last 12 years...

To Intending Purchasers of Indian Lands. PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c...

PATRICK DOYLE, AGENT FOR "BROWNSON'S REVIEW," AND "THE METROPOLITAN."

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS.

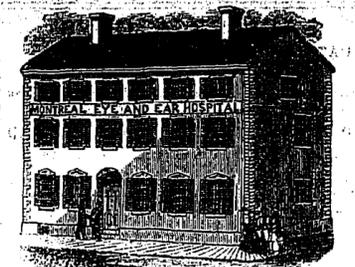
FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS HOME, No. 40 Alexander Street, NEAR ST. PATRICK'S CHURCH.

J. FLYNN has the pleasure to inform his old Subscribers and the Public, that he has RE-OPENED his CIRCULATING LIBRARY...

INFORMATION WANTED OF JULIA ANNE WHITE, a native of Ireland, who lately resided with the Rev. Mr. Brethour, a Protestant clergyman in Godmanchester...

OF DENIS LENIHAN, who is said to be residing in Upper Canada. He is a native of the Parish of Tulla, county Clare, Ireland.

W. F. SMYTH, ADVOCATE, Office, 24 St. Vincent Street, Montreal.



MONTREAL EYE AND EAR HOSPITAL, CONDUCTED BY DR. HOWARD,

Oculist and Aurist to St. Patrick's Hospital, AND TO THE MONTREAL EYE AND EAR INSTITUTION.

THIS fine Hospital is for the reception of DR. HOWARD'S PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.

A careful and experienced Matroness, Nurses and Servants have been engaged; new and appropriate Furniture and Hospital Comforts have been procured; and all the modern improvements requisite for a sanitary establishment have been introduced.

The Hospital being situated in the same building with DR. HOWARD'S Office and the Montreal Eye and Ear Institution, secures to Patients the advantages of a constant supervision...

For Terms, apply to DR. HOWARD, At the Hospital in Juror Street, between Bleury and George Streets. Montreal, Oct. 13, 1857.

FALL 1856. MORISON, CAMERON & EMPY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON.

OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE.

BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures.

SALES MADE FOR READY-MONEY ONLY. As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST.

UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF NEW FANCY & STAPLE DRY GOODS, FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY;

an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPY, 288 Notre Dame Street. Montreal, September 26, 1856.

Will be ready on the 20th of March, (NEW AND REVISED EDITION,) THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert.

The first edition of Three Thousand having all been sold, and there being many calls for the work, we have put to press a New Edition. The translation has been read over with the French copy and carefully corrected.

OF THE merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance. The Press have been unanimous in praise of the first edition. We give extracts from a few of them:

"The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert. Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to hallow our earthly pilgrimage."

"The whole introduction shows the hand of a master, and it loses nothing in Mrs. Sadlier's ray and elegant English. It enhances the merit of the work, which, in the Dublin edition, was published without this essential preface. Of the Life itself, we cannot speak too highly. The exquisite character of 'the dear St. Elizabeth,' (as the good Germans have at all times styled her), is brought out with a clearness, a tenderness, and a vigor, which bring tears from the heart. We do not think there is any book of the kind in English, at all to be compared to this 'Life of Saint Elizabeth.'"—American Celt.

"We might say much in praise of the narrative and Life of St. Elizabeth, attending which, from the beginning to the end, is a charm which cannot fail to attract and secure the attention of the reader, did not the well known abilities of this distinguished author render it unnecessary. We cheerfully recommend the work to our readers."—Pittsburg Catholic.

"This magnificent work of the great French Tribune of true liberty, has at last been translated into English. The name of its Author is a sufficient guarantee for the value of the work. Montalembert is one of the lights of the age—a man who combines rare power of intellect, with unswerving devotion to the cause of liberty and the Church. Let every one who desires to study the spirit of the Middle Ages, read this book."—Catholic Telegraph.

D. & J. SADIJER & CO., Cor. Notre Dame and St. Francis Xavier Sts.

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 those cases (both thunder, humor.)

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 bottles are warranted to cure the worst cancer 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. The bottle will cure scaly eruption of the skin.

For Scalds, five 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.

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 Scalds 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; will apply the Ointment freely; but you do not rub it in.

For Sores, 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 fresh 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 Superior 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...

ST. ANN ALEXIS SHORB, Superior of St. Vincent's Asylum.

ROBERT PATTON, 229 Notre Dame Street.

BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same.

DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order.

Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Setting, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms.

Setting Teeth from 7s 6s to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. 1s 3d. Montreal, May 28, 1857.

WEST TROY BELL FOUNDRY. [Established in 1826.] BELLS. The Subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School, House and other Bells, mounted in the most approved and durable manner.

For full particulars as to many recent improvements, warrants, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address A. MENEELY'S SONS, Agents, West Troy, N. Y.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties.

TERMS: The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and Use of bedding, half-yearly in advance, is \$150. 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, 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.

AYER'S CHERRY PECTORAL.

FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness.

BUMFIELD, Mass., 20th Dec, 1855. Dr. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Indigestion, and the concomitant symptoms of a Cold, is your Cherry Pectoral.

Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. JOHN ENIGET, M.D.

A. B. MORTLEY, Esq., of Union, N. Y., writes: "I have used your Cherry Pectoral in my family for many years, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza. BRANFORD, Miss., Feb. 7, 1856. BROTHER AYER: I will cheerfully testify your Pectoral is the best remedy we possess for the cure of Whooping Cough, and the chest disease of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRSH GONNELLY, M.D.

AMOS LEE, Esq., MONTREAL, La., writes, 3d Jan, 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally your Cherry Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the true friends of the afflicted."

Asthma or Phthisis, and Bronchitis. WEST MANSFIELD, Pa., Feb. 6, 1856. Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. HENRY L. PARKS, Merchant.

A. A. RAMSEY, M. D., ALEXANDRIA, MISSOURI, Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption. Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the CHERRY PECTORAL affords relief and comfort.

ASTOR HOUSE, NEW YORK CITY, March 5, 1856. Doctor AYER, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which she was fast passing to her much relief. She was steadily failing, until Dr. Strong of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from this day. She can yet stand as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard, ORLANDO SIBLEY, of SHELBYVILLE.

Consumptives, do not despair till you have tried AYER'S CHERRY PECTORAL. It is made by one of the best medical chemists in the world, and its cure all round us bespeak the high merits of its virtues. —Philadelphia Ledger.

Ayer's Cathartic Pills.

THE sciences of Chemistry and Medicine have been taxed to their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which are not to be found in the ordinary medicines, and that they will unobtrusively upon the system of all men. They are safe and pleasant to take, but powerful to cure.

Their penetrating properties stimulate the vital activities of the system, remove the obstructions which impede the circulation of the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. They do not cure the every day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in all-mild doses, the safest and best physic that can be employed for children. Being sugar coated, they are perfectly palatable; and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my Preparations contribute largely to the relief of my afflicted suffering humanity. The Agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Irritation of the Bowels, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidney, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER'S PILLS, and take nothing else. No other can give you comparable with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. PRICE, 25 CTS. PER BOX. FIVE BOXES FOR \$1.

DEAF AND DUMB INSTITUTE, COTEAU SAINT LOUIS, MONTREAL.

THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 16th instant, at Coteau St. Louis.

The Public in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors.

The Price for Board, with Instructions, will be from Seven Dollars, and upwards, per month, payable in advance, by two instalments. Should Parents or Guardians prefer it, they can board their children outside of the Institution.

Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb.

F. A. JACQUES DU HAUT, Pir., Director.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS.

MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada for the liberal patronage extended to his Establishment of New York and Montreal. Having few assistants to offer to his Patrons, the Subscriber can, at any time, supply their orders either from Montreal, or from New York, at the most reduced prices.

THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz.:

VERY RICH ALTAR CANDLESTICKS, (ALL OF THE MOST VALUABLE PATTERNS.) Splendid Parochial "Chandeliers" in Morocco boxes containing each a Chalice, a Set of Ornaments, and a Ciborium, all fire-gilt, with lock and key.

THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c.

READY-MADE VESTMENTS, of various colors, always on hand.

MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c.

MASS WINES, WAX CANDLES, PATENT SPERM CANDLE, &c., &c.

J. C. ROBILLARD, Montreal, No. 78, Notre Dame Street, New York: No. 78, Fulton Street.