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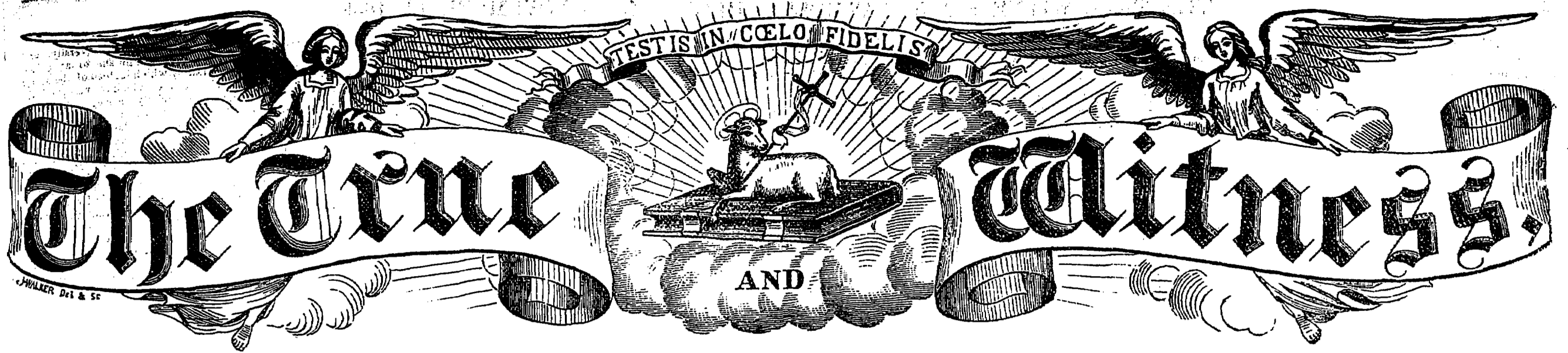
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CATHOLIC CHRONICLE.

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THE MARTYR MAIDENS OF OSTEND. A LEGEND OF THE 16TH CENTURY.

CHAPTER I.—THE LISTENER.

Considerably more than a hundred years have come and gone since one evening towards the end of May a young man, by his garb and general appearance adjudged to be an Englishman, or at all events a native of the British Isles, was observed to mingle with the motley crowd, which from every part of the city of Ostend was thronging onwards to the parish-church. It was the hour of Benediction; but no thought of prayer seemed to occupy his mind, for he paused occasionally to scan the passing groups with no inquisitorial eye; and when he reached the church, instead of advancing towards the altar at which the service was to be performed, he ensconced himself in a dark corner near the entrance, where, free from every chance of observation, he could direct the same fierce scrutiny to those who entered as he had already bestowed upon the passers-by.

Some attracted more, some less of his notice; but each new face had power to call forth a look of eager questioning, which again as invariably faded away into one of disappointment; until the appearance of a fresh group at the very moment when service was commencing arrested all his attention, and evidently more than satisfied his previous expectations. The party in question was composed solely of women, all young, and two at least most beautiful; the one with her fair hair, in contrast to the fantastic head-dress of the day, parted Madonna-wise upon her brow, the other veiling the "merry-mischief" of her glance beneath the long dark lashes which swept her cheek like a silken fringe, as with eyes reverently cast down and features composed to an expression of intense devotion, she stepped sedately after her companions. The two fair girls who followed were far too young to call forth much speculation from any casual spectator, and the young woman who walked behind them, and who apparently occupied a position between a confidential servant and an humble friend, would have been absolutely plain, had it not been for a countenance which bore the unmistakable expression of a sweet and calm but most earnest mind.

None of them noticed the young Briton; and though it was plain that he had recognised them, it was just as evident that he did not wish the discovery to be mutual; for he drew quickly behind a friendly pillar as they passed, and it was not until they had taken their places near the altar that he ventured to seat himself at a little distance in the rear, from whence, his face being partially concealed by his hand and by a fold of his short mantle, he continued to watch them unobserved during the remainder of the service.

Though the taller of the two maidens who had first entered the church was visibly the chief object of his attention, yet was it in some degree shared by her dark-eyed companion, while the younger girls seemed to excite his interest only from their association with these two. But whatever might be his motive for this close observation, whether curiosity or admiration, or some yet stronger feeling, he was plainly not disposed speedily to abandon it; for even after Benediction was over, and the congregation had begun to retire, he still kept his eyes fixed upon the group with an air of stubborn determination, which sufficiently announced his intention of not leaving the spot until they had set him the example. So far, however, from showing any immediate purpose of departure, the damsels remained quietly in their places until nearly the whole of the congregation had left the church; and then, after some little whispering and consultation among themselves, the Madonna-browed maiden rose and walked calmly towards the sacristy. The stranger bit his lips impatiently in apparent disappointment at this fresh delay, and made an involuntary movement forward, as if to follow her retreating steps; but again recollecting himself, seemed to submit with a kind of dogged resolution to his fate, while his unconscious tormentor proceeded with gentle and half-timid accents to inquire of one of the acolyths for the Pere de Camba.

"What would you with the Pere de Camba, my child?" asked an aged priest of a singularly benevolent aspect, who, having overheard her question, had stepped forward to answer it. "Or rather," he added, leading the way into the interior of the room, and closing the door, "rather, what would you have him to do for you?" "I guess by your accent that you are a foreigner, and by your looks that you need advice? I am the Pere de Camba, for whom you have inquired; tell me therefore if I can do aught to serve you."

"You can, mon pere, if you will be so kind. I would learn of you whether an Englishman of the name of Elliott does not reside in this town, or at any rate at some short distance without its walls?"

"Who are you that ask it, lady?" replied the

priest, with something both of trouble and of curiosity in his manner.

"Sir," replied the maiden, "if indeed you be the Pere de Camba, of whom in better times my good father was often wont to speak, you will know not only the secret place where at present he hides him from his foes, but likewise the writer of this letter, Master Richard Bishop, of Brailes House, Warwickshire, whom you once honored by ranking him among your friends."

Pere de Camba opened and glanced his eye over the letter she presented; and then, turning to the lady with an expression of double kindness in his good, kind face, he took her hand and said, "The daughter of the noble Elliot, and the great-niece of my good friend Richard Bishop, has indeed a twofold claim upon my love and service, to say nought of the reverence which I needs must feel for one whose family has given the first of a new line of orthodox prelates to that unhappy land of schism from whence she comes. Say, therefore, Mistress Winifride, in what can I assist you?"

"I would fain see my father, sir; for it is now two long years since he left England and me, his daughter; banished, as I doubt not you already know, for his faithful adherence to the fortunes of a most unhappy monarch."

"That will be easy of accomplishment, my child. Your father leads almost the life of a recluse in a cottage without the walls, and in Ostend he is known only as the holy hermit of England. When, therefore, would you wish to seek him?"

"Oh, soon! very soon, mon pere! Sunrise to-morrow, or indeed it scarcely seems too late to-night. I do so pine to see him, when I think how long, how very long, it is since he has looked upon his child!"

"Nevertheless to-night is much too late," said the priest kindly but decidedly; "and sunrise to-morrow would be much too early. Suppose we choose the happy medium, and name the hour of seven?"

"Seven, then, let it be," the maiden answered with a grateful smile. "Can you provide me with a guide, mon pere?"

"I know of one who cannot be far off," he replied; "for he generally remains until I leave the church, and if you will wait a moment I will seek him for you;" and opening the door of the sacristy as he spoke, the Pere de Camba walked down the church, closely followed by the lady.

Her young countryman, who all this time had never quitted his post, was instantly moving in the same direction. Then as they paused in conversation with one of the acolyths who had served at Benediction, concealing himself behind a pillar close to where they stood, he had the satisfaction of hearing, not only the name of the hotel at which the fair stranger was lodging, but likewise every particular of the directions which the unsuspecting cure gave the boy for her safe guidance the next morning to the residence of the English hermit without the walls. The intelligence, thus surreptitiously obtained, seemed to make an alteration in his plans. The lady was no longer the chief object of his attention, which was now transferred to her guide-elect; and no sooner did the latter quit the church than the stranger closely followed in his track. He took care, however, not to attempt any communication with him so long as they were within sight of the church; but after he had put two or three crowded thoroughfares between himself and all danger of observation from that quarter, he made a long stride forward, and tapping the boy upon the shoulder, inquired in a confidential tone if he could direct him to the cell of the English hermit. Happily for his schemes, this designation had been more than once repeated by the Pere de Camba in his consultation with Winifride and her little guide; and the stranger was far too quick not to guess at the real condition of the person thus described, and to take advantage of the information he had gained.

"Yes, to be sure," replied the boy, completely taken off his guard by the friendly and easy tone in which he had been addressed; and then, connecting in his own mind the stranger who now accosted him with the party he had just left in the church, he added, "Monsieur may rest assured that the demoiselles will be as safe under my charge as if he had the happiness of being their conductor himself."

A slight faint smile played for an instant on the stranger's lip, as he thought perchance that he might not be exactly the guide the young ladies would have chosen; but he repressed it ere it could have attracted his companion's notice, and merely remarked, with a slight infliction of virtuous indignation in his voice, "Demoiselles! I know not what demoiselles you speak of; but is it possible that ladies are permitted to visit the holy man? I should have thought so stern a recluse would have willingly dispensed with the company of such fair distractors."

"Ladies don't often visit him, certainly," replied the boy: "I never heard but of one be-

fore; and no one knew if she were really a woman, or only a man in woman's clothes. However, it is the Pere de Camba who sends my demoiselles, so it must be all right; for he is the hermit's bosom-friend, and visits him once a-week, to confess him, some folks say, or to talk government matters with him, as others think; for the hermit is said to be fonder of the English king on our side of the water than of the great lady who queens it on the other; and the good father who is much of the same way of thinking, as every one knows at Ostend."

"Quite right that he should be!" cried the stranger. "All honest men think the same.—The hermit is a Jacobite, as we call them in England, and I faith so am I, since at Ostend I can say it without danger of my head; wherefore lead on, mon brave, and look you say nought of this transaction to your demoiselles; for it must be a profound secret between the hermit and myself."

"Nay, but—" said the boy, pausing with some perplexity of manner—"it is surely a pity monsieur did not name his wishes to the Pere de Camba; for the holy man is said not to be over fond of intrusion, and at this hour of night it is quite likely that a visitor to his cell may get a bullet instead of an embrace for his pains."

"Oh, is that all?" replied the young man laughing; "you need have no fears on that score, my good fellow, for the night is much too far advanced to think of beating up the old lion in his quarters; and, in fact, I did not mean to visit him now, but merely to have a look at his den, in order to make mine own way thither at some future time. Take this gold piece, and lead on. The sum shall be doubled to-morrow if I find you have been faithful and true, and have kept my secret."

"Bon Dieu, how rich these Englishmen are!" exclaimed the boy, quite overcome by such unlooked-for munificence. "Come on then, monsieur, since you will have it so; but we must make haste, for we shall have barely time to go and return before the town-gates are shut for the night."

"Lead on," repeated the stranger; "and when we return you shall show me the way to the Golden Fleece."

"Golden Fleece!" cried the boy in a tone of undisguisable amazement; "why that is the very same hotel where my demoiselles are staying."

"Indeed!" the stranger answered, with a well-feigned look of surprise; "I seem destined to cross their path to-night. However, the Golden Fleece will probably hold us all; or if not, I can seek accommodation elsewhere. So listen on."

CHAPTER II.—AN UNWELCOME VISITOR.

The unconscious object of these various manoeuvres was that evening sitting with the rest of her companions in one of the large empty-looking apartments of the Golden Fleece, when, unattended and unannounced, the stranger who had so closely dogged their footsteps entered, and took a seat, though all unbidden, at her side.—The two youngest girls started up blushing deeply, partly from timidity and partly from surprise; and she of the dark eyes and raven locks might possibly have done the same, if a glance from her more guarded companion had not restored her to at least the semblance of composure. A long and awkward pause ensued, during which the stranger seemed endeavouring to repress some emotion that unmanned him; nor was it broken until the maiden with the fair hair addressed him in tones that could scarcely be said to tremble though a marble pallor had overspread both cheek and brow.

"My cousin Douglas, you are welcome; if, indeed (which I fain would hope) your visit be well intended as assuredly it has been unexpected on our parts."

"And undesired, doubtless you would have me to understand; cruel, as you ever are, Winifride," replied he whom she addressed; while yet, in spite of the bitter look of disappointment on his features, he attempted to take her hand—a movement which she dexterously evaded under the pretence of taking up her "knitting," the fashionable feminine amusement of the day.—"And you, fair Elizabeth," he added, endeavouring to cover his repulse with an affectation of indifference, "are you also unkind and ungenerous as of old? and have you still neither heart nor hand to offer to your kinsman?"

"Neither heart nor hand, Master Douglas," the girl answered promptly, "unless, indeed—though I do sorely doubt it—that kinsman hath come back from his captivity a better man than when the fortune of war consigned him to a foreign prison."

"Good faith! you need doubt of it no longer, coz," the stranger answered with a voice and smile of bitter irony; "for if to be strong of will, and firm of purpose, and reckless of all consequences, constitute, as I take it, sterling worth, though in another sense to that which you religious hypocrites would set upon the term, then am I now to all intents and purposes a better

man than even when I put thy grandfather's head in peril rather than relinquish one iota of my wishes."

"In troth, an it be as you say, Sir Cousin," replied the lady, striving to conceal an involuntary feeling of terror and repulsion beneath a light and laughing manner, "David himself was not a truer son of Adam, when he set Uriah in the battle-front;—no, nor Solomon, when he bowed before a thousand idols to please the vanity of a thousand wives."

"Nay, retorted Douglas, "your wit is short of the mark, good mistress. With all his wisdom, Solomon was a fool; he risked perdition for the sake of many, while I would hazard it but for one, and that one is —"

"Self," interrupted the spirited girl, her eyes flashing and her face kindling with irrepressible indignation.

"You are right; no other is, or could be worthy of such a sacrifice," replied Douglas coolly. "You have a keen judgment, Mistress Elizabeth."

"It needs no great wit to judge the present by the past," replied his cousin; and of him who, even as a boy, sacrificed all things to his wayward passions, it surely may safely be predicted that self will still be the idol and the intimation of his maturer years."

"Peace, Elizabeth!" interposed her graver companion; "such upbraidings are most unmeet a maiden's lips. Our cousin," she added, turning coldly but courteously towards their unbidden guest—"our cousin is doubtless well aware that we have but even now concluded a long and wearisome journey; and therefore I trust he will hold us excused if, consulting our weakness rather than our politeness, we leave him to seek a much needed repose."

"His known tenderness and consideration for all human creatures leave no doubt but that he will consider this an indisputable and conclusive argument," said Elizabeth.

But again Winifride checked her. "It is not for us to bandy words, Elizabeth. Master Douglas, we pray you to permit us to retire."

"Not until you have heard me, Winifride;—and that in private too," replied the young man, his face assuming that very look of relentless obstinacy of which he had been boasting.

Even Elizabeth felt her spirit quail before it, while Winifride, on the contrary, though she grew paler and paler, as was her wont, beneath the assumed calmness of her outward bearing, yet continued the conversation in the same tone of dignified composure with which she had commenced it.

"To what purpose, Master Douglas?" she said. "If it be but to discuss the question first mooted years ago, at the house of our venerable uncle, Master Bishop, such an interview would be as vexatious as impertinent; for I could but say what I have said before—and nothing more, and nothing less."

"Fie! Cousin Winifride," cried Elizabeth, "to be so mild! Now, as I were in your place, I would tell Master Douglas to his face, that if he were then an object of pity and indifference, now he is one of pity and aversion, nay, of the most profound contempt; and that not half so much for his unmanly persecution of a defenceless maiden as for his shameless backslidings in politics and religion; his forsaking the faith of his fathers for a hundred generations, and his mean adhesion to the upstart government of an ungrateful daughter and a faithless sister."

"I thank you for that word, fair coz," Douglas broke in, with a look of malignant pleasure. "You have heard her, damsels all; and you cannot refuse to bear me witness, when I call upon you, that Mistress Elizabeth Bishop has committed herself to words of treason; yes, treason against the queen of the Protestant people of England, and against the Church of which that princess is the defender and supreme head."

"Not treason—not treason," murmured the two youngest girls; and "not treason," boldly echoed Elizabeth herself. "For treason can be uttered only against the Lord's anointed; and him, thou knowest, I touched not in my discourse."

"Hush! my cousin," again Winifride interposed. "Master Douglas, once more, will it please you to retire?"

She moved towards the door as she spoke;—but Douglas sprang forward, and drawing the ponderous wooden bar by which it was intended to be secured, exclaimed, with the addition of a terrible imprecation, "Not a living soul shall leave the room this night, Winifride, if you do not pass me your word for a private interview. Take your choice, brave damsels!" he added, in a taunting tone; "yes or no, either will suit me indifferently well; for if I fail in speech with Mistress Winifride, I can at least find consolation in the fair company into which fate has flung me."

"And what if we will not endure it?" cried Elizabeth, the quick blood mounting to her neck and brow. "What, sir, if we choose to call others to our aid?"

"You may call," he answered, with a malicious

smile, "but will any answer? Look at these thick walls and massive doors, and say if your very neighbors of the next floor could hear your cries, even if they were not (as they are) sleeping-off their deep potatoes of most vulgar schnapps?"

"Would you were fast in your prison still!" cried the vexed Elizabeth; "what ill fortune has sent you across our path once more, bad man?"

"Doubtless the gods, fair nymph, who would make us amends for our long captivity," he answered, with a mock air of odious gallantry.—"I was even on my way to England when I received advice of your departure for these sandy shores; and on these sandy shores accordingly I have waited your arrival, winning meanwhile a reputation among the fair Ostendians which has made me the idol of every young frau, and the terror of every old one."

Winifride's very soul trembled within her as she listened to this audacious speech; but her resolution was taken on the instant, and she only said: "I will speak with you alone, Master Douglas, since you insist upon it; but only on condition that you give me your word of honor afterwards to retire."

"Word of honor!" echoed Elizabeth scornfully.

But Winifride checked her with a look, as she continued: "You, dear Elizabeth, will withdraw into the next chamber with our young friends; and Hilliard shall remain with me; but out of ear-shot of what may be spoken."

"That is not a bargain!" cried Douglas indignantly; "I said alone, and with no other witness than —"

"God and our own conscience," cried the maiden calmly. "Master Douglas, I fear you not; but I speak to no man save in the presence of a third person; and for the rest, Hilliard is my second self, and a secret of mine is as sacred in her hands as if it were her own."

Douglas at first seemed about fiercely to refuse this compromise; but something there was upon Winifride's brow which warned him that if he rejected these conditions he might fail of his point altogether, therefore he sullenly signified his assent by withdrawing the wooden bolt from the door, and so leaving the rest of the party free to depart. This the two youngest girls did in a hurried and terrified manner; but not so Elizabeth, who paused on the threshold to give him a look of defiance, which he, to do him no more than justice, retorted to the full.

CHAPTER III.—THE INTERVIEW.

"Jesu! Maria!" cried one of the girls, as they all crowded into the next apartment, like a flock of frightened lambs. "Alay God protect our dear Mistress Winifride! Saw ye the scowl this fierce stranger cast upon her as we left her alone with him?"

"Nay, little Annie," said Elizabeth, laughing, "that scowl was intended for me; only Winifride being half a head taller, it fell instead upon the brow of the only woman who has calmness and dignity enough to quell the spirit of that insolent Scotchman."

"Then he is not English, dear Mistress Elizabeth; I am truly glad of it, for I should have been ashamed of my countryman."

"No, Annie; his mother, indeed, was the sister of my mother, and of Winifride's as well;—but she married a Douglas, and so the blood of one of the oldest and noblest families of Scotland is tingling in his veins."

"Good lack! and yet he did act the evil part you have hated at just now," cried the girl, in unfeigned astonishment.

"He did all that I have said, and with more villany even than I have yet described," answered Elizabeth, compressing her beautiful lips to an expression of utter scorn. "He wanted to wed Winifride; and when he found that, her heart being set upon a convent, she would by a means consent to be his wife, then was he wicked and mean enough to seek by force to extort her acquiescence."

"Nay, and indeed!" the girl responded under her breath from very fear; "and what did he, dear Mistress Elizabeth? Did he waylay her on the road-side, and bear her to some old deserted castle, as is told of the heroine of an old romance which used to lie in a closet near my late mother's chamber?"

"And which little Annie Scandret used to read and believe as devoutly as if it were the Bible from whence her father was wont to find texts for his discourses," said Elizabeth, who in the midst of her anxiety and vexation could not refrain from smiling. "No, indeed, my own Annie; and lucky for Winifride it was that he did not, seeing that I know not in all the country round about Brailes House of any courteous knight who (as is needful in all such fair distresses) would have ridden to the rescue. Master Douglas had a much more prosaic, and, alas that I must say it, a much more fatal method by which he sought to accomplish his end. He renounced his faith, gave in his adhesion to the usurping government of Anne; and having thus

secured the patronage and confidence of its members, he threatened to denounce Winifride's father as an intriguing Jacobite—ay, and he afterwards put his threat into execution, and forced him to fly the country, while at the same time he nearly brought mine own old grandsire to the block by his treacherous revelations of the plottings of Brailles House; revelations of which he, in sooth, was a fitting witness, who had been nursed and cherished as one of its sons from the very hour when at his birth he was bereft of his mother."

"And how did Mistress Winifride escape the snare?" the girl asked again, with all the breathless interest which such a story was calculated to excite in one of her age.

"By the strong will and true heart of woman," said Elizabeth with enthusiasm; "as she would not have him on any terms. There had been no pitiful trifling with his vanity or his affections.—He had never had her love, but now he had forfeited her esteem: and this she told him kindly, no doubt, yet simply and resolutely;—so resolutely, that in the first agony of his disappointment he joined the army of the Duke of Marlborough, then gathering laurels on the fields of Flanders."

"And Mistress Winifride would not have him after all?" said the elder of the two girls, who had hitherto been listening in silence. "And yet," she added with much *naivete*, "he must have loved her very much."

"He loved her, Catherine: she had a fair face and a goodly fortune," said Elizabeth, almost bitterly. But never you trust an affection which can trample on the laws of God and man for the attainment of its object. As I have said, Master Douglas joined the army, and was taken prisoner in his very first battle; and a prisoner he remained, until we were beginning to hope we had lost sight of him for ever; when lo! here he is again in this old out-of-the-way town of Ostend—for our sins, it must be supposed, since assuredly it is not for his virtues. But hark! what noise is that?"

"They listened anxiously. The voice of Douglas was at first distinctly audible; then the soft accents of Winifride seemed venturing a reply; and then Douglas louder and louder still, until Hilliard could be heard interposing between them.

"Nay," said Elizabeth anxiously, after a moment's attentive listening, "Winifride must be hard pressed indeed if Hilliard is coming to the rescue. She who speaks so seldom, excepting to God and our Lady, would scarcely venture to break a lance with Master Douglas unless the case were urgent. But hush! he is at it again."

"And, Christ save us, what an oath!" cried Catherine Jeffs, involuntarily crossing herself.

The next moment the door of the other apartment was suddenly flung open, and Winifride's voice was heard in loud and energetic tones.—"Leave me, Master Douglas; leave me! Not for my own life, nor for the lives of the nearest and dearest of my kindred, would I hearken for another moment to such words as these. Pass on!" she continued, in a manner so commanding, that involuntary the young man obeyed; and when the girls rushed upon the landing-place, they found him standing in the open doorway, but with the hand of Winifride so firmly clasped in his own as effectually to prevent her from withdrawing it.

Quick as lightning Elizabeth saw her advantage, and started up the next flight of stairs, exclaiming, "It is intolerable! Look you, Master Douglas, I will rouse up the people of the next floor, and we shall see if you dare to carry yourself as boldly before men as before women and young girls."

Douglas perceived at a glance that she could fulfil her threat long before he should be able to prevent her, so he thought it best to avoid exposure by dropping Winifride's hand and preparing for departure. Yet, ere he did so, he could not refrain from saying, in a suppressed rage, "I go, Winifride; as you will it, have it so; but we meet again notwithstanding."

"It will be on the other side of the grave, then," said his cousin, with calm dignity; "for in this world I do swear most solemnly never willingly to give you an opportunity of insulting me again, as you have done this night. Farewell, then—and for ever."

"Farewell; but only till to-morrow," thought Douglas, as he descended the stairs, smiling with malicious pleasure, to think how easily he should be enabled to try her constancy in her coming interview with the recluse, who, well he guessed, would prove to be her father.

(To be concluded in our next.)

REV. DR. CAHILL ON SPAIN.

(From the Dublin Catholic Telegraph.)

One powerful and despotic power can, under given circumstances, inflict slavery and weakness on the surrounding nations; while on the other hand one mighty and friendly State can dispense freedom and strength through the neighboring kingdoms. England during the last fifty years is an illustration of the first position; and modern France is a proof of the second. Since the year 1815, Southern Europe has been laid prostrate at the feet of Great Britain: while the ascending sway of modern Gaul has, within the last ten years, checked the aggression of Great Britain, unfettered her captive crowns, and has restored health, vigor, and national independence to monarchies heretofore reduced to political and commercial subjection by English domination.—The cabinets of Naples, of the several Italian Duchies, of Spain, of Portugal, and of France, were guided up to the year '47 by British dictation; and the Court of St. James not only claimed the right of interference in all their social and political institutions; but even tampered with their creed in official dispatches, and attempted by bribery, intimidation, and intrigue, to Protestantize all Southern Europe. The power of young France has pushed back upon England this accumulated deceit: like the tide which is swollen round her whole coast, the perfidy of half a century has been rolled back on her own shores, exposing to the fullest extent the treachery of her

former foreign diplomacy; and leaving her victims free in future to frame their own law, and to adjust their political administration.

Amongst the various thrones referred to, there is not one which has suffered so much as Spain from this British policy; nor indeed is there any other monarchy similarly situated, which has within the last ten years recovered its lost position, and resumed its national functions with such giant power, and successful rapidity. The history of this country from the termination of the first bloody scene of the early French Revolution in '93, up to the year 1815, presents a record of national calamity unknown in the worst records of European disaster: and whether we examine the humiliating alienation of the crown, the political degradation of the people, the wasting terrors of war, the inflictions, the crimes of a foreign soldiery, the ruin of their national commerce, and the deep wounds of their religion, Spain stands before mankind an imperishable example of the thrilling fate, and unnumbered woes that may await a nation where the king and the people are divided. The national weakness which is the clear result of this unhappy division, this melancholy disunion of the head and the members, will ever invite foreign invasion: and must ever eventuate in the still more deplorable result—namely, the long, heartless, cruel, and unrelenting reign of foreign domination in politics, and of insupportable persecution in religion.

In the year 1808, Charles the Fourth, from the united influence of an imbecile intellect, and, perhaps, an immoral life, yielded to the public cries, namely, to abdicate the throne in favor of his son, Ferdinand the Seventh. Napoleon, who was then at the very summit of his military glory and imperial power, intrigued with the weak father of a still more imbecile son; invited them both to a conference at Bayonne: and there having influenced the vain son to return the Crown to the lunatic father, re-influenced the same father to bestow the same Crown on Napoleon himself! Having thus robbed by force, bribery, or intrigue, old Spain of her ancient crown, he, secondly, bestowed, this plundered throne on his brother Joseph, called in Spanish ridicule, "Joseph the Little;" thirdly, he stole the son, Ferdinand the Seventh, and confined him in the North; fourthly, he declared war against all Europe; and, fifthly, he decided on placing either his own family connexions, or his field marshals, over all the neighboring dynasties. From the year 1808 to the year 1814, Spain was then overrun by the two contending armies of France and England; for nearly seven years, two hundred thousand men filled the country with the terrors of war, and with all its accompanying horrors. The nation was covered with slaughter: the streets were rivers of blood; plunder, assassination, and crimes such as startle the intellect and rend the heart; crimes such as shock the grave; crimes such as could only be revealed by the violated and mangled remains of the woman of Talavera, were enacted in the Peninsula. These terrific scenes plunged the country into the lowest depths of national misfortunes and agony, and demoralized the noblest people in the world into a frenzy of malice, retaliation, and vice, from which they have never since recovered.

Concomitantly with the ignominious change of their dynasty, with the disruption of their social framework, with the fiery storm of war, with the unbridled license of a furious soldiery, they were visited at the same time with the total suspension of their commerce, and with the entire ruin of their national trade. The Duke of Wellington, under pretence (it is said) of lessening the power of offence or defence of the French armies, threw down all the Spanish Factories; and thus annihilated with one blow the walls and the machinery, and, of course, the trade which had cost tens of millions of pounds sterling, and centuries of cultivated mechanical art, to carry to the perfection it had then acquired. Although the French plundered their houses, and robbed their Churches, and imposed on them the heaviest war-taxes, still these losses and exactions were temporary, as compared with the enduring injuries which Wellington inflicted, in the destruction of their factories and their machinery, and in the entire consequent permanent extinction of their national trade.

In the midst of these national grievances—namely, a degraded monarchy, a weakened state, a ruined commerce, an insupportable war-impost, a wounded virtue, a demoralized people, an outraged creed, Spain lost almost all her foreign possessions. Her subjects in North and South America, in the West Indies and elsewhere, rebelled against the mother country, erected Republics, in the room of the former Government; and hence, about the year 1824, Spain was not only weak at home, but was also stripped of her most valuable possessions abroad. Her colonies being wrested from her, and her commerce extinct, her marine became useless, and her shores unprotected. Her military resources not being employed in active service during the war, Spain had forgotten the use of her brave national sword, and so utterly powerless did she become, that so far from making an aggression on her foreign subjects, she was unable to defend herself against domestic enemies. The whole history of Europe does not furnish any instance of any State being reduced in so short a time to such utter hopelessness as the Spanish Peninsula.—She was overwhelmed at the same time with a foreign yoke, an insupportable debt, a worn-out legislation, an impoverished exchequer, a distracted people, a forfeited public credit, and successful rebel colonies. It was in this terrific position, abandoned by friends and surrounded by enemies, that Spain fell under the domination of England; and here in this new phase of her awful destiny she sunk into a depth of calamity below a depth, into a political hell below, far and away below, all the former grievances which she had borne from the first shot of the French Revolution to the final charge of the English Guards, which decided the irreversible fate of Napoleon the First.

From the destruction of the Spanish factories by Wellington to the birth of the present Queen of Spain in the year (I believe) 1831, England

encouraged the gradual dilapidation of the country, till in its total prostrate condition, Great Britain openly took into her hands the reins of government; publicly and palpably nominated the Spanish Cabinet, dictated English legislation to the King, and practically administered the laws. Ferdinand was known to be a mere puppet in the hands of Canning and Wellington; while the British Ambassador at Madrid ruled the Escorial, and in point of fact made Spain a mere dependent power of the English Crown.—Two things stood in the way of the perfect domination of England over this ill-fated country—namely, the Church was virtuous and powerful: and, secondly, Ferdinand was declining in health, to be soon succeeded by Don Carlos his brother, the idol of the people, the sworn enemy of England, and the firm supporter of religion and ecclesiastical institutions. The overgrown wealth of England, added to her proverbial political treachery, soon overcame these two difficulties. Spaniards, perfidious Spaniards, were soon bribed to sell their country; wretches like these are to be had in all enslaved countries, who, for gold, will barter their liberties, will sell their religion, and assassinate national justice. This English party soon filled all the offices of the state, and were prepared at the bidding of the English minister, to vote away in the mockery of the law, the freedom of their children, and the independence of their nation.

Their first act in obedience to England was to abolish the Salic law, forbidding females to ascend the throne: and thus England at once ousted the claims of Don Carlos, the friend of the church and national liberty: and raised the Queen, a child of ten years old, to the possession of the Spanish crown. Their next step was to proscribe all monastic institutions, to seize all ecclesiastical property, and to strip the church of the accumulated sacred property of ages.—The national funds being long exhausted, the English party, that is, the perjured Spaniards, borrowed millions of pounds sterling from five London Bankers, in order to enable them to carry on their scheme of bribery and spoliation: and the Spanish security offered to these London capitalists was no other than the confiscation of all the church property of Spain. This security so offered by the cut-throats was further strengthened by being countersigned by the English government. These bonds are still extant: the whole monies are not yet paid to the London Bankers: and the entire scheme of English perfidy is at this moment capable of a demonstration rigidly accurate by the production of admitted documentary evidence. In pursuance of these premises seventy-five thousand religious of both sexes were driven from their convents; and all the convents in Spain, with the exception of one Dominican community of men, were seized, and their inmates driven to the road, to perish in thousands from want and a broken heart. On the 31st March, 1834, one hundred and ten priests were murdered in the streets of Madrid, or burned alive in houses where they fled for protection, by the English party: upwards of forty cathedrals were turned into theatres: and the Catholicity of the very oldest daughter of Christianity was menaced with total extinction.

From that hour to the auspicious year when Napoleon III had ascended the throne of France, England never relaxed her efforts to still further chain the liberties and to extinguish the Catholic faith of Spain. From the Hon. Mr. Villiers (the present Lord Clarendon) to Mr. Bulwer, the English Ambassador at Madrid, she never ceased to interfere in the policy and the religion of the Spanish state. Villiers was called home for circulating the Protestant Bible and ridiculing the Church: and Bulwer was ordered out of the capital by the Spanish Cabinet in forty eight hours; and had to be protected on his departure by an escort of military in order to save him from being murdered by the popular indignation.

How altered is the present condition of the Peninsula, no one can understand till an account be taken of her incredible national progress. In the first place England is now removed from all her profigate protectorate of that country, and Spain is, therefore, now placed in immediate alliance with France. Under the pretext of quelling the late Spanish insurrection, Napoleon marched thirty thousand men to Bayonne in the year 1856; and at once silenced an incipient revolution of the old cut-throats, ousted England from her former position, and openly established the French bayonet as the future protector of Spain. England has never since that time lifted her head in the Spanish capital. The population of Spain—now about nineteen millions—are advancing with rapid strides in the long neglected science of agriculture; they are increasing their marine with an astonishing progress; their armies are placed on a scale of remarkable strength, discipline, and efficiency; and their constitution, heretofore so embarrassed by English intrigue, is now framed with a basis of liberty, which, while it adds strength to the Crown, is received with pleasure by the popular obedience. Commerce, too, is beginning to breathe; and by a judicious tariff on their imports, they shall soon compete with England in some valuable fabrics in the foreign market. Commerce, trade, agriculture, the military, the marine, legislation, liberty, have changed their drooping position, and now stands forth in vigor and national progress. Under the protection of France, Spain has now nothing to fear; and between the Empress and the Spanish Duchess, the wife of the hero of the Malakoff, Spain cannot now want power to support her throne nor a sword to defend her liberties. Not the least advantage, too, is the revived position of the Church; when England can no longer have a voice in the Cabinet or the Cortes, the Church lands will be soon partially restored, the convents re-established, and the old regime of religion sustained in order to meet the requirements of the Catholic Church, and indeed to satisfy the deep sense of religion which fills the mind and the heart of the entire Spanish people. D. W. C.

Proud men never have friends—neither in prosperity, because they know nobody; nor in adversity, because nobody knows them.

PROTESTANT MISSIONS.

(From the Tablet.)

England has a great career before her; a career upon which she might have entered any time these hundred years, but which, for her own reasons, she has reserved; or, it may be, has not seriously laid to heart the motives that should have long ago made it her aim; we mean, the conversion of India. In those hundred years she has made such conquests as the world never saw before; has gone on from victory to victory, striking down Princes and Kings, and appropriating nations at every blow, till the pomp and might of the East lie crouching at her feet, and her flag waves throughout an empire embracing a hundred and fifty millions of human beings, to whom it might have been expected that this Christian power, the bulwark, as she boasts herself, of religion redeemed from the errors of Rome, would long since have carried the glad tidings of salvation, but whom she has left as Pagan as she found them; aliens to a faith which she has illustrated by her crimes, and haters of a rule before which all that they loved, and all that was bound up with their prosperity and pride has disappeared. Propagandist of Bibles, teeming mother of new reformations whose myriad spawn of sects find union at no point but that which breathes hatred and enmity to the Catholic religion, the great British nation found India wealthy, civilised, and Pagan; and after a hundred years of British civilisation, beholds her impoverished and debased, but Pagan still. The bloodiest insurrection the hand of Time has recorded, marks the first centenary of Protestant rule; while what Christianity there is has grown up under the fostering care of that Popery which, with all her might, England has striven to grind under her heel, out of hate to which she has steeped her arms deep in the blood of Irish martyrs, and fanned with her approval, and stimulated by secret encouragement the fires of revolution, wherever hands were found sacrilegious enough to strike at the Church.

But now that she has celebrated her centenary by rites in which the blood of thousands has been the commemorative libation, she assumes a sanctimonious attitude, and talks at last of the conversion of India. She has done all she can for the temporal interests of her dusky proteges; plundered their treasuries, confiscated their kingdoms, oppressed their industry by extortionate imposts. Now it is time to do something for the good of their souls. She looks back over that waste of years since the fiery Chieftain struck deep the root of British Empire on the shores of Hindostan, and sighs to think that the victors in a glorious succession of conquests were as little to the purpose of Christianity as though they had been the soldiers of Alexander. A deep blush of shame crimsoned the respectable English face as the picture is held up to it of generations of Protestant British officers, who instead of setting the heathen the example of Gospel purity, have copied the sensuality of the East, and lived and died in the laps of concubines, bequeathing to Mahomet and Vishnu the souls of their progeny. And respectable English fears are horrified when they are told of Christian Protestant soldiers ordered to fire salutes in honor of Pagan festivals; and of Protestant Missionaries too, well-meaning men, with their ineffectual Bibles and tracts, scowled on and thwarted by Courts of Directors and Governors-General, who indeed loved God much, but Mammon more.

But now we are to turn over a new leaf, and Protestant England is to gather the children of the East to her bosom. But how? Though the nation as a nation has not troubled itself with the spiritual interests of the East, though it has rather done what it could by setting the example of injustice, rapacity, and profanity, to bring the name of Christian into disgrace, efforts have been made by missionary societies to convert the Hindoo and the Turk; and it is not too much to say that all that money, and such as Exeter Hall can supply could contribute to the work, has been freely expended upon it. But with what effect? The saints of Brighton have just been thronging to gather the fruit of experience from the lips of the great Rajah of Sarawak, who tells them that the result of their labors is—nothing. They are just where they were the very first day they landed in India; they have not won the Hindoo, and their only effect on the Mahometan has been to make him cling with still greater pertinacity to his Koran. Even in Borneo, where the Anglo-Saxon spirit has not yet fully developed its qualities, the features of the Protestant Englishman most striking to the eye of the native, are such as at once to place the Christian below the savage. "Why, how rude!" exclaim these men; and the Rajah says it has been their daily remark, "How noisy, how quarrelsome a people you are. You are always wrangling late at night. We see your sailors, and we see your gentlemen getting drunk, and we see women abusing each other loudly. Why, you never see that amongst us. How is it that you are so noisy, and so very quarrelsome, and so very drunken a people?" It is thus that the heathen rebukes the Protestant. It is thus that the Protestant Missionary finds his feeble powers thwarted, his mission mocked, his Bible and tracts thrown back upon his hands, or falling like seed upon ground already poisoned by the vices of his compatriots and co-religionists. Wherever he goes he is confronted with immorality, exported in the same ships which bring him out his spiritual supplies, and confounded by the obvious question, "Why do you come so far over the ocean to make converts, when your labors must have so much more convenient a field, and more pressing a demand at home?" So, with what wrangling and drunkenness in Borneo, and the tiger crouch and tiger spring of British rapacity in India, the Protestant Missionary, the creature and puppet of popular opinion even at home, must have hard lines of it in the East. And in India especially, to which naturally his attention and that of his patrons is mainly directed at this moment, he has odds against him more than enough to break a stronger back. The insurrection—checked, but by no means quenched—whatever its ultimate result, must stamp deeper upon the native mind the history of those frauds by which British power has been extended from the factories of the first merchants till it has covered the face of the land. And justly may the native, before he takes that Bible which the Missionary presses upon him with so much gentile and persuasive warmth, question him with respect to his countrymen, as the Dyak questioned the Rajah Brooke touching the pretended sanctity of the Malays: "They have," said the shrewd savage, "robbed us of all our property, they have driven us into the jungle and hunted us like wild beasts, and yet these men that do so say that God loves them!" The Dyak could hardly concur in this assumption; and the Rajah adds, "I thought the poor heathen had reason!"

IRISH INTELLIGENCE.

MEETING OF THE IRISH BISHOPS IN DUBLIN.—Conformably to the arrangement agreed upon by the four Archbishops of Ireland at their recent meeting in this city, a general meeting of the members of the Irish Hierarchy who have the control of the Irish College of Paris, and of those of their Lordships who are trustees or visitors of the Collegio of Maynooth, is now being held in Dublin, at which the Most Rev. Dr. Dixon, Primate of All Ireland, the Most Rev. Dr. MacHale, Archbishop of Tuam, the Right Rev. Dr. Cantwell, Bishop of Meath, Right Rev. Dr. MacNally, Bishop of Clogher, Right Rev. Dr. Browne, Bishop of Elphin, Right Rev. Dr. Ryan, Bishop of Limerick, Right Rev. Dr. Derry, Bishop of Clonfert, Right Rev. Dr. Moriarty, Bishop of Kerry, Right Rev. Dr. Walsh, Bishop of Ossory, and Right Rev. Dr. Flanagan, Coadjutor Bishop of Killaloe, are present. The subjects on which their Lordships are to deliberate have not been made public, but it is once more reported that the Rev. Matthew Kelly, Professor of Ecclesiastical History, Maynooth, is appointed

Vice-Rector of the Irish Catholic University, and that an English Catholic Priest means to lay before their Lordships a plan by which instead of the secret and prohibited Societies in which so many of the Irish poorer classes, especially in England, are enrolled, a great Catholic Association may be founded; the rules may be in accordance both with the spirit of the Church and the laws of the land: That the Charter for the Catholic University is under consideration is not doubted by any one.—Cor. Tablet.

We have reason to believe that the hints given in some of the Protestant newspapers in Ireland, that the present Ministry is prepared to grant a Charter to the Irish Catholic University, are perfectly well founded. After the precedent made by the concession of a Charter to the Catholic University in Canada, no pretext could be found for refusing a similar act of Justice to the Catholics of Ireland. The only point on which the opponents of the Charter are understood to rely, is the doubt whether the funds and endowments of the University are sufficiently large to warrant this step on the part of the Government, and there is no reason to fear but that this doubt will be speedily removed, if it has not already been dispelled.—Tablet.

REPRESENTATION OF THE COUNTY ANTRIM.—The *Banner of Ulster* states that "the leading landlords of the Conservative party" in the county of Antrim intend to start Colonel Upton, a near relative of Lord Templeton, in opposition to Mr. George Macarty, at the next election. The same journal adds that a very large number of the tenant farmers have determined to start two "good men and true," in opposition to the nominees of the landlords.

IMPROVEMENTS IN DUBLIN.—The long-expected and wished-for metropolitan improvement, viz. the removal of the unsightly iron railing in front of Trinity College, and the reduction of the segmental area enclosed thereby, seems to be somewhat further off than ever, although apparently on the eve of demolition but very recently, as the College authorities have declined to allow 2 feet 8 in. next the quoin of the building to be added to the thoroughfare, although the corporation agreed to spend £1000 in the erection of new palisading. We understand, however, that it is projected to remove or retire the block of houses existing between the Alliance Gas Office, in Grafton-street, to Boyle, Lowe, Pim, and Co.'s bank, in College-green, and thereby increase the roadway; but there seems to be much doubt as to the feasibility of this plan, and its likelihood of accomplishment, in a pecuniary point of view. Some reports of an intention to remove the pedestal recently erected for "the Moore statue" have reached us; and though a local journal has published the project as almost certain, it is doubtful, whatever may be the public opinion of its artistic merits. A new street, to be called "The Grand Parade," is proposed to be constructed from the western end of Dame-street to the terminus of the Great Southern and Western Railway at King's-bridge. Cork-hill will be done away with, and its great ascent considerably reduced by an extended gradient. The Parade will run nearly parallel with the river Liffey, and cross Fishamble Winetavern, Bridge, Bridge-foot, and Walling-streets; the roadway to be 60 feet, and each pathway 20 feet in width, and will be level nearly the entire length. The design is by Mr. Louch, architect and civil engineer. These matters augur progress, and we must not omit to notice that all chimneys from 100 to 120 feet in height are being reared up, the timber trade largely on the increase, the streets newly paved and sewered, and commercial establishments being newly fronted.—Builder.

THE DUKE OF DEVONSHIRE'S COUNTY WATERPOUR ESTATES.—His Grace the present Duke of Devonshire has, we understand, determined to dispose of his extensive estates in the south of Ireland, reserving those known as the Lismore and Bandon properties. The Duke awaits the opening of the new Court for the Sale and Transfer of Estates to present the petition praying for the disposal of those lands.—Chronicle.

A Daily News correspondent writes from Valentia on the 15th ult.—"On the 12th Mr. Bartholomew, the superintendent of the Atlantic Telegraph here, received a telegraphic message to the effect that, until further orders, no current was to be sent into the cables except that generated by Heuley's coils.—Yesterday afternoon Mr. Kell, who went out last August in the *Niagara*, arrived for the purpose of laying the long-looked-for shore cable, which has been daily expected round from London in a sloop. One thing is very certain, if the new shore end, when laid, does not improve matters, the season is too far gone to do anything more this year, although signals from Newfoundland were evident yesterday afternoon. The Atlantic Telegraph staff at present consists of the superintendent, Mr. Bartholomew, and five clerks or assistants, viz., Messrs. Collett, Kingsford, Calcutt, Bull, and Smith. These latter each daily walk four hours and forty-eight minutes, and the present system is to try and send messages from Valentia at the even hours—say four to five, six to seven, &c., and to receive at the odd. I believe all the staff here have got notice to leave the Company on the 30th of November, unless anything favorable turns up."

CONSTRUCTION OF A HARBOR AT GALWAY BY GOVERNMENT.—The Government has decided upon constructing a harbor at Galway, capable of accommodating the Transatlantic traffic which is being developed by the new line of steamers between that port and America.

THE GALWAY PACKET STATION.—Mr. G. O. Hamilton, Secretary to the Treasury, disclaims on the part of the Government any intention to slight the Galway station in the postal contract entered into with the Cunard line; and adds, that that contract will not interfere with any arrangements by which the postal service may be made to subsidize the Galway station; tenders for improved postal services to some of our American Colonies, being in fact in contemplation.

Preliminary steps have been taken by the Limerick Harbor Board, Chamber of Commerce, and Corporation, to start a steamer from Foyens to New York, to demonstrate what the joint committee of the above boards consider the superior advantages as a trans-Atlantic packet-station which Foyens possesses.—The committee disclaims all rivalry with Galway; but the project is in effect a rival movement, which may have an injurious effect upon the Galway enterprise. An aggregate meeting to promote the undertaking is to be held in Limerick on the first day of the Munster fair, the 29th ult.

THE JUDICIAL BENCH.—A Newry report, alluding to the annual, or Michaelmas, term, of the positive retirement of Baron Pennefather, observes of the venerable judge—"The Baron was born, we believe, in 1771, he is, therefore, in the 87th year of his age—a period of life when the acutest intellect and the keenest penetration (and to a large share of both these high qualities he held at one time) lay undoubtedly claim) begin very perceptibly to fail. Baron Pennefather besides labours under the misfortune of the loss of his eyesight—a privation of special disadvantage to a judge, who may, and often does, learn much of a case by scanning countenances, and reading off their tell-tale expression. Nothing should escape the notice of a judge into whose hands the lives, liberties, and fortunes of the community are committed. These circumstances therefore indicate that the time for Baron Pennefather to retire from the bench has come, and no shame that it should be so, for his has been a long, laborious, and useful term of service, and he may now very gracefully leave his place to be supplied by a younger man."

THE IRISH CONSTABULARY.—The command of this force has been conferred upon Major Brownrigg, who has been filled the office of Deputy Inspector-General. The salary henceforward is to be £1,300 General. The salary heretofore was £1,000 being granted instead of £1,600 per annum, the £200 being granted to Sir Duncan McGregor in consideration of his long services.

PROMOTION OF LORD NAAS.—The London correspondent of the *Dublin Post* says:—"There is a strong rumour that Lord Naas is to be sent to India as Governor of Bombay, in succession to Lord Elphinstone, who has expressed a wish to return to Europe. As the salary is £10,000 a year, it would make the noble lord a comparatively rich man."

THE EDUCATION QUESTION.—While the supporters of the Church Education Society and the friends of the National system are, to all appearances, prepared for active hostilities, Archbishop Cullen and his ultramontane followers are by no means idle spectators of the situation. A circular, addressed by the titular Primate (Dr. Dixon) to the Roman Catholic members of Parliament gives warning that the Ministers will ere long have the demand of a charter for the Catholic University in St. Stephen's-green added to his already overgrown pack of educational difficulties. The Presbyterians, too, are invited to take notice of the ground that, unknown to themselves, they must be laboring under grievances as sore as those which afflict the other religious denominations, and that now is the time to press their claims for redress upon the Government. A letter in the *Derry Journal* reports progress as follows:—"I may mention that it is stated in official circles that a portion of the Cabinet are in favor of granting a charter to the Catholic University in this city, so as to enable that institution to confer degrees to an extent similar to the powers enjoyed by Trinity College. That the question will be raised next session of Parliament is certain, as all the Roman Catholic bishops are most anxious for the charter, and nearly all the Liberal members have, in reply to a circular issued by the Most Rev. Dr. Dixon, intimated their intention of pressing upon the Ministry the necessity of granting the boon. Why are the Presbyterians of Ulster silent in the midst of those movements of other religious denominations? Are they so favorably circumstanced that they have no request to make, no grievances to be remedied? I rather opine not. Why, then, are they not 'up and at this very squeezable Government, who are not certainly not strong enough to refuse any reasonable request coming from so influential a body as the Irish Presbyterians?"—*Dublin Correspondent of Times*

CATHOLIC OPPOSITION TO STATE SCHOOLS.—The State has just made, and is just making, an attempt, not so much to introduce the thin end of the wedge into the system, as to drive it home at a blow, and destroy for ever the integrity of our defence. And the attempt has so far failed so signally, that there is every reason to hope that the failure may prevent, for some time, any renewal of the assault. In the course of the last session, when Sir John Pakington brought before Parliament his views on education, the House, instead of adopting them, resolved to present an humble address to the Crown, praying Her Majesty to appoint a Royal Commission, and to charge it with the duty of enquiring into the state of Education over the country at large, to receive and to consider evidence upon the subject, and to report their conclusions, that so a basis for general legislation might be with more security attained. In compliance with this address, Her Majesty appointed her Commissioners, the Duke of Newcastle as their Chairman, and among them are Mr. Nassau Senior, Mr. Miall, the Disserter of Nonconformist note, a Protestant Clergyman of the Establishment, and some others. But no Catholic is found among them. The Commissioners have appointed ten Assistant Commissioners, all honorable men no doubt, and for all we know, including among their men of manifold religions—but no Catholic is found among them. These Commissioners and their Assistants are to traverse the country, visiting and inspecting schools, no limit whatever being set to the scope of their enquiries. They are to ascertain the state of Education and report thereon; and in enquiring into the state of education, they must not omit its most important part. The religious education afforded in schools must be enquired into by them. Their inspection must extend to the religious instruction imparted both to Protestants and Catholics. It is needless to remind our readers of what they know as well as the House of Commons, or the Royal Commissioners, that this involves a flagrant violation of the great principle hitherto successfully contended for by Catholics, and insisted on by our Prelates, viz., that no inspection of Catholic Schools shall be permitted except by Catholic Inspectors, approved by the Bishops; the said Catholic Inspectors being, moreover, strictly and expressly excluded from all right to meddle with, or inquire into, or inspect, the religious learning of Catholic scholars, or the religious teaching of Catholic instructors. A case has therefore arisen to test the vigilance and try the firmness of those in whom Catholics have trusted. The Commissioners have entered on their duties and have blandly intimated their intention of inspecting generally the schools of Catholics. They have been promptly met. The Chairman of the Poor School Committee has refused his assent, and has notified to the Ecclesiastical authorities the demand and his answer. The Ecclesiastical authorities have taken their measures and have reminded their Clergy that no inspection of Catholic schools can be allowed, except by the Catholic Inspectors of whom they have approved, and by these only within the prescribed limits. So far then all is well, but much remains. It remains now that every Catholic Priest, and every Catholic Teacher, to whom the Commissioners may apply for leave to inspect his school, should know the answer that he has to make, and should make it with all courtesy, no doubt, with all mildness, if he pleases, but with as resolute and as unflinching a purpose as if he were resisting an attack upon his life, his honour, or his faith. *Cor unum et anima una*, must be the maxim now. There is a principle at stake, compared to which all that we have got is only dust and chaff. It is a question whether the Church or the State has jurisdiction in religion. It is a question whether we shall maintain the position we have won, or suffer ourselves to be dislodged by the first move of the enemy. There is only one course. If the Commissioners visit a school, they must not be allowed to enter, they must not be allowed to put questions, they must not be allowed to receive answers. If the first refusal does not satisfy them, we see only three courses—to preserve silence, to take the spot, or to close the doors against them.—*Tablet*.

THE HOME SECRETARY'S IRISH TOUR.—The morning organ of the Irish Government (the *Express*), in the course of a long article, laudatory of the nobleman who fills the office of Irish Viceroy, refers to the recent visit of the Home Secretary as the herald of good things which are in store for Ireland. The oracle thus speaks:—"Mr. Walpole resolved to examine personally the state of Ireland, and to judge for himself of her wants, capabilities, and resources, so as to be able to deal properly with the Irish questions that may come before him during the next session of Parliament. It is melancholy to think of the mass of crude legislation on Ireland, resulting from the ignorance of British statesmen. Mr. Walpole has resolved such ignorance shall no longer be the reproach of the Home-office. Instead of relying on antiquated or ill-digested blue-books, and the voluminous evidence of garrulous or crotchety witnesses, or even what might be the Opposition be supposed to be the interested advice of the Irish Government, he has gone through the country, conversed with the most intelligent and influential men of all classes, examined carefully our various public institutions, and then compared notes with the Lord-Lieutenant and the other members of the Irish Government. We are not surprised to learn that every one was charmed with the right hon. gentleman's intelligence, discrimination, candour, and courtesy, as well as with the warm interest he evinced in everything that concerns the prosperity of Ireland. No doubt this visit will bear fruit next season. There are questions of both a local and national character which will demand immediate settlement, and these questions the Home Secretary has mastered. He sees the practical reforms that are required, and he will be prepared to support them."—*Lords are becoming every day less aristocratic; the barriers that used to*

separate them from the middle class are fast giving way, and we find them coming forth as the most ardent advocates of progress in the lecture-room and on the platform. Yet, it is very rarely that any of them can take such an earnest and thoroughly intelligent interest in the condition of the classes below them, and show such real sympathy with their feelings and wishes as a gentleman like the present Home Secretary."

THE PRESBYTERIAN CHAPLAIN DISPUTES.—It is announced that the Moderator has convened the committee appointed by the Assembly to correspond with the Government to meet in Belfast to-morrow (Wednesday), for the purpose of taking into consideration General Peel's official reply to the resolutions of the late Commission of Assembly. Speculating on the course to be pursued by the reverend body, a local paper (the *Mercury*) remarks:—"The Government will not, cannot receive recommendations when recommendations are tantamount to appointments—that is, if there are six appointments to be made, and the Assembly is asked to recommend eligible persons, and only six are recommended, who can be so blind as not to see that the Government is deprived of the right of selection, the right of appointment? The Assembly virtually, if the thing was allowed, recommends and appoints at one and the same time. Now, would it not be well to cast aside extreme notions and look more to the good of the church and to the spiritual interests of the poor Presbyterian soldiers, about which we have heard so much? Were this done the solution would be easy. It would be shameful to make such appointments merely through political influence. Taking Ireland, England, India, and the colonies, we may fairly look upon at least 20 chaplaincies as already resolved on. We need not go into particulars. Now, the simple question for the Presbyterian church in Ireland to consider is this—whether by the exercise of commonsense prudence they will retain those appointments in the church, or whether they shall be handed over to the mother church of Scotland?"

Mr. John Carden, who has undergone a period of imprisonment for attempting the abduction of Miss Arbuthnot, a young Irish lady, of whom he appears desperately enamoured, has again been arrested, and bound over, in heavy penalties, not to proceed in his absurd and ill-advised course. He has gained notoriety, and might be content with that, for the lady positively spurns his suit. The *Star* says:—"We observe that a contemporary comments on the notorious suit of Mr. Carden, as if it were a case of Irish fortune-hunting. This is a mistake. Mr. Carden is a man of £5,000 or 6,000 a-year. So infatuated is he that he has added a ball-room to his house, and made other preparations, in full confidence that he will ultimately be a successful wooer. He has been heard to declare that, whatever be the issue, he is determined to leave his fortune according with his insane affections."

Among the passengers by the last steamer from Galway for New York was an Irish woman, who had with her a nicely-painted flower-box filled with "Irish earth," and in it were planted three Irish shamrocks. She said she was going out with her daughter to join "her people" in America, who had sent for her, and added "I was all I had to take."—*Irish paper*.

A GREAT GUN AT WINDSOR CASTLE.—On Wednesday a monster piece of ordnance was brought from Woolwich to Windsor Castle, by command of Her Majesty, and placed on the North-terrace, where it will be inspected by the Prince Consort, and a suitable situation selected for its permanent position. The gun was taken during the late war from the Chinese, and brought to England by the ship *Sibyl*; it is an admirable piece of workmanship in brass, and weighs 7 tons 33cwt. 8lb., its length is 134 feet, girth 7 feet 3 inches, and 12 inches in the bore. It requires upwards of 30lb of powder to load it, and it will carry a ball of 200lb weight. The value of the brass alone is estimated at between £500 and £600. It is somewhat remarkable that as so many officers of the Guards, as well as of Eton College, have fallen in the late Crimean war, that no trophy has yet been received by the authorities either at Windsor or Eton, although we perceive that most of the large towns in England have been presented with some memorial of that war.

THE ACCESSION OF QUEEN ELIZABETH.—It is contemplated to make the three hundredth anniversary of the accession of Queen Elizabeth, which will occur on the 17th November, the occasion of a special celebration commemorative of the establishment of Protestantism.

THE BISHOP OF LINCOLN AND HIS TENANTS.—It is averred that some time since the Bishop came into possession of four farms at Lusby from the ecclesiastical commissioners; that three of the farms were occupied by Messrs. Lill, Matthews, and Clark, all being Wesleyans, and the fourth by Mr. Robinson, Churchman; that all are first-rate farmers, and the farms have been in the families for a century, being occupied successively by grandfathers, fathers, and sons; that in August the steward of the bishop and his son went over the farms and found no fault, except with the fact that 13 beasts were eating cake in one crew-yard; that notices to quit were given; that the three first-named went to the steward when the following colloquy took place:—"Why are we to be turned out, sir?" "Don't ask me, gentlemen, don't ask me; I cannot say."—"Is it for mismanagement?" "If you wish us to manage in any way differently, we will." "Don't ask me; don't ask."—"Is it because we are Wesleyans? Pray, sir, give us some sort of an answer." "Don't mention it; don't mention it. You must not say that—that you are turned out because you are Methodists." It is further alleged that, unable to get any satisfactory answer, the three appealed to the bishop, going to the palace, and sending in their names; that his lordship's answer was, "I know your business, and do not wish to see you;" that the steward ordered the four tenants to meet him at the Bull, at Horncastle, and there asked Mr. Robinson, "Are you a Methodist? Do you go to chapel?" "No, I am not; and I never shall go to chapel."—"You may stop." The inference drawn is a natural one—that the three are excluded because of their Methodism. Can it be true?—*Stamford Mercury*.

A LADY PREACHER.—The *Aberdeen Herald* says, "Miss Marsh, the lady who edited the *Memoirs of Hedley Vicars*," has been preaching with acceptance at Keith Hall, Armdilly, and Sains Castle."

THE FRENCH CONSUL AND THE PENNY EDITOR.—The following narrative of some extraordinary proceedings of which Newcastle-on-Tyne has this week been the scene may interest our readers. In prospect of the municipal elections in that town a great deal of popular excitement exists, especially in the Westgate Ward. Mr. Wm. Dunn, a Catholic gentleman of considerable influence and wealth, represents that ward, and a strong feeling of antagonism has been aroused against him on account of his faith.—*The Daily Express* has taken up the case in this sense with great vehemence, and letters and articles have appeared commenting with unqualified severity on its opponents, and the means adopted by them to further their electioneering purposes. On Tuesday morning last a letter appeared in the *Daily Express*, attributed to the French Consul, the Count de Maricourt—the agent, as it called him, of the arch-traitor and plotter against his country's liberty, Louis Napoleon—an interference with the canvass in the ward. The son of the consul, lately an officer in the French army, who was staying with his father at the time, called at the office and left a card for the editor of the *Daily Express*, desiring that that gentleman would meet him at the smoking room of the Central Exchange next morning. The letter further threatened to chastise the editor at his own house if he did not keep his appointment. Of course the appointment was not kept

and M. de Maricourt returned home. Shortly afterwards he obtained a copy of the *Daily Express* of Wednesday, and found an article in it reflecting on the count in the most violent manner. "Now," says the *Daily Express*, "there are two kinds of French legation—namely, from America, the chances are that he is a major or something between that and a general; if on the other your necromancer or dancing master comes from France he is pretty certain to be a count. There are no doubt real counts as well as pinchbecks, but whether M. de Maricourt belongs to the one class or the other, whether his affinities connect him with the Count Montalembert or Count Horreome, the most impudent impostor on the treadmill, he is equally precluded from interfering with the course of an English election." The article concludes with this advice:—"Monsieur must follow Madame." To understand the last allusion it is necessary to explain that "Madame" was the keeper of a notorious house in Newcastle, so notorious that she was handed out of the town by the police. On the publication of this article, M. de Maricourt, the son of the consul, proceeded to the office of the paper, demanded to see the editor, and on the hesitation of the people to tell him where he could be found, the young man pulled out a pistol, and threatened them if they would not inform him. On learning the place where the editor could be found, he drove thither in a cab, and entered the library, where the editor was sitting; on inquiring if he were the editor, he ordered him, with similar threats, to come to apologise to the count his father. A most humble apology was made, and the editor of the *Daily Express* was released from detention. The count denies ever having interfered in the election, and that he was, moreover, entirely ignorant of his son's movements till the editor was brought into his room in captivity. An address of sympathy and confidence to the count is in course of preparation by some respectable inhabitants of Newcastle. The tradesman with whom he is alleged to have used his influence states that the assertion is groundless.

THE MAWORMS AT ST. JAMES'S HALL.—The London Correspondent of the *Dublin Freeman* gives the following sprightly account of the Westerton demonstration:—"The great meeting of Mawworms, taken for all in all, was quite equal in drollery to any of the droll exhibitions now in course of rehearsal at the theatres for the approaching Christmas holidays. The gathering took place in St. James's Hall, and at 12 o'clock about two hundred vestrymen, or individuals alleged to be vestrymen, were present. The persons of many of those representative men were at once recognised as habitual frequenters of Exeter Hall.—At twelve o'clock a loud scraping of feet and other symptoms of impatience indicated that the time for commencing proceedings had arrived. Great anxiety was also expressed by several very seedy-looking persons in the vicinity of the platform to know who was to take the chair, as it was rumoured that Lord John Russell, the bosom friend of Mr. Westerton, the promoter of the tumble, had played the traitor and refused to preside. All speculation on the point was, however, soon set at rest by the appearance on the platform of a lean, hungry-looking little man, with a white choker and a gold chain, who was announced as "Mr. Alderman and Sheriff Hale." This gentleman has only just been admitted to the splendid civic distinction of the aldermanic chair—a circumstance which may account for his influence likely to accrue from the movement, not a single person of the slightest social position or standing ventured to put in an appearance on the platform. Even Mr. Westerton himself was not present, owing to a "domestic affliction" but as it was known that he had made himself responsible for the hire of the room, the following touching appeal was printed and circulated in all directions:—"A collection will be made at the doors towards defraying the expenses of the meeting." A reference to the columns of "the leading journal" will, however, show that, although Mr. Westerton was not to be present, his great soul still throbs with healthy action. The following precious announcement is from the *Times* of Saturday:—"In a house where religion is put first, wanted, an active, healthy butler, of sound Evangelical principles, competent to conduct a very regular establishment; also an active, healthy lady's maid, about 30, who has a turn for management and being useful.—Both must be known to their clergyman (Evangelical). Apply by letter to A. B., at Mr. Westerton's library, Knightsbridge."

But to return to the meeting. Poor little Alderman Hale was so frightened with the responsibility of his office that he was unable to do more than introduce a fat man, named Vereker, as the proposer of the first resolution. Mr. Vereker, looked down his nose, coughed two or three times, and stroked his chin ominously. At length, after a pause of nearly five minutes he summoned courage to say that it was a cheering fact to witness an attempt made to resist Puseyite aggression. "Hear, hear," exclaimed a seedy-looking fellow with a battered white hat; "Give it 'em, old fellow." The "Hear, hear," although no doubt, intended in a friendly and encouraging spirit, had a damaging effect on the nerves of the orator, who broke down at once and looked intensely foolish. The chairman then requested silence, and Mr. Vereker proceeded to say that the faithful diocesan and vile practices of the Tractarian clergy in desecrating the Church by heathen rights, called for the severest reprobation of a Christian and Protestant community.

A Mr. Beale, an auctioneer (a little man with fiery red whiskers and a thick bull neck), next stepped forward and declared himself to be the bosom friend of the absent and interesting Charles Westerton. In that capacity he begged to read to the meeting the speech which that gentleman would have delivered had he been present! In pursuance of this modest proposition, Mr. Beale proceeded to draw a romantic picture of a splendid drawing-room in Belgravia, tenanted by the fairest and most aristocratic demurens of that favoured quarter. A knock was heard at the door, and a Tractarian parson was announced. The high-born ladies dropped their novels, crotchet and embroidery, and listened with eagerness to the ghostly ministrations of the Ecclesiastic. Another early visit was promised, and then, a room darkened by the partial closing of gilded shutters, and obscured by the agency of heavy lace drapery, the lady unbosomed herself to the priest, and owned that she was a sinner. The meeting shuddered with pious horror at this hideous picture of human depravity, but, taking courage, the tradesman of Houndsditch and Radcliffe cheered and groined alternately at the appalling spectacle presented to their view, and shouted, "Shame, shame," and "Infamous." One apoplectic gentleman of diminutive proportions, and who carried an immense cotton umbrella in his hand, stood up in his chair, and, with frantic gesticulation, declared that if ever he entered a confessional he would go "armed with the sword of Gideon!" A spectator here asked Mr. Beale what was his authority for stating that Tractarians in the guise of Jesuits, or Jesuits in the guise of Tractarians, had penetrated to the bowdoin of Belgravia and Tyburnia. Mr. Beale declined to state his authority, but said that "he had it as a fact from a trustworthy friend, whose name he would not give!" He might also add, he observed, upon the same satisfactory authority, the astounding intelligence that certain clergymen connected with the Oxford Party actually carried "crosses, rosaries, and crucifixes," and that the benighted victims who unbosomed themselves to them were so far forgetful of their dignity as Christians and Protestants as to kneel before their follow-worms. Groans, hisses, and cat-calls filled the air at this terrible revelation. When silence was restored Mr. Beale proceeded to tell a cock-and-bull story about how he and his friend Mr. Westerton took a walk to Wimbledon—how they rode back in an omnibus (that is important), and how on

the way Westerton confessed to Beale that he was very uncomfortable in his mind at the Romish proceedings going on at the Church of St. Barnabas, of which he was warden, and how very much he would like to "take the law" of the Rev. Mr. Bennett—how Beale said he sympathised with him, and how very much he would like, in his capacity of churchwarden of St. Paul's, and also to take the law of the Rev. Mr. Liddell; and finally, how they shook hands at the doors of their respective shops, and registered a solemn oath (or "hoath," as the speaker said) never to rest until they had rolled back the tide of "Popery" and "unrocked the emissaries Romo." The speaker next made a playful allusion to Lord J. Russell (whose name, I should tell you, was received with enthusiastic acclamations, and declared his conviction that although Lord John had once been a frequent attendant at the service of St. Paul's he was sound at heart, and ready to lead a party pledged to support the principles of the "uncrowned Puritan King of England.") This and other boyish gauds aided to amuse the meeting, and then a gentleman without a forehead, named Sibley, got up and told a diverting story about the manner in which the Rev. Canon Oakley (one of the most distinguished of the Oxford converts) had introduced "the works of Catholic divines to his college, and how, to use the elegant metaphor of the speaker, "the Hisis (the Isis) and the Tiber flowed together Romeward." Several speakers followed on the same side, and the resolution was carried amid lusty Protestant applause. Resolutions were subsequently passed, pledging the meeting to combined action, and the sectarian acrobats having shouted their assent until they were black in the face, the tumble was brought to a conclusion.

In connection with this subject I may mention, that the Rev. Mr. Poole has at length commenced proceedings against the Hon. and Rev. Mr. Baring, the person whom you may remember presided at the first public meeting, six months ago, and put in circulation the reckless and indecent libels which led to the withdrawal of Mr. Poole's license.

IRELAND AND THE LATE SOCIAL SCIENCE MEETING.—The *Dublin Freeman*, in noticing the proceedings in Liverpool, last week, says:—"Lord John Russell, in his opening address, devoted from the straight line to pay us a compliment. He had no doubt that Ireland was equal to England in poetry and eloquence—in the gentle arts of peace as well as the more stern vicissitudes of war. The compliment was quite unexpected, and though rather late, we are not disposed to undervalue the favor. The successful treatment of Irish convicts was another prominent topic in the debates of the social legislature. Sir James Stephen next took up the strain of eulogy, and with discursive eloquence painted some of the most touching traits of the Irish character. Sir James is no ordinary man, and entitled to no ordinary consideration. He long filled the office of Under Secretary to the Colonies, and acquired great distinction by his contributions to the *Edinburgh Review*. His articles, were distinguished, for their breadth and exhaustive character, though his historical-political essays sometimes assumed an unfairness which belonged less to the writer than to his position as an Edinburgh reviewer. Sir James is now Professor of History in the University of Cambridge, where he attracts large audiences by the originality and vigour of his style. He delivered a highly interesting speech on British colonization and emigration, for the set form was laid aside to enable him to wander more at will in the glade of that graceful rhetoric in which the professor takes such delight. We think he exaggerates the colonizing virtues of England, not that she does not understand the art of founding societies and educating empires, but because she denies the same faculty to other nations. Her enormous resources and unrivalled commerce have enabled her to outstrip other countries in planting dependencies; and though the Englishman is a good worker, he is equalled in many of the highest qualities of the "Colonoos" by the Irishman, the Swiss, and the German. Sir James illustrated his view by the usual reference to the "Visitation of 1847." "To emigrate," says Sir James with great beauty and feeling, "is no holiday pastime; the ship in which men abandon their fatherland for ever does not put sea like the trim vessel of the summer tourist—hope at the helm and pleasure at the prow—but freighted with aching hearts, with mournful retrospects, and with dark forebodings." Over the storm of grief, which convulsed the heart of the emigrant during that memorable period, rose the rainbow of Hope, which cheered the gloom that would otherwise have overwhelmed him—the hope of gathering again in his new home the father or mother, wife or child, sister or brother. The sacred charities of home travelled with him to the Atlantic city or the western wilderness. He toiled in his new home with an energy which astonished those who had heard so much about Irish indolence. The poor emigrant did not spend his savings in sensual gratification. Though economical, he did not lay it up in banks. He remitted all—often more than he could well spare—to his forgotten relatives. Sir James and Mr. Mackay estimate the amount at ten millions since 1848, or at the rate of one million a year. This is far below the actual remittance, since it does not include the sums transmitted through parish clergymen and local gentlemen, which during the ten years could not be less than two hundred thousand pounds a-year, or two millions additional! There is nothing like this in the history of the world. A pretty story has been worked last week into a woodcut in one of the illustrated papers about English Australian emigrants and an English primrose:—"They pressed it—careless it, A thousand times they blessed it."

But what is their primrose romance in presence of the annual remittance by Irish emigrants, even throughout the monetary depression in the United States, of such vast sums for the sacred pleasure of glouting once more on the faces of their kindred? We have alluded to Mr. Mackay, one of the great shipping firm of James Baines and Co., of Liverpool. He read an admirable paper on the subject of emigration, and, in referring to the generosity of the Irish character, even surpasses Sir James in his admiration. "There is one beautiful feature," says Mr. Mackay, "in the Irish character which shines in charming contrast with the cooler and more calculating affection of either the Englishman for the Scot." And after an estimate of the remittances, which coincides with Sir James Stephen's calculation, Mr. Mackay continues:—"The amount of misery which this prodigious fund has not only relieved but absolutely annihilated cannot be imagined, and whatever may be the creed or those whose chief anxiety is to share the blessings of Providence with their poorer kindred, rest assured, in that day when the Almighty Discerner of the human heart makes up his jewels, such warm-hearted followers of their Divine Master will not be forgotten." We do not wish to mar the harmony of the "section," by intruding the religious element; but the "beautiful feature in the Irish character" which was so many nobleman and gentlemen—for even Lord Brougham dropped an approving nod—is "rareable to that charity which the religion of the emigrant inculcates as among the primary virtues, and which is not to be found among the colder creeds of the Englishman or Scotchman. We pass over Mr. Mackay's half compliment, which was, perhaps, intended to be a full one, about "the creed of those who," &c. It were well for the happiness of mankind if the spirit that animates the poor Irish emigrant were more general.

AN "OLD DONKEY."—Lord John Russell, who is at present in Liverpool attending the meeting of the Social Science Association, was on Monday at the committee room, St. George's Hall, and being desirous of proceeding to the offices of Wm. Brown, Esq., M.P., but not knowing the way, he requested the local se-

cretary Mr. Melly, to get him some one who did.—Mr. Melly accordingly took him from the committee-room, at the door of which several gentlemen were standing (among whom was Carlyle, the Liverpool detective), and asking if any person knew Mr. Brown's offices, Carlyle answered in the affirmative, when Lord John was immediately placed under his care, and proceeded on his way. On going along the hall a gentleman asked one of the waiters if he knew who the old man was whom Carlyle had in charge, when the following reply was given:—"Ah! yes, he is an old dodger, as I have been watching him all morning; he's boned now, nay how?"

A chivalrous attempt has been made, says the *Freeman*, by the churchwarden of St. Benet's in the city, to seize the chairs, tables, and cooking utensils of Mr. John Powey Burgon, a parishioner, to satisfy a demand for church rates. Mr. Burgon attended before the Lord Mayor, and protested that he was not a member of the Reformed Church, that he had no sympathy whatever with her proceedings, that he never sought her assistance, that he had never "sat under" her teachers, and that he had never crossed the threshold of St. Benet's Church, and never meant to do so. On these grounds he resisted the enormous demand of £6 10s for one year's church rate. The vestry clerk, who represented the "establishment," declared that the church was open once a week (from eleven to one on Sunday), and that Mr. Burgon was quite at liberty to attend during these hours.—Mr. Burgon said he did not want to attend, and that from all he had heard the great majority of the parishioners were of the same opinion as himself, for although the parson attended very regularly once a week attended by a procession, consisting of the vestry clerk, two headles, and two par-owners, the offices of the latter individuals were at most a nuisance, as the congregation rarely exceeded from sixteen to twenty persons. If from these there were deducted the families of the official portion of the congregation, the "voluntaries" would, he submitted, amount to less than half-a-dozen. He consequently objected to pay a rate to maintain a church which he did not use, and to remunerate a staff of parish officers who had nothing to do. The Lord Mayor, with tears in his eyes, remarked upon the shocking depravity of the parishioners of St. Benet's in general, and Mr. Burgon in particular, and dismissed the summons. The chairs and tables, which had become the object of so much ecclesiastical solicitude, were then restored to their rightful owner, and Mr. Burgon was informed that "ulterior proceedings" would be taken to restore them to the church! What will Lord Stanley say to this case when Sir John Trevelyan's bill for the abolition of church rates comes on next session?

In a London weekly we find, under the full heading, "Provincial Theatricals," the following unique *noveau* of intelligence:—"Huddersfield Theatre Royal.—The Rev. J. Hanson (Baptist) continued his 'winter season' of Sunday afternoon lectures at this establishment on the 10th inst., the subject being, 'Now I've got?' and, although the weather was in most unfavorable, the house was crowded in every part.—Today (Sunday) the subject is 'Breath of Promise.'"

The *Morning Advertiser* mourns over "the present deplorable condition of the Church of England,"—asserts that "the State is virtually undowing Popery inasmuch as the majority of the livings in the Establishment are held by persons who are more or less deeply tainted by the leprosy of Popery," and contends that a Free Church of England is manifestly the great want of the time.

The British war-steamer "Gorgon" arrived at Plymouth on the 2nd, from Halifax and Fayal.—The "Gorgon" took soundings for another line of Atlantic Telegraph from the Banks of Newfoundland to the entrance of the English Channel, via Fayal.

EDINBURGH POLICE STATISTICS OF DRUNKENNESS.—Last week, as we read in the *Edinburgh papers*, a discussion took place in the Town Council of that city, respecting the statistics of drunkenness, and the time occupied by the police in enforcing the "drunk and incapable" to the office for protection. The facts of the case are rather astounding. No less a number than 5,000 of the class now mentioned are annually taken to the office for the night, and dismissed in the morning without being required before a magistrate. At one time all the "inecapables" were required to appear in court; but when it was found that, though the magistrate sat from ten in the morning till the same hour at night, he was quite unable to get through the duty required in the circumstances, the practice was discontinued. There is a small, but determined party of "Social Reformers" in Scotland, who propose to remedy the "national sin of drunkenness" by the Quixotic expedient of prohibiting all traffic in intoxicating liquors.

THE WESTERN BANK OF SCOTLAND.—The shareholders have decided on proceeding against the directors for the amount of their contributions.

The daily and weekly papers have in the most strong and unmeasured terms condemned the conduct of the North Cork Militia, while stationed at Sheerness, as "brutal and unsoldierly." We have been favoured with some information which convinces us that the facts connected with the recent disturbances at Sheerness have been wilfully distorted by the *Times* and other of our contemporaries, as we are informed the riots originated in a most disgraceful act of one of the Marines towards the wife of a sergeant of the Militia force and which when complained of, drew forth further insults. In truth, before the riots were said to have been commenced by the Militia, the magistrates had felt it necessary to issue a placard complaining that "numbers of people were parading the streets in a riotous and disorderly manner, hooting and annoying the military." This is easily explained by its being known in Sheerness that the Cork Rifles was a thoroughly Catholic regiment. Epithets insulting to their creed and their country were freely bestowed upon the soldiers whenever they appeared in public, and it is not therefore, surprising, after the riotous conduct of the people, that some of the Militia should have given some of the mob a sound thrashing. We may mention that this regiment which has been so scandalously abused, has been remarkable for its good character and discipline, and even for forbearance under circumstances highly discreditably to the mob of Sheerness.—*Weekly Register*.

TETROTALISM IN AMERICA.—A German writer, M. Grissinger, who has recently visited the United States, says:—"The temperance mania is most at home in the Northern States, for the clergy have thoroughly frightened the farmers into it. They mean it honestly enough. If you visit one of them you find nothing but water on the table—water for breakfast, dinner and supper. After staying a few days and becoming known to the family, the son will first take you on one side. He will lead you into the stable, and express his opinion that a dram would do no hurt such a cold morning, but you must not say anything to father or mother. After dinner the mother will take you by the arm and leading you into her sanctuary behind the clothes press, she will open a secret door, and produce a nice bottle of the real sort, from which she will give you some "stomach drops." She thinks, though, the father and son need know nothing of these drops. Last of all, after supper, your host will conduct you into his study, and from one of his bottles in a medicine chest will pour you out a glass, the best of the three; but you do not drink it as brandy, but as a medicine. He, too, warns you to keep the secret so yourself."

RECIPTS FOR POVERTY.—If you want to keep poor, buy two glasses of ale each day, amounting at the end of the year to \$38.50; smoke three cigars, \$64.65; keep a big, lazy dog, \$15; a cat, \$4; buy all the snuff little you can get, \$10.25. Enough to buy several barrels of flour, one hundred bushels of corn, one barrel of sugar, one sack of coffee, a good coat, a respectable dress, and half a dozen pairs of shoes more or less.—*Dorchester Chronicle*.

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The True Witness.

MONTREAL, FRIDAY, NOV. 12, 1858.

ST. PATRICK'S LITERARY ASSOCIATION.

THE MEMBERS of the ST. PATRICK'S LITERARY ASSOCIATION will meet in the ST. PATRICK'S HALL at half-past SEVEN o'clock on next SUNDAY EVENING, for the Election of Officers. A punctual attendance of Members is requested.

NEWS OF THE WEEK.

By the *Kangaroo* we have Liverpool dates to the 27th ult. The Portuguese Government having yielded to the demands of France, and given up the *Charles George* to the latter Power, great indignation is felt and expressed by the British Press at what it treats as the abandonment of an ancient ally; and the Derby Cabinet comes in for no small share of censure for its apathy throughout this exciting affair. Thus has the "entente cordiale" passed away, and been replaced by mutual recriminations, and heart-burnings betwixt the two great nations whose soldiers lately fought side by side in the Crimea. It requires not the gift of prophecy to predict that when next they meet in the battle field it will not be as allies.

The other European news is unimportant, nor is there anything of consequence from India. The insurgents had again met with a repulse; but it does not seem that they are crushed, or that the insurrection is subdued.

THE BROWN-DORION BANQUET.—This long talked of political demonstration came off on the evening of Thursday the 4th instant, at the City Hall. The attendance was respectable; from six to seven hundred persons having sat down to table, including Mr. George Brown and his Ministerial colleagues, who attended as the guests of the evening.

Mr. Brown in replying to the toast of the Brown-Dorion Administration spoke at great length, but to very little purpose, if we may be permitted to accept the report given in the *Montreal Herald* as a fair sample of what he said. In that report we have looked, but looked in vain, for one word authorising us to change our former sentiments towards the man, or to induce us to place any confidence in him for the future. He may entertain the very best intentions towards us; he may be disposed to do us justice and to grapple fairly with the great questions which occupy public attention; but we must say that he has not as yet given us any valid reasons for believing that such is the case.

Mr. Brown and his friends argue, and not without plausibility, that they cannot be expected to develop their policy in their present position; that when regularly called in to prescribe for the patient, and in receipt of the usual fees, then, but not before, will they explain the mode in which they propose to treat the diseases of the body politic. All this may be very true; and if Mr. Brown chooses to take refuge behind this plea, we have no means of forcing him from his position.

But on the other hand it is equally true, that until such time as Mr. Brown shall have fully and openly declared his intentions, upon the "School Question"—the "Orange" or "Secret politico-religious Societies Question"—and the "Representation by Population"—we Catholics are bound not to support him, not to countenance him, not even to desist from looking upon him as our opponent. Of a new man we require some pledge, some guarantee in the shape of a declaration of principles; much more than should we exact a similar pledge from one whom we have long known indeed, but known only as a rabid and inveterate foe.

When the curtain fell on the stage of the political theatre in Toronto, hiding from our view the actors thereupon, Mr. Brown stood foremost amongst the most active of the opponents of the "Separate" school system. The last glimpse that we had of the man in his capacity as a legislator, represented him to us as the sworn enemy of "Freedom of Education"; and thus, judging him by his antecedents, and by his last public acts, we expect to find him, when again the curtain draws up, and he makes his appearance before the audience, playing the same part. We may be mistaken, but we have as yet no reasons

for believing that we are so; and can, therefore, see no reason why, as Catholics, we should entertain any feelings less hostile towards Mr. G. Brown to-day, than those that we entertained toward him at the close of the last session of Parliament. Those who in that session voted for "separate schools" and against the Orange Incorporation Bill we deem our friends, and shall continue so to deem them; for the like reason we still include all those who voted against the said schools, or for the Orange Bill, amongst our opponents.

We have not space to criticise a speech which as reported in the *Montreal Herald* occupies four columns of small type; some observations, we may, however, be permitted and indeed expected to make.

Mr. Brown commenced with a kind of complaint that he had been so misrepresented in Lower Canada, by his political opponents, as to be held "almost in horror." Here the speaker was in error. If Mr. Brown has been misrepresented at all, it has been by the editor of the *Globe*; and whatever may have been the case with others, we can assure him that we have always looked upon him as a "humbler," as a very finite scarecrow or bugbear, fit only to frighten fools withal. This our estimate of the man's character has certainly not been in the least modified by his last speech at the Montreal Banquet.

In justice to Mr. Brown, however, we must add that he expressed his intention so to treat the politico-religious question of the day "as to sweep away the discords which have so long and so unhappily pervaded this country." Now if this be something better than those good intentions with which as the proverb informs us, a certain nameless place is paved, Mr. Brown has it in his power to give us conclusive evidence of his sincerity. For this purpose, he must dismount from the "high Protestant horse" on which he has heretofore delighted to ride; and he must abandon at once and forever, all idea of governing us upon "broad Protestant principles." He, and his, have been the aggressors, by attempting to force these principles upon us; but if for the future they will abstain from this, and turn the "high Protestant horse" out to grass, we shall be able no doubt to get on very pleasantly together. These, however, are the only conditions upon which "the discords which have so long, and so unhappily pervaded this country" can be swept away.

And now if it be asked, in what position the Brown-Dorion Banquet leaves us?—we answer that we are to-day what we were yesterday, and shall be to-morrow. Mr. Brown has given us no reason to hope for justice on the School Question from him; the present Ministry have given us positive assurance that they will not do us justice; and that it is their firm determination not to break the shackles wherein the Catholic minority of Upper Canada are bound. Neither from the "Ins" then, nor from the "Outs" have we anything to hope; but must still put our trust in God, in the justice of our cause, and in our own right hands. God helps those who are willing to help themselves; but will not work miracles to rescue the apathetic and the slothful from the consequences of their own folly.

What then should we do? This at all events is certain: that, if we are still content to sit, as for some years past we have sat, with our arms idly folded on our breasts; and if the fear of harassing a Ministry, or disturbing the repose of the Gods of the official Olympus with our complaints, is still allowed to overpower every sentiment of honor and duty—we must be content also to put up with whatsoever our Protestant masters see fit to impose upon us. But if, on the other hand, we prefer the immortal souls of our children to every other consideration; and deem it of more importance to do our duty towards God, than to keep any particular set of men in office, we shall at once take active measures to bring our influence so to bear upon the Legislature and the Ministry as to convince them that we will no longer submit to be accessories to the eternal damnation of our offspring, by tolerating a system of education condemned by the highest ecclesiastical authority as imminently "dangerous to faith and morals."

For this purpose it seems to us that the Catholic laity of Upper Canada—for to them it belongs to take the initiative in this matter—should without delay prepare their petitions to the Legislature, detailing their grievances; and, in so far as possible, indicating the remedies those grievances require. Those petitions strongly, but respectfully worded, numerous signed, and supported by the friends of "Freedom of Education" in the Legislature, will have the effect of convincing the Ministry that we are in earnest, and will no longer be trifled with; they will do away with the argument based by our opponents upon our apathy and long-continued silence; and by provoking discussion, and compelling our representatives to declare themselves on one side or the other, they will enable us clearly to distinguish our friends from our foes. It now only remains to see to whom shall belong the honor of taking the initiative in their great business; and from which city or district of Canada the greatest

number of signatures to a petition in favor of "Freedom of Education" shall be obtained.—We in Lower Canada can act only as auxiliaries; but we think that we may promise to our Upper Canadian friends, our warmest sympathies and our active co-operation.

That cold water will again, as it has been before, be thrown on our proposal, we are well aware. It will be opposed, frowned upon, and condemned by all the "place-hunters" and Ministerial sycophants in both sections of the Province. It is as much the policy of the "Ins," as it is of the "Outs," to shirk the School Question;—and from the friends of both therefore, we may expect opposition to a system of tactics which will compel them to throw aside their masks, and to appear before the world in their true colors. To the men who make a profitable trade out of their good principles, their—"bons principes"—our policy must of course be most distasteful;—but knowing it to be the only policy which can have any successful results, we trust that it will be adopted by all true and independent Catholics. In the mean time, we invite discussion upon the subject from our correspondents throughout the Province, and invoke the co-operation of our esteemed cotemporary the *Canadian Freeman*.

HONESTY OF MEN OF "BONS PRINCIPES."—The *Minerve*, the especial official exponent of "good principles," as understood by office-holders and office-seekers, has yet to learn the first principles of common honesty; has yet to learn her catechism, and to digest the meaning of the precept—"Thou shalt not bear false witness against thy neighbor."

In her issue of the 10th inst., our cotemporary, who finds that fair argument will no longer avail her, insinuates, indeed more than insinuates, that the TRUE WITNESS is an advocate of the Voluntary system in religion, and consequently in favor of the abolition of tithes. She says:—

"Mr. McGee is in favor of the Voluntary system, as being the only sure system—*le seul sur*. The *True Witness* does not oppose it—*ne le combat pas*—but does not wish to appear as desiring the abolition of tithes."

In support of this assertion, the *Minerve* quotes a portion of an article from the TRUE WITNESS of the 15th ult., in which we say that in consequence of the preamble to the Clergy Reserves Bill, asserting the desirableness of doing away with "all semblance even of connection between Church and State," we look upon the abolition of tithes as inevitable, indeed as a mere question of time. But our honest cotemporary, in proof we suppose of her "good principles," carefully abstains from giving the following passage; which stands in immediate connection with that by her laid before her readers, in support of the assertion that the TRUE WITNESS—"ne combat pas"—does not oppose the Voluntary System:—

"We have never advocated the Voluntary Principle, and have always denounced as false, both in politics and in theology, the principle laid down by our Canadian 'friends of order and good principles,' that it is desirable to abolish all semblance even of connection between Church and State."—*True Witness*, Oct. 15.

The *suppressio veri* is as infamous as the *suggestio falsi*; and if by suppressing the words in which we do combat the Voluntary Principle, as "false in politics and in theology," the *Minerve*—who tells her readers that she quotes us *in full*—"tout au long"—has undoubtedly been guilty of the former, so by asserting that we do not combat that Principle, she has been guilty of the latter; and approved herself a most worthy advocate of "les bons principes," as understood and practised amongst place-hunters, and office-seekers in Canada.

As a specimen of our "good principled" cotemporary's sophistry take the following.—Though every one knows that the words in the preamble to the Clergy Reserves Bill, which do in the clearest manner point to the establishment of the Voluntary Principle in Canada, were in violation of all precedent introduced as a sop to the Clear Grits and "Pharisaical Brawlers" of the Upper Province; and were by the latter accepted as a pledge for the speedy abolition of all State aid to the Church, our cotemporary contends that the obnoxious words—"that it is desirable to remove all semblance of connection between Church and State"—when interpreted according to a novel system of hermeneutics adopted by the "men of good principles," mean no more than this, "the perfect independence of the Church of all State control." It would be to insult the good sense of our readers to dwell upon such miserable sophistry; or to attempt to prove that connection between Church and State, by no means implies State control over the latter. The only answer that we can condescend to such paltry quibbling is this. Had it been the intention of the framers of the Clergy Reserves Bill to assert merely the autonomy of the Church, they could easily have done so in another form of words not liable to be misunderstood; and that, from the context, it is evident as the sun at noon day, that it was their intention to assert the desirableness of doing away with all State assistance to any religious denomination. Taken in the sense in which the *Minerve* would have us interpret them, the words of the preamble

have no connection whatever with the Bill that follows; taken in the sense in which the framers of the Bill understood them, and meant them to be understood, the secularisation of the "Reserves" flowed as a logical consequence, as shall also flow in due time, the abolition of tithes in Lower Canada. The men of "good principles" who were base enough to yield to democratic pressure in the case of the Clergy Reserves, will, we may be very confident from their antecedents, yield also to the same pressure when the interests of the Catholic Church are at issue. They basely submitted to, "ont subi" or rather actively supported, a measure which on principle they once opposed; so also, rather than risk their salaries, will they again tamely submit to any indignities which it may please the "Clear Grits" and "Pharisaical Brawlers" to impose upon them, their Church, and their Nationality. It is for this that we oppose them; for we can respect those only, who take for their motto "No Surrender;" and who would rather die at their posts than yield one inch to the clamors of demagoguism, or abandon one iota of a principle, even to save a universe from destruction.

Again, as a specimen of the *Minerve's* logic take this.—In support of its thesis, that the material assistance given by the State to the Catholic Church in Lower Canada, by enforcing the payment of tithes to the Parish priest, does not involve "any semblance even of connection between Church and State," he argues in this wise:—That the enforcement of the payment of tithes by the State, no more implies a connection between it and the Church, than the fact that the State also lends its aid to the proprietor of the *True Witness* to enforce payment from his delinquent subscribers, implies any connection betwixt the State and the proprietor of the *True Witness*. Thus argues the *Minerve*.

But, if the State had taken upon itself to determine the price of subscriptions to the above named journal; and if moreover it had made it obligatory upon all professing Catholics within a certain district to subscribe to the TRUE WITNESS, without regard to their individual wishes—(in the same way as it has determined the amount of the tithe, and rendered payment of tithe obligatory upon all persons professing Catholicity, whether they avail themselves of, or reject, the parish priest's services)—then indeed there would be a good deal more than a "semblance of connection" between the State and the TRUE WITNESS. The essential difference betwixt subscriptions to a journal, and tithes, consists in this. That in the first case the legal obligation of payment arises from a mutual and explicit contract betwixt the individual subscriber, and the proprietor of the journal; and that in the other case, the legal obligation of paying tithes springs from the act of the State itself; and not from any contract betwixt the person paying, and the priest receiving the tithe. The *Minerve* will please remember that we are here speaking of the legal obligation only, which obligation alone the State can enforce. The obligation "in foro conscientie," of paying tithes, is one which the Civil Magistrate has neither power nor right to enforce; for in the domain of conscience we deny to him any independent jurisdiction. The State, however, has, and we think most wisely, made that which, but for its interference, would be obligatory in foro conscientie only, obligatory in law also, and before the civil tribunals; but it has done so in virtue of a very close connection with the Church; a connection which for the interests, both of Church and State, we trust may long be permitted to continue, in spite of the mendacious preamble to the Clergy Reserves Bill.

Having thus to the best of our ability exposed our cotemporary's dishonesty, sophistry and bad logic, will the *Minerve* have the goodness to explain the cause of its refusal to lay before its Catholic readers the "Orange Manifesto" to which we lately called its attention. Orangeism is certainly a fact in Canada; a fact in the Government House whilst Sir Edmund Head is Governor; a fact in the Cabinet, seeing how many sworn Orangemen take their seats at the Council Board; a fact too in the Legislature and throughout the country, to which no one who is not wilfully blind can be insensible. How then is it that the *Minerve*, professedly Catholic and the supporter of "good principles," fails to call attention to this other, and to all Papists, this most important fact, that Orangeism is, by its own showing essentially "an Anti-Papal Organisation"? Would it not be better, more consistent with its Catholic professions, for the *Minerve* to warn its fellow-countrymen, and fellow-Papists against this most dangerous, most powerful, and rapidly increasing "anti-Papal organisation," than to be forever misrepresenting the TRUE WITNESS, and bothering us with its anile twaddle?

The advocates of State-Schoolism almost invariably start with the assumption, that the ignorance of the children of the poorer classes of society is owing chiefly to the want of schools; hence they argue that it is necessary for, and consequently the duty of, the State or civil government to provide schools for, and to control the education of, its poorer members. Their

formula is thus expressed, "a tax upon the property of all for the education of all."

Experience however has shown, and the best writers on National Education in England have at last admitted the fact; that the chief difficulty in dealing with the poorer classes of society proceeds, not from the want of schools, but from the impossibility of persuading parents to send their children to the schools gratuitously open to them. The problem as it presents itself to the thinking mind in England, is not so much how to find schools for the children, as how to find children for the schools.

This new and most important feature of the School Question was strongly brought out at the late meetings of the "National Association of Social Science." From a very interesting paper read in the "Section on Education," it appeared that "by far the larger proportion of children in the poorest classes left school before the age of eleven;" and it is evident that whilst such is the case, no augmentation of the number of schools, or no reduction upon school fees, would have any appreciable effect towards diffusing the benefits of school instruction amongst that particular class of society for whose especial benefit the State professes to interfere with "Freedom of Education."

It is not because the parents are indifferent to the advantages of education, but because they are unable to avail themselves of those advantages, that they thus early withdraw their children from school. As a general rule it may be asserted that the amount of education—meaning thereby the instruction ordinarily imparted at schools—amongst the children of the poorer classes, will vary inversely as the pressure upon the means of subsistence, irrespective of State provision for schools and teachers. Where that pressure is great, and when labor of all kinds, even juvenile labor, is in high demand, poor parents cannot afford to keep their children at school, even though those schools be "free," or charge no fees. The child of poor parents must, under such circumstances, be not only a bread-eater, but a bread-getter; and must from his first years contribute his share towards defraying the current expenses of the family. This fact was dwelt upon at considerable length, and with much force at the meeting of the National Association above referred to; and was recognised by the speakers as the chief obstacle to the general education of the poorer and laboring classes of society.

Of the extent to which in England juvenile labor is in demand, an idea may be obtained from a statement made by a Rev. T. P. Kirkman—apparently a Protestant clergyman of some denomination—when arguing against the proposition of another speaker, to the effect that education be rendered compulsory. The Rev. Mr. Kirkman argued that one great difficulty in the way of such a scheme, especially in that part of the country with which he was acquainted, was to be found in the fact that at a very early age, the labor of the child was profitable to its parents; and he asserted of his own knowledge, that so much was this the case, that in his district unmarried mothers were actually in demand as *verves*. But that we find it so reported in the *Times*, we should hardly dare to give insertion to such a fearful imputation upon the morals of the poorer classes in England; but here are the very words of the speaker, as given by the great British journalist:—

"The Rev. T. P. Kirkman stated, as one difficulty in the way of such a scheme, that in the district with which he was acquainted, where the people were principally engaged in weaving, a very young child was made useful to the parents. A very young child could nurse a baby while the mother wore; a very young child could hold the bobbins while the mother wove. So much was this the case, that if a young woman happened to have had one or two children before marriage, it was actually an advantage to her in securing a match among many of the practical husbands of that district of Lancashire."

It is not however for the sake of the light that it throws upon the moral condition of certain classes in England, and of the peculiar views that obtain amongst that class as to the merits of chastity amongst their wives and sweethearts, that we cite the above; but as illustrative of our thesis, that the problem with which the advocates of State-Schoolism have to deal is, not how to find schools for the children, but how to find children for the schools; and as an answer to those who attribute the more general diffusion of education amongst the working classes in America, as compared with the same classes in the Old World, to the School Laws of the United States, and the legal provision therein made for the education of the people. We admit, with certain restrictions, the fact that education—[i.e., the arts of reading and writing, together with an elementary knowledge of arithmetic and geography]—is more generally diffused amongst the laborers and artisans of the United States, than it is amongst the corresponding classes in England; but this we attribute, not at all to any superiority in the School Laws of the first named country; but to the simple fact that, owing to physical causes in the New World, the pressure upon the means of subsistence is far less than it is in the Old; and American parents therefore can more easily dispense with the profits accruing from their children's labor. If these views be correct it follows that the oft-repeated boastings as to the intellectual superiority of the people of the U.

States over the "benighted critics" of the Old World, are an arrogant and utterly groundless assumption; seeing that any educational advantages which the former may possess, are merely the results of their physical advantages; and that the conclusions which from the same premises—viz., the intellectual superiority of the United States—the advocates of "State-Schoolism" pretend to draw, are, to say the least, premature.

The "School Question," as we view it, is in short, rather a social than a political question;—that is to say, a question whose solution must be determined rather by the social condition of the people, than by legislative enactments. Ignorance, we contend, is an evil proceeding from the former, and is therefore irremediable by the latter; for we hold that the application of an Act of Parliament to a social grievance is about as useless as it would be for the homœopathic physician to treat a compound fracture of the leg with high attenuations of sulphur; or for a grocer to attempt to weigh the merits of Tennyson's poetry in a pair of his own scales.

THE CONFSSIONAL.—No Catholic should be indifferent to the movement now taking place in the Anglican Church with reference to Confession and Absolution. It is felt by Protestants to be the most important and dangerous controversy that has as yet arisen in the Establishment since the day of Laud; and it is looked upon by others as a sign of the workings of God's Holy spirit for the conversion of our separated brethren.

For this reason we are inclined to attach considerable importance to a great Anti-Popery in general, but Anti-Confessional in particular, meeting lately held in London; and composed of the members of the Metropolitan Vestries, summoned to do battle for the Holy Protestant Faith as settled by Act of Parliament, by a Mr. Charles Westerton; who, as the *Times* informs us, is a "well-known bookseller of Cambridge."

The meeting was most respectable, and the sentiments therein expressed most unexceptionably Protestant. The speakers were all most respectable, that is to say wealthy men; substantial citizens, in the dry-goods and hardware line; eminent grocers, illustrious tallow-chandlers, and brokers of unimpeachable piety. A live Alderman, plethoric with turtle soup, and very red in the face with ultra-Protestant zeal, was in the chair; a real Colonel—which his name it is woe-ker—let off the opening speech; whilst an innumerable host of minor celebrities, made up of churchwardens and representatives of "middle-class beadledom," made the welkin ring with their loud and indignant protests against the Romish tendencies of a section of the Anglican clergy, and of the British aristocracy. It was indeed a most respectable meeting.

It may be objected that, however respectable, such an assemblage was hardly fitted to settle a theological dispute, or to frame a code of ecclesiastical discipline. Perhaps so; but nevertheless its members were most unexceptionable representatives and exponents of British Protestantism. Of their sincerity there can be no doubt. To them the Confessional, as threatening their business, must have appeared in the most odious light. The bill-shaver, the evangelical grocer given to mixing chicory with his coffee, and to adulterations generally, indeed the whole respectability of the Protestant world, feel that if the system of Confession were once introduced, their occupation would be gone, and their profits at an end. It is therefore precisely from amongst the respectable, well to do Metropolitan tradesmen that the warmest opposition to the Confessional proceeds; and of such classes was the great London meeting entirely composed.

Their language was in perfect harmony with their theological attainments and their honesty; and so thoroughly Protestant was its tone that even the *Times* hints its doubts as to the expediency of such an exhibition as that with which the Metropolitan Protestant Vestrymen have lately favored us. It is not wise, thinks the former, to let the world see what an ugly despotic monster Protestantism is; and what a tyrant it would really prove, if unfortunately it could have its own way. Even the *Times* is liberal enough to admit that, if a man is willing to confess his sins to a priest, he should not be interfered with by Act of Parliament, or punished for so doing. Hence it questions the prudence of petitioning the Queen to adopt towards the High Churchmen of the Establishment "a course similar to that pursued under somewhat parallel circumstances by Queen Elizabeth, and by one Oliver of Huntingdon, the uncrowned Puritan King of England." From this it seems that if Exeter Hall Protestantism could have its own way, the "rack" and the old "penal laws" would once again become permanent British Institutions.

In the meantime, and whilst awaiting the return of those halcyon days when, as in the days of the murderer of Mary Queen of Scots, and of the murderer of Mary's grandson, it shall again be lawful to hunt down, shoot, capture, and put on the rack all persons suspected of "Popistry," the respectable vestrymen in conclave assembled contented themselves with adopting a new confession of Protestant Faith, or "Non-Credo," and drawing up certain Resolutions to be laid before

Parliament at its next meeting. The new Protestant "Creed," or rather "Non-Credo" which was drawn up by a Mr. Beal, of St. Barnabas, contains the following articles. (We copy from the report in the *Times*):—

1. Disbelief in the practice of Auricular Confession.
2. Disbelief in Baptismal Regeneration.
3. Disbelief in the Real Presence in the Eucharist.

These three articles of "Disbelief" or Protestant Faith, were to be embodied in an Act of Parliament, and to be imposed by law upon "all members of the Church of England;" who were to be required to sign a declaration declaratory of their adhesion to the above given articles of the Holy Protestant or denying Faith, of which the essence is "Non-Credo"—I do not believe. Could there be any more convincing proof than that given above that, in its last analysis, Protestantism is a bare negation, and, therefore, of the essence of all falsehoods?

The "Resolutions" brought forward and seconded were as thoroughly Protestant as the "Confession of Faith," or rather profession of "Disbelief." The substance of them was contained in the concluding paragraph of the first Resolution, wherein it was resolved that the Church of England must "adapt her institutions to the growing wants of the people." This too is perfectly in accordance with the Protestant Faith. The Catholic Church, as established by Christ Himself, required, and still requires of all men, Jew and Greek, circumcised and uncircumcised, bond and free, to adapt their wants, their desires to her precepts; the Protestant Church on the contrary, must adapt itself to the wants of the people. This is in short the whole difference betwixt a Church that is of God, and a conventicle that is of the devil.

It would seem too that as the strength of British Protestantism lies in the commercial money-making middle classes, so the fortress of Puseyism is garrisoned by the educated and aristocratic classes of society; whilst the fact that the Liturgy of the Church of England is altogether in favor of the latter, was admitted by the opening speaker, who gave it as his opinion that "the only way in which" the practice of Confession could be done away with was "by reforming the Prayer Book." This admission is most important; for as the great body of the sincerely Christian-minded Anglicans are warmly attached to their Prayer Book, any attempt to reform or mutilate it by Act of Parliament, will be at once followed by large secessions to Rome. It is for this reason, and in this expectation, that we attach such high importance to the "Confessional" controversy in the Church of England.

THE LONDON "TIMES" ON BIBLE READING.—However they may denounce the restrictions occasionally placed by the Catholic Church upon the indiscriminate reading of the Sacred Scriptures, our Protestant friends do occasionally testify to the wisdom of the course pursued, by the Church towards the ignorant and uneducated portion of her spiritual children, and by every prudent parent, Protestant as well as Catholic, towards the members of his own family. Thus we find, in a late number of the *London Times*, in a leading article upon furnishing intellectual provender for the working classes of society, the following very important admission, with reference to Bible reading; and the schemes of those silly, though perhaps well meaning persons who thrust the Bible into the fist of every hard headed operative whom they fall in with:—

"If a working man," hereupon says the *Times*—"took to reading the Bible in all his idle hours, he would probably soon become a heretic or an infidel, in which case we should wish he had read anything else, even the rubbish which Lord Brougham says used to be the staple of our popular literature before he and his friends took it in hand."

This indiscriminate and constant Bible reading, whose evil effects upon the faith of the people of England the *Times* so clearly sees, and against which he so forcibly warns the "poor man's friends," is to be a luxury reserved exclusively for the benefit of Papists. True; it makes men "heretics or infidels;" and is, therefore, more dangerous even, than the immoral obscene literature from which a few years ago the laboring Great Britain derived both instruction and amusement; but for this very reason it is of all processes, the speediest and the most certain for making Protestants out of Papists. Why then should the Catholic Clergy be blamed for cautioning their people against a practise against whose deleterious tendencies even the *Times* cries out; and which it denounces as more dangerous to faith and morals than the reading of those nasty publications in which immorality and infidelity are expressly taught?

THE NATIONAL DEFENCES.—At a late public dinner the Earl of Hardwich improved the occasion by contrasting the condition of the British navy during the late war, with that of the same force during the American Revolutionary war, and the wars growing out of the French Revolution. His Lordship stated that, whilst in 1782, 1802, and 1815, respectively, Great Britain had afloat in commission a force of 126, 120, and 113 sail of the line, manned by 105, 433—120,400—140,387, seamen and marines—in 1856, in spite of her vastly augmented resources, and increased population, she could only muster 33 line of battle ships, and 67,729 seamen and marines.

The falling off in the number of ships can of course be accounted for; seeing that in effective force the 33 line of battle ships are in all probability more than a match for the 126 two and three deckers of the XVIII century. But what has become of the men? and how is it that the country which half a century ago could raise a

force of 140,387 seamen, and marines, can to-day with difficulty procure half that number to man her ships in the hour of her utmost need? It is evident that, in case of a maritime war, the great difficulty with which Great Britain would have to contend would be the scarcity of sailors; and with a scarcity of sailors, her maritime supremacy would ultimately be wrested from her by her many formidable rivals.

We read in the *British Tribune*—one of our Upper Canadian exchanges—that at a late meeting of the "Teachers' Association" of the County York, the question of the propriety of allowing the promiscuous herding together of boys and girls in one school room came up for discussion. One would think that amongst men in whose bosoms there lingered a spark of modesty, there would be but one opinion on such a question;—and that all would have agreed that, however harmless the admixture of the sexes in schools where the pupils are of very tender years might be, yet it would be highly dangerous, indeed certainly destructive of maiden purity, if tolerated in schools attended by pupils of the age of puberty. To our—we do not say surprise, for we know how very low a standard of morals is set up by the Upper Canadian school system—but to our regret, we find that the synod of common school teachers, after due deliberation, Resolved that;—

"This Association is of opinion that pupils, irrespective of sex, studying the same branches, should be taught in the same room, by the same teacher."—*British Tribune*, 5th inst.

As a set off to this, the parents of Upper Canada, such of them at least as do not desire to see their sons grow up profligates, and their daughters prostitutes, should Resolve, for their parts, not to allow their children to attend schools wherein pupils of both sexes of the age of puberty mingle promiscuously together under the control of one teacher.

As we have expressed our opinion of Mr. Brown pretty freely, we think it but fair to let our readers see what the ultra-Protestant press says of the man. The following is from the *British Standard*:—

We would not be at all surprised if the "Brown Dorian Administration" would agree to all the demands of the *True Witness*. Let us look for a moment at its composition, as far as relates to their views on the school question. The first man we are to look to in trying to find out the principles of the Brown-Dorions, is assuredly D'Arcy McGee, who is the godfather of the affair, and the ablest man on that side. He, we all know, has always been in favor of Separate Schools—not Separate schools as we have them now—for it, must be remembered that it is not for this that the *True Witness* contends; but for something far more, far greater; which would in fact break up our Common School system altogether. This, McGee has always contended for. Then Dorion, he, too, always voted for all the concessions wanted relative to Separate Schools, &c. The same with Drummond—the same with Lemieux—the same with Thibodeau—so with Holton—so with Laberge—so with J. S. Macdonald, and so with Foley. Here we have eight of the twelve who formed Mr. Brown's Administration, who were always in favor of granting the extension of Separate Schools. There were four—Messrs. Brown, Morris, Mowat, and Connor—who, it was supposed, were opposed to Separate Schools. As far as Morris is concerned, he would go pretty much as his colleagues would go. That is the character the *Globe* gave of him in old times. Connor does not care much whether Separate Schools are granted or not. Brown has declared in the House that he was not opposed to Separate Schools; that he did no harm, &c. Would it be anything wonderful if a Government composed of such material would accede to the demands of the *True Witness*? But what would their supporters in Upper Canada say? Comparatively nothing! Late occurrences have made this quite plain. At the last general election there were parties who with the most Pecksniffian hypocrisy, avowed themselves entirely opposed to granting Separate Schools, even in their comparatively harmless present character, and who vociferously declaimed against the Ministry, and the Ministerial candidates on that ground, but who can now stand by with the greatest composure, and see George Brown make arrangements to introduce into Canada something like the Irish system, where Separate Schools are the rule and Common Schools the exception.

LOVELL'S DIRECTORY FOR 1859-60.—We have received the Prospectus of this very valuable work, which is well entitled to the liberal patronage of the Canadian public. The new Directory will consist of about 1,400 pages containing the amplest statistics of all the chief Cities of the Province, and a large amount of most useful miscellaneous matter.

We are informed that the Annual Soiree of the St. Patrick's Society will take place in the early part of next January.

We (*Transcript*) call the attention of the Corporation to the bad state of Wellington street and the road leading to the Grand Trunk Depot. Last spring this road was almost impassable, and although some repairs were made upon it, it is rapidly getting into the same condition. The amount of traffic from the city to the railway terminus is very large, and the badness of the road over which it passes is a heavy tax on trade, and increasing the cost of transport. If a heavy coating of metal is not applied at once, the road will be cut to pieces, and in the Spring it will be a perfect bog, swallowing up the stones put on it, as it has done before. When the City Council entertains a proposition to spend £40,000 to make a 6 x 9 Park of the Place d'Armes, by extending it to the Post Office, it ought to be able to show that works of absolute necessity are not neglected.

To the Editor of the *True Witness*.
Huntington, Oct. 24th, 1858.

Mr. Editor—As I promised in my last to make the state of education in this part of the Diocese of Montreal the subject of another letter, I beg to-day to fulfill my word. Two years ago we had but one Catholic school for a population of 428 families, disseminated over a tract of land of 192 miles in extent; whilst there were about twenty-five Protestant schools operating in the same circuit. The consequence was that our children were condemned either to grow up in ignorance, or to frequent schools where their faith was continually exposed to the influence of Protestantism. The fact is, that the most part of them have grown up completely ignorant of, or lukewarm and almost indifferent as to, their religious duties, for want of a better education. I need not insist on the evil arising from our children from their attendance on mixed schools. It is a fact well known to every body that such schools are not fit for Catholic children. They have but little advantage to

derive from the examples they there receive, and where they hear of their religion only when scoffed and mocked at. Their good natural dispositions are generally destroyed by the influence of Protestant principles; whilst their bad ones grow daily stronger by the continual excitement and vexation at seeing themselves despised on account of their religion by their fellow-students of another creed, (if creed they have) who generally take advantage of their greater numbers to torment them. I do not mean to say that our children have been greatly molested; I merely speak in a general manner of mixed schools as being far below our wants; and those who would like to read for themselves, I would refer to the interesting work, "The Blakes and Flanagan's," by one of the ablest female writers of the day, Mrs. Sadler. It is a true picture of our situation here.

We are striving to take advantage of the law to establish Separate Schools; but that advantage is so small that I fear it will be long before we can succeed. Besides, there are some amongst us who understand so little the duty that falls upon them with regard to their children's education, that, provided they can read and write, it is no more their affair if they learn or not their duties as Christians and as Catholics. More than that, there are some blind enough (their number is small, thanks be to God), who for fear of passing for intolerant, as they say, and making themselves enemies, disgrace themselves, and become the footstool of their enemies for the destruction of their children; as if they could not perceive that by so doing, far from commanding the respect and friendship of their separated brethren, they but incur their scorn, and become in their hands but the vile instruments for the execution of their unholy plan. Why, is it a disgrace to assert our rights as Catholics, and to take advantage of the law? When do we see Protestants give up their rights in favor of Catholics? Is it in the Upper Province?—Is it in the Lower Province? When in a minority in any school district, do we not hear them ask for their rights?—do we not see them establish schools for themselves? Why then should not Catholics do the same? Why is a man to be blamed, because he respects himself and his conscience? No, no; and Protestants themselves, when possessed of common sense, cannot but respect Catholics when they see that they are not conscientiously, and according to their principles. I am far from disrespecting Protestants; I am the first in loving them; I give them my rights to them at the cost of my religion and conscience. But this is not the question in view. My object was to give you, Mr. Editor, a slight idea of the unhappy condition in which we stand. Though there are some here ready, and who go hand in hand with Protestants, still this does not make much difference, for their number is very small; and suppose we were all perfectly united, still I do not know how we could manage, considering the great poverty of the people and their being so much scattered, to establish schools.

Now, before concluding, permit me to draw your and your readers' attention to the efforts made in the large village of Huntingdon to establish a school, where Catholic children may have a good chance to receive proper education, as their fellow-Protestants have in their common schools and Academies, where the higher branches are said to be taught. It is only two years ago this fall that the Parish Priest, seeing the great want of a school, and knowing that it was far beyond the means of the people to build a house and to contribute to the support of a teacher, built one, and hired the teacher at his own cost. But the house is already too small; and only one school for both boys and girls is not sufficient for the local wants. Two separate schools are required; and their want is the more urgent, as there are many Canadians who come from other places to learn the English language in the Protestant Academy. And every one must know what is to be expected from children who have no more a parent's eye to watch over them, when they attend schools where children of every age and sex are blended together, under the tuition of a man. To say the least, their good morals are greatly injured, and their faith severely shaken. Such particulars may seem of little moment to those of your readers who have always enjoyed the blessing of a good Catholic school; but they are of the highest importance to us who have so long groined, and are still groining in some respects, under the trying necessity of seeing our children deprived of an education for want of good schools. And we trust that our more fortunate friends will sympathize with us and all others who are placed in the same unfortunate circumstances.

With consideration, I remain, Mr. Editor, your and your readers' humble servant,
A TRUE CATHOLIC.

At the Conference held in Montreal on Friday morning four resolutions were unanimously passed condemning the Administration; and a Petition to the Queen, praying the recall of His Excellency the Governor General was adopted. Subsequently two other resolutions, moved by Mr. McGee M.P.P., and seconded by Mr. Plamondon, of Quebec, recommending a general organization of the Reform Party through the country, were adopted.

THE NEW COIN.—We have received information, says the *Toronto Globe* of Saturday, that an instalment (\$100,000) of the money stamped in England, for Canada, arrived out by the *Italia*, and will be put in circulation immediately. They consist of ten and twenty cent pieces in silver, and of one cent pieces in bronze, very beautifully executed.

QUEBEC, NOVEMBER 8.—Shortly after 1 o'clock this a.m., a fire broke out in the buildings extending from St. Peter to Notre Dame Square, occupied by McCarron and Daly, Ship Chandlers, U. S. Hardy, Stationer, and Vital Tetu, Furrier. The upper floors being occupied as dwellings. A child of Mr. McCarron, between three and four years of age, perished in the flames. Origin of fire unknown.

SAD ACCIDENT.—On Wednesday last two little girls, between 4 and 5 years of age, the daughters of Mr. Alex. Somerville, of Hinchinbrooke, C.E., were drowned in the Chateauguay River. The mother is dead, and the children were left much alone in a house near the river, which they sometimes crossed in low water by wading. On the day in question, they were alone and hungry, and tried to cross the river to a neighbour's who used to bake for them; the water was high and the current swept them away. They were found the same night by the neighbours who were searching for them locked in one another's arms.

AN EXTRAORDINARY CASE.—A rather extraordinary case turned up in London C.W., on Thursday last. Some years ago a respectable widow woman, with a daughter sixteen years of age, emigrated from England to Australia. At Melbourne the mother was "wooled" and won by a man who bore a good character in the community; but not long after their marriage, the wife found out that she was wedded to a convict who had obtained a ticket of leave. Time rolled on however, she of course concealing her husband's disgrace, fortune favoured them, and desiring to return to England, they sold their property, realizing about £40,000. They returned to the old country, but the husband conceiving a passion for another woman, induced her to accompany him to London, C. W., and left his wife almost destitute. He purchased one of the best farms in the county of Middlesex, and appears to have made up his mind to spend the rest of his days as easily as possible. Unfortunately for him however, his wife ascertaining his whereabouts, crossed the Atlantic, and having applied to the authorities, officer Vanvalkenbergh is now seeking the delinquent. No names are given by the *Prototype* which is responsible for the story.

At the Ottawa Assizes no less than fifty-six suits have been entered against different parties for alleged frauds, perjury, &c., at the election held last winter.

CAUTION TO OFFICE-SEEKERS.—Perhaps the instability of all our social institutions, the constant changes in every one's fortunes, the uncertainty that the rich and prosperous man of to-day will be rich and prosperous to-morrow, is the cause that there are many more office-seekers here than there ought to be. Just as British 3 per cent. consols are worth more in the market, because safer and surer than American 6 per cent. bonds and debentures, so a Government situation of a hundred a year is deemed better, because more permanent, than an income of two or three hundred the result of trade or speculation. It is to be lamented, of course, that an unsuccessful merchant should rather become an applicant for Government employment than strive to add to the wealth of the community by productive labor in some other department of enterprise. And a word in time may, perhaps, be of use to those who are irresolute as to their future course. "We would say to these, whatever happens, avoid seeking" a livelihood in a Government office. In the first place you are not likely to obtain it. Ten thousand direct applications, of the same nature as yours, are made every year for only a hundred places.—Judge then how small your chance is! In the next place consider how small are the emoluments you can expect, and with how little exertion you can readily secure a larger income elsewhere than in the custom house or the Crown Lands department.—Rather a thousand times follow the plough, how for yourself a home in the forests of the back townships, or engage in the various manufactures for which scope is now being everywhere afforded. Then will you feel an independence of spirit which as a Government clerk you can never attain, and probably rise to an independence in pecuniary circumstances which you would otherwise fail to secure."

A QUESTION WHICH DEMANDS AN ANSWER.—There appeared, says the *Quebec Mercury*, a short time ago a communication in the *Quebec Gazette*, under the signature of "Colonist," which calls in question the legal existence of the Court of Queen's Bench, the highest civil and criminal tribunal in Lower Canada. The writer, who is obviously a member of the legal profession, does not pronounce decisively on the question; but, in so far as his opinion can be gathered from the tone of the article, and the premises upon which his comments are based, he unmistakably inclines to the conclusion that the court has not been legally constituted, and is therefore powerless. From a cursory reading of the article in question, and considering the improbability of such a judicial "dead lock," we did not direct our attention very closely to the point; but upon a more careful perusal, of the citations from the Statute creating this court, we are disposed to consider the question raised a very grave one, and to admit that we have some doubts as to whether there lawfully exists a Court of Queen's Bench. Can it be possible that a government composed entirely of lawyers should have committed such a serious blunder, or that the Honorable Judges who compose the Court could have overlooked it? We have not yet seen that the matter has been taken up either by the Government or the Judges, or by any one in their behalf. This silence is somewhat ominous. One of two things: either the damaging effects of such an opinion, even if erroneous, should be counteracted by a thorough refutation of it, or an immediate stop should be put to the exercise of jurisdiction by an incompetent tribunal. The question might perhaps be tried upon Habeas Corpus. Should this judicial fall really exist, we must hold the Attorney-General for Lower Canada and his Cabinet answerable for the consequences, which are really fearful to contemplate.

A SURE CURE FOR A FELON.—Hold the part affected in Perry Davis' Vegetable Pain Killer for half an hour, and the pain and soreness will entirely be removed. But don't take our word for it, when 125 cts. will buy a bottle of it.

BIRTHS.
At Hawkesbury Mills, C. W., on the 7th inst., Mrs. William Lawlor of a daughter.
At Rosemount, on the 8th instant, the wife of the Hon. John Young, of a son.
In this city, at 23 Dorchester Street, on the 9th instant, Mrs. W. G. Slack, of a son.

MARRIED.
At Assumption, C. E., on the 2nd inst., by the Rev. Mr. Dorval, Mr. J. H. Kennedy, of Montreal, to Miss Helen, daughter of Hector McMullin, Esq., of Assumption.

DIED.
On the 9th instant, William Edward, infant son of William Wallace O'Brien, aged three months.
At Houston, Texas, on the 23rd October last, of yellow fever, William M. Thompson, formerly of Montreal, and son of William Thompson. Hatter and Farrier, of this city, aged 32 years.

NO. 4 RIFLE COMPANY.
THE Members of No. 4 Vol. M. Rifle Company, are requested to be present at drill, on Monday evening next, at 8 p.m., as business of importance will be brought before them.
By order, J. GILLIES, Secy.

TESTIMONIALS FROM FOREIGN COUNTRIES.
A pleasing travelling companion, and one that no person should be without is Perry Davis' Pain Killer. A sudden attack of diarrhoea, dysentery, or cholera morbus can be effectually and instantaneously relieved by it; it is equally effectual in curing scalds, burns, &c.

Thomas S. Ranney, writing from Rangoon, Burmah December 19, 1856, says:—"It is becoming more popular, and in several instances I am assured that the cholera has been arrested and life preserved by its use. The late prevalence of cholera here has swept off about all the Pain Killer I had, and purchasers looking to me for a supply will be disappointed in my ability to supply them. Please send me an invoice of \$150 worth by the first opportunity."

CAPE TOWN, Africa, Jan. 28, 1856.
Messrs. P. Davis & Son—Dear Sirs:
The Pain Killer, we are happy to say, is getting in good repute here, and its good qualities are being appreciated. Lately, we have a great demand for the article, and confidently anticipate a large trade in the Pain Killer.

BORRODAILE, THOMPSON, HALL & CO.
Sold by druggists everywhere.
Lymans, Savage, & Co., Carter, Kerry & Co., Montreal, Wholesale Agents.

MR. VALLIERES DE ST. REAL,
ADVOCATE.
No. 59 Little St. James Street.

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, Chamooching, 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 Portuguese government yields the "Charles George" to France, declaring that it yields only to the threatened employment of force.

The Paris Patrie says that Portugal yielded not from fear, but wisdom. Thus it seems that the question of the Charles George is the only in dispute—the apology and explanations with regard to the French Sisters of Charity being deemed satisfactory.

The submarine telegraph between Dover and Calais had ceased working, and was believed to be broken. Communication between the two countries was kept up via Ostend.

The relations of the French Government with the Holy See are the subject of much interest. "The following" says the correspondent of the London Times: "Shows in what fashion the head of the French Government once regarded the Papal authorities."

"Elysee National, 18th Aug, 1849. My dear Ney,—The French Republic has not sent an army to Rome to stifle Italian liberty, but, on the contrary, to regulate it, preserve it against its own excesses, and to give it a solid basis, by restoring to the Pontifical Throne the Prince who first placed himself boldly at the head of reform."

"I learn with pain that the benevolent intentions of the Holy Father, as our own action, remain sterile in presence of hostile passions and influences. These would give proscription and tyranny as a basis to the entry of the Pope. Say from me to General Rostollet that he must not permit that, under the shadow of the tricolour flag, any act be committed which could pervert the character of our occupation."

"I thus sum up the re-establishment of the temporal power of the Pope—general amnesty—secularization of the administration—Code Napoleon—and liberal government."

"I have been personally hurt on reading the proclamation of the three Cardinals to find that no mention whatever was made of the name of France, nor of the sufferings of our brave soldiers."

"Any insult offered to our flag or to our uniform goes straight to my heart, and I beg you to let it be well known that if France does not sell her service she requires at least that her services and her self denial shall be acknowledged."

"When our armies traversed Europe they left everywhere, as traces of their passage, the destruction of the abuses of feudalism and the germs of liberty. It will not be said that in 1849 a French army could act in any other way, or produce any other results. Tell the General to thank, in my name, the army for its noble conduct. I have learned with pain that, even physically, it was not treated as it ought to be. Nothing must be neglected to establish the troops comfortably."

ITALY

The French Empire is unpopular in Italy; the Roman Government is embarrassed, and it is a subject of deep sorrow to the tender heart of the Holy Father to find that nothing can calm the passion of hatred between the Roman and French armies. They pelt each other with stones, and sometimes stab to death in the public streets! The Swiss army does not appear to mind the hostility between them, but is popular with all parties. The French General has command over the three armies in the Holy City; he has possession of fortifications and artillery, and compels all to wear French uniforms and play French music. Although foreigners are sometimes shocked at the bloody faces and broken noses of the soldiers, they seem amused by their abusive language. The Romans tell "the dwarfish French to go home to Infidel France." The French reply that "Rome is a city of the French Empire, and has been so for centuries."

"I am sorry to say these sentiments of French domination are not confined to the army; every Frenchman you meet maintains and propagates the same doctrine. That it was this conviction encouraged the Directory to declare the Papal States a Republic—that it was this conviction authorized Napoleon, by his Vienna decree, to annex the States of the Church to the French Empire—that it was this conviction inspired the Republic under Cavaignac to send an army to Rome; firstly, to defend the foreign rights of France against the infamous Triumvirs; and secondly, to restore the Vicar of Christ to the chair of Peter; and that it was this conviction made our own Lord Palmerston declare in the house of Commons in '48, 'No matter what was the form of government in France, under King, Emperor, or Republic, France, inspired by old traditions, would shed her blood to restore the Pope.'"

The Austrian correspondent of the Times relates the following anecdotes:—"Not long since the Bishop of Brizen (in the Tyrol) had an interview with the Pope, and his Holiness condescended to express to him his opinions in respect to Protestantism. 'It is probable,' said the Sovereign Pontiff, 'that it is not the fault of the majority of the Protestants that they are separated from the Church. The force of education, habit, and circumstance is so great that in all likelihood they never ask themselves whether their profession of faith is right or wrong. God will judge them with clemency. However, I am the Vicar, and not the 'Segretario' (depository of the secrets), of God. The Most High alone, who is omniscient, can know what is right and what wrong.' Another anecdote, which the Wiener Zeitung (an excellent authority on such matters) tells of the Pope is as follows:—A Protestant lady of high rank repeatedly endeavored to induce his Holiness to converse with her on the dogmas of the Roman Catholic Church, and one day, after she had pushed him very hard, he mildly said, 'It may be better for you not to speak of such matters, for I fear that your future responsibility would be increased if you forced the Vicar of Jesus Christ to tell you the truth and then refused to believe it.' Several persons of my acquaintance who know Pius IX. well, assure me that he is a kind-hearted, excellent, and truly pious man."

SARDINIA.—Count Cavour is quite free from all apprehensions in respect of the Revolutionary party in Piedmont, and their Lawyer-chiefs, Batazzi, the Moderate, and Brofferio, the Jacobin; for they have no popular influence in Piedmont, and find credit with only a small section of the middle class. But he wants to profit by this Revolutionary party, and trade on their passion for Italian nationality for the advancement of the House of Savoy, in its schemes for the acquisition of Lombardy. This was the old policy of Henry IV., who planned to give the House of Savoy dominion in Milan, while it held fast to the interests of Austria. Cavour also exerts himself to attract all the Italian refugees to himself, which causes a deal of murmuring in the Army and Civil Service. These refugees he uses as instruments of his policy. Now, while Cavour proceeds thus, he finds himself mixed up with the ideas and passions of the Lower party in Piedmont, which is more or less revolutionary, and also with the Italian refugees, who are rabid against the Pope, because in the year 1849 he would not head an Italian crusade against Catholic Austria. He is, therefore, compelled to offer these people a victim, because he wants them for his policy. This victim is the Clergy, whom Cavour might have completely won to the Constitution, if he had really wished to do so. In reality, he is absolutely indifferent to matters of religion.—If it had not been his interest to profit by the national dislike of Italians for Austria, he would never have thought of quarrelling with the Pope, or of making himself so disagreeable to the Piedmontese and Savoyard Clergy by every kind of direct and indirect violation. It might long ago have come to an arrangement with Rome as to necessary or desirable reforms, but he does not wish to do so, and that solely for the reasons above stated.—Augsbourg Gazette.

AUSTRIA

The Augsburg Gazette learns from Warsaw that the Prince Napoleon was not more than three minutes alone with the Emperor Alexander, but the Czar tells a very different story. The Cracow paper affirms that the Czar and his guest were closeted together for an hour and a half, and that the countenance of the French Prince was quite radiant when he quitted the Russian monarch. I am inclined to believe that the information received by the Augsburg Gazette is the more correct, as reliable intelligence has reached me that the manner of the Emperor Alexander towards Prince Napoleon was extremely civil, "but very cool." His Imperial Highness did not invite the Czar to go to Paris, but he told him that he had been sent by the Emperor Napoleon to return the visit of the Grand Duke Constantine. The Prince only called on one Polish nobleman, and to him he observed that he was greatly struck by the magnificence of the palaces of the nobles and by the miserable huts inhabited by the serfs. The prevalent opinion in Warsaw is, that no political importance is to be attached to the visit of Prince Napoleon.—Vienna Times' Correspondent.

SWITZERLAND

The project of the Bernese Government to incorporate the Catholic community of Berne with the diocese of Bale meets with fresh opposition. The Elders of the Church with the Parish Priest of Berne have ranged themselves on the side of their Bishop, Mgr. Marilley.

From the Valais there is news of the new school in Brig, where the Jesuits had formerly an establishment. It is said that the families who are favorable to the Jesuits have founded the new Institute by means of shares, and they were supposed to design intrusting the conduct of it to such members of the Society of Jesus as are citizens of the Valais, or at least Swiss citizens. Negotiations were entered into with the Provincial of the Jesuits, who thought however, in the present aspect of Swiss politics, that the foundation of such an Institute was premature and unadvisable. The school was therefore intrusted to secular Ecclesiastics, but its spirit and discipline are entirely on the Jesuit model.

The authorities to restrain the spread of Jesuitism.—But it is clear that the means are wanting so long as the rise of schools and houses belonging to Jesuits proper cannot be shown. The demand of the new school of Freiburg in their programme to the new "Helvetia" in Langenthal, that the Jesuit order shall not only be considered as excluded from Switzerland, but that its members shall be banished, is an impossible demand.—Allgemeine Zeitung.

RUSSIA

REMOVAL OF A CONSPIRACY AGAINST THE CZAR.—A few days ago the Gazette de Cologne learned from its Vienna correspondent that a conspiracy against the life of the Emperor Alexander had been discovered, and the persons concerned in it arrested, but nothing tending to confirm the intelligence has come to my knowledge. In fact, the correctness of the news is greatly questioned. Every man of well-constituted mind must sincerely hope that a special Providence may watch over the Emperor Alexander, and that he may be permitted to complete the great work which he has begun. The Russians boast much of the personal courage of the Emperor Nicholas, but the present monarch is the braver man, for he has dared to undertake a task from which his father shrank. The late Czar once in plain terms confessed to a celebrated Austrian statesman that he was "afraid" to meddle with the serf question. The speeches delivered by the Emperor during his journey have had the effect of hastening the proceedings of the committees chosen by the nobility to improve the condition of the serfdom.

RUSSIAN DISTRIBUTORS.—Accounts received from the frontiers of Russia, dated the 12th instant, inform us that the disturbances which have taken place in the Eastern provinces of Russia are more serious than they were stated to be. Several peasants from the German provinces on the Baltic have been transported to Siberia. It was not for want of energy that M. Grunewald was removed from his post of Governor. A traveller arrived from the southern provinces of Russia states that the insurrection of the peasants there has assumed a serious character. The Emperor Alexander shows himself every day more determined to carry out his plans of reform.—Some of the nobility are rising difficulties in his way. Their conduct, it is feared, will increase the agitation which prevails.

A RUSSIAN TRAITOR.—A sentence has just been passed in default by a council of war at St. Petersburg, upon an ensign of dragoons named Sadovsky, who, during the war in the Crimea, went over to the Turkish army, and subsequently renounced Christianity for the Mahomedan faith. The sentence declares him a traitor to his country. His name, attached to a gibbet, will be exposed in a public place, and he himself, if ever taken, will be openly degraded by the hands of the hangman, who will break his sword upon his head, &c., after which he will be sent to labour for life in the mines of Siberia, never leaving the depths of the mine.

"You take our parents, you also take our land?" says the Russian nobles; while the peasants argue "Although we belong to the nobles, yet the land belongs to us." Where is the equitable arrangement or judicious compromise that can unravel this skein? An emancipated serf, whom nobody is bound to house, or feed, or clothe, may wander forth with his liberty, and finds that it amounts to leave to hang himself. The enlightened noble, who at his Emperor's bidding, resigns himself to lose his serfs, finds that he is in danger of losing his estates along with them. The serfs can afford cheerfully to dispense with their landlords, and the landlords, though with less alacrity, are willing to bid farewell to their serfs. But who shall have the land? "I," says the noble, "for both the peasants and the soil belong to me, and the surrender of my serfs is a sufficient loss for me to bear." "We," exclaim the serfs upon the other hand, "for we are the substance of the noble's property, and the soil is but an accident; and when the substance is emancipated, the accident accompanies it." The nobles of Wilna have agreed that the peasants' outhouse, house, and garden are not to be separated from the landed proprietor's estate, and must remain his property. "If that be freedom," says the serf, "let me have bondage as I had before." It is a distracted business.—Tablet.

TURKEY

A letter from Constantinople, published in the Messenger de l'Inde, says:—"In spite of the optimism, the situation of the Ottoman Empire becomes worse and worse every day. The fire smoulders under the ashes. It is true, serious movements are not reported, but in every direction the governors are on their guard, and are called on to repress acts of insubordination, which are the forerunners of a rising.—Omer Pacha, in spite of the prestige which still attaches to his name, has lost all influence, and cannot keep in order the province he governs, except by the most incessant vigilance and unflinching firmness.—The Bosnians and the Croats, under Serbian influence, manifest a desire for independence, ever since the Moldo-Wallachians have been in immediate expectation of shaking off the yoke of the Porte. These latter in order to encourage such tendencies, talk of the convocation of a national assembly, where the people will have the right to appear in arms. All the Slavonian and Bulgarian populations are preparing for a struggle which they see at hand. For a long time past the trade has not been so brisk as in former years, and ammunition, which are easily introduced into Constantinople, owing to the vicinity of the Ottoman frontiers. The Turks behold with alarm this situation becoming aggravated, and they fear to be sooner or later flung back on Asia.—The rayahs, who carry their heads high, and have never shown themselves so insolent, boast of their number and their wealth; and they make a point of speaking incessantly of the numerical weak-

ness of the Turks (the Greek population of Turkey in Europe amounts to eleven millions and a half, whilst the Mussulmans hardly number four). I ought not to forget to say that the Greeks and the Armenians who employ this language are those who inhabit the capital, where every one enjoys the fullest liberty. In the country they are more circumspect, and that very account must be feared. "If an insurrection should break out, it will not be, as asserted, at Constantinople, although that is the place where people are most abundant. The fire is most likely to burst forth in Moldavia, or Wallachia, where there is a greater degree of agitation. Thence the flame would rapidly extend to Servia, Bosnia, Croatia, Montenegro, Thrace, Albania, Macedonia, Thessaly, and Epirus. The Divan has not several times, with a view, as it is supposed, to provide against these menacing eventualities, which people no longer know how to master, so much interest does there exist since the death of Reschid Pacha. The Turkish Ministers beheld the arrival of Lord Stratford with satisfaction, as they hope that the English diplomatist will help them out of this deplorable difficulty; and that, in the case of a conflict, they may count on the energetic aid of Austria, if not even of England, on condition of making certain concessions to these powers."

INDIA

The Indian news brought by the Bombay mail is indeed far from satisfactory. The fact that more than a thousand of the disarmed Sepoys at Mooltan have been put to death, in consequence of their renewed attempt at revolt, has created a painful sensation.—If the accounts that have come to hand are trustworthy, and we see no reason to doubt them, as they are, to a certain extent, corroborated by private letters of our own, the winter campaign of Lord Clyde, will, after all, be by no means so slight a task as had been anticipated. In Oude, for instance, the rebels are positively stated to be still in great strength—70,000 men and fifty-six guns—and in other parts of India, particularly in the Punjab, the spirit of insurrection, although not openly visible to any extent, is believed still to exist strongly, and gives rise to the most serious apprehensions. Several engagements are reported as having taken place, but the details are uninteresting.—Weekly Register.

THE BRITISH ARMY IN INDIA.—BAGER DUNGLOW, THIBET AND HINDOSTAN ROAD, HIMALAYAS, SEPT. 8.—The occurrences at Mooltan will, I trust, at last convince the Government that decisive course of action must be taken with regard to the disarmed regiments of Sepoys still in our pay—disarmed because we are afraid to trust them, and paid because we are afraid to disband them—which have so long paralyzed the action of so many English soldiers.—Months ago I called your attention to the subject, and recommended the adoption of some measure for the remedy of so great an evil, but with every consideration for the difficulties of the position, with great admiration for the many great and good qualities displayed by the Governor-General in the most perilous crisis in which a statesman was ever placed, I cannot but express my belief that Lord Canning's high sense of justice and truth, sagacity and humanity, are at times marred and held in check, as it were, by an extreme deliberativeness, which frustrates rapidly, and often destroys unity of action and policy. I do not mean to assert that on this or any other occasion the Governor-General has prevented some final step being taken for the disposal of the disarmed Sepoy regiments, but I know that, notwithstanding the strong opinions entertained by Lord Clyde on the impolicy of the status quo, nothing was done; the Sepoys were placed under every possible temptation to disloyalty, deprived of their arms, put under surveillance, and sometimes, I regret to say, exposed to insult and annoyance from those who were placed to watch them. Perhaps, if the Houses were still sitting, some hon. or noble member would do you the honor of getting up to say that, "having seen a statement in one of the public papers to the effect that the disarmed Sepoys had been insulted by the European troops, he wished to ask his noble friend if he had received any information which would lead him to believe that our gallant soldiers had indulged in habits of wanton provocation?" to which his noble friend would surely reply, that "he had not received any information which would lead him to suppose that such conduct could have been tolerated on the part of our troops; on the contrary, he had reason to think the very best feeling prevailed between the European soldiers and the disarmed Sepoys, and he hoped his hon. or noble friend would not attach undue importance to the anonymous statements of a newspaper correspondent;" to which, if the matter were ventilated in the Upper House, in all probability would be added the *mitis sapientis Lali*, and the good, liberal, kindly, venerable Peer would rise to warn their Lordships against paying the smallest attention to anything which appeared in the public press, or believing it was correct. One young gentleman, lately up at Simla, whose regiment was quartered near one of the disarmed Sepoy battalions, told us that the men "had great fun in making faces at the niggers, and putting them into a wax by saying things into their lines," and I have reason to think that anything but a good feeling prevailed between the two bodies placed in such dangerous mutual relations. It is strange that the outbreak should have occurred at the very time that the Indian papers were full of a plan, communicated, as they stated, by authority, for disposing of the Sepoys by gradually disbanding them in small parties, and sending them to their homes. At present I am some 50 or 60 miles from Simla, up amid the Himalayas, and far removed from rapid or correct information, but notwithstand the loss of so many lives, I almost rejoice that the outbreak has taken place, as it will force the authorities to instant decision, and the adoption of some principle of immediate application. It is now shown that the detention of suspected men in battalions does not prevent the danger of mutiny—that it does not conciliate enemies—that it gives a stimulus to disaffection and hope to rebellion. Scattered as they are all over India, there is no reason to apprehend that the results of letting the Sepoys go free would be more disastrous or expensive than those of their ultimate outbreak or of their surveillance by British regiments.

If any credence is to be attached to the numbers of Sepoys reported as slain in battle or in the sporadic fights which take place every day in the plains not less than 38,000 or 40,000 have been killed or executed, and if we add casualties by sickness, wounds, and want, there is probably not more than 20 per cent. of the whole Bengal army in existence, not including the disarmed regiments. It is said that there is to be an amnesty on the proclamation of the Queen's authority, but, anxious as I am for the cessation of this internecine war, I hope that the amnesty will not be as indiscriminate as the massacre or as the executions which followed it, and that all those who were ringleaders in the mutiny, or actual murderers, will be exempted from its provisions. By ringleaders I mean those Sepoys who assumed command of regiments which murdered their officers, or who took a prominent part in the revolt of the assassin regiments. It is not likely, however, that those men, whose consciences must render them desperate, will ever fall alive into our hands in any great numbers, or under any, save exceptional, circumstances. In a former letter I mentioned that a party of the Sepoys of the Sealkote brigade, who had taken refuge in Cashmere, expelled thence by Rumber Singh, had traversed the mountains and tremendous defiles of the Himalayas to Chinese Thibet, where they were ordered back by the frontier guards, so that their last remaining hope was left in the chance of escaping through the protected hill states to Nepal, or down to the Terai of Oude or Rohilcond. Lord W. Hay had at once issued orders to the Bussahir Rajah to apprehend those men who were then wandering about near Chini, but the Resident at Kooloo, Mr. Knox, who was close to the place, immediately levied a band of hill men and captured the

party, after a slight resistance, and they are now, on their way to trial. They were without arms, and in considerable plight. Just a moment ago Purras Ram, the Vizier of the Rajah of Bussahir, who is now encamped near our bungalow, on his return from Simla to Rampore, came into the room to inform the Superintendent that the Bussahir people had captured a few more of the party, so that in a day or two I shall have an opportunity of seeing them, and hearing their own account of their actions and their travels.

The news of the demise of the Company has not occasioned any sensation, that I am aware of, in the hearts of its own servants. The Proclamation which transfers the Government to Her Majesty will be a difficult task enough. Even in the very wording of Her Majesty's new titles there will be difficulties, and the question arises how will the Queen be justified in assuming the title of Queen of the East Indies, or of India, or Hindostan, or even of British India, while there are a number of independent States and Princes whose titles are in direct opposition to such assumption, and whose independence and titles are guaranteed to them by treaty. However, this is a small matter if the Princes and Kings look on it as we do; but I entertain grave apprehensions that the proclamation of the change of Government, little, if at all, understood, may give encouragement to those who persist in attributing to us the determination of overthrowing their religion and their liberty. Compane Bahadour had no particular religion; he was a very mild kind of Christian, respected treaties which contained provisions for the revenues of idols and the preservation of temples and did not particularly encourage the itinerant expounders of his own faith, who, to the great astonishment of the Asiatics, present themselves in the most various forms as the ministers of many different churches, yet all claiming to be of one religion. But Queen Victoria is a Protestant monarch by act of Parliament. She is *Fidei Defensor* by the Constitution, and she cannot be a Hindoo Rane or Mahomedan Sultana and a Christian Queen at the same time, nor measure her faith by degrees of Latitude.—Cor. Times.

THE SAHIB AND THE NIGGERS.—Among the many causes suggested for the mutiny and revolt, or rather for the sympathy with which the mutineers and rebels have been received throughout the districts they have traversed (in which respect they have enjoyed very great advantage over us, inasmuch as sympathy is the course of information and security), there is one on which I lay considerable weight.—I allude to our roughness of manner in our intercourse with the natives. It is not a pleasing or popular task to lay bare the defects of one's countrymen, but however ignorant I may be—and must be, indeed—of India, its people, and customs, I cannot be deceived in outward appearance and in overt acts, and I must say that I have been struck with the arrogant and repellent manner in which we often treat natives of rank, and with the unnecessary harshness of our treatment of inferiors. The most scrubby, mean little representative of *la race blanche* ever sketched by the pencil of John Leech, regards himself as infinitely superior to the Rajpoot with a genealogy of 1,000 years, or the Mussulman whose ancestors served the early Caliphs. Well, be it so; perhaps he is right, but he is certainly wrong in his mode of asserting that superiority. It is not by brutality of language, coarseness of speech, and kicks and cuffs that we can impress the natives with a sense of our superiority. Sometimes these personal outrages are aggravated by the fact that the natives can rarely be induced to complain formally against their assailants—whether from fear of provoking revenge or from doubts as to a fair hearing, I cannot say—and that the assaults are in such cases cowardly as well as disgraceful. The other day I was riding through the bazaar at Simla with the Superintendent of the Hill States, when my attention was called to a group of natives around a respectably-dressed man, whose temper was cut open and bleeding. As soon as the people saw Lord W. Hay they brought the man forward, and with evident reluctance he stated, in reply to many questions, that as he was walking down the street of the bazaar "a sahib" riding by, gave him a cut on the head with the butt of his whip without the smallest provocation. The superintendent told him he could do nothing unless he came forward and proved his case in court. The man promised to do so, but as far as I know he never ratified his word. Perhaps he did not like to pay 1s. for the stamped paper on which his petition for a hearing must have been presented to the Court, and without which his case could not have been heard unless Lord W. Hay wished to come forward as Government prosecutor in the case. The very same day another case occurred in the same bazaar. A "sahib" who had actually been summoned for debt, met the native who had taken him into court, and, just as an expression of opinion, used his horsewhip gently over his head and shoulders. I know of several such cases, some fished up by money paymasters, others suppressed by fear. In one instance, a young gentleman in his cups shot one of his servants with a revolver; the man, though badly wounded, did not complain. Now, it has been remarked that the worst class during the revolt, the foremost in deeds of bloodshed and cruelty—were the kitulgars and bearers, the domestic servants of India. There were many exceptions, very noble and very striking, but as a rule the bitterest foes of the Englishman were those of his own house. (What an awful miscellany! They had lived with you for years!" Yes; and each year, ladies and gentlemen, but added to the secret source of bitterness, hatred, and malice, which your indifference, coldness, and harshness were filling up to overflowing. These bearers and kitulgars, and other domestics, are these through whose eyes the natives of India view our "sic utine." They give their friends and relatives the only motion they can ever have conveyed to them of the manners and customs of the English, of the habits and memberships, whose actions and social existence must appear to them so extraordinary. There are many very many, kind-hearted and high-spirited Englishmen and gentle feminine Englishwomen who have treated their domestics like human beings, and have not regarded them as brutish slaves, and I would appeal to them and ask whether they have had to complain of the ingratitude and ferocity of their servants. The Hindoo and the Mussulman are our fellow-men after all; their nature is human nature; they may be less grateful than Englishmen, but they are assuredly as sensitive to kindness or to cruelty. Even Shylock had his wrong ere he burned for his revenge. It would be so easy to speak differently, to act with a little more temper and forbearance, that one wonders why this sense of power, which nearly every Englishman more or less enjoys, should need to be expressed so rudely. I do not and I cannot believe the men who tell me it is essential to our rule that we should use brute force on all our dependents. Perhaps no one has suffered more severely than I have from the neglect of one of my servants, because it was his fault that I have been so long disabled by a kick from a horse, but I am unable to see how I should have been better had I licked him. What is the lesson practically taught when an officer takes his syc, because he has put a wrong saddle on his horse, and fastens him on a pole placed out in the full sun of May? What is the effect when another officer fastens down his eye in the sun by heel-ropes and foot-ropes as if he were a horse, and spreads again before him in mockery? Such things have been done in the heat of temper and in the arrogance of power; but can any one say that the syc was the better for it—above all, that he who did such an act was the better for it? For your private information I can send you instances which will give greater significance to my words. Nothing can, however, prevent such follies but the strong expression of feeling in England. Others have been struck by our failings in these respects as well as myself.

CHINA

Mr. ALBERT SMITH AT HONGKONG.—HONGKONG, August 22.—"Here we are all safe and sound, and among them at last, surrounded by junks and pig-tails, and

noble ladies and gentlemen. I have bought the enclosed pictures from a splendid merchant who has come off to the side of the ship on three planks, by the aid of a broomstick. We left Singapore, on the 23d Chinese place. The shed shops are not so rich places, they sell the most wonderful things in them—tools and gods and lanterns, and joss properties and queer crockery. The fifth they eat in the eating-houses far surpasses that cooked at that old trattoria at Genoa. It consists for the most part of rats, bats, snails, bad eggs, and hideous fish, dried in the most frightful attitudes. Some of the restaurateurs carry their kitchens at one end and the *salle-a-manger* at the other. These are celebrated for a soup made, I should think, from large caterpillars, boiled in a thin gravy with onions. The barbers also carry their shops about, and they shave, cut beards, and syringe ears right in the middle of the street. A Chinese merchant asked me to dinner. I went, of course, and after dinner we started for the theatre. They played were lots of devils in the piece, with tumbling; there fighting in every scene. They only had one claqueur and two gongs in the orchestra, but when there was a situation in the piece one fellow knocked two low canes together to show the audience they were to applaud. The merchant lives in first-rate style and has a wonderful garden. All the fruit trees are very small. I saw there were pine like cabbage, and a quantity of a large creeper called 'monkey cups,' because down the stalk there are regular pitchers and tops filled with water, from which Jacko refreshes himself in the woods. There were also among live stock Cashmere goats, porcupines, kangaroos, Pekin pigs, and Brahmia bulls, and in the jungle across the valley tigers and all sorts of noverities. I slept on shore that night, or rather I went to bed, but I could not sleep, as I missed the noise of the screw and the creaking of the timbers, and the bed was too steady. The last night before we got to Hongkong we had an 'entertainment' on board, and I was stage manager. We made a first-rate room of sails and flags, and the whole affair went off capitally. There are no hotels at Hongkong, but a very nice club with bedrooms. I was proposed and elected as soon as I arrived, so that is very jolly. To-day they hold a Chinese *fete* in honor of their dead relations. They keep firing crackers all day in the streets and burn those long pastilles. I don't think they care much about their religion; they go into the temples to get cool, or sit down, or go to sleep. The children are frightened at the gods, they are so hideous; they roar with terror when they are placed in front of them. The people walk about with their hats on, and whistle and smoke, and do what they like; the merchants selling gilt paper and pastilles sit round the sides, and sometimes they beat a gong to attract customers. Nothing that I can write now can give you the least idea of this wonderful place; I see every hour how very faithful Cooke's descriptions were."

AUSTRALIA

The Australian papers report an extraordinary movement of charity in the two Colonies of Victoria and New South Wales. The Irish there have subscribed about £2000, the Sydney list amounted to £2,300 and the Melbourne, we believe, to rather more for the purpose of bringing the Donegal peasantry out to Australia, and settling them on public lands. Well, may we wonder at the marvellous generosity of spirit which this movement displays. It is the finest illustration the world has witnessed of that intense home-sympathy, and mutual charity of the Irish to which Sir J. Stephen paid an eloquent tribute in his address at Liverpool the other day. But has it not another moral too? Here is a race of the "finest peasantry" not merely in the world, but in Ireland itself, whom we have been watching for the last seven or eight years undergoing all the processes of a gradual extermination, regularly invested by their landlords with an army of bailiffs, drivers, and police, carefully and deliberately brought from one stage of wretchedness to another, from poverty to penury, from penury to starvation, and we do nothing, we are able to do nothing, to relieve them. They are our fellow subjects, have the same franchises and rights we have, other rights by far in their part of the empire than any other body of yeomanry can cite,—but the law cannot protect them against a notorious conspiracy for their destruction, and the Legislature declares that any sympathies it has are with their oppressors. But, 16,000 miles away, at the other extremity of the globe, the spirit which is so impotent at home, has free play and takes a practical form. A new Gweedore shall rear its homesteads by the banks of the Murray, and Cloughaneely contribute its curious congeries of vowels with Yara Yara and Womombool to the composite nomenclature of Australia. In the sunny and liberal air of the south, this fine type of Celtic manhood, cramped and underfed for generations, will expand into a noble stream of population—charged, be it always remembered, to their very heart's blood with hatred and horror of this country, with the same secret conviction that Great Britain is a tyranny and an organized hypocrisy, which the Irish have caused to pervade the public opinion of the United States. This is not a happy prospect, but what would you have? Host to the Irish peasant of British liberty, and he tells you with sufficient point that he envies the position of the Russian serf—*he* has got a government that does not regard, nor allow any one else to regard, him as vermin. Happy for him that there are other sad more prosperous Irelands in America and Australia to which he can escape. The men who have originated, and who direct this movement in Australia, are themselves remarkable. Mr. Plunkett, the Sydney Treasurer, has been Attorney-General, President of the Legislative Council, Member for Sydney—is, we believe, the most eminent lawyer in the colony. On the committee we find half a dozen legislators, rejoicing in such Celtic names as Egan and Denicthy.—Tablet.

UNITED STATES

The New Orleans (La) Catholic Standard states that the Rev. Messrs. Auber, Girard, More, Cavanaugh, Bazin, Duquernay, and Vogler, have fallen at their posts in that city, from the prevailing epidemic. The Standard says that within the last six months the diocese of Louisiana has lost no less than sixteen of its priests.

The result of the State elections of the American Union, thus far, show a great gain for the Anti-Buchanan party in the House of Representatives. The opposition majority in the same States in 1836 was only 20, whilst this year it has increased to 75.

The Grand Jury of Palaski county made some thirty odd presentments last week, one of which, at least, is rather a hard case. Two men, one of them a Baptist preacher of the old sort, and the other a member of the same church, swapped wives, which offence being considered contrary to the morals of the commonwealth, they were all presented. So it is clear that a man's wife is not an article of personal property that can be traded off.—Petersburgh (Va.) Paper.

SWAPPING WIVES.—The Danville Transcript says:—"A friend informs us that an occurrence in Patrick county came to his knowledge a few days since, which we consider decidedly rich. Two of the citizens of that go-ahead State, having each about a half a dozen children concluded to make a swap of an unheard of character. One proposed to exchange wives, but the other thinking his wife was the most likely woman, said he must have something to boot. It was finally agreed that one should give the other two and a half bushels of potatoes, and the swap was made."

Mrs. Youdon has been tried at Rome, N. Y., for poisoning her husband in August last, and found guilty of Murder. The jury recommended that she be sentenced to imprisonment for life.

AGENTS FOR THE TRUE WITNESS.

- Alexandria—Rev. J. J. Ohisholm. Adjala—N. A. Coste. Aylmer—J. Doyle. Amherstburgh—J. Roberts. Antigonish—Rev. J. Cameron. Arichat—Rev. Mr. Girroir. Belleville—M. O'Dempsey. Brock—Rev. J. R. Lee. Brockville—P. Furlong. Brantford—W. M'Manamy. Cobourg—M. M'Kenny. Cavanville—J. Knowlson. Chambly—J. Hackett. Cornwall—Rev. J. S. O'Connor. Compton—Mr. W. Daly. Carleton, N. B.—Rev. E. Dunphy. Devilville—J. M'iver. Dundas—J. M'Gerrald. Eganville—J. Bonfield. Eastern Townships—P. Hackett. Franpton—Rev. Mr. Paradis. Furnersville—J. Flood. Gananoque—Rev. J. Rossiter. Hamilton—P. S. M'Henry. Huntingdon—C. M'Paul. Ingersoll—Rev. R. Keleher. Kemptville—M. Heaphy. Kingston—M. M'Namara. London—Rev. E. Bayard. Lochiel—O. Quigley. Laborough—T. Daley. Lindsay—Rev. J. Farrelly. Lacolle—W. Hart. Merrickville—M. Kelly. Millbrooke—M. Maguire. Niagara—Rev. Mr. Wardy. Oshawa—Rev. Mr. Proulx. Orillia—Rev. J. Synnott. Prescott—J. Ford. Perth—J. Doran. Peterboro—T. M'Case. Picton—Rev. Mr. Lalor. Quebec—M. O'Leary. Rawdon—Rev. J. Quinn. Renfrew—Rev. M. Byrne. Russellton—J. Campion. Richmondhill—M. Teffy. Richmond—A. Donnelly. Sherbrooke—T. Griffith. Sherrington—Rev. J. Graton. Summersdown—D. M'Donald. St. Andrews—Rev. G. A. Hay. St. Athanasz—T. Dunn. St. Ann de la Poutiere—Rev. Mr. Bourrett. St. Columban—Rev. Mr. Fulray. St. Raphael—A. M'Donald. St. Remy—H. M'Gill. St. Romuald d'Etchemin—Rev. Mr. Sax. Thorold—John Heenan. Thurgwick—T. Donegan. Toronto—P. Doyle. Trenton—J. Hagan. West Osgoode—M. M'Mvoy. Windsor—C. A. M'Intyre. York Grand River—A. Lamond.

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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. Facility will be offered for the acquisition of those Ornamental Arts and Sciences, which are considered requisite in a finished education; while propriety of Deportment, Personal Neatness, and the principles of Morality will form subjects of particular assiduity. The Health of the Pupils will also be an object of peculiar vigilance, and in case of sickness, they will be treated with maternal solicitude.

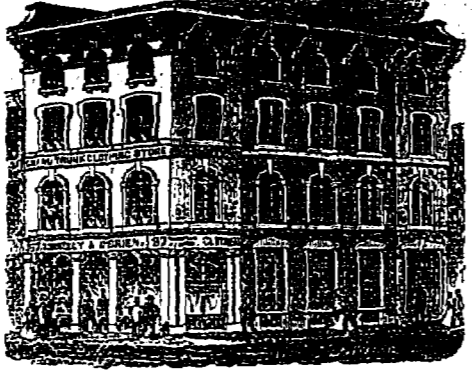
The knowledge of Religion and of its duties will receive that attention which its importance demands, as the primary end of all true Education, and hence will form the basis of every class and department. Differences of religious tenets will not be an obstacle to the admission of Pupils, provided they be willing to conform to the general Regulations of the Institute.

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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. Besides the usual provided with six regular changes of Linen, six Table Napkins, two pairs of blankets, three pairs of Sheets, one Counterpane, and one white and one black bobinet Veil, a Spoon and Gobelet, Knife and Fork, Work Box, Dressing Box, Combs, Brushes, &c. Parents residing at a distance will deposit sufficient funds to meet any unforeseen exigency. Pupils will be received at any time of the year. For further particulars, (if required,) apply to His Lordship, the Bishop of London, or to the Lady Superior, Mount Hope, London, C. W.

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