

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

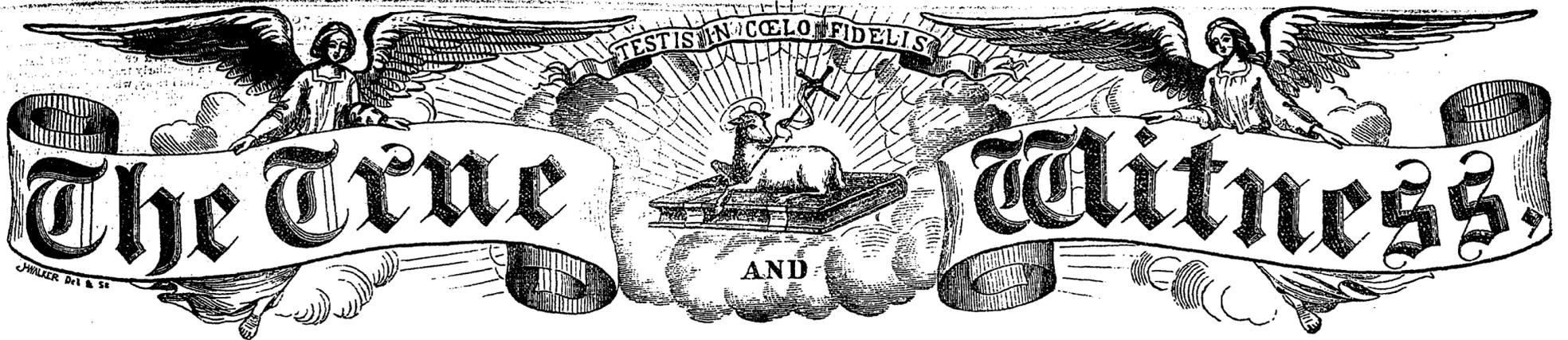
- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



CATHOLIC CHRONICLE.

VOL. IX.

MONTREAL, FRIDAY, SEPTEMBER 24, 1858.

No. 7.

LORENZO; OR, THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French by a Lady of Philadelphia.

CHAPTER XIII.

Lord Macdonald was looking, with a distracted air, over the "Following of Christ," which he had found on the table before him, when we were alarmed by a confused noise under the walls of the prison. Richard went out, and returning shortly after, remained silent and pale at the entrance of the room.

"I am ready to follow you," said Arthur, rising quickly and with a composure indicative of joy. Pressing the crucifix to his lips, and embracing me in the most affectionate manner, he said: "Good bye, keep the faith, and let it remind you of me." Then turning to Matilda, he added: "Adieu, my cherished partner, my dearest sister in Christ, and do not forget to pray for me." Upon saying this, he departed immediately with Mr. Billingham, Lord Macdonald and Richard. The last mentioned having conducted them to another room, we followed, and were invited, with the rest, to partake of some wine, which Richard had brought. Lord Macdonald expressed a preference for something stronger, but his wishes were not gratified.

"How can you desire," said Arthur, "to throw yourself into a state of insensibility, at a moment when you have need of all your faculties, and of the most serious reflection? Were you to do that, how terrible would be the awakening in another world!"

Lord Macdonald slightly frowned, and drank a glass of wine which was offered him. Arthur took nothing; he threw himself for a moment on a seat, his head inclined upon his hands, and seemed buried in thought. Then rising up, he said: "What detains us? They are waiting for us." He leaned on Mr. Billingham's arm. I had offered mine, but he pressed my hand and declined it smiling.

We could not withdraw our eyes from our beloved Arthur. He supported himself with difficulty; I heard him say with a low voice to Mr. Billingham while descending the stairs: "Oh! my venerated friend, pray that God may sustain me. It requires only human courage in battle to behold death without trembling; but faith and strength from above are necessary to await this without terror."

"I will not leave you," replied Mr. Billingham, "and God will be with you."

At the lower part of the prison we met the officers of justice and the guards. The marquis of Rosline and Lord Macdonald entered a carriage with Mr. Billingham. The marquis motioned his adieux and his blessing. I gave my arm to Matilda whose fortitude was much greater than mine, and we followed on foot preferring rather to mingle in the crowd, and not remove from the carriage (which proceeded very slowly) than to lose sight of him whom we hold most dear. Passing under Henry's window who was yet delirious, Arthur and Mr. Billingham directed their looks thither. We soon arrived at the fatal place. The two prisoners alighted. Arthur in passing by us, saluted us with a calm and heavenly smile, and addressing himself to me he said: "You will keep my crucifix; Mr. Billingham will shortly convey it to you." I shuddered at these words. He took the hand of both of us which he again pressed, and tranquilly ascended the scaffold, whither Mr. Billingham accompanied him. "Adieu," said he to Lord Macdonald, "I go to show you the way; there is still time to open your eyes to the truth, and to make of your death a baptism of blood, and an act of reconciliation."

Lord Arthur cast himself upon his knees, and after a short prayer, asked pardon publicly of all whom he might have offended. Then calmly regarding the multitude who surrounded him, he said: "I neither ask nor do I wish an avenger. I have no enemies; and the small number of my true friends will implore the blessings of heaven on the authors of my death." Then addressing himself to the executioner, he said: "If my prayer is heard, if ever you abjure the errors of your sect to embrace my religion; fear not to renounce your worldly goods. Go to Rosline castle; you will there find an asylum, and a certain competency; and (pointing to Mr. Billingham) he shall be security for my promise." Then recollecting himself, and falling upon his knees, he made the sign of the cross, and requested Mr. Billingham to bandage his eyes, not being able to do it himself on account of his wounded arm.—Again he prayed for an instant, waved us a last adieu, kissed the crucifix, and gave it to Mr. Billingham; then making a sign to the executioner, he ceased to live.

I had not strength to remain until this last moment. Trembling, I dragged Matilda, whose eyes were fixed upon the scaffold, to the house in which Henry was ill. Mr. Billingham soon rejoined us. Matilda's reason wandered. Her face was bathed in tears, and she asked wildly

where Arthur was? Our silence but too well confirmed the dread that she had begun her mournful widowhood. I burst into tears. Mr. Billingham gave me the crucifix, and spoke to us of the consolations of religion. Matilda was calmed, and soon became entirely resigned.

When we were somewhat tranquilized, we conversed of the circumstances attending the last hours of Arthur's life. Mr. Billingham told us that they had recited together the litany of the blessed Virgin, during their passage to the scaffold. At the moment the carriage stopped, he had committed to Mr. Billingham's charge, a chaplet for his wife, which he had received from her on leaving Remember Hill, and which, since then, he had continually worn around his neck.—As to Lord Macdonald, added Mr. Billingham, he was so struck by the calm and religious death of his friend, that a moment after, he was upon his knees, abjured his error, confessed, declared himself a Catholic, and although the municipal officer, who was furious at this change, offered to obtain his pardon, if he would remain in the reformed religion, he refused with generous indignation, and received in the mortal blow, the pledge of a happiness, which, if he did not enjoy it as soon as Arthur, he at least, waited not long to receive as the recompense of dying for the true faith. These particulars afforded us real consolation. Towards evening Richard called. He had obtained the favor that the body of the marquis should be restored to us. He had it placed in a leaden coffin, in order to be carried to Rosline castle, and buried in the family tomb. Henry was one day longer unable to recognize anybody; but the crisis passed, and he was saved. His first words were inquiries after Arthur. Mr. Billingham replied that he was very calm, and began immediately to speak of God and of our friends at Remember Hill.—Henry's recovery was rapid; he visibly improved.

One morning, Mr. Billingham proposed our return to the castle. Henry regarded him a moment in silence; his eyes filled with tears; he covered his face with his hands, and remained for a long time silent; then, with mournful resignation, "when you please," said he, "we are in the hands of God; He disposes of all." He seized Matilda's hand, and pressing it to his forehead, bathed it with his tears. We had no need informing him further of the cruel loss we had suffered. He did not ask for the particulars; not feeling well enough to bear them. We left Edinburg two days after. Richard entreated permission to follow us, a request which we the more readily complied with, as Arthur had particularly recommended him to Matilda and Mr. Billingham, that he might be fortified in his faith. The journey was performed in silence; Henry was still weak, I very much dejected, and Matilda continually in prayer. The latter had written to Lady Walsingham, announcing her affliction, and our return. Since we had left Remember Hill, the duchess of Salisbury had gone there to reside, in order to share the solitude of her daughter Caroline, whom she tenderly loved.—She brought with her Arthur's son, the object of her most affectionate solicitude. This lady came to meet us, with little Edmund. Matilda beheld her child with a transport of joy and grief. "Poor child," said she, weeping, "you have no longer a father!" The caresses and extreme vivacity of Edmund diverted our sadness.

The duchess of Salisbury joined to the expressive physiognomy of the Spaniards, a majestic stature and affable manners. She manifested great affection towards me, and warmly congratulated me on my abjuration. We were soon reunited at Remember-Hill. I longed to be alone with Lorenzo. Caroline had deeply mourned her brother, and Henry's state gave her much uneasiness. Arthur's name was not pronounced during the first evening; we could not converse; Henry and Lorenzo played with the children in order to divert our thoughts. The hour for evening prayers arrived. Lorenzo, who had said them whilst we were absent, for he knew them by heart, again repeated them. Our sobs did not interrupt him; he said the "Miserere" and "De Profundis" for the repose of the souls of Arthur and Lord Macdonald. Mr. Billingham, alone, was in a condition to respond to him.—After the prayers, Lorenzo remained in the chapel until midnight. Then coming to my room, and finding me weeping, "I have left my brother for my friend," said he; and throwing his arms around me, with that touching expression so natural to him, "Weep, my dear Sidney, but weep with resignation; is not Arthur more happy than we? I have learned from Mr. Billingham," continued he, "all the particulars of his precious death; they have filled me with such lively joy and gratitude for the Author of so many mercies, that my soul is absorbed in the feeling of its happiness. It seems to me but as a dream. I am ready to form desires for my brother's conversion, and I cannot persuade myself that he has known the truth and is dead; or rather that he lives eternally in God.

Lorenzo feeling my tears fall upon him, redoubled his solicitude to calm me. "Tell me," he resumed, "during the whole course of this uncertain life, are we not continually uneasy, alarmed for ourselves, and for those who are dear to us? Who can promise, who can assure us of that final perseverance, towards which should tend all our thoughts and desires? Today virtuous, to-morrow perhaps victims of bad example, of our passions or weakness. We may be united a moment in this life, forever to be separated in the other, if a holy death reunite us not! What enjoyment, on the contrary, and what consolation more sweet, in our exile, than to behold those we most love, precede us, and reach the port of eternal life; to see them delivered from the dangers, which yet surround us?"

I sighed, without being able to reply. Lorenzo remained near me until sleep, caused by grief and exhaustion, came to repair my strength, and calm my mind. Remember-Hill was on the way to Rosline castle, and but a short distance from it, so that they there celebrated the funeral service over the body of the marquis before carrying it to the castle. I had not ventured to ask Lorenzo if he had made himself known to the duchess of Salisbury, his mother; and, as Matilda, Henry, Mr. Billingham, and myself, who alone were acquainted with his secret, were absent when the duchess arrived at Remember-Hill, he alone was able to inform me. I was soon enlightened on this subject.

Finding me, one morning, in the library, the duchess accosted me, saying, "You became acquainted with Lorenzo, the same time that Arthur did, do you know any circumstance of his life?"

"I know that he has not always been a Catholic, and that it is but five years since he lost his sight; for the rest, he is very mysterious and laconic on all that concerns him." The entrance of Lorenzo and Henry interrupted us.

Afterwards, meeting Lady Walsingham, I asked her if Lorenzo soon made the acquaintance of the duchess of S—. "He loves her even to veneration," she replied; "the most affectionate son could not have for her more deference and esteem. My mother, on her part, is singularly attached to him."

"Ah! who would not love this angel!" added Henry, who was present; "his presence alone inspires peace and virtue." A few days after, Lorenzo urgently besought us to respect his secret; his resolution being invariable not to discover himself to his mother or sister.

CHAPTER XIV.

About this time, Lord Seymour, I made many strict inquiries to learn some information concerning you, and the other members of my family; but my search was futile. You had left the British isles, and your trace was lost, like that of a vast number of the partisans of the queen, Catholic as well as Protestant, who had expatriated themselves, rather than live under the government of her persecutors. Matilda begged me not to leave her, since her husband in dying had transferred to her his rights and my guardianship. I approached my eighteenth year; I felt the need of having guides and true friends to strengthen my new faith, and I promised Matilda never to separate myself from her family, except to embrace some state, if Providence should call me to it.

A short time after, we received a letter from Spain. The duke of Medina, (brother of the duchess of Salisbury) entreated her to come to Spain, to receive his last sigh; to bring with her his nephew, Arthur's son Edmund. This letter renewed our grief. The duchess, whose health was feeble, could not resolve to remove her beloved Caroline; the latter's young children detained her in Scotland. The duchess requested Matilda to go with Edmund, and gave her a letter in which she informed the duke of Arthur's consoling death, and of the perfect reconciliation of the two families of Walsingham and Rosline. Henry consented to accompany Matilda, and proposed to Lorenzo and me to join them in their journey. All was regulated agreeably to the wishes of the duchess of Salisbury. Lorenzo said that he would follow me to the end of the world. We now thought only of our departure.

In taking leave of me, the duchess said, smiling: "You are taking from me the adopted son of my heart, your friend Lorenzo. Heaven alone knows the good this angel has done me.—I never knew nor practised my religion well until Providence guided me to him. Every evening," said she, "he comes to say the chaplet in my room, after the family prayers. He has asked me to continue it for him until his return. This practice has become so agreeable to me that I shall never leave it off. Recommend me from time to time, to his prayers, for I should be sensibly afflicted to be effaced from his memory."

Lorenzo, who was writing near a window, and whom she supposed inattentive to our conversation, turned quickly towards us, "live, yet forget you?—that is impossible for Lorenzo!" He

leaned his head over the paper, to conceal his emotion. Although blind, Lorenzo wrote regularly, by means of little pieces of wood, which he had formed while at the galleys, and which, placed under his paper, prevented him confounding the lines. This was his favorite occupation, since he had not to fear that his writing would be recognized; lord Arthur, alone, of all his family, having corresponded with him.

We left Remember Hill. Richard, who preferred the service of Matilda to any independent situation, followed us. We shuddered in passing through Edinburg; the recollections excited by this place rent our hearts.

We stopped at Glasgow, where Matilda had some business to transact with her banker. The latter had written to her that a poor man, who had lately embraced the Catholic religion, finding himself destitute of every thing, and attacked by a mortal illness, had claimed her assistance, in the name, and on the part of the marquis of Rosline. "In fulfilling your orders, my lady," continued the banker, "I have always sent him some aid."

Matilda wished to learn further, and we discovered that this miserable creature was he who had terminated the life of our beloved Arthur; that touched by his last words, and by Lord Macdonald's abjuration, he had embraced our religion, abandoned his odious office, and that, falling sick, from destitution, he had implored the generosity of the marquis of Rosline's widow.

Matilda trembled at these details, which recalled such frightful scenes. "Give him every necessary care," said she, "assure him a maintenance, and all that his condition calls for." "If we should go to see him," said Lorenzo, to Matilda, "our presence would console him, and strengthen him in the faith." "See him!" I exclaimed, "him, the murderer of Arthur! Do not you go, my dear Sidney," said Lorenzo, with his unalterable mildness. "For me, I shall have myself conducted thither. I will tell him that I am the brother of the marquis of Rosline, and that he has become mine, in professing my faith. This holy religion pardons all, forgets every thing, and loves the unfortunate, even in situations, where nature feels the greatest disgust and horror."

"I will guide and accompany you there, Lorenzo," added the generous Matilda; and they immediately went. I accompanied them. We were introduced into a poor little room, or rather loft, where we found the object of our search in the most frightful misery.

Matilda knelt before him. "You do not know me," said she. "I am the widow of the marquis of Rosline. This young man is his brother, and that other is his best friend; bless God for his mercies. The prospect of a happier life is opened to you; faith is the pledge of endless felicity."

She was so pale, that I thought her about to faint. "Oh! mighty God," said poor William, "where will your goodness end! Angel of peace, I do not deserve this; my sight must fill you with horror!"

He took the hand of Matilda. My blood froze in my veins at the thought that that same hand—Great God! how heroic and sublime is Christian charity!

Matilda's presence was more salutary to poor William than her benefits. She had him carried to a more comfortable apartment, and sent for a clergyman and a physician.

He supplicated so earnestly for her return the next day, that she deferred her departure from Glasgow, expressly to grant him this consolation. We assisted at his viaticum, an hour after which he expired, full of gratitude, faith, and repentance. "Arthur's prayer has been heard," said Matilda. "O! Lorenzo, how much I owe to your Christian advice!"

We embarked for Fontarabia. The voyage was very perilous. We had already endured two tempests, when a third, almost within sight of port, threw the vessel into the greatest danger. Despairing to save the cargo, the captain retreated to the long boat with many of the passengers among whom were we; and a few minutes after the vessel, already injured, was buried under the waves. We prepared ourselves for the same fate. The large number of persons who crowded the long boat, exposed it to the same danger. They inhumanly, but of necessity, repulsed the unfortunate creatures who swam to join us, contenting themselves with throwing planks or ropes to support them above the water.

A young German solicited in vain to be received on board. The captain opposed it with firmness. "I pray you," cried the unfortunate man, "if it be true that Catholics are so charitable, have pity on a soul on the point of embracing the faith. Alas! I have left my country and relatives for this motive alone, and I am about to perish without being instructed and enlightened." "If that be true," replied one of the rowers, "the desire is as good as the act.—Be tranquil!" In saying this, he repulsed him rudely with his oar.

"Take him in," eagerly cried Lorenzo, who had heard these words, "I will yield my place to him!"—and he was about to precipitate himself into the sea, when I was so fortunate as to arrest him.

The captain, touched with such heroic devotedness, and sublime virtue, could no longer resist. The sea appeared to grow calm, and the tempest to cease. He consented that we should receive the young German into the boat. We gave him every attention, and he could not find words to express his gratitude. His expression had a mixture of mildness and sadness difficult to describe.

The remainder of our voyage was happy, and we arrived the next day at Fontarabia. The young German became much attached to Lorenzo, and it pleased him to repeat that to him he owed his life. He appeared to have received a distinguished education. He spoke English very well, and interested us extremely. We induced him to travel with us, and to give us his confidence.

Our friendly advances and affection, seemed to make the deepest impression upon him. "Ah, if you knew," said he to Lorenzo, "how bitter life is to me, you would be surprised at my efforts to preserve it; and God knows that I cherish it only to know Him, to serve Him, and to sacrifice it to Him."

These words sensibly affected me. I entreated him, if my request were not impertinent, to open his heart to us, and to relate the circumstances, which had preceded, and had given birth to his lively desire to embrace the truth. He sighed mournfully, and acceded to my request.

(To be continued.)

REV. DR. CAMILL WAR OR PEACE.

(From the Dublin Catholic Telegraph.)

The natives of modern Europe are so combined by treaties, so intermixed by family connections, and so associated by commercial interest, that the war of two kingdoms is sure to involve the neighbouring states in hostilities.—Hence, universal war, or universal peace, must on general principles, be the result of this family sympathy of empires. While France was engaged in conflict with Prussia, in the commencement of the reign of George III., the German States, Holland and England were drawn into the quarrel; and when America separated from Great Britain in 1776, France and Spain declared for the Republicans; and originated a quarrel which raged with unexampled violence for upwards of thirteen years. The minds of even the present generation are still filled with the historical records of the wars of the first French Revolution, which spread from the meeting of the States General, and from the seizure of the King at Versailles through the surrounding countries, till it involved in one fierce conflict Russia, Prussia, Germany, Austria, Holland, England, Spain, Portugal, Naples and all Italy. But the Battle of Waterloo, in 1815, annihilated the pretensions of the elder Napoleon, removed the great element of political disturbance, and for a time restored the equilibrium of European policy.

The second successful revolution of France, in 1830, when logically traced to its remote consequences, will be found to have embraced a wider field of warfare, and to have menaced far more terrific results than even the sanguinary French history of 1789. Scarcely had the French Republicans expelled Charles VI. in 1830, and proclaimed Louis Philippe King of the French, than the very men who had banished Charles, and who put the crown on Philippe, began to concert secret measures to usurpate once and for ever the very name of all monarchy whether legitimate or elected, and to establish on a permanent basis, after the example of America, an invincible and an irreversible Republic. For ten years before the year 1847, it was undisputedly stated in private society, and sometimes spoken in coffee rooms, clubs, and public assemblies, that Louis Philippe ought to be banished or shot! This King-killing doctrine was soon taken up in Switzerland, propagated in Austria, adopted in Hungary, proclaimed in Naples, and preached under the very walls of the Vatican. Lord Palmerston and his official companions were declared to be amongst the most advanced and accomplished supporters of this political morality, and the whole government of England were universally censured by all the crowned heads of Europe, as the arch-revolutionist of all the neighboring states. This singular charge against England as a monarchy, and unnatural policy of an ancient legitimate throne such as Great Britain, laid the foundation of a universal conflagration through Europe and elsewhere, which in the end reached the very citadel of England herself. Without taking into the calculation the probable risk of having by this conduct nearly forfeited her Indian empire, she has lost, in effecting the final extinction of the

flame which she had herself kindled, nearly two hundred millions sterling of her Exchequer, together with the best blood of her brave armies. Russia would have never ventured to cross the Pruth, and to invade Turkey, if she had fancied the mere possibility of a union between the French cavalry at Waterloo and the English Guards. Russia, positively, and beyond all doubt, believed that England and France could no more fight together, in the same cause and in the same ranks, than they could conceive Napoleon and Wellington to sleep in the same tent, and to unite in the same command. Nor could Russia permit the same idea to be entertained for one instant that the English could ever forget the services of Blucher at Waterloo, and to join their former ancient foe against their old attached friend. Above all, Russia never expected that Austria should abandon her, or stand neutral in her cause, in view of the service which Russia rendered to the Court of Vienna, when threatened by the Revolution of Hungary, in the year 1848. The part which England acted in these cases is what might be called the extravagance of deceptiousness. She encouraged the neighboring Revolutions for several years, and abandoned them in one season; she exchanged the friendliest relations with St. Petersburg for more than half a century, and then in one month summoned her to battle; and, lastly, she has been the ancient enemy of France for centuries; she has, through her press, since 1847, maligned all Gaul, her institutions, her religion, her government, her very Emperor, her infant Prince; and then on a certain crisis she turns round, joins the French ranks, places her armies under French command, fights under French colors, and, while winning victory, acknowledges the superiority of French military skill.

In all these European historical transactions England has played a part which has disappointed her former friends, and, to say the least, has surprised her former enemies. She encouraged Hungary, Naples, Lombardy, up to the very explosion of their revolutionary schemes, and then, without concern, abandoned them to the chastisements of their respective governments; she has changed sides in her promises with Kings and Emperors; and it is now universally acknowledged that to this perfidious conduct may be ascribed the war policy of Russia, the neutrality of Austria, and the campaigns of the Crimea. Whatever treasure and blood may have been expended on all sides in that expensive, sanguinary, and disastrous campaign, the entire account can, with truth and justice, be ascribed to the revolutionary and contradictory policy of Great Britain. Religion, too, shared in the universal anarchy of these times; and while potentates and kingdoms, and crowns, have all complained that their ancient rights were menaced, and their thrones shaken by this reckless extravagance of England, the very domain of Christianity and the truths, and the morality of the Gospel itself have been threatened by a countless swarm of infidels, breathing insupportable malice against the name of Catholicity and its central seat of empire at Rome.

But the result of the recklessness of our Cabinets is not even limited to the Crimean campaign, with the loss of all its treasure and blood; the worse consequence of this English fatal story remains yet to be told. The Mahomedan and Hindoo armies of India, learning that England had lost forty thousand men in the Crimea, and had, besides, engaged in two new wars with Persia and China, resolved to throw off the English yoke. They spent nine months in secret communication with each other, in reference to the time, the day, and the very hour of their outbreak; and the awful realities of their sanguinary ferocity (as might be expected) will be read in thrilling horror by unborn generations. But as certain as an effect from a cause, and the campaign of the Crimea, and then the Indian mutiny, have been palpably derived from the mad political and infidel career pursued by the responsible members of the English crown, and persevered in for a series of years, with a frantic bigotry and an irreclaimable recklessness which, it is to be hoped, will never again be endured or tolerated by the Sovereign of this country. If we add to the catalogue of national woes borne in the Black Sea, the indescribable agonies endured along the banks of the Jumna and the Ganges, the future English historian must, if he tell the truth, state that one or two reckless, ambitious English Ministers have inflicted on England, within the space of a dozen years, a larger amount of national misfortune in religion, politics, and character, than the Crown can perhaps ever recover from, or remedy. This is a sad lesson in political science; and it proves by principles which cannot be denied, that the labors, the wisdom of admirals, generals, and statesmen, which have been employed for centuries in raising a kingdom to power, emulence, and wealth, may, in a few years, be defeated by the folly, the vanity, the extravagance, the insane domination of a few over-valued men, to whom, in moments of careless appointment or misplaced confidence, the management of the State may have been entrusted. This disastrous lesson has been taught to England during her late campaigns; and well will it be for the future of this country if our rising statesmen and sovereigns will profit by its bitter example.

The reign of a universal peace can be sustained by a rule of National conduct, as certain and infallible as the prevalence of the scourge of a general war. The King of Prussia once said, "If I were King of France, I would not allow a shot to be fired in Europe without my permission;" and it is quite true to say that what Frederick uttered in his time is equally palpable in our day; and hence with France happy, contented, and united under a wise Monarch, the peace of Europe may be permanently guaranteed, as fixedly established during his powerful sway. The suppression of the Indian Mutiny, the settlement of the Chinese question, the agreement of "the Powers" on the policy of the Daubian Principalities, have quashed all the past quarrels of the whole world; and mankind, tired of the horrors of the late war will, within the present year, subside from their swollen and turbid conflicts into the placid enjoyment of benign Christian universal peace. The peace of all India and China, and France, ensures the peace of the whole world in reference to European connections; and with these regions secure there is at present no more danger of the sea overstepping her headland barriers and drowning the surrounding states—England is now known and distinguished, and hated by the revolutionists; and hence their former hopes are blasted for ever. The ambition of Russia in seizing Turkey has been checked for ever; Sardina in the sight of Hungary subdued, Austria armed, and of France at peace, has shrunk within her own limited domain; while England, the great disturber, snubbed by the American fleet, and overlooked every day from the fortified heights at Cherbourg, is become the pacificator of Europe: like a repentant sinner she will henceforth give public edification by adopting a course of policy the very opposite of her former revolutionary and infidel life. She now publicly condemns her past insult to Naples: she declares that in reference to the right of search, she actually intended to pay a compliment to America! She invites France to accompany her to China to divide with her the tea trade, and to preach the Gospel by her side in Pekin; and she has within the last three months attempted to renew all her former friendship with St. Petersburg. It may be, too, that she is sorry for Russell's slander against the hierarchy: for Spooner's filth against the nuns; and hence her ministers are beginning to adopt the practice of articular confession. The Bishops at this stage of their return to Popery do not absolutely condemn these Protestant Confessional ministers; they make a distinction in their condemnation; they give leave for the practice of articular confession as an extraordinary case: they forbid it in ordinary circumstance. Hence in their episcopal theology what is "an extraordinary good practice, is not at all an ordinary good conduct;" that is to say, when a wonderfully religious extraordinary good thing is made a common, an ordinary good thing it becomes sinful, and is no good at all!

If England would prove the sincerity of her conduct towards other nations by showing justice and toleration to Ireland, she would then put on a really new and good character at home and abroad: she would make her parchment laws into records of practical honor, honesty, and public utility; and she would gain in the zealous allegiance and in the remunerative industry of the faithful Irish people more than her past policy has ever been able to acquire. Ireland is already grateful for the few acts of kindness she has lately received from a Tory Cabinet; and she will be always ready and anxious to express redoubled acknowledgement, when government receives her claims with impartial justice.

the Cardinal in Ireland.—The visit of Cardinal Wiseman to Ireland is one of those events that serve to mark an epoch, and bring into bold relief the character of a Nation. Ages have passed since a Prince of the Church before set foot upon Irish soil; and what great changes and vicissitudes have befallen the world in that long interval! How many thrones, and dynasties, and powers, and kingdoms have arisen, and, as an unsubstantial pageant, passed away in the long lapse of time! From the days of Nicholas Brakespear to those of Nicholas Wiseman—it is the space of the most momentous period in the history of mankind. In it is comprehended the introduction of printing; the rise and spread of Protestantism, marking its destructive course by blood, desolation, and crime; the consequent Rebellions of '41 and '88; the murder of one British Sovereign, and the dethronement of another; the extinction of the Plantagenets, the Tudors, and the Stuarts; the discovery of two great continents, and their subjugation to the laws of civilisation; three wild revolutions and as many changes of dynasty in France; the foundation of the Russian Empire; the extinction of the maritime supremacy of Spain and Holland; the subjection of India to British rule; and—what is, perhaps, more germane to our subject, as it is unquestionably of far more interest to us at this moment—the enactment, as well as the constrained repeal, of those inhuman laws which proscribed the Catholic Faith, put the same price upon the head of a Priest and a wolf, interdicted the education of Catholic children, declared the Catholic schoolmaster a felon, and made it high treason to celebrate the rites, to administer to receive the Sacraments, or to practise the worship of the Catholic Church. There is, too, this peculiar feature in the visit of Cardinal Wiseman to Ireland which distinguishes it from any former similar event—he is himself, to all intents and purposes, an Irishman; for, though born on the banks of the Guadalquivir, he is the offspring of parents who drew their first breath and were nurtured in that fair and fertile land which is irrigated and adorned by the confluent waters of the Barrow, the Suir, and the Nore. What wonder that the visit of such a man should, under such circumstances, excite a profound interest in Catholic Ireland, and be hailed with rapture by her faithful, generous, warm-hearted people? The marvel would be the reverse of what has happened. The country under Heaven that has suffered the fiercest persecution for adhering to the True Church, and that has, in defiance of all the powers of earth and darkness, remained most steadfast in the Faith, could not but receive, with open arms and clasp to its heart its own illustrious son—one of the most distinguished Princes that surround the Throne of the Sovereign Pontiff—a man, marked above his contemporaries by the grasp of his genius, the vast capacity of his mind, the extent and variety of his knowledge, the multiplicity of his intellectual acquirements, the great range of his learning, his profound erudition, his extraordinary power of elucidation, his copious and elegant diction, his endless variety of illustration, whatever be his theme; and his triumphs as a theologian, a philosopher, a mathematician, a linguist, a preacher, a lecturer, and a writer. Such transcendent merits were not likely to be overlooked in a great Catholic Prelate by Catholic Ireland; and we own that, however enthusiastic be the reception given to the Cardinal in that part of the Empire, it has not surpassed our expectation. There, for the first time for centuries, could a Cardinal appear with safety in the public ways, in the British dominions, vested in his proper habiliments—thanks to that people who received the grace which their heroic fidelity deserved, of preserving the Faith pure and undefiled, and maintaining for Ireland still the proud distinction of being a pre-eminently Catholic country; and the Irish seized the opportunity, with characteristic zeal, to manifest to the Holy See, in the person of one of its Princes, their ineffable devotion to the Chair of St. Peter.—Weekly Register.

The following address was by the gracious permission of His Eminence Cardinal Wiseman, presented to him immediately after his conclusion of the sacred ceremonies in the Church of St. Michael's, Ballinacree, on Wednesday, the 25th Aug., the day of his consecration. His Eminence delivered orally his answer to each address as presented:—

IRISH INTELLIGENCE.

The Very Rev. Jeremiah O'Leary, who is for the last forty-five years in charge of the united parishes of Castleisland, Scortaglin, and Cordel, was installed Archdeacon of Ardferd, on Sunday last, by the Right Rev. David Moriarty. His parishioners felt great joy at seeing this distinguished honour conferred on him who has served them so long and so faithfully. His Lordship also conferred the Sacrament of Confirmation on 440 males and females, and expressed his entire satisfaction at the accurate answering of the boys. His Lordship also visited the parish of Bally-McElligott, where over 200 children were presented for the same Sacrament by the Rev. C. O'Callaghan, P.P.

The new Catholic church at Tipperary is approaching towards completion, the principals of its high-pitched roof being partially fixed, and the chiselled limestone tower erected to a height of forty feet. A spire will be added hereafter, when it reaches its full elevation of eighty-five feet, and the total height will be 100 feet. The east and west gables will have great lancet lights, thirty-four feet from sill to soffit, and will be filled with stained glass. The interior is still in an unfinished state, and is not expected to be completed before the early part of next year.

A desirable movement has been set on foot to effect the removal of the head office of the National Bank from London to Dublin, by which a saving of £10,000 per annum will be effected, and opportunity afforded to increase the salaries of the officers employed in Ireland.

Nathaniel Home, Esq., is appointed a magistrate of the County Dublin.

Lord Lucan is now on a visit with the Emperor of Russia.

William C. Dowden, Esq., has been unanimously elected Chairman of the Town Commissioners of Banlon. The appointment has given general satisfaction.

THE CABER PEERAGE.—Francis O'Ryan, Esq., son to the late Francis O'Ryan, of Cashel, and grandson to Andrew O'Ryan, of Banaha Castle, has arrived from Melbourne to establish his claim to the barony of Caber, being the next of kin to the late Right Hon. Richard Butler, Earl of Glengall.

The salaries of all the dispensary medical officers of the Cork Union have been increased to £100 per annum.

P. C. Howley, Esq., R. M., is elected Chairman of the Tipperary Town Commissioners, in room of Mr. Massey, resigned.

THE HARVEST OF 1858.—The Dublin Mercantile Advertiser states that the quantity of land under tillage this year will be over 20,000 acres more than in 1857. Mr. Donnelly's valuable returns will be prepared and published in a few days.

Mr. Howard, the opulent manufacturer of Manchester, is about to purchase a large property in Galway, and to settle in the town with his nephew, Mr. Lever.

The extensive railway bridge of the Limerick and Ennis line which crosses the Shannon at the Island Point, has been altogether condemned, and is to be taken down. The structure will be replaced by an iron bridge.

The Limerick and Castleconnell Railway was opened on the morning of the 28th ult., everything working satisfactorily.

Since the late increase in duty on whiskey the consumption has decreased more than one-half; at fairs and races porter is the chief drink; brewers are consequently doing immense business throughout Ireland.

The following we clip from the Limerick Chronicle:—Garryowen for Ever.—A gentleman from the South of Ireland, who went in his yacht to see the fetes at Oberbourg, informs us that he was not a little surprised and pleased at hearing a French military band, stationed on the quay, strike up the enlivening strains of "Garryowen-Gloria;" and play them in a beautiful manner. On going ashore, his pleasure and astonishment were further increased on learning that the master of the band was not only a son of the soil, but even a native of the old city of the "Violated Treaty."

at the same board with the illustrious Head of the Catholic Church in England.—The Freeman's Journal throws the following light upon the subject:—"Rumor, within the past week, hinted that because the Lord Mayor had extended his hospitalities to a man whose genius and acquirements have achieved for him as high a position in the world of letters and of arts, as his virtues and learning have marked him out as fit to hold in the Church of which he is so distinguished an ornament, the Tory Viceroys would decline the invitation. No question was in issue as to precedence, as to the order of the toasts, or as to the character of the toasts. If there was, some excuse might be made for the over-sensitiveness of Lord Eglinton. But no such point was even hinted at.—The judgment and discretion of the Lord Mayor were ample security against any cause being given even for doubt on such matters. Indeed, it is but right to say, that no doubt was even suggested, and the sole cause given for the studied and ostentatious absence of Lord Eglinton was the presence of the Cardinal, and the unwillingness of a member of Lord Derby's Government to sit publicly at the same board with a Prince of the Church, because he also happened to be the Archbishop of Westminster. We believe there is not on record an instance of such paltry bigotry as this. It is said that Lord Eglinton was not personally afraid to encounter the 'red cloak,' and that he wrote for orders to the other side. It is also said that the orders were of the most peremptory character. But whatever may be the truth of these rumors, the fact is, that immediately after his arrival from the North, Lord Eglinton intimated to the Lord Mayor his determination to be absent, in a manner that left no doubt as to the real motive; and it is also equally clear that this procedure was perfectly in keeping with the whole tenor of his political career. It will be remembered that when a Bill was introduced by the Marquis of Lansdowne, in 1848, to enable the Queen to carry on diplomatic relations with the Court of Rome, as with all other foreign Courts, Lord Eglinton took a prominent part in defeating that rational measure, which would have substituted open dealing for the base intrigues alleged to be carried on by English agents for the purpose of misleading opinion at Rome. The manner in which Lord Eglinton defeated the Bill showed at once his dexterity and his early hatred towards Ecclesiastics of the Church of Rome." The absence of the Viceroy, was, however, no drawback to the celebration of the auspicious event; for even the Times is forced to admit that, "the banquet was attended by men of all parties—the Cardinal being, of course, the 'undisputed lion of the evening.'" We wonder, however, what those M.P.'s, elected by Catholic and Liberal constituencies, and who have become thick-and-thin supporters of a Tory Government, will say to this studied insult on the part of the Tory Viceroy. We venture to tell Lord Derby, that the Representative of the Queen in Dublin has not strengthened his position. As we have elsewhere spoken of the reception of His Eminence by the people of Ireland, we may merely add here, that in Dublin, as well as in every other part of Ireland which he has visited, the Cardinal has received a most enthusiastic and cordial welcome.—Weekly Register.

EXCLUSION OF CATHOLICS FROM JURIES.—Tipperary has spoken, this week, in strong terms upon the case of the unfortunate CORMACKS. The belief in the innocence of the two Brothers, who were executed some months ago at Nenagh, is widely spread, and appears to be grounded upon something more than mere sympathy or supposition. Whether any impression will be produced upon the Executive by this demonstration remains to be seen. An inquiry would, doubtless, satisfy public opinion, although, alas! it would come too late for the poor men who are believed to have been unjustly condemned. Whether their innocence can be proved or not, it is most shocking that the lives of men should be placed in jeopardy by the present system of empanelling a jury, which appears to be, in many districts of Ireland, as odious as in the days of the Penal Laws. At this moment, we have in our recollection at least three recent cases, in which the most disgraceful packing of juries has been resorted to. We regard to one of them—that of the CORMACKS—Mr. Bourke, a solicitor, has declared that as "a jury could not be empanelled on the first day, without having on it two or three honest Papists, who did not believe the evidence of Spillane or Burke, on the Sunday which intervened, the Sheriff had scouts out through the country to look out for the good men and true, to be prepared for the Monday to try them." At the present moment the fifty or sixty names on the jury panel of the Catholic county of Tipperary include the names of five or six Catholics only, and these usually non-attending jurors; so that, in the words of a resolution adopted at the county meeting at Nenagh, on Monday last, "the foremost and available jurors empanelled to try the unfortunate accused Catholic must be, almost to a man, taken from the ranks of a party who has ever manifested the most open and avowed hostility to his class, his religion, and his rights, thereby converting the right of challenge of the accused into a mockery, and his trial by a jury of his fellow-countrymen into a mere delusion and a snare." Well was it expressed by Mr. Hackett, a barrister, who took part in the proceedings, that this evil affects the lives, the property, and the character of the people of Ireland, for "under the present system of jury empanelling when a prisoner (in the language of the law) threw himself on God and his country, he might trust in God; but, no matter how good a case he might have no matter how innocently he might have been placed in the dock, he could not, in the present state of things, trust in his country." This is not a solitary case of jury packing. Donegal, as our readers are aware, is, like Tipperary, a Catholic county; yet, at the last assizes there, out of a panel of 120 names, three only were Catholics, (and three of the most respectable men of the county,) yet they were struck off for the only reason that they were Catholics! and a third case has come under our notice, which we are surprised has escaped the vigilance of some of our contemporaries in Ireland. The functionaries who resort to such tricks dread exposure; and, therefore, it is the more necessary that public attention should be frequently aroused to those glaring abuses of the jury system, which we have so frequently condemned.

The third case to which we have referred, is that of Sir John Benson v. Deveny, reported in the Sligo newspapers. Upon the merits of this case, (a claim to extensive property) we can, of course, have nothing to say; nor do we choose to enter upon the allegations freely brought against the Protestant plaintiff of improperly using his immense wealth and influence to secure an adverse decision against his Catholic opponent. We wish only to adduce this case as another instance of the gross evils of the jury system. On the application of the plaintiff's counsel, direction was given to choose the jury as follows:—To select forty-eight names by ballot; from these twelve to be struck off by each party, and the jury to be chosen from the remaining twenty-four names. Among the forty-eight it happened that only nine Catholics were ballotted; and our readers will scarcely credit us when we state that, for their Religion only, every Catholic juror was struck off the list by the Protestant plaintiff, who thus could depend upon a successful issue. In this case, too, an unfortunate accident occurred, viz:—that the cause was set down for trial on the 12th July, the Orangeman's Festival when it is not too much to say the feelings of a Protestant juror would not be of a very friendly nature towards the case of the Catholic interested in the cause they had to try. Another circumstance in connection with this trial was not unnaturally commented upon as remarkable, viz:—that the principal witness for the plaintiff was the father of the foreman of the jury. We feel it our duty to mention these facts, because a remedy can be found only by drawing public attention to those gross abuses which reflect so much discredit upon the administration of the law in Ireland.—Weekly Register.

Ireland has properly been the first to celebrate the successful submersion of the Atlantic Telegraph.—The Lord Mayor of Dublin has entertained at a public banquet Mr. Bright, the Engineer-in-Chief to the Company. The Cardinal Archbishop of Westminster honored the company by his presence, and charmed the brilliant assemblage by the delivery of a most beautiful and appropriate address. We will answer for it that the company preferred the presence and the eloquence of His Eminence to what would have been the commonplace sayings of the Lord-Lieutenant, who chose to absent himself (after accepting the invitation of the Lord Mayor) on the ground that it would be distasteful to the Tory Government that the Queen's representative should sit

at the same board with the illustrious Head of the Catholic Church in England.—The Freeman's Journal throws the following light upon the subject:—"Rumor, within the past week, hinted that because the Lord Mayor had extended his hospitalities to a man whose genius and acquirements have achieved for him as high a position in the world of letters and of arts, as his virtues and learning have marked him out as fit to hold in the Church of which he is so distinguished an ornament, the Tory Viceroys would decline the invitation. No question was in issue as to precedence, as to the order of the toasts, or as to the character of the toasts. If there was, some excuse might be made for the over-sensitiveness of Lord Eglinton. But no such point was even hinted at.—The judgment and discretion of the Lord Mayor were ample security against any cause being given even for doubt on such matters. Indeed, it is but right to say, that no doubt was even suggested, and the sole cause given for the studied and ostentatious absence of Lord Eglinton was the presence of the Cardinal, and the unwillingness of a member of Lord Derby's Government to sit publicly at the same board with a Prince of the Church, because he also happened to be the Archbishop of Westminster. We believe there is not on record an instance of such paltry bigotry as this. It is said that Lord Eglinton was not personally afraid to encounter the 'red cloak,' and that he wrote for orders to the other side. It is also said that the orders were of the most peremptory character. But whatever may be the truth of these rumors, the fact is, that immediately after his arrival from the North, Lord Eglinton intimated to the Lord Mayor his determination to be absent, in a manner that left no doubt as to the real motive; and it is also equally clear that this procedure was perfectly in keeping with the whole tenor of his political career. It will be remembered that when a Bill was introduced by the Marquis of Lansdowne, in 1848, to enable the Queen to carry on diplomatic relations with the Court of Rome, as with all other foreign Courts, Lord Eglinton took a prominent part in defeating that rational measure, which would have substituted open dealing for the base intrigues alleged to be carried on by English agents for the purpose of misleading opinion at Rome. The manner in which Lord Eglinton defeated the Bill showed at once his dexterity and his early hatred towards Ecclesiastics of the Church of Rome." The absence of the Viceroy, was, however, no drawback to the celebration of the auspicious event; for even the Times is forced to admit that, "the banquet was attended by men of all parties—the Cardinal being, of course, the 'undisputed lion of the evening.'" We wonder, however, what those M.P.'s, elected by Catholic and Liberal constituencies, and who have become thick-and-thin supporters of a Tory Government, will say to this studied insult on the part of the Tory Viceroy. We venture to tell Lord Derby, that the Representative of the Queen in Dublin has not strengthened his position. As we have elsewhere spoken of the reception of His Eminence by the people of Ireland, we may merely add here, that in Dublin, as well as in every other part of Ireland which he has visited, the Cardinal has received a most enthusiastic and cordial welcome.—Weekly Register.

THE DEATH OF TWO YOUNG LADIES.—An account of a peculiarly tragic character occurred at Lough Neagh on Friday, whereby two young ladies—the one Miss Maria Hunter, of Newry, and the other Miss Mary Jane Morrison, of Derry, met a sad and untimely fate. It appears that the two young ladies accompanied a pleasure party on board the Shamrock, a small steamer, from Portadown, with the intention of enjoying a sail and visiting Shane's Castle. When just off the mouth of the river Ban it threatened rain, and they went below for shelter. Through the centre of a small cabin runs a revolving shaft, connecting the engine with the screw, and, when taking their seats, which, owing to the confined space, are close upon the shaft, the front portion of their dresses got entangled, and they were instantaneously dragged round, and ere the engine could be stopped their bodies were dreadfully mangled, so that death shortly, if not almost immediately, ensued. An inquest was opened on Saturday, in Portadown, on the body of the two young ladies. After a careful investigation the jury returned the following verdict:—"That the said ladies, on the 27th August, being on board of a certain steamer called the Shamrock, then floating on the waters of Lough Neagh, in the county Armagh, it so happened that accidentally, casually, and by misfortune, the clothes of the said Maria Hunter became entangled with the shaft forming a part of a certain steam-engine, being then on board the said boat; and in consequence of said entanglement came into forcible contact and collision with the said shaft, in consequence of which the said Maria Hunter received several mortal wounds and contusions on the head, neck, and breast of said Maria Hunter, the jurors do hereby record their conviction of the gross impropriety of the Uster Canal Carrying Company in letting on hire, for the use of a large party of excursionists, among whom were ladies, the Shamrock, a small screw steamer, which was neither constructed, adapted, nor licensed to carry passengers; and further, to record their conviction that such conduct in so hiring the steamer, as aforesaid, is truly reprehensible."—Northern Whig.

THE ANTI-IRISH LORD MAYOR.—We have the authority of as great a person as Mr. William Shakespeare for the sentiment that "madness in great ones should not be watched," and as much may be said of folly and impudence. A man in an obscure station may be as silly and impertinent as he pleases without provoking the censure of society—his insignificance protects him; but the insolence and absurdity of men who occupy conspicuous positions deserve to be noticed and resented. The Lord Mayors have not, as a class, distinguished themselves otherwise than by their great gastronomic achievements. There have, no doubt, been chief magistrates of London, as of other mighty cities, who possessed certain moral and intellectual qualities which entitled them to respect; but as a race they may be best described in the words of Mr. Thomas Carlyle as "omniferous bipeds, who wear breeches and scarlet cloaks." Sir Richard Walter Carden, M.P., and stockbroker, who now fills rather than graces the chair once dignified by a Whittington and a Gresham, is manifestly determined that his office shall acquire little lustre from his name and administration. His Lordship inaugurated his reign by the silly declaration that his constant prayer to Heaven had been that Providence might so order the political and civic affairs of this great empire that he, the aforesaid Sir Richard Walter Carden, Knight, Bachelor, and stockbroker, of Birch-lane, trading in partnership as a money-scrivener with a certain James Whitehead, might be Lord Mayor of London at the same time that the Earl of Derby was Prime Minister of England! This preposterous and egotistical avowal has been allowed by other proceedings equally ridiculous. His Lordship, who is what you would call in Ireland a "Souper" of the first order (the phrase is peculiarly appropriate as applied, not only to his biblical frenzy, but also to the quality of his evangelical broth), next distinguished himself by a fierce onslaught upon the religion of the poor legs of the Catholic Shoebuck Brigade, and since then he has repeatedly provoked the ridicule of the town by the absurdity of his magisterial decisions, and the methodical manner in which he admonishes the poor outcasts of society, not the least of whose misfortunes it is to be compelled to listen to the didactic effusions of this civic Dogberry. Some observations which fell from him the other day when hearing the complaint of a certain Mary Hurrigan, who was brought before him for smashing an earthen jug on the head of Mary Cohen, who, it seems, was not the weaker vessel of the two, do not appear to have attracted as much attention from the Irish press as the prominent position, rather than the personal qualities of the speaker, entitles them to command. It is of course, a matter not of the slightest consequence what Sir R. W. Carden, in his private capacity, may choose to say or think of the Irish people, but when he speaks from the judgment seat at the Mansion House, and lends the prestige of his important office to the dissemination of sectarian bigotry and national prejudice, his words acquire a significance, which under no other circumstance, could they possibly obtain. It is for this reason alone, that his important observations in dealing with the important case of Hurrigan v. Cohen, merit to be noticed. "I wish," explained this crystal-headed magistrate, "that I had the power to send all the Irish who come here back to their own country. It is the most beautiful country in the world they say, and I wish they would think so, and stop there." The insolence of this remark is only to be equalled by its silliness. Said indeed is the destiny of Ireland! She can "grow" Goldsmiths, Swifts, Sternes, Sheridans, Grattans, Burks, Cannings, and Wellingtons, but she cannot raise a Carden! Now, is it to be endured that any son of hers should breathe the same air as these matchless personage? If the world of that man were the law of England, the edict would go forth to-morrow, and the Irish residents in England would be shipped off to their own country without an hour's delay. Mr. Justice Willes, albeit the greatest lawyer in Westminster Hall, would come down from the bench, and both Mr. Baron Martin and Mr. Justice Hill would have to strip off their ermine. Macleise and Mulready, Danby and Popham, Foley and McDowell, would be hunted from the companionship of British artists. True, they are worthy to take rank with Landseer, Eastlake, Tierber, and Frith, but they are not to tread the same soil as Alderman Carden, of Birch-lane, stock and share-broker! Mr. Sheridan Knowles, the greatest dramatist, and Mr. Balfe, the only composer of the day, would alike be banished from the scenes of their triumphs, for Alderman Carden might, perhaps, be present in the Theatre or in the Opera House, and Carden abideth not the Irish! Mr. Quain, the greatest anatomist in Europe, would have to resign his chair in the London University, and not only the medical, but the legal and all other professions would lose some of their most distinguished ornaments, while the army and the navy would both alike be decimated, if the destinies of the United Kingdom were confided to the charge of Alderman Carden. It is, however, a fortunate circumstance for Ireland, and not less so for England, that Lord Mayors flourish but for a year, and that the 9th of November, which is happily not far distant, will witness the relapse of Carden into native obscurity.—Freeman.

On Monday evening, a poor woman, named Margaret Duffy, aged twenty-eight years, was shipped to Belfast, from Newcastle-on-Tyne, after having first in that latter place for no less than 24 years. She stated that she lived in Newcastle on an Englishman's estate for some time, and that she never applied to the guardians of the Newcastle Union for relief; but, her husband having been unable to support her, she was obliged, being unwell, to apply to the medical officer of the union for attendance; and for no other reason than this she was dispatched in the first vessel, against her will, to the nearest Irish seaport.—Northern Whig.

CATHOLIC OFFICIALS.—The famous parable with which the Prophet Nathan brought self-conviction to the King David is not less applicable to the destructive dilemma under which the Synodical Pastors of the diocese of the Province of Toronto find themselves. The dilemma may be thus stated:—If the Catholic Commissioners of the Marjiboro' (Street) Corporation, who are sanctioned and authorized by the National Board, and the Anti-Catholic practices are sanctioned and authorized by the National Board, if the Catholic Commissioners unavailing protested against these, and ministers unavailing protested against these, and published the fact, the people would thus be cured of the delusion that their presence on the Commission affords any protection to Catholic principles. But if they actually approve of those practices then the danger becomes still more alarming. No protest has ever appeared from them, nor privately or publicly has any been made against the toleration for many months of Anti-Catholic works read and lent to Catholic girls in Ballindine National Schools. No protest has been made against the change of rule which contemplates the proselytizing of 70,000 Catholic Children who attend National Schools under Protestant Patrons, and in the face of the sworn testimony of members of Protestant and Presbyterian gentlemen, that in whole classes of these Schools the Catholics, as a general rule, are actually undergoing proselytizing influences. When the honorable member for Hongkong scolded the House of Commons with the declaration that not only is this the case, but that the Board had presented a "fraudulent report" to Parliament, designedly omitting the Head Inspector's statement as to the prevalence of these proselytizing practices in Ulster, did the Catholic members of the Board come before the country and clear themselves of the foul charge? Mr. Maguire moved for the suppressed portion of the report, and the House of Commons has ordered its production. Have the six Catholic Commissioners ever protested against the monopoly of the Board's functions by Mr. Macdonnell? Did they ever protest against the dismissal of a young lady from the Head Mistress-ship of the Model School in consequence of her having become a Catholic? Do they approve of the perverts who in their own service have now become such, and now fill some of the highest offices in Marlborough-street? Has Dean Meyer, himself a Wexford man, protested against forcing a Model School into the Catholic town of Ennisicorty, in defiance of the opposition of the Catholic Bishop and Catholic inhabitants?—The Queen's Colleges are described by the highest authority, as "dangerous to faith and morals," yet Catholics educated therein have now a practical monopoly of all the Catholic Inspectorships which fall vacant in the National Board.—*Nation*.

Mock Religious Honors.—We understand that on Sunday last a Rev. Mr. Rogers "spiced" a charity sermon which he preached in St. Nicholas's Church, by intimating that "if he would be prepared to meet the Cardinal in Ballinacree." We wonder was he the Rev. genius who poked "the long pale face, quivering with emotion," out of a railway carriage, when the Cardinal was passing, and whined out a protest which few heard and nobody heeded? It is really amusing to see the pigmy aping the airs of a giant, and exhibiting itself for the admiration of those who fancy the burlesque and ludicrous in a religious impersonation.—*Newry Examiner*.

GREAT BRITAIN.

BRITISH PACIFIC RAILWAY.—It is greatly to be hoped the friends of the British Pacific Railway will not allow their energy to be dulled during the parliamentary recess, but rather will prepare for a triumphant campaign in the next session. The road must be built; and, if it be once safely established upon British ground, Mr. Roebuck may dismiss his fears (idle at best) of the "overshadowing of the world" by the United States. The Hon. William H. Seward has long ago prophesied for Canada the controlling part in the affairs of this continent, the advent of which the British Pacific Railroad will accelerate. This fact is clearly perceived by many American public men and journalists, and strenuous efforts will be used in December to bring to the South, in Congress represented, its consent to a railway through the State of Minnesota to the Pacific. This may or may not be done, but in any case it will be equally incumbent upon Canada and Great Britain to see that a pathway is open from the great commercial and naval port in Vancouver's Island to the waters of the Atlantic at Halifax and St. John.—*Morning Post*.

The address to the Swedish ambassador by Sir Culling Eardley and members of the Evangelical Alliance, the Protestant Association, and the Religious Tract Society, has been signed by a good many Protestant Bishops, ex-Chancellors and peers. It is a most impudent production. These men actually tell the ambassador that, "one chief secret of the moral power of Protestants lies in thoroughly carrying out their own principles, one of which is the right and liberty of private judgment. It is incumbent on Protestants to concede, even to their strongest opponents, the same freedom of conscience which they demand for themselves." But we are wrong to call it impudent. Impudence involves consciousness, and the sublime unconsciousness of Protestants on these matters is a natural wonder. These very men—Lord John Russell, and the Right Hon. Joseph Napier, Lord Plunket, Bishop of the Protestant see of Tuam, and the Earl of Shaftesbury, Lord Colborne, Edward Grogan, M.P., and Judge Crampton, Dr. Dunning and Dr. McNeill—are the men of all others who tell Count Platen that it is incumbent on Protestants to concede to others what they demand for themselves. The very types and models of Protestant bigotry and intolerance, of some of whom nothing in the world is known except that they have a diseased hatred for the Catholic religion, remonstrate with the Protestant persecutors of Sweden, and lecture Count Platen on the duty of tolerance. Count Platen could scarcely be aware of the character of the men who were addressing him, or he would as little have returned them a serious answer as if they had been a gang of lunatics escaped from an asylum praying that their neighbors might be restrained of their liberty on the ground of insanity.—*Ibid.*

BRITISH NORTH AMERICAN COLONIES.—The idea of uniting all the British North American positions into one great federation has for some time been under discussion among the people of the colonies, and has found much favor. The feeling will most probably receive an impetus from the rapid settlement of those western territories which have hitherto been little more than uninhabited wastes. And now the project is receiving official encouragement. The Governor-General of Canada, when proroguing the Provincial Parliament on the 16th ult., stated that during the recess he should ask the Home Government "to discuss the principles" upon which such a union "may perhaps hereafter be practicable." This phraseology would lead to the supposition that the desirability of a federation is already acquiesced in by her Majesty's ministers. The effect of such a change upon the colonies themselves will very much depend upon the powers which a federal congress may possess. In any view, it is, in the Governor-General's words, "a matter of very great importance."—*Leeds Mercury*.

The *Athenaeum* indicates some curiosities of the Atlantic Telegraph. "A message sent from the Russian capital at noon will actually reach New York at seven o'clock on the morning of the same day! On the other side of the Atlantic, the sender of a message having the difference of longitude between where he was and where he was sending, announced that his wife 'had just given birth to a boy, a minute after midnight to-morrow.' A not less striking coincidence is to be found in the circumstances, that on the 3rd of August the squadron left the Cove of Cork for Valentia Bay, and that on the same day, just 365 years previously—a grand year of years intervening—Columbus put out from the little port of Palos, in Andalusia, to go in search of that new world which is now really linked to our own."

CATHOLIC PROGRESS IN ENGLAND.—Cardinal Wiseman is at this moment the most prominent personage of these islands. Distinguished by talents of the highest order, by attainments at once elegant and sound, by information both varied and accurate, and a taste critical and delicate, he unites in his own person the high office of an Archbishop of the restored Hierarchy of the Catholic Church of England with the eminent dignity of a Prince of the great Church of the Christian world. But it is as the head, as the representative, as the champion of the English Church that Cardinal Wiseman is most eagerly welcomed to these shores. For many years past he has been the mark for slander, and calumny, and malice, simply because he has been for that time the acknowledged head of a Church which, trampled upon and despised for nearly three centuries, has of late flung off the garb of humiliation and sorrow, and arrayed herself in the bright robes of triumph and rejoicing. Had the Catholic Church of England remained in the same position in which she was even some twenty years since—struggling, amidst the most discouraging difficulties, to provide for the spiritual wants of her poverty-stricken congregations, mainly consisting of expatriated Irish, who brought a pure and earnest faith with them to their adopted country—she might have excited contempt, but not awakened hostility. But far from remaining stationary, there is not an instance, in the history of modern times, of a more wonderful progress than that made by this once-despised and now much-dreaded Church. Go where you will throughout broad England, you behold, not merely the invading footsteps, but the triumphant banner of the old faith. In the quiet village, the remote town, the fashionable watering-place the great city, or the mighty metropolis—Catholicism is everywhere. The stranger perceives a graceful structure, perhaps in some out-of-the-way place, which, by its simple beauty of design, recalls an age of greater piety, and purer taste; and on inquiring by what congregation it has been erected, he is told it belongs to the Catholics, who have recently established a mission in the district. It is, however, in the great towns, especially in London, that the progress of the Church is most marvellous. There, on every side, in every district, in its central parishes as in its outskirts, churches—many of them imposing, and some of them actually beautiful—have been, are being, or are to be, erected; and near them, under the shadow of the Cross, convents, schools, seminaries, institutions dedicated to every charity are being annually multiplied. Seminaries and colleges are also increasing in number, and extending in influence.—These are what may be regarded as the outward and visible signs of progress. But who can adequately describe what may be termed the internal revolution—the change wrought in individuals, in families—the conversion of bitter enemies and scoffing assailants, into devout worshippers and zealous propagandists—in fine, the wonderful tendency of the cultivated mind of England towards that Church which alone realises the aspirations and satisfies the longings of the soul! Become aggressive by the force of its own truth, the Catholic Church in England is assailed with a rancor and a malignity worthy of the worst days of persecution; and thus it is that Cardinal Wiseman is made a large partaker of the animosity with which her triumph is viewed by those who find their revivings pointless and worthless as a means of resisting her progress. The Cardinal was not wanting in timid, even hostile doubters of his policy amongst those who, calling themselves Catholics, were, in reality, time-servers and slaves—men, who had not the wisdom to comprehend or the courage to applaud what was right. When the fury of the Durham-letter storm bowled in the public streets, and England was given up to the paroxysms of fanatical rage, there were Catholics who were found to add bitterness to the hour by their cowardly condemnation of a course which their selfish fears rendered them unable to appreciate. To bear them, one would suppose the progress of the Church was finally arrested—that her course was to be a retrograde course from the fatal hour when a desperate politician sought to make capital out of his and his country's bigotry, and a parliament, too faithfully representing the insanity of the public, passed its idle edict against Ecclesiastical titles. These men, however, have lived to behold the folly of their alarm and the falsification of all their gloomy prophecies. Since that abortive assault upon the Church she has sprung forward with increased vigor, and spread her conquests far and wide into the dominions and strongholds of her great Protestant rival. The noblest in the land worship at her altars, the purest and most intellectual of the closet and the cloister minister at her sanctuaries. Yet, amidst her triumphs, she cannot be unmindful of the services which the people of this country—who now hail with affection the presence of her most illustrious Bishop—have rendered her.—When she was lowly and despised it was from this island that the life-blood was poured into her exhausted veins—it was from this country that she acquired strength, and energy, and power. It was the poor Irish exile who helped to lay the foundation of many of her churches; it was he and his family who formed most of her congregations—it was the bold, courageous spirit of the Irish Catholic that inspired the timid Catholic of the sister country with confidence in himself, and a belief of the future that awaited his Church. And when the English Catholics were assailed in 1851 by that outburst of popular frenzy, it was in Ireland, her people and her representatives, that she found sympathy and support against her enemies. Since then the fusion of the two branches of the Universal Church has been more complete, and the feeling between both more kindly. The visit of Cardinal Wiseman to Ireland, and the manner of his reception by her people will do much to wipe out forever the lingering jealousy which had its origin in political causes, and to convince Catholics at both sides of the Channel that, by a cordial union and earnest co-operation, they will best advance the glorious cause which they equally honor, and would equally promote.—*Cork Examiner*.

The *National Standard*, a Protestant newspaper, calls attention to certain facts which are stated to have been communicated, unsolicited, to a well-known and esteemed Clergyman in the diocese of Oxford, by the Rev. Edward Randall, late Curate of Lavington, Sussex. It may be necessary to premise, says the *Standard*, that the rectory of Lavington, in the Diocese of Chichester, is in the gift of the Bishop of Oxford; and that when his brother-in-law, the late Archdeacon Manning, succeeded to the Romish Church, the Bishop presented the living to the Rev. Richard Randall, the present incumbent, son of the Rev. James Randall, Chaplain to the Bishop of Oxford, and Archdeacon Berks, by the Bishop's appointment. The Rev. Edward Randall (the Curate) is no relative of the present Rector of Lavington. He was formerly in favour of the Bishop of Oxford and the Archdeacon of Berks, and we believe him to be a High Churchman; but he appears to have more honesty and tenderness of conscience than some of his party. The Rector of Lavington is a Clergyman of the most extreme views. During the time that Mr. Edward Randall was his Curate he was guilty of gross violations of the Rubric, and of sundry most unchristianlike irregularities. For instance, it was his habit to cross himself during Divine Service, to make the sign of the cross upon the water at baptism, to mix water with wine at the Eucharist, and to bow to the elements after consecration. . . . On one occasion, Mr. E. Randall, while catechising the children at the school, asked them what other name there was for the Lord's Supper. To his astonishment, they answered "The Mass." Upon his remarking, that that was the name the Pope called it by, they informed him that they had been so taught by the Rector. He then asked them how many sacraments there were. They answered "Seven," and enumerated the Romish sacraments. He called upon the Rector, and informed him of what the children had said, and of the manner in which he had corrected them. The Rector rebuked him, and expressed his determination to go

to the school and instruct the Curate's instructions. He assured him, moreover, that his teaching in reference to the Seven Sacraments had been approved of by the Bishop of Oxford, who heard him so catechise the children publicly in Lavington Church. A few days afterwards Mr. Randall happened to go into the school again, during the Rector's absence from the parish, the schoolmaster put into his hands a paper containing what are evident translations of the Romish definitions of the so-called Seven Sacraments. This paper was in the Rector's handwriting, and was subsequently forwarded by Mr. Randall to the Bishop of Chichester, with an affidavit from the schoolmaster that it had been given to him by the Rector, in order that its contents might be taught to the children. The Bishop wrote to the Rector for an explanation. This was given; and it satisfied him. No step was taken by the Diocesan; on the contrary, he took a strong part against the Curate, threatening to withdraw his licence if he did not resign his curacy immediately! We can state, positively, that as soon as Mr. Randall had made known the above facts to the Bishop of Chichester, he received three letters in one day—one from the Rector, requesting him to give up his curacy; another from Archdeacon Randall, father of the Rector, recalling a testimonial which he had recently given him; a third from the Bishop of Oxford, recalling a similar testimonial, which he had given him as Squire of Lavington.

THE LORD MAYOR OF LONDON AND THE ATLANTIC TELEGRAPH.—When a remarkable ill-favoured *servant* pleaded, in extenuation of his features, that men were privileged to be ugly, Madame de Staël retorted, "Yes, but you abuse the privilege of your sex." Lord Mayors, in like manner, are privileged to be ridiculous, but the present holder of that distinguished office certainly abuses his privilege. Whether laying down the law at a public meeting, or beslobbering men in power at a Mansion House dinner, or lecturing a drunken prisoner on morality from the bench, Sir Walter Carden, Baronet and Lord Mayor, never fails, except when he condescends to a joke, to excite the merriment of his audience and the laughter of the public. Not the least amusing among the many ludicrous performances of this civil dignitary, is his reply to the congratulatory message of the Mayor of New York on the successful laying of the Atlantic Telegraph. The American Mayor, who evidently knows his place, writes like an ordinary mortal in the first person, but the Lord Mayor of London is duly mindful of his high position, and following the high example set by the Queen and the President in their interchange of congratulations on the same occasion, acknowledges the Republican missive in the following dignified terms:—"The Lord Mayor of London most cordially reciprocates the congratulations of the Mayor of New York upon the success of so important an undertaking as the completion of the Atlantic Telegraph Cable." There is a charming tone of condescension in this sentence, but some little confusion of terms. It is not the completion of the cable, but of the telegraphic communications through it, which was the subject of rejoicing. "It is indeed one of the most glorious triumphs of the age; and reflects the highest credit upon the energy, skill, and perseverance of all parties entrusted with so difficult a duty." How gratifying for the age to be thus patted on the back by a Lord Mayor! And how richly are all dangers, hardships, and sacrifices repaid by such a compliment! The difficult duty of achieving the glorious triumph of the age has been performed to the satisfaction of the Lord Mayor of London, and all parties concerned receive a certificate to that effect under his official seal. "And the Lord Mayor sincerely trusts that, by the blessings of Almighty God, it may be the means of cementing those kindly feelings which now exist between the two countries." Whether it is the difficult duty, or the glorious triumph, or the blessing that is tacit as a cement is not quite clear, but the "sincere trust" of a Lord Mayor is something more than a mere *façon de parler*. Not long since he told the world he had passed many years in praying for the advent of a Derby Ministry, and lo! his prayers were heard and the thing came. Can we doubt that his "sincere trust" will be equally efficacious? "To God be the praise!" concludes the American missive; but this thanksgiving the aristocratic Mayor does not echo. The undertaking was completed under the Premiership of Lord Derby, and under the Mayoralty of Sir Walter Carden. Do then he praise! A blessing is, however, thrown into the concluding sentence as a make-weight, and in order to increase the resemblance to a Queen's speech, and thus make the more powerful impression upon the Republican Mayor.—*Examiner*.

PUSEYISM.—It will be hard work, and it will not succeed in making Catholic customs and practices flourish in Protestant soil; one cannot play fast and loose at will with the ordinances of the Church. Catholicity forms a complete system, all the parts of which cling together and belong one to another. To wish to obtain the good results of confession without carrying out all that forms the efficacy of the sacrament of Penance, is only to build castles in the air. This is the illusion of the Puseyites. They have too much ability, sincerity, and disinterestedness not to perceive it, and agree to it sooner or later, as the most eminent and influential among them have done already. In fact the great fault of the Puseyites (as has been remarked), is their not comprehending that Anglican Protestantism is essentially Calvinism arranged in the English manner, and that the forms, the rubrics, and the canons which have retained something of Catholicism, were preserved by Queen Elizabeth, only as a varnish for the purpose of deceiving the people, by making them think they were not changing their religion, and that no more was done than the destruction of superstitions introduced into the Church. The Puseyites, dazzled by this deceitful varnish, think that the Church of England is Catholic, but they now ought to see that the great mass of the nation, and almost all the Anglican bishops, protest against this opinion; they declare that their church is essentially Protestant; that it has nothing in common with the dogmas and the discipline of Rome, and that he is worthy of excommunication who does not interpret the rubrics and the canons in this sense.—*L'Univers*.

EMIGRATION REPORT.—There was printed by order of the House of Assembly, a short time ago, the "Report of the Chief Emigrant Agent for Canada for the year 1857," which contains much interesting matter not yet made public through the Press. The following is an abstract:—*Montreal Gazette*.

The number of persons embarked for Quebec from Europe during 1857 was 32,335, of whom were children 9,151. The deaths on passage and at quarantine were 238, leaving 32,097 the number landed in this country. The number of vessels engaged in the conveyance of emigrants was 231; 213 of which were of the ordinary class of sailing ships, and had an average passage of 44 days. The remainder were steamships, 180 of the sailing ships from ports in the United Kingdom. The foreign immigration employed 51 ships, of which 7 were British. The immigration was very free of disease, the mortality among passengers of the United Kingdom having been no more than one-third per cent., chiefly of children. The foreign passengers suffered more, the mortality among them having been not quite 1 per cent. The deaths at sea were on sailing vessels, not a single death occurring on the steamers. The increase of arrivals over 1856 was 9,658, or 43 per cent., principally on the English and Norwegians. There was an increase also from Scotland, and a small one from Ireland and Germany. From Belgium and the Lower Provinces a decrease of 837 persons. The number of emigrants admitted for medical relief at Quarantine Station and at the Hospitals in Quebec and Montreal was 537: of these 40 died. The total number of males who embarked for Quebec was 12,443, divided as follows: farmers and agricultural labourers, 3,518; mechanics 2,185; merchants, clerks, &c., 327; servants, 134;

labourers, 6,279. The total number of emigrants landed at Quebec since 1829 is 901,005, or an average of 31,070 per annum.

MORMONISM IN ENGLAND.—The English correspondent of the *Christian Advocate* has some lugubrious remarks on the progress of Mormonism in England, and is rather puzzled to account for the number of converts to that miserable fanaticism in Bible-reading England. When will he see that the true cause of this is the very cure he prescribes as a remedy—England is overrun with sects, almost equally absurd and abominable with Mormonism? Why is there not a general and a generous effort made by the Methodists of this country in behalf of the Heathen of London? To how much better purpose, at least in their own opinion, would not the money be devoted, that is spent in raising beautiful Protestant basilicas in this city, were it spent in bringing the Gospel within reach of the benighted British. But listen to the correspondent.—*Pittsburgh Catholic*:—"The half-yearly conference of the Church of Jesus Christ of the Latter Day Saints" (?) for London, was held on Sunday week in St. George's Hall, Southwark. Asa Calkin, President of the Church in the British Isles, was present, and J. D. Ross, his first chancellor, presided. The numbers present were computed to be, in the morning, 500; in the afternoon, 600; and in the evening, 700. The Conference was remarkable for the vain glorious confidence and the false enthusiasm displayed. The orators who addressed the meeting confidently expected the conversion of England to their tenets. It is by no means consolatory for Englishmen to learn that Mormonism is on the increase, not merely in London, but throughout the British Isles. The zeal of the advocates of this abortion appears to be in the inverse ratio of its truth—a circumstance which, doubtless, goes some way to account for its startling success. From the proceedings of the Conference, there seems to be some sort of connection kept up between the English and American Mormons, as Brigham Young has sent over orders to the Saints to renew their covenants and be re-baptized. 'To slake themselves and get the scales from their eyes; and out of those who called themselves Saints, but would not obey counsel.' The London Mormons have been running somewhat wild, and the result is, that, while there has been an increase of 400, 192 have been cut off. It is matter for the deepest humiliation that such a system should find favor in such a country as ours in the latter half of the 19th century. As to the specific methods of dealing with the Mormons, it is a difficult matter; for hitherto, in spite of all past measures, the evil increases, and the numbers are daily multiplying. All hopes of exterminating such as are already caught in the meshes seems desperate; nothing can be done beyond endeavoring to prevent, as much as may be, fresh conversions. This is an evil which can be cured only by sending a Bible into every cottage, a preacher in every village, and bringing every soul of the juvenile population under the full influence of the Sunday School. Tracts have, too, been found useful;—larger treatises have served to explode the fanatical farrago of preposterous doctrine; and itinerant lectures have also done good; but chiefly in the way of prevention, not of cure."

ROMISH TENDENCIES.—One or two Anglican Clergymen were lately seen sitting in the choir at a church festival "with crossed legs." A correspondent of the *Union* was "greatly shocked."

IMPROVE THE OCCASION.—There are many Methodists near Whiteby, and their hymns must be curious, to judge from the specimens given by Mr. White. Here, for instance, is an account of the "Railway to Heaven," written in perfect good faith:—

Of truth divine the rails are made,
And on the Rock of Ages laid;
The rails are fixed in chairs of love,
Firm as the throne of God above.

About a hundred years or so
Wesley and others said they'd go,
A carriage Mercy did provide,
That Wesley and his friends might ride.

—*English paper*.

LEARNED BOYS.—I have seen silly parents trying to get their children to say that they liked school better than holiday-time; that they liked work better than play. I have seen, with joy, many little fellows repudiating the odious and unnatural sentiment; and declaring manfully that they preferred cricket to Ovid. And if any boy ever tells you that he would rather learn his lessons than go out to the play-ground, beware of that boy. Either his health is drooping, and his mind becoming prematurely and unnaturally developed, or he is a little humbug. He is an impostor. He is seeking to obtain credit under false pretences. Depend upon it, unless it really be that he is a poor little spiritless man, deficient in nerve and muscle, and unhealthily precocious in intellect, he has in him the elements of a sneak; and he wants nothing but time to ripen him into a pick-pocket, a swindler, a horse-dealer, or a Whig statesman.—*Fraser's Magazine* for September.

UNITED STATES.

Through their agent, Col. Kelly, the ladies of New York intend presenting to Capt. Waters, commander of the Galway and New York steamship Prince Albert, an Irish commercial flag, on the occasion of his next departure from this port.—*N. Y. Vindicator*.

PROTESTANTISM IN NEW ENGLAND.—In a recent number of the *Vermont Chronicle*, we find the following statement purporting to be from the report of the Massachusetts General Association:—"From reliable statistics it appears that in Maine, New Hampshire, Vermont, and Massachusetts, not more than one quarter of the whole population are in the habit of attending church. There are one million and three hundred thousand people in New England, who, as far as attending church is concerned, are practically like the heathen. There are twenty-six towns in the State, which have not evangelical preaching." The *Congregational Journal*, Concord, New Hampshire, of a later date, says:—"It has repeatedly been stated in the public prints, upon the authority of investigating committees, and of others qualified to judge, that not more than one-third of the population of the Northern New England States, including those necessarily detained at home, are a church-going people, and that probably one-half of the population are under no direct evangelical religious influence." Upon the publication of the first of the extracts, the *New-York Observer*, of July 8, said it thought it to be incredible, yet at the same time presuming it to be correct, it drew the inference that there must be a greater destitution in the State of New-York. In its remarks on the second extract as above, which it publishes on the 12th inst., the *New-York Observer* says:—"This is the most astounding statement which has yet been made on this subject. When the *Vermont Chronicle* stated that it was reported of twenty-six towns in Massachusetts, that they were destitute of evangelical preaching, we remarked that it was almost incredible. But in the passage above, we are assured by those qualified to judge, that 'probably one-half of Northern New England are under no direct evangelical religious influence.'"

THE PROTESTANT CHURCHES IN NEW HAMPSHIRE.—An exchange paper gives the following as having taken place on a recent Sunday, in Exeter, New Hampshire:—"Just as Rev. Mr. Lamphere (Orthodox) was entering his church, two females in the singing seats got into a most desperate fight, much to the damage of the faces, bonnets, and clothing of the belligerents. After the fight had proceeded for some time, a few gentlemen, mastering up courage, interfered to put a stop to the disgraceful scene. Jealousy, it is said, was at the bottom of it. In the same town, on the afternoon of the same day, in the Unitarian Church, a man, supposed to be deranged, astonished the congregation while praying, by informing him 'that he prayed long enough.'"

FATHER DE SMET AND THE ARMY.—The *Indian War in Oregon*.—We learn that Father De Smet has received a dispatch from Washington requesting him to join Gen. Harney at New York as chaplain to the army in Oregon. Apart from all considerations of a religious or spiritual character, there is eminent propriety in the selection of Father De Smet for this position. It was he who first preached the doctrines of Christianity to the Northern Ultramontane Indians, and he is consequently regarded with especial reverence by those tribes who dwell in the country which is the theatre of the Oregon Indian war.—There can be no doubt that his influence over them will facilitate the realization of the purposes of the government. In no part of Oregon is the "Big Black Gown" unknown or unappreciated. His influence over the Blackfoot nation is supreme, and the Flatheads and adjacent tribes are scarcely less submissive to his counsels. The government has, therefore, consulted its own interests in his appointment to the chaplaincy of the Oregon army.—*St. Louis D.*

We have the gratification to announce that the Sixty-ninth Regiment, commanded by Col. J. Ryan, has decided to take a pleasure trip to Ireland in one of the Lever line of steamers as soon as they can complete the necessary arrangements. The Regiment will number four hundred men, forty officers, and a band of thirty-six musicians.—*N. Y. Vindicator*.

There are twenty-one German religious societies in Philadelphia. Of these three are Catholics, five Lutheran, three Reformed German, one Baptist, one Methodist, seven Synagogues, and one Free Thinkers Association.

A CASE OF HARDSHIP.—Justice moves very slowly in Guilford, Connecticut. Some six weeks ago a girl was charged with stealing a diamond pin worth \$100, and was committed to await her trial for the theft. The pin, which had not been stolen, but only lost, was found ten days after the charge was made, and yet, it is stated, the girl still remains in jail.

A FRIEND.—A Frenchman residing in Lewis County, New York, in the absence of the other members of the family—a few days since—poured boiling water from a kettle into the mouth of a sleeping babe, two months old. He and his wife have been married but a few months, and he believes the child to be illegitimate.—*Argus*.

How wonderfully inconsistent are these Jesuits!—Instituted for the express purpose of keeping the people in ignorance, (as the Protestant world well knows) they seem to take a wicked pleasure in running counter to the intentions of their founder. We find them, not only deep in penetrating and elucidating all mysteries of science; but we find them, too, at the bottom of many of the most useful and important inventions and discoveries. And Rome meanwhile forgetful of her interests, recant to that mission which the Protestant world has so kindly conferred upon her—instead of punishing these evildoers, blindly applauds and rewards them for their suicidal conduct.—*U. S. Dispatch*.

CHRISTIANITY AND CHINA.—Our readers will be glad to learn that the Church has at last begun to take into earnest consideration the excesses of its female members in the enlargement of their phylacteries to a degree never dreamed of by Scribe or Pharisee of old. The movement has not, indeed, begun in any of the high places of any of the great sects; but what reformation ever did sprang from the spiritual or social influences of society? We have not even learned the name of the Luther that has set it on foot, but should the revolution proceed to a triumphant issue he cannot escape the gratitude the name he will deserve. It is the Quarterly Conference of the Miami Annual Conference, held at Rumley Station, we have to be particular, though we have a very confused notion of the whereabouts of this locality,—which has taken the initial of this vital reform. Talking into consideration the enormity to which this abuse hath grown, and that it is believed the wearing of hoops by females is inconsistent with a truly Christian character, and is indeed, "by some even considered indecent" the said Conference at its last meeting, adopted the following resolution, to which they humbly ask their dear sisters to give a serious consideration. *Resolved*, That we, at a Quarterly Conference, disapprove of the wearing of hoops by members of our Church. That the dear sisters will give this action of the Conference their consideration whenever it is brought to their notice, we think it may be well assumed; but we cannot with equal confidence affirm that it will be a serious one, they will bestow upon it. We would not dampen the zeal of the Rumley brethren by throwing any cold water upon it; but we think they have undertaken a most difficult task, and one which will require their utmost efforts to accomplish. Sages, satirists, and divines have set themselves to work in all ages to correct the superfluities and reduce the redundancies of female costume, and with very indifferent success up to this time. It is indeed recorded in the early history of the Puritan colony of Massachusetts Bay, that one Sunday morning the Rev. Mr. John Cotton preached at Salem against the fashion of wearing veils with such effect that in the after part of the day there was not a veil to be seen in the whole congregation. But we fear that this was but as the morning cloud and early dew and soon vanished away, as the General Courts of the colony found it necessary to forbid by statute the wearing of "Gold and silver laces, girdles or hat bands, embroidered caps, immoderate great veils, and immoderate great sleeves," which are all subject to forfeiture. But neither the thunders of the Church nor of the State were sufficient to control the instinct of the fairer half of the race for making themselves more destructive to the peace of mankind by the capricious graces of their costume, as many sound divines had occasion, even in those early times, to lament. Still we think these indignations of apparel, as James Laylor might have termed them, are suitable occasions for the restraining and correcting hand of ecclesiastical discipline. For, firstly, crinolines in its present immensity of circumference certainly interferes with the good walk and conversation of the fair sinners, as any unfortunate veiler that has ever attempted to accompany one of them along Broadway can feelingly testify. And if it be thus mischievous in its tendencies upon the Broadway, how fatal must be the obstacles it will present to their progression along the Narrow-way, if indeed it would not hinder entirely their entrance at the straight gate that gives entrance to it? Then, secondly, the space which a worshipper in crinolines occupies in the sanctuary acts as a very material curtailment of the sphere of Gospel influences; it having been ascertained by accurate calculation, based on actual measurement, that for every two women one man is excluded from the possible operation of the means of grace. Thirdly, and to conclude, the boundless contiguity of crinolines is of evil influence over the souls of mankind by the profane cursing and swearing—curses deep, if not loud—which it is apt to provoke on the part of impatient sinners in omnibuses, concert rooms, theatres and other places where room for the expatriation of the downward determinations of the human form divine is annihilated by the circumlocution of these epicurean enormities. As Burke said of another mischief—"Crinolines has increased, is increasing, and ought to be diminished." We commend it to the calm consideration of all Bishops, Presbyters, Ministers, of all Conventions, Conferences, Assemblies, of all Associations, Conventions, Presbyteries and Synods, as well as individual Churches, to see what effect ecclesiastical censures may have in retrenching these eccentricities—or rather concentricities—and bringing the extravagating and erring sisters of their communions within reasonable bounds and compass again. We fear that the lovely offenders will be too many for all the spiritual artillery of their pastors and masters, and that Fashion will set all rebuke and remonstrance at defiance, as she generally has done; but, at any rate, we and the Rumley Quarterly Conference will have nothing to reproach ourselves with on the premises.

THE TRUE WITNESS

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY J. GILLIES FOR GEORGE H. CLERK, EDITOR AND PROPRIETOR,

At the Office, No. 4, Place d'Armes.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, three pence; can be had at Messrs. Safford's Book Store, Notre Dame Street—Flynn's, Mc-Gill Street.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

The True Witness.

MONTREAL, FRIDAY, SEPT. 24, 1858.

NEWS OF THE WEEK.

THE great event with which the British and Irish press are at present occupied, is the visit of His Eminence the Cardinal Archbishop of Westminster to Ireland, and the festivities consequent thereupon. Great indignation has been expressed by the Times because at one purely ecclesiastical meeting, the health of the Sovereign Pontiff was proposed, and that of Her Majesty omitted; whilst the refusal of the Lord Lieutenant to assist at a banquet given by the Lord Mayor of Dublin, and at which the illustrious Archbishop of Westminster was an honored guest, has provoked many comments from the press on both sides of the Channel. By all accounts it would appear that the Cardinal Archbishop's progress throughout Ireland has been one continual oration, wherein the people of Ireland have lost no opportunity of displaying their contempt for the Ecclesiastical Titles' Bill, and its authors. At this the Protestant press is savage, and howls in inpatient rage at the assumptions of Popery.

From the Continent of Europe there is little of interest to report; but great anxiety is expressed at the riotous excesses of the Moslem against the Christians throughout the Turkish Empire and its tributaries. Torn to pieces by internal dissensions, a prey to extravagance, corruption in its worst form, and every evil with which a decaying State can be afflicted, it does not seem to be possible for the diplomatist, of Europe to postpone the decease of that Empire much longer. Then will come the dispute about the spoils, and the distribution of the "sick man's" valuables.

From India we still hear tidings of large bodies of men under arms, with whom, however, it is impossible to deal, so easily do they evade pursuit, and baffle the skill of our generals. The news of the China treaty is now confirmed; but whilst peace has been concluded in the North, hostilities have re-commenced with as much ferocity as ever in Canton, where the Chinese seem to be animated with a special hatred of Europeans. A private correspondent of the Presse, writing under date July 6th, gives the following sketch in illustration of the state of things in the City and Province of Canton:—

"Security is no longer anywhere to be found, except in the midst of the ranks of the allied troops. At ten paces from them one is in imminent danger of having a net thrown suddenly over him, and of being carried away to have his head and hands cut off. Last Saturday four French sailors came ashore in the Canton's boat to buy provisions. They had hardly entered the city, near the south gate, when they were assailed by a troop of 'braves,' who lay in ambush in a cross street. These fought their way out; the fourth remained in the power of the 'braves,' who instantly cut off his head and hands. Thereupon the Commandant of the naval forces immediately marched troops to the street where the crime had been committed, measured a distance of 100 paces, seized all the male adults who were in the houses bordering on that line, and shot them at once. They were 26 in number, and their bodies remained exposed in the street to serve as an example to the passers-by. The next day the cook of the 70th English Regiment was entering the pagoda where the mess was established, when he was stabbed in the back; and hardly had he fallen when his head was carried off before the eyes of two Sergeants on sentry at 20 paces from the spot. Reprisals were immediately ordered by Brigadier Gorefield. The whole street was rased in a few hours, and all the men found in it were killed. The day before yesterday morning Captain Whiting was sitting on the terrace of his quarters, a cigar in his hand; two reports were heard, two bullets whistled past his ears and lodged in the wall. A smoke showed that the shots had been fired from the windows of a house near at hand; thereupon the artillery opened fire, and laid the buildings in ruins. As I write they are busy demolishing a whole street from which were seen to proceed rockets, which fell upon our magazines, fortunately without doing any harm. Thus, on both sides, it is reprisals carried to the utmost, and unlimited destruction."

The news by the Niagara confirms our fears as to the failure, for the present, of the Atlantic Telegraph Cable. The electricians, after a series of experiments, are of opinion that there is a break, or leakage about 240 miles from land.—The treaty with China assures protection to the Christian missionary.

No one will, we think, contest the truth of the following remarks upon the subject of "Patronage," which we clip from the Toronto Colonist: "Every one who has studied the politics of this country, knows that our system leaves men of neither political party the chance of being truly honest; that the patronage which was wrested from the Crown when Sir Charles Metcalfe was Governor, has become a debasing, degrading, corrupting, vile thing; that it defiles clean hands, vitiates pure hearts, and demoralises men of fine intellect; that, in short, it is the curse of our system—a curse in most cases equally

to him who bestows, and to him who receives the patronage."—Toronto Colonist.

Hard words these, but true; as every one who has followed the course of events in Canada, or who has endeavored to analyse the motives and actions of our leading politicians, must, we think, admit. Parties properly so called—that is, political organisations with any distinct and sharply defined principles—there are none, as the London Times observes and laments. We have cant watchwords indeed, meaningless "party cries"—such as "Blue," "Red," "Liberal Conservative," and "Reformer;" we have an unnumerable army of "place-beggars" and "office-seekers;" but parties, in the old fashioned sense of the word, with well defined principles, for which they would live or die, and which are to them as the very breath of their nostrils, we have not in Canada.

The consequence is that a Minister, or Ministry, is judged, and is praised or condemned, not with reference to his votes or its measures, but solely with regard to the mode in which he or it has distributed, or is likely to distribute, the patronage at his or its disposal. The Hon. Mr. Tape Worm is a good fellow, you will hear it said, and ought to be supported by Irish Catholics; not because he has ever approved himself disposed to do justice to the Catholic body—nay although he has on every occasion that presented itself, spoken or voted against Catholic interests—against "Freedom of Education," and against allowing Catholic religious institutions to receive the voluntary donations and bequests of the faithful; but merely because he has given a Government situation to this Irishman, promoted another to a place in the "Red Tape and Sealing Wax Department," or promised the first vacancy in the Custom House to Tim Sneak's brother.—"Jack-in-Office," you will hear it argued, is to be supported, no matter what his sins against us and our Church—no matter what his treasons—so long as he distributes a fair share of Government patronage amongst the crowd of many ill-conditioned curs that are incessantly prowling about in search of official garbage; and whining at the heels of every Minister or Government officer, from whom there is the most remote chance of getting a bone. "Responsible and Representative Government" in Canada is, in short, but a polite periphrase for "Government By Corruption."

So again, if scorning the wages of corruption, the Irish Catholic electors—as at some of the late elections—throw off the Ministerial livery, and dare to think, speak, and act as freemen and as Christians; if, despising the bribes of the official, and the blandishments of the well trained "whippers in" of the Ministerial kennel, they presume to exercise their rights as citizens, for the infliction of well merited chastisement upon those who had wormed themselves into their confidence only to betray them—great is the confusion, great the wonderment amongst the venal tribe of Canadian politicians; fellows who having no honesty, no sense of honor, no principles themselves, naturally believe that every body else is deficient in these qualities, and actuated by the same sordid motives as those by which their whole course of action is governed. It is amusing to hear one of these gentry descending upon the defection of the Irish Catholics of Montreal from the ranks of the Ministry;—laughable to hear how he will deplore the infatuation of his fellow-countrymen. Not for an instant will it enter into his head to suppose that, if the latter have renounced their allegiance to the Ministry, it is because the Ministry have proved false to their pledges, and the enemies of the Church. Oh no; he will attribute the defection to every thing but its true cause. Not to the Ministerial votes upon Mr. Drummond's amendments to the Religious Incorporation Bill, or upon the School and Orange Questions—not to their encouragement of Orangism, and their other treasons to the cause which they were elected to defend; but to mere personal motives on the part of the Irish Catholic electors, and to an injudicious distribution of "Government patronage," on the part of the Ministry. Then perhaps, he will discuss what measures it were best to pursue, in order to effect a reunion betwixt the divided parties, or what steps the Attorney-General must take,

"To lure his tassel gentle back again;" but prominent amongst these measures, will invariably appear one for giving a greater share of the "Government patronage" to Irish Catholics; as if the latter were, as a matter of course, to be bought and sold like a flock of sheep. Such is the opinion that fellows, calling themselves Irishmen and Catholics, hesitate not to express respecting the motives and actions of their fellow-countrymen and co-religionists; whom they cannot conceive of as being actuated in their political career, by any higher or nobler motives than those which govern them. This is one of the bitter fruits of that "patronage" whose debasing effects upon the morals and intelligence of the community, the Toronto Colonist has so faithfully and forcibly portrayed.

Political parties we said there are none. There are "Ins" who want to keep their places, and who brand those who wish to cast them out therefrom, as enemies of "order and good principles"

—on the one hand; and on the other hand there are the "Outs," who want to exchange places with the "Ins," and who retort upon the latter the nickname of "corruptionists." To talk of principles, of honor, or integrity in connection with either of these two great bodies would be a prostitution of language; and yet these two—the "Ins" and the "Outs"—comprise our Canadian statesmen and legislators—our Ministers, and would-be Ministers. Intent only upon the unclean thing, the spoils of office, and the control of the "patronage" which the possession of office places at the Minister's disposal, it would be to profane the name of party to apply it to either of the packs of greedy "place-hunters," to the one or the other of which all our Canadian politicians belong.

The consequence of this utter want of principle on the part of our statesmen is, that we stand degraded in the eyes of the world; and are looked upon as unfit for self-government, because deficient in the indispensable qualification of honesty. Thus the London Times, speaking of our late Ministerial changes—which it characterises as an attempt "to combine the retention of office with the semblance of a good faith, which in substance they—the Ministers—have violated"—thus sums up our position:—

"The whole affair gives but a poor specimen of the state of public morality and the feelings which actuate public men in Canada. The truth is, Canadian politics, as we explained on a former occasion, have, in the absence of really exciting questions, degenerated into an attempt to solve the problem of securing to a minority of the English colonists the support of the French Canadians. The means by which this end has been obtained have often not been of a very elevated character; and we are inclined to surmise that the good faith of the colony has in this instance been sacrificed to obtain for the Ministry the votes of those who would insist upon having the capital of the country fixed either at Montreal or Quebec. It is, we fear, only too evident that, from whatever cause it may arise, there does not exist among the public men of Canada at this moment, a body of men sufficiently qualified to fulfil the duties either of a Government or an Opposition; that government by parties, in its stricter sense, can hardly be said to exist, and that, by the endless attempts to procure popularity and votes by indirect means, the public finances are thrown into confusion and the prospects of the colony seriously overclouded."

"This unfortunate state of affairs in our Transatlantic colony leads us to regard with much favour, though we confess with more favour than hope, the proposition thrown out by the Governor-General in his speech proroguing the Canadian Parliament, of a Federal Union between the American colonies. These settlements have arrived at a point of development which seems to render such an union, for the sake of their commercial and material interests, highly desirable."

STATE-SCHOOLISM AND ITS FRUITS.—The Hamilton Spectator of the 18th inst., one of the leading Protestant journals of the Upper Province has a remarkable article upon "The Prevalence of Crime," which we commend to the careful perusal and attentive consideration of the friends of "Common Schools." One or two passages we have ventured to mark in Italics:—

"THE PREVALENCE OF CRIME.—Crime, we believe, was never more prevalent in Upper Canada than now. It does not seem to be encouraged by more than ordinary negligence on the part of the authorities, nor is it more frequently brought to light by greater vigilance on their part than usual. But the fact, unpleasant as it is, cannot be doubted. Every magistrate will give it as the result of his experience. But we speak not at present so much of those forms of crime which come before Police Courts or Quarter Sessions. We would direct the attention of the community to some phases of criminality, the sources of many others, which deserve their careful consideration. Juvenile offenders are more numerous than ever. Parents, pressed by the difficulty of the times, are less able to provide for their families. Labor is hard to be procured, whether by old or young, and the heads of a family not unfrequently disperse a group of children, seemingly careless whether they work, beg, or steal the means of living for the day. Shrewd these children become, and clever beyond their years. If, by selling trifles and carrying messages they do make an honest livelihood—as some do—they may become valuable citizens. But, if driven to extremes, they embrace a life of crime, this very cleverness makes them dangerous to society. We can indicate no remedy, we merely point out the evil."

"Intemperance, too, we fear, is increasing. Merchants of hardware and dry goods fail in business; their stores are closed; they retire from active life to await better times. But who ever heard of a saloon being shut up? On the contrary are there not now ones started at every corner, licensed or unlicensed, all of which larger and larger numbers patronise?—It seems as if we were literally drowning our griefs and misfortunes in drink, and as if we could spend that leisure which is forced upon us nowhere but in the tavern. A third species of vice—more fearful than all others—cannot but attract notice. It may be indicated even to allude to it in a newspaper.—But it meets the eye at every street and corner in all our large cities, and the country parts are not much better. The police can tell the character of the crowds of female wanderers, of ages varying from ten and twelve upwards, whom one meets on the pave at dusk, and the nature of the scenes which nightly occur in places to them well known. Our clergy—or, at least those of them who are not afraid to encounter vice in its strongholds—are aware of the frightful extent of the demoralisation to which we refer; and it should be theirs, more than ours, to warn the community, and exhort fathers and mothers who really care for the welfare of their children, to watch over them—especially those of the weaker sex—with redoubled vigilance; lest from one evil step they plunge deeply into vice, and exchange home for an abode where rather than be found, they had better never have been born."

"Juvenile offenders are more numerous than ever"—"crowds of female wanderers of ages varying from ten and twelve upwards," that infest the streets, and outrage decency—these, these are the natural, the unavoidable fruits of "common" schools and a "godless" education! But what right have the Protestants of Upper Canada to complain thereof? The "frightful extent of the demoralisation" to which the Spectator refers, might have been foreseen by him, by all the friends of State-Schoolism long ago, even as it was foreseen and denounced by the Catholic clergy and the Catholic press; it might have been foreseen and predicted by any

one who had studied the workings of the educational system of the United States from whence we have borrowed ours of Upper Canada. What else could have been expected from a system of education from which all distinctive Christian teaching is purposely and indeed unavoidably eliminated; from a system under the operation of which—as we have had frequent occasion to remark—the youth of both sexes, of the age of puberty, are allowed to herd promiscuously together, without any moral restraint upon their animal passions, and often under the exclusive control of male teachers, who claim the right of inflicting severe and degrading corporal chastisement upon their female pupils, and in the presence of their companions of the other sex! What, we ask, could have been, or can be expected, from the operation of such a system but what has actually occurred? that the Police Courts should be thronged with juvenile criminals—the streets infested with juvenile prostitutes—and that the demoralisation of the youth of both sexes, should prevail to a fearful extent! The "common" schools are, in short, but hot-beds for forcing rogues and prostitutes; what right have they who formed those hot-beds, who manured and planted them, to complain of the disgusting crops that they annually yield.

Let us not be accused of speaking too harshly of the Upper Canadian school system, or of being actuated by Popish prejudices. We do but repeat of that system, what Protestants of all denominations who profess any regard for religion and morality, freely say respecting the "common" schools of Upper Canada and the United States. We have quoted a Protestant journalist; our next witness shall be a Protestant clergyman, a Minister of the Church of England.

The same number of the Spectator as that to which we are indebted for our previous extract, contains a report of the Synod of the Episcopalian Church at Kingston. At that meeting, composed of all that is most respectable, and most truly Christian amongst our fellow-citizens of the Anglican denomination, a Resolution in favor of petitioning the Legislature in favor of Anglican Separate schools, was moved by Dr. Borell, seconded by the Rev. Mr. Darling. In moving his Resolution the former spoke to the following effect:—

"He would, in moving this resolution, make a few remarks on this most important question, which seems to have agitated, and is still agitating, the public mind, and on which various opinions have been expressed. His opinion was that we should have separate schools, for he thought it but right that the same freedom should be extended to a parent in this country as in England, of educating his child according to the tenets of his religion and the manner he thought best. A great deal has been said of the Irish school system, and of the benefits to be derived from its introduction into this country; but he assured them, they were very much mistaken, for there their very best men were divided in opinion on it. (Hear, hear,) and were trying to get rid of it. But we need not go so far; just let us observe the feeling in the United States, where the common school system was pursued to a great extent. There we found the feelings of the people strongly against it, and they were now determined to have it done away with, having seen the disastrous results arising from it. As an illustration of the facts, he would just relate a conversation he had with a man from the States, belonging to a class who came to Toronto to sell vegetables, on the subject of the common school question. "Sir," said he, "you are trying to get here what we find the greatest curse in the States, and are determined to get rid of." Just let us look to the city of Toronto, and see the numbers of children idling, doing nothing, and growing up in vice, and not only that, but using profane language that was horrible and disgusting to the ears of a heathen, much less a Christian. There were latterly some parts where a female could not walk for fear of hearing lewd and blasphemous expressions from male infants. Well may the words of the Psalmist be applied to them. "As soon as they are born they open their mouths and speak lies, and the poison of asps is under their lips." If he spoke warmly, it was because he spoke with the feelings of a parent, and being a parent he considered it his duty to look to the future welfare of the children of others as well as to his own. (Hear, hear, and applause.)

It had been stated by some that it may do in a city to have separate schools, but it would not do in a village. Now, he assured them that he had it from the best authority, of clergymen living in villages, that they could be supported easily. In the country it was not as in the city, where the youth were tempted to deviate from the path of virtue every minute in the day; and where almost everything they saw tended to demoralize them and give them a greater contempt for the precepts of the Gospel of Christ, which must, sooner or latter, be the destruction of any young man's worldly, as well as spiritual prospects. But on the contrary, in the country, where Nature, wherever you turned, showed the hand of God, and everything tended to elevate the mind and bring them nearer to that God who alone could protect and watch over them, and bring them at last to that heaven where eternal happiness is alone to be found, their employments were of such a nature as to cause their minds to dwell on the precepts of the Gospel, for instance the caring of sheep, cattle, &c. Was there anything more likely to teach the young how God had provided everything for their use and benefit, when they observed the construction and use of these animals, of which they had charge. He then proceeded to say that he hoped the resolution would be adopted, feeling confident that the most salutary effects would accrue from it, when he took his seat amidst rapturous and incessant cheering and applause.

The Rev. Mr. Darling rose and said that, as a seconder of the resolutions just moved by his learned friend, Dr. Borell, he would like to make a few remarks. He could not do otherwise than listen to the remarks that had fallen from his learned friend, with the deepest interest, knowing from his own personal experience that they were true. The Rev. gentleman then exhorted the meeting most pathetically, not to then exert their voice to the introduction of a system of education that had proved a curse to every country into which it had been introduced, and would also prove the same if introduced here. (Hear, hear.)

The Rev. Messrs. Denroch, Beasdale and Morris, spoke in favor of the Resolutions. Here again we have evidence to precisely the same effect as that given by the Spectator; but by the reverend speakers at the Anglican Synod the evil complained of was traced, and attributed to its true source—to the "common" schools of

Upper Canada—to a system of education that has "proved a curse to every country into which it had been introduced," and whose effects in Toronto and the large cities of Upper Canada, are plainly manifested in the oaths, excretions and obscenities from the mouths of little children, which greet the ear at every turn, and almost drive the modest female from the streets of the cities where such abominations abound. Such are the fruits of a system for the support of which our rights as freemen are trampled under foot; and our most cherished privileges as parents—Christian parents responsible to God and to Him alone for the education of our children—are sacrificed to the prejudices of the swinish rabble of the Upper Province. And for what? that we may rear to a state of unnatural development a monstrous crop of juvenile blackguards and prostitutes! Look at the young boys and girls whom the "common" schools of the United States and Upper Canada annually let loose upon society; see those faces on which rowdy and blackguard are stamped in indehible unmistakable characters—listen to the oaths which pollute the air, and to those foul obscenities from young female lips, which corrupt the moral atmosphere; and having seen and heard these things, go home and ponder this strange fact—that these are the legitimate products of State-Schoolism; and that State-Schoolism is imposed upon us in this the XIX century, in the name of civil and religious liberty!

One other incident of the Kingston Synod, as reported in the Spectator, we deem worthy of notice; it is this—That the Hon. Mr. Cameron, who during the late Toronto election was recommended to the Catholic electors of that city as friendly to "Freedom of Education," and in favor of "Separate" schools for Catholics and the members of all religious denominations—"protested strongly against the Separate school system." "His religion," he added, "taught him to educate every man's child without regard to its creed"—though why Mr. Cameron should bother himself about the education of any children except his own, if he has any, we cannot for the life of us conceive; and he "concluded by hoping that the Synod would not pass the Resolution before it"—Spectator. Thus has the Orangeman come out in his true colors—those of a persecutor and a hypocrite. During the election, when he was eager for Catholic votes, the fellow allowed himself to be represented as the supporter of "separate schools;" the necessity for disguising his real sentiments having passed, he stands before us in all his naked deformity—a sneak, a persecutor, and to sum up all that is odious in one word—an Orangeman.

THE END OF SCHISM.—That schism, that rebellion against the lawfully constituted authorities of the Church, invariably leads to open heresy, we have another proof in the career of the unfortunate M. Chiniquy, who for some months has enjoyed an unenviable notoriety on account of his opposition to the authority of his legitimate Pastor; an opposition, however, accompanied as is the case with all heresiarchs in the commencement of their down-hill career, with professions of most ardent attachment, and entire submission, to the authority of the Catholic Church. Your schismatic, lewd and disorderly priest always accompanies his revolt against his Bishop or immediate ecclesiastical superior, with a noisy demonstration of the sincerity of his faith. Thus it was with Luther; thus also has it been with the unfortunate and degraded M. Chiniquy.

The man has however—and we thank God for it—consummated his iniquities by openly seceding from the Church of which for some time past he has been not merely an unprofitable, but a corrupt and, therefore, noxious member. As a priest of the Catholic Church, proclaiming himself in communion with, and ready to submit himself in all things to the decision of, the Holy See, he might prove dangerous to simple souls, by seducing them from their allegiance; as the openly avowed heretic and apostate, he can do no harm, but rather is of eminent service as a beacon to the unwary, warning them to steer clear of the rocks and shoals of schism, and opposition to episcopal authority. There was but one service, one in M. Chiniquy's position could render to the Church; and that service he has rendered her, by openly withdrawing himself from her communion.

The design of the unhappy man, it is said, to set up a new church, to become the founder of a new Protestant sect, by the name of "Christian Catholic." In this design, it is not likely that he will meet with much success. Already many of his friends amongst the French Canadians, the unconscious factors of his schism, have abandoned him, refusing to follow him as the avowed heresiarch. Besides, he stands revealed to the world as the self-convicted liar and hypocrite. He never was, he tells us, except during his childhood, really and truly a Roman Catholic; "it was only during his childhood that he shared the ideas which Catholic Priests and Bishops impart to the people concerning Protestants and Protestantism." From his childhood upwards, since the first day he ministered at the Altars, and from the chair of truth professed to expound to his hearers the Word of God, he has been, by his own spontaneously made confession, a liar and hypocrite; professing a faith which he did not hold, preaching a doctrine which he did not believe. That such a man should in course of time go over to the ranks of Protestantism, was inevitable; and for the honor of our Church, and for the interest of these immortal souls which he has seduced and led away to perdition, it is much to be regretted that M. Chiniquy's open

profession of Protestantism should have been so long delayed. He is gone now, however, thank God, and can therefore do no more harm. May his sad fate be a warning to others! A warning to them to beware of taking the first step in that perilous road which, by a certain and rapid descent leads, from insubordination, and contempt for episcopal authority, to schism from schism to heresy—and from heresy to the gates of hell. Facilis descensus Averni. Wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it—little dreaming at first whether it will inevitably lead them. It is perhaps some episcopal injunction against reading profane books, and encouraging heretical publications, or reminding Catholic electors of their obligations, that provokes the first opposition to the authority of the Bishop. "Oh!" says the refractory Catholic, "it is not necessary to salvation that I should allow myself to be dictated to in the choice of my books, my associates, and my club; I am old enough, and prudent enough to judge for myself in these matters, and need no counsels from Bishops. My vote is my own; I will do with it as I please, nor will I brook any priestly interference in politics. In spiritual things I will submit to the teaching of the Catholic Church; but in things secular I am free to act as I like." It is in this strain that we often hear Catholics—men who have no formal design to apostatize—comment upon the injunctions and admonitions of their ecclesiastical superiors, professing, however, all the while unbounded submission to episcopal authority in things purely spiritual. Let them take heed! let the apostasy of the wretched Chiquito be a warning to them! They are on the verge of a precipice, and another step will precipitate them into the abyss of schism, heresy, and apostasy.

DRUNKENNESS IN SCOTLAND.—Some remarkable statistics as to the amount of whiskey consumed in Scotland, in the years 1857 and '58, published in the Scottish Press,—a Scotch Protestant paper—will go far to dispel two very popular delusions.

1. That drunkenness can be checked, or the cause of morality promoted, by Parliamentary enactments, or Legislative restrictions upon the sale of spirits.

2. That there is any necessary connection between Puritanism, and piety, or morality; and that the people of Scotland are, because a Protestant people, pure, chaste, and sober.

Some four years ago, horrified at the extent to which drunkenness prevailed amongst the Scotch, and the fearful amount of whiskey annually consumed by the eminently God-fearing and dram-drinking disciples of John Knox, the Imperial Legislature passed an Act, known amongst the liquor-dealers as the "Forbes-Mackenzie Act." The intent of the Act was to close the public houses on Sundays; and thereby put an end to the sale and consumption of ardent spirits, on one day of the week at least.

Almost simultaneously with this restrictive Act, the duty on spirits was raised from 3s. 11d. to nearly 7s. 6d.; thus raising the price of whiskey in the years from '51 to '54 cost about 6s 6d per gallon—to about 11s 2d during the years '57 and '58. Thus during the latter period, two causes were in operation, both tending, if the theories of the "Maine-act" be correct, to diminish the consumption of intoxicating liquors—the restrictive law known as the "Forbes-Mackenzie Act," and the great increase of the duty upon spirits. The result we will set forth in the words of the Times, commenting upon the melancholy disclosures made by the Scottish Press:—

"Scotchmen have not become more abstemious since that memorable Whitsuntide; on the contrary, they drink more whiskey than less, and spend a vast deal more money upon it. In 1851 and 1852 they consumed 13,828,535 imperial gallons; in 1856 and 1857 (allowing 2,000,000 for water) as much as 15,272,224; and, whereas in the former period they got off with an outlay of 24,491,474,—we now give the exact figures,—they actually produced from their pockets in the latter period no less a sum than 28,515,391! So much for the comparisons instituted on the part of the Forbes Mackenzie Act. Our contemporary, we dare say, has not been allowed to go without reply, but there is something in the question, independent of all this controversy, which may well excite the astonishment of the public.

The entire population of Scotland is under 3,000,000; in fact, it probably does not exceed, if it even reaches, the limits of our metropolitan community. We may look upon it as representing pretty nearly the number of its inhabitants, our own London and its suburbs. This illustration, however, is far from conveying the whole force of the case. Every feature of the Scottish national character tends to render these statistics more extraordinary. The Scotch are generally poor, universally thrifty, proverbially cautious, better educated as a people than any other in Europe, and prone to austerities of Puritanism in morals and religion. Nevertheless, this keen, wary, and rigid community actually expend between 4,000,000l. and 5,000,000l. annually upon whiskey only, and consumes this spirit, if the calculations above given are to be trusted, at the rate of nearly three gallons a-head for every man, woman and child in the country. A gallon of spirits is about six bottles; so that to realize these statistics the reader must suppose that 18 bottles of gin, brandy, or other ardent liquor were drunk per head in every household of his acquaintance, without any distinction of youth or age, competence or poverty. We hardly know anything that can be said in explanation of such a view, except that Scotland lies in the latitude of those northern climes in which such excesses have always been most developed, and that, though the figures before us are given for whiskey alone, they do probably represent almost the entire consumption of spirits in the country. Whiskey in Scotland is almost the sole medium of intoxication; beer and wine enter but inappreciably into the reckoning.

Thus it is evident that the only effect produced by the restrictions imposed upon the sale of liquors, by the closing of the public houses, and the immense increase upon the duty on spirits, has been, not to diminish the quantity of liquor consumed, but to augment the sum annually expend-

ed upon intoxicating beverages.—The Scotch consume as much whiskey at 11s. 2d. per gallon as they did when the stuff only cost them about 6s. 6d.; but they expend about double the amount annually in the pernicious habit of dram-drinking. "These astounding facts" says the Scottish Press—"prepare us for encountering another fallacy—that drinking is diminished in proportion as we reduce the number of Licensed houses. We have shown that more money is being consumed in whiskey, and more whiskey is drunk in Scotland, now than before the Forbes Mackenzie Act came into operation; and yet, to illustrate the delusion referred to by the instance of Edinburgh, we find, taking the three years before the Act and the last three years, that the number of licenses have been greatly diminished. The number that were issued were—

Table with 4 columns: Year, Licenses, Whisky, and Value. Rows for 1851, 1852, 1853 and 1856, 1857, 1858.

And yet more whiskey has been drunk in the last three years than the first three years. How is this? Either we have increased the trade of those persons who are licensed—a statement we believe to be very partially true—or we have driven the supply into unlicensed and disreputable hands—a statement we believe attested by fact and sufficient to account for much of the whole case. To what, then, do our calculations point? To the removal of the Forbes Mackenzie Act as positively mischievous? By no means. We hold that it established a salutary principle, that publichouses should not have permission—exceptional of every other trade—to pursue their gains on the Sabbath-day. This principle, however, has, strictly speaking, nothing to do with drinking. It merely affirms that a salutary law shall be universally enforced. If our statistics teach anything—and we hold them to be full of suggestion—it is how little can be gained by physical means in securing moral ends; and that if as a people we are less temperate than we were, and were becoming, it is because moral means, which alone can secure moral results, have been all but abandoned in favour of physical restraint and magisterial supervision, which lead to disappointment and dismay. We would willingly have found that benefits had arisen out of recent legislation up to and beyond the expectation of the most enthusiastic believer in "the Act"; but facts are facts, and it is an offence against truth and betrays a craven spirit not to proclaim them.

We commend these facts, these Statistics to the careful attention of the Montreal Witness. Coupled with the other fact of the gross impurity of the working classes in Scotland—evidence of which from unimpeachable Protestant authority we laid before our readers last week—we trust that they may have the effect of shaking his confidence in Acts of Parliament as a cure for drunkenness; and of inducing him to re-examine his theory that Popery and the Confessional are the prolific parents of crime and debauchery. We are loth to believe that naturally, the Scotch are more addicted to vice than the Irish, or the people of the South of Europe. Yet—if they are not by nature more vicious, and if they are at the same time the advantage of a pure faith and the supernatural blessings thereunto attached—how comes it that they are the most incorrigible drunkards in Europe?—and that, as we lately showed by an extract from the reported proceedings of the U. P. Presbytery of Aberdeen, "a servant, male or female, about farm places, who has not been found guilty, and is not known to have been guilty of the violation of the law of chastity is the exception, not the rule?"—Edinburgh Courier (Protestant). How, we ask, in all humility, are we to reconcile these degrading, but too well attested facts, with the theory that Protestantism tends to elevate its professors, morally and socially? We pause for a reply.

GOVERNMENT OFFICIALS.—Of the habitual insolence of these gentry, we have had another very edifying specimen in a speech of Mr. Sheriff Corbett at the Anglican Synod at Kingston.—This well bred gentleman is reported in the Toronto Atlas as having thus delivered himself:—

"Once on a visit to New York he" (the Sheriff) "replied in answer to a question from an American friend: 'that the two greatest curses Canada had were whiskey and Irish priests.' He thought his remarks applicable at the present time." Our readers may perhaps remember the case of Mr. Sewell, Sheriff of Quebec at the time of the unfortunate Gavazzi riots; how that worthy official availed himself of his position to pack the Jury Lists in order to procure, if possible, the conviction of innocent men; and how, being convicted of the offence, the culprit contrived, through the influence of his friends, to escape with the infliction of a paltry fine. Since then, Sheriffs and other officials, seem to fancy that they are certain of immunity from punishment, no matter how outrageous their conduct, or how insolent their demeanor towards their non-official fellow-citizens. Only upon this hypothesis can we account for Mr. Corbett's impertinence, and slanders upon "Irish priests." When uttering "that he would never be called to account for his offensive language; and that his indecent attacks upon the clergy, and through the clergy, upon the religious opinions of a large body of his fellow-countrymen, would be allowed to pass unrebuked by his superiors. We should like to know if this impertinent fellow Corbett is not an Orangeman. Perhaps some of our Kingston friends may be able to enlighten us upon this point.

The Montreal Witness complains of M. Dorion's conduct in supporting the "Grey Nunnery Bill, and other similar measures required by Popery." Our evangelical cotemporary is of opinion that "M. Dorion was weak and faltering in contending with priestly power."

THE ATLANTIC CABLE.—No messages have been transmitted for some weeks past, and serious apprehensions are entertained that it will prove a failure after all. The mysterious silence that is maintained concerning the cable, would seem fully to warrant the worst fears.

To "O. X."—You are perfectly correct; the Mirror and the True Witness held at one time the same language, and expressed the same opinion upon the gross impropriety of the reception given by the Governor-General to the Orangemen in July 1856. We give below an extract from the Mirror of the 5th of September of that year, when if we remember right, the columns of our now more courtly cotemporary; were but very scantily furnished with government advertisements; a fact from whence our correspondent must draw his own conclusions. Here, for instance, is an extract from the Mirror of some two years ago, who was then opposing M. Renaud, the Ministerial candidate, upon the following grounds:—

"2nd, that the Vice-Regal Head of that government which has brought him forward, and who sustains it despite of public opinion, is the same that insulted the Irish race and the Catholic body, by receiving and graciously responding to an address, on the 12th of July last, from the Orange Society, an organization secretly sworn to our enslavement, and the historic enemy of our race."

The Treasurer of the St. Patrick's Orphan Asylum begs to acknowledge most gratefully the receipt of \$500.90 by the hands of Messrs. Thomas Healy and Richard M'Shane, being the net proceeds of the Pic-Nic given by the St. Patrick's and Temperance Societies, under the patronage of the Ladies of Charity of the St. Patrick's Congregation, for the benefit of the Orphans.

The Committee of the St. Patrick's Asylum avail themselves of this opportunity to tender their warmest thanks to the citizens generally, who encouraged with so much liberality the Orphans' Pic-Nic. Their respectful thanks are offered to the Ladies of Charity, in particular, for their active, and, as usual, successful patronage; to the joint Committee of Management, whose excellent arrangements gave such general satisfaction; and to Messrs. Healy and M'Shane, the Chairman and Secretary, for their indefatigable exertions. The Committee beg also to acknowledge their obligations to the True Witness for advertising gratis; and to Messrs. C. McCormick and R. Carriek, who gave their valuable services also gratuitously.

A severe thunder storm passed over town on Tuesday afternoon. The lightning struck, and slightly damaged the roof of the Providence Convent. Fortunately none of the inmates were injured.

Our Lead's subscribers are respectfully informed that the delay in the transmission of their papers was owing to a mistake in the Post Office here, in consequence of which their papers were despatched to Canada West.

"ROME, ITS CHURCHES, ITS CHARITY, AND ITS SCHOOLS." By the Rev. Wm. H. Nelson, LL.D., M.A., Trinity College, Dublin.

Here is a work which should be carefully studied by every Catholic, who wishes to make himself acquainted with the glories of modern Rome; the Eternal City, the capital of the Christian world. Of that Rome, the churches, the schools, and the charitable institutions with which it abounds, are the most glorious features; and of these we have a faithful and very beautiful picture in the Rev. M. Nelson's work, which is evidently the product of the devout Christian, and the ripe scholar. To the Protestant especially would we recommend it as well calculated to disabuse him of some of those prejudices which obscure his intellect. In the words of our author, "when anti-Christian philosophy would accuse Rome of being the patron of ignorance, she may indeed well point to her museums, to her galleries, to her institutions, and show that she has ever been patroness of the arts and sciences, and has placed their richest offerings in her temples, and treasured them round the tombs of her saints."—p. 117.

"LES TRAPPEURS DE LA BAIE D'Hudson." By Dr. T. H. Robinson. Translated under the direction of the author, by M. H. E. Chevalier.

The first number of this work is now before us, and will be found to repay perusal, both by the interest of the story, and the beauties of the style. The work will be continued in monthly parts, and may be procured at Messrs. Sallier's and Dawson's, Notre Dame, and Great St. James Streets.

HOUSE OF TORONTO. Toronto, Sept. 29, 1858.

DEAR SIR—Permit me to call your attention to a fact which I think is not sufficiently known in Lower Canada. Toronto, in the eyes of many of your readers in the Eastern section of the Province, passes almost for the ante-chamber of hell. It is called the hot-bed of Orangism, the abode of bigotry and fanaticism. Toronto, if we are to believe some of the Lower Canadians, is the receptacle of all evils, and a stranger to the blessings of civilization and Christianity. Without attempting to vindicate the character of this my adopted country, I beg leave to say that Toronto is very little known in Lower Canada; and that, consequently, Lower Canadians cannot form a very correct estimate of its character and standing among the cities which have risen on the sites formerly occupied by the Indian wigwam.—Whatever may be said by our censorious critics of the Lower Province, I do not hesitate to assert that Toronto is advancing rapidly in the path of true civilization and prosperity.

To single out one of the many advantages which this much maligned city now possesses, I will mention our flourishing institutions for the education of youth. I will place in the first rank St. Michael's College, conducted by the Basilian Fathers. This Institution, in the space of four years, has won itself a name, of which other much older seminaries of learning might be well proud. Situated in the capital of Upper Canada, conducted by Professors thoroughly versed with the English language, Saint Michael's College will doubtless become a favorite resort for Lower Canadian youths desirous to learn the best English, and in the shortest possible time. The situation on which it stands, commanding a full view of the city of Toronto and of its unparalleled Lake, is the most beautiful and healthiest that could be selected all over this section of the Province.—To the salubrious air one breathes around Clover-Hill—to the excellent quality of water which gushes

forth from a sandy ground—and to the unobjectionable diet used in this institution—may be attributed the uninterrupted good health enjoyed by its inmates. With a view, therefore, of promoting the sacred cause of education, and of increasing the usefulness of St. Michael's College, I have deemed it my duty to call the attention of your readers in Lower Canada, to the existence of an educational establishment which has already so many claims on the gratitude of this Province.

The next Seminary of learning in the city of Toronto, which deserves a passing notice at my hands, is the Loretto Academy, for the education of female youth. This flourishing academy, which has already conferred invaluable blessings on this country, is not, I presume, sufficiently known to Lower Canada. Were it otherwise, it is not possible but people living in the Eastern section of the Province would extend to it a patronage which would tend greatly to their benefit, and that of their daughters. Loretto Convent is under the superintendence of Ladies highly accomplished in education and manners, and well fitted to impart to their pupils the blessings of a perfect intellectual and moral training. In addition to what I have already stated, I may say that I know of no Seminary of learning better suited to the female youth of your section of the Province. Under the skillful hand of Ladies who speak and write English in all its purity and elegance, young Canadian girls have been seen, within a few months, mastering the theory and practice of a language of which they did not possess even the first elements when placed in the Academy. When I say that English is the language chiefly used in this institution, it must not be understood that the French, Italian and other languages are neglected. These are taught by Ladies peculiarly fitted for the task.

The Ladies of Loretto came to Toronto at the earnest solicitation of the first Bishop of the Diocese, the lamented Dr. Power. By the inscrutable Providence of God, they arrived but to witness his mourning children bewailing the loss of their distinguished Pastor. Ever since, amidst difficulties and trials almost insurmountable, they have toiled in the cause of education with unrelenting zeal. A merciful God has crowned their labors with success. Besides a free school of about sixty girls, connected with the Nuns of Loretto, they have at present under their charge a select and boarding school numbering forty-four pupils.

I avail myself of your extreme kindness, Mr. Editor, to lay before your readers the above information concerning the excellent Society of the Nuns of Loretto. I know of no literary institution more deserving of patronage, and better able to repay it a hundred fold, than the Loretto Academy.

As you are aware, Mr. Editor, the city of Toronto is also blessed with a colony of Christian Brothers—those world-renowned teachers of youth. Of their labors and successes, it is unnecessary for me to speak. Here, as elsewhere, these devoted and persevering benefactors of the rising generation, are doing wonders. About seven hundred pupils is the average attendance on their five schools. They justly enjoy the confidence of our community. With the exception of some few of your Lower Canadian members of the Government, or creatures otherwise connected with it, who prefer Mammon to their God, the merit to their Church—all our Catholic rate-payers in Toronto come forward to offer their ratio of taxes towards the support of our Separate Schools, conducted by the Christian Brothers.

Another society whose services for the instruction of youth, and other works of benevolence, are highly appreciated in this city, is our good and zealous Sisters of St. Joseph. Like the Sisters of Charity whose rules, constitution and spirit they follow, these spiritual daughters of the Foster-Father of Our Lord, embrace all works of corporal and spiritual mercy—teaching the ignorant, taking charge of the fatherless, visiting the sick and distressed in their abode of poverty and destitution; in a word, like their Divine Master, going about and doing good to all. The Sisters of St. Joseph have charge of our free schools, attended by the female portion of our youth. They superintend also a select school for the children of the better class. Their total school number about six hundred children.

Such is, Mr. Editor, the state of Catholic education in Toronto. For the above named Societies who devote their time, health and life to the instruction of youth in this Diocese, we are indebted, under God, to the apostolic pastor placed by the Holy Ghost over this portion of the Lord's vineyard.—Ever anxious and indefatigable for the welfare of his flock, the Lordship was yesterday in Newmarket, where he gave Communion to over fifty persons.—On the same occasion, His Lordship performed the Episcopal visitation of the above mentioned congregation, and paid a high compliment to its zealous Pastor, the Rev. M. Waddy, whose past and labors for his spiritual children are above all praise. Mr. De Chantonnay returned this morning to his Episcopal residence, where he is again at and doing, if I may be allowed to use the common phraseology.—That the Lord may long preserve the life of one whose labors and exertions are devoted solely to the glory of his Divine Master and the salvation of souls, is the fervent prayer of every Catholic in this Diocese.

Wishing you, Mr. Sir, and your excellent journal a long career of usefulness, I remain, yours, &c. Toronto.

REMITTANCES RECEIVED.

- Lancaster, D. McElroy, 5s; Windsor, C. A. McIlroy, 1s; Lachine, P. T. Manna, 15s; St. Inigoes, Md., E. S. Lee, J. G. Moore, 22 10s; Niagara, P. Clarke, 10s; Ramsay, Rev. Mr. Vaughan, 21; Kingston, Rev. Mr. Dollard, 12s 6d; Cornwall, A. McDonnell, J. P., 10s; Quebec, B. Shea, 10s; J. Murphy, 10s; North Gower, J. McSwaney, 5s; Kingston, Baker, 15s; Vankleek Hill, D. McDonnell, 10s; Halifax, M. McElroy, 5s; Prescott, T. Backler, 21; Granby, M. Gaulton, 12s 6d; Russelltown, E. McGill, 15s; Belleville, J. Macdonell, 10s; Toronto, P. Kent, 5s. Per P. S. McHenry, Hamilton, Self, 13s 6d; P. Logan, 21 5s; J. Egan, 12s 6d; M. J. O'Brien, 6s 3d; C. Warrall, 6s 3d; P. McGuire, 6s 3d; R. Fitzpatrick, 6s 3d; M. O'Connor, 12s 6d; J. McKeon, 6s 3d; D. Murphy, 21 1s 3d; Chevier & Bro, 11s 3d; Mr. Hogan, 15s; L. Devaney, 12s 6d; M. Dwyer, 6s 3d; St. Catharines, H. McKeown, 18s 9d. Per T. Griffith, Sherbrooke, Self, 10s; D. M. Dillon, 6s 3d; L. Connell, 6s 3d; H. Mulvena, 5s; J. Campbell, 5s; J. B. Milette, 5s; W. Reed, 5s; E. LeFebvre, 5s; P. Sheeran, 5s. Per Rev. J. F. Janot, Barrie, Self, 10s; Penetanguishene, Rev. P. Lebardy, 15s. Per M. O'Dempsey, S. Douro—Rev. Mr. Mackay, 10s; Belleville, Rev. Mr. Brennan, 12 6d; J. Donohoe, 12s 6d; Theno, P. Cox, 8s 9d; Smithville, J. Ennis, 5s. Per J. Lynch—Allumette Island, Rev. Mr. Lynch, 21 15s 6d; Six Mile Bridge, Ireland, Rev. Mr. Clune, 8s 9d. Per J. Doran, Perth—S. Foote, 6s 3d; M. Doyle 5s; M. Drennan, 12s 6d. Per A. Laroque, Montreal—F. A. Laroque, 16s 3d; J. Laroque, 10s. Per Rev. Mr. Campbell, Laval—Self, 12s 6d; Seguin, Tex., U. S. J. Campbell, 12s 6d.

On Monday evening, about dusk, as a carter was driving at a very rapid rate up Commissioners Street, his car struck a person of the name of Jean Baptiste Labelle, threw him down, inflicting such severe injury as almost instantaneously to cause his death. Labelle, it is said, was deaf, and was in the act of crossing the street when he was struck. The carter has not yet been arrested, nor is he known. The body was taken into the Station House, and Dr. Picault was immediately in attendance, but too late to be of any service to the unfortunate victim of furious driving. This is the third case of persons being struck by carter's within the last six weeks.—Transcript.

THE MURDER FOR SOUTH SIMCOON.—The Grand Jury of the County of Wellington have found two true bills against Mr. Thomas Ferguson, M.P.P., for South Simcoon—once for misdemeanor, the other for assault. These cover the carrying of a gun during the period of an election, and the presenting of that Elora. Of twenty Grand Jurors present, fourteen were for the bills; a fact that forms rather a severe rebuke to the magistrates who packed the bench at Elora, and to the fiery partisans, here and elsewhere, who have endeavored to shield Ferguson; by a gross falsification of the circumstances of the case existing against him. It is probable that the trial will be deferred until the assizes or the next quarter sessions. In the meantime it is satisfactory to know that there is a prospect of justice being administered in the premises—despite of the Gowans and their "lamps."—Globe.

Perhaps at no period of our political history has the Canadian arena presented so many doomed men—so many ruined reputations, and blasted characters, as at the present time. The past few years have been prolific of such ruin. Not confined to the outs or the ins—to the Clear Grits, the Rouges or the Bleus—is this sweeping degradation, this political plague. Its malarial has stricken men east and west,—of all ranks and all parties in the public service,—with such fell and potent contagion that we question if, one Lot can be found in this political Sodom. Chaos is in our political life—disorganization so complete and widespread in parties that our only hope in escape from total disintegration exists, in the possibility of new men arising to re-inaugurate the reign of conscience and principle—to substitute honour for humbug—cohesion for chaos. And yet when we survey this woful wreck of men and of reputations once fair to the eye, we see much to regret and deplore the loss of. Strong intellects—cultured minds—ready and dexterous orators—powerful energies—shrewd tacticians—subtle contrivers—but all so wanting in rectitude, so devoted to the base worship of self, that outraged public opinion hungers for their destruction and will accept even mediocrity in their stead, if honest. This is a sad but a true picture,—who will gainsay it? Who will put his finger upon any one of our prominent men that has not fully belied his own promises, and the people's trust? Who will even point us out a man among them all, and determine for us by the inflexible standard of principle, what ground he will occupy in a week hence? No one; for expediency is their god, and they shift like sands on the seashore with every returning wave of momentary necessity. This is the fashion of them all, from Cartier at the one extreme, to Brown at the other; a loose, corrupt juggling set of knaves. Are we then, who have long cherished interests at stake, to divide and quarrel among ourselves for such men as these?—forbid it common sense. What matters it to us who triumphs if the triumph brings in its train the dead corpse of an enemy of ours. Let the wolves eat each other if they will.—We can stand by.—Quebec Vindicator.

Births. In this city, on the 18th instant, the wife of Patrick Kerby, printer, of a son.

In this city, in Kent Street, Colborne Avenue, on the 18th instant, the wife of Mr. Daniel Sexton, butcher, of a son.

Died. In this city, on the 21st instant, aged 64 years, after a short illness, (of inflammation of the bowels), which he bore with true Christian fortitude and resignation, Andrew Conlan, Esq., Emigrant Agent. The deceased was a resident of Montreal for nearly 34 years, during which he enjoyed the confidence and respect of all who had the pleasure of his acquaintance, and his death is deeply lamented by a large circle of friends, to whom his sterling honesty and independence had endeared him.

MONTREAL MARKET PRICES. September 21, 1858. Table with 2 columns: Commodity and Price. Includes Flour, Oatmeal, Wheat, Oats, Barley, Peas, Beans, Buckwheat, Onions, Potatoes, Mutton, Pork, Butter, Eggs, Cheese, Turkey, Geese, Poultry, Hay, Straw, Ashes, and Pearls.

P.K. To PERRY DAVIS & SON—Dear Sirs—I feel happy to add one more testimonial of the value of your Pain Killer to the thousands sent you from nearly all parts of the world. On the 8th of this month I fell from a second story doorway to the pavement, striking on my feet, and bruising them severely; also straining the ligaments of the ankles. When carried home my feet were black and swollen, and the pain so intense as to cause fainting. I immediately applied your Pain Killer, and continued to do so at intervals of about ten minutes. The second day the appearance was a greenish yellow, with little or no pain, and to-day I can walk with ease to my store.—Yours respectfully, I. SHIGITT, High Street.

Providence, May 12th, 1857. The stain on linen from the use of the Pain Killer is easily removed by washing it in alcohol. B. Lyman, Savage & Co., and Carter, Kerry & Co., Montreal, Wholesale Agents.

EVENING CLASSES. THE PROFESSORS of the MONTREAL ACADEMY have OPENED their EVENING CLASSES in their Rooms, BONAVENTURE HALL. Those desirous of availing themselves of their Course of Instruction, can enter on moderate terms. M. C. Healy will attend the Commercial and Mathematical departments. Pierce Fitzgerald will attend the Classical department. Hours of attendance from half-past SEVEN till half-past NINE P.M. Terms payable in advance.

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, Chamooing, 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. B. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL, (Wholesale Agents), Montreal.

FOREIGN INTELLIGENCE.

FRANCE.

Count de Morny, in opening the session of the Council General of the Puy de Dome, pronounced a speech which contained the following attack on the principles of centralization:—

"Thanks to the legislative machinery which has been bequeathed to France by the past, a stone cannot be turned, a well dug, a mine worked, a manufactory built, or, if I may be allowed the expression, a man's property turned to good account or wasted, without the permission or the control of the central power; and important interests are frequently obstructed or sacrificed by the lower ranks of the Administration. I think that several reforms will be made in this state of things, thanks to the initiative and the powerful will of the Emperor, who has long studied and examined all the elements of this question. On the day when the department, the commune, and the individual may (as it were) manage their own affairs, much discontent which is now expressed toward the central government will disappear.— But I am also of opinion that the country must educate itself for this new system; it must not expect everything from the Government and nothing from its own efforts, and, in its bad humor, it must not render the State responsible for the march of events and for the accidents of the seasons which unfortunately it cannot control."

The Pays in a long article, charges Mr. Lindsay with having changed his opinion. The hon. gentleman did not always entertain so poor an opinion of the French navy as he expressed the other day at Shields. The Pays says that at the time of the Crimean war—

"Mr. Lindsay, having come over to offer his ships for the conveyance of our troops, did a great deal of business with us, and on that occasion he was lavish of his praise towards the French navy, of which he praised the devotedness and the activity. He found our sailors excellent, our ships magnificent and well armed, and their building perfection."

The Pays then goes on to enumerate the capabilities of France as a maritime nation.

The Paris correspondent of the Morning Herald thus sums up and comments on the article:—

"The extent of the seaboard of France is 2,700 kilometres, whilst that of her continental frontier is only 1590. Her coasts are studded with 300 seaports, besides numerous natural harbors and convenient anchoring grounds. Of these five belong exclusively to the government, and are devoted to the purposes of war. To praise Brest, Cherbourg, l'Orient, Rochefort, La Rochelle, and Toulon, were superfluous. All competent authorities agree that their capacities for fitting out a fleet are unlimited. That difficult problem, the manning of the navy, has long been satisfactorily solved in France, where the system of conscription maritime, as it is called, answers admirably. Thus, while on an emergency we are unable to find hands for our ships, and our squadrons are obliged to put out undermanned, the French labor under the contrary disadvantages of being unable to find ships enough for their crews. The system may be briefly described. All the natives of the sea coast who are engaged in naval pursuits, whether they are simply fishermen or are engaged as sailors on board a merchantman, no matter in what capacity skipper or cabin boy, are borne on the books of one of the five arrondissements maritime in which the coast is portioned out, from eighteen years of age until fifty. They are all liable to serve on board a man-of-war for a period of seven years; but in order to give notions of man-of-war discipline to the greatest number possible the usual term of service is limited to three years, and on an emergency all who have not completed their seven years are liable to be called on and serve the remainder of their term, until they reach the age of fifty.

Now, as those who have only served for a limited period are numbered by tens of thousands, you will easily perceive that the government has always the means of manning with well-trained sailors a far more extensive armament than it is possible for France, or indeed any other country, to fit out. Such being the organization of the French navy, it would be far better for Mr. Lindsay and others of our legislators to devise some plan of finding men for our ships instead of spouting vulgar rhodomontades about the 'British tar,' whose superiority no one in France thinks of disputing, and of casting ridicule on a whole class of the French population, who, for their quiet and manly courage, and patient endurance of fatigues and hardships, are entitled to be spoken of with every consideration and respect.

The Journal des Debats believes the theory of the neutrality of telegraphic communication to be rather hazardous. It reasons thus:—It could be a formidable and powerful instrument in the hand of an enemy, and the advantages which must necessarily accrue to a mercantile nation would be incalculable. The capital could order the scattered squadrons to reunite at any point of the globe without loss of time, and the advantage thus acquired would be too preponderating to allow such a powerful agent to exist.

GERMANY.

GRAND DUCHY OF HESSE.—Within the last few days Professor Daumer has quietly and unostentatiously passed over to the Catholic Church, one of the most remarkable conversions of modern times, for Daumer, in his Philosophical Development, had reached the extreme limits of Negation (Daumer, one of the oldest of Hegel's pupils, was formerly Professor at Nurnberg, and since then taught privately at Frankfurt).— But whoever knows more intimately the works of this remarkable man will see, in his entrance into the Catholic Church, no sudden jump, but a consistent growth of the positive elements which always lay in his philosophy and poetry. Whoever read his Marian Legends and Poems, which appeared in 1841, will see that in the author of Hafz there dwelt many Catholic sympathies; and whoever attends to the positive element in his philosophical writings, which was ever directed to the concrete, the actual, and the historical, will discover, as the event has proved, that he could never fairly be classed with the representatives of abstract Atheistical philosophy or ma-

terialism, though he was often reckoned among them.—Journal de Mayence.

ITALY.

TO THE EDITOR OF THE TABLET.

DEAR SIR,—In English conversation and newspapers we often hear the question asked, 'What is to be done with Italy?' and English bigots are sure to answer, 'the Pope and his religion is the cause of all Italian misery and degradation; 'the people have no parliaments, and the press is a dwarf in chains; 'until the thrones and dungeons of Italy are leveled, and a pure Bible given to the people,' there can be no peace in Europe. A residence for some time in this country enabled me to converse with the people, and know their feelings—to see the institutions—to study the laws, and observe the magistrates, and, after comparing Italy with my native country, my conviction is that there is more personal liberty, more independence amongst the people—no doubt less colossal fortunes with the nobles—greater advancement in arts, sciences, and education, and a better-regulated social happiness than in any part of the United Kingdom.

Although there are many excellent hospitals for old age and disease, there are no poorhouses, and some beggars are met asking alms; but it is due to Italian charity to state that no one was ever known to die of hunger on the way. When it is recollected that, in '46 and '47, the people of Ireland were decimated by deaths from hunger, well may the Italians say to the English with their Bibles, whether is your conduct or ours more in accordance with the virtues of the pure Gospel?

It is notorious that monastery and nunnery schools (where education is gratis) abound in every part of Italy; the poorest Italian is vain of his manners, dress, and education; even the beggars feel that the goodness of their address brings them more money than the blindings of their eyes or the number of their ulcers. Compare the education of the most neglected Italians with that of the coal-miners, the inhabitants of garrets in London, and factories through England. The former will be found instructed in the Commandments of God and the mysteries of his faith, while a parliamentary inquiry has shown that hundreds of the latter could not tell who was Jesus Christ; some said He was governor of London; some believed that He was a Connaughtman from Ireland; but many said they never heard of His name before. Verily, verily, while these facts are as notorious as the rebellion of India, the harbour of Cherbourg, or snow on the Alps, Englishmen should pause and blush before they accuse any nation of moral degradation or benighted ignorance.

The relation between landlord and tenant—that great question that now disturbs Russia and Ireland, and on which the happiness or misery of seven-eighths of the people of every nation depends—has been simply and solidly solved in this country. In the Roman States nearly half the land is held in fee by the monastery and clergy; in the other kingdoms the clergy do not possess much; and the nobles and gentry hold the remainder; but there is only one system for the letting of land in Italy: the proprietor builds the houses, seeds the tillage, and stocks the pasturage—the tenant labours and cares all tillage, stock, and fruits—there is no bargain for money rent—when harvest comes half is given to the landlord, half is kept by the tenant. The corn, the cattle, and the wine, the figs, the labour of the silk-worm, and the rice are divided—no competitions, no awful rent days, no ejections, no agrarian murders, no bribes to agents, no consolidations, no police barracks, no drunken bailiffs, no Biblical daughters kidnapping tenants' children, no fifty other abominations. No doubt, there are many abuses in the governments of Italy which ought to be considered and reformed; but these improvements can never be made by the slanders, the bribery, or the Bibles of England. I love my native land; I admire glorious Old England; as a physical institution, the most noble and greatest ever constructed, founded on rocks of prudence, cemented by the blood of patriotism, and animated by the most enlightened principles of liberty. Oh! how every Briton exults when he hears of her men of war, bounding on the ocean like Achilles on the plains of Troy, breathing fire and beating every foe; with what calm independence every British subject can walk the streets of every capital in the world; he is sacred property; Old England is his home; but as a spiritual establishment, his Church has no foundation, no pillars, no life, no self-existence; 'tis like a placard pasted on the constitution, but the cement is gold. Alas! it is this religious element that embroils England in many quarrels, and dims her glory; it was bigoted Whiggery that sent revolutionary agents to Italy, created rebellion in Hungary, and brought Russian armies to Europe. This inspired Nicholas with the determination of taking Constantinople. Hence the Russian war, the Indian rebellion, the strength and glory of France; and now, when Constantinople and Alexandria are like the golden apple, prizes for the proudest, France, Austria, and Russia are marshalling their legions and advancing to the frontiers, while England, like a tired horse, stands panting and breathless, wanting repose and not battle.

The simple Italians were told 30,000,000 should not be slaves! Their blue skies, their lovely scenery, their republican recollections, their fortified mountains and seas, their glorious battle-fields, should not be disgraced by tolerated dungeons and tyrants, and in Rome, when the Holy Father offered a charter of liberty to his people, called a parliament, and named a minister, these bribed and frenzied rebels, like their countryman Brutus, stabbed their best friend in the Senate House, and his blood is not less memorable for fixing the seal of reprobation on Whiggish Rockite bigotry, than for quenching the hopes of Italian liberty. A dark cloud hangs over Palmerston in England, while it is believed that the Emperor of Russia, with 900,000 of the Greek Church, came to ask union with Rome, and blessings for Constantinople from the Pope.—I am, &c., A Briton.

RUSSIA.

The Times is angry because that Russia will be meddling in China and elsewhere, and will not leave anything in the way of loot that may be available, altogether to England. She has just acquired by treaty a tract of territory in the north of the Celestial Empire, which is a positive shame, seeing that England has been intending to take the whole place herself on the earliest opportunity, and to "relieve" the Emperor "from all anxiety" with regard to the affairs of China. Russia is also, untaught by the events of the Crimean war, keeping her eye on the "sick man," and recruiting her navy in the Black Sea. The Leviter gives the following account of her proceedings:—

"When Sebastopol was apparently crushed, its dockyards and fortifications destroyed, and its navy sunk by the deliberate act of the Russians themselves, it became the prime and avowed object of the allies to prevent the Russians from regaining that domination over the Black Sea which the possession of such a fortress and such a navy naturally conferred upon her. To this end the principal clause in the Treaty of Paris restricted Russia from constructing any fortified place upon the coast of that sea, and from keeping more than three ships of war upon its waters. This stipulation was, however, practically nullified, by an oversight in the case of Nicolai, which can boast of a depot, arsenal, dockyards, building-yards, and fortifications of greater extent than that of Cherbourg, respecting which the mind of the nation has been so seriously troubled.— Because this place happens to be on the bank of the river Boug, or Bug, it has been argued that it is not upon the coast of the Black Sea, although that river debouches into the sea, and is perfectly navigable to vessels of the largest burden. Nicolai was injured by the allies during the war, and is now in a state of perfect efficiency. We shall be fortunate enough if we do not find in a few years that Sebastopol is equally so. From information which we

have received from most reliable sources, we are enabled to give a brief account of what the Russians are now doing at Sebastopol. The town and neighborhood are now occupied by large numbers of troops; among them are several corps of engineers, who are busily engaged in making a trigonometrical survey, of the place with a view to the civil improvement of the place. The inhabitants have, for the most part, returned, and are busily engaged in repairing their habitations. The fortifications on the south side are of course being demolished, their temporary nature meriting no better fate. In the harbor, the greatest activity prevails. The task of raising and removing the ships that were sunk, it is known, has been confided to a party of Americans, who undertook the affair as a speculation. So far from their proceedings being unattended with success (as some of the German papers have falsely asserted) a great deal has already been effected, and there is every prospect that the most sanguine expectations of the Russian Government will be exceeded. From the time when they sank the first line of ten ships of war across the mouth of the harbor down to the night when they evacuated Sebastopol the Russians disposed of eighty-six ships in that way. Although most of the heavy guns had been taken out of the vessels for the defence of the south fortifications, about eleven hundred guns were sunk, and many of the ships had full equipments and stores on board. A careful examination by diving-bell has established the fact that the greater proportion of the wooden vessels are so damaged by the teredo navalis as to be not worth floating. These have to be blown up with gunpowder, after the removal of all available stores, and ten have already been so treated. In some cases, however, the teredo has done but little injury, and that only to the deck timbers. Two have been raised in this condition by means of hollow caissons, and these, with slight repair, will be perfectly fit for service. Among the vessels sunk are ten of iron, and the contractors expect to raise these without any difficulty, and in a comparatively unimpaired state. In about six months hence, all those vessels that are worth floating will be once more riding at their anchors, and the rest will have been removed from the fairway of the harbor by the potent aid of gunpowder and the electric spark. The nucleus of a Black Sea fleet being on the road to restoration, it becomes an interesting fact that, whether in Russia, England, or America, about five hundred steam vessels are in course of construction for the Russian government. Of course neither these nor the recovered section of the Black Sea fleet are to be armed. The treaty of Paris has pointed out to Russia that her proper mission in the Black Sea is commercial, and commercial she will be until it suits her to be otherwise. For the sake of commerce she will cover these waters with steamers, and with sailing vessels, ostensibly for the purposes of the vast carrying trade to Constantinople, Trebizond, and the coast of Mingrelia, Bulgaria, Wallachia, Bessarabia, and the shores of the Sea of Azoff; but all of which can at short notice be readily armed at Nicolai. For the sake of commerce, she will repair Sebastopol, and surround it with terraces and embankments, ornamental in their character, but not less convertible into fortifications if so required. For the sake of commerce, the docks will be repaired, and instead of Mr. Upton's costly and imperfect plan for flooding them with the Thermopylae modern improvements will be adopted for floating the vessels to the required level. None understand so well as the Russians how to take a lesson from their enemies, and if ever it shall be our lot to sit down again before Sebastopol, we shall find its capture none the easier for the experience of the last siege. We shall find that the wave has but receded to return with redoubled force, and that we, in return for the blood and the millions which we have spent, have gained precisely—nothing."

SWEDEN.

A correspondent of the Star writes as follows:— UDDWALLA, SWEDEN, Aug. 17.—A letter I yesterday received from a friend in England informs me, that the particulars of a case of religious persecution, that has just occurred here, would probably be acceptable to your readers. I hereby transmit you the same, as fully as, being at this moment from home, I am able to give them. What renders a case of this kind singularly offensive is, that the constitution of the country strictly forbids all religious persecution, stating that the 'king shall neither force, nor allow to be forced, the conscience of any one, but shall protect every one in the free exercise of his religion.' Now that this clause (No 16 in the Constitution of Sweden) was intended and understood, both by the immortal framers of our Constitution and their opponents, as abolishing all old laws to the contrary, by which a Swedish subject could be harassed for conscience sake by the bigotry and intolerance of the priests, is palpably evident to any one who will take the trouble to read the debate on the subject in the Legislative Chambers, especially that of the priesthood, at the time of the Constitution's foundation—viz. 1809. Nevertheless, in the last few years the priesthood has succeeded, under virtue of an old law—one of those which the Constitution especially intended to repeal, and in fact did repeal—in getting several persons exiled, for having left the established religion (Lutheranism). For another. Thus some years ago two persons of the name of Nilson, one of whom had become Roman Catholic, and the other Baptist, were exiled. A short time ago a vast number of persons called 'Lassare' (i.e. readers, set of the Bible) were imprisoned—in one parish in Dalecarlia, more than fifty at once—on the ground of having separated themselves from the established system, and celebrated communion in their own way—in short, for being a little more sincere in their belief than their neighbours. And it was only fear of the consequences that restrained the persecutors from exiling all these. Our good king, whom ill-health has now virtually taken from us, had several times endeavoured to get the abolition of the old laws again openly declared by the Chambers, but the intrigues of the priests and lower nobility (junkers) has hitherto always succeeded in defeating his wise and patriotic endeavours, and this was the case even in the last session of the Chambers. Some time ago, however, a charge was brought against seven persons (one male and six females) of having gone over to the Romish Catholic communion. The Court of Hof-ratt, which is here obliged to do the work of the inquisition of Spain or high commission of England, declined at first giving sentence, and the case remained for some years undecided. On the rejection, however, of his Majesty's proposition in the last session of the Chambers, the Court considered that it could no longer avoid giving sentence. The man was acquitted on the ground, if I recollect rightly, that he was a Norwegian subject when his conversion took place. The six females were all condemned to be torn from their children and husbands and driven into exile.

I believe the court of Hof-ratt has done wrong in giving sentence; for, as this decision of the Chambers, on which the sentence is based, is virtually the repeal of the Constitution, it requires, according to our law, in order to be binding, that it be passed in three successive sessions.

But, asks the *Atland* (Sweden's principal newspaper), what is to be done with these victims of bigotry and intolerance? They are all poor working people, knowing no foreign language, and consequently cannot maintain themselves abroad, and will surely be sent back to us; are they to be set on the ballast barges of the Sound, and left there to starve? Do this as it may; in spite of the reclamations of the press, the sentence has been executed. Four of the victims are now, I have just learned, in Copenhagen, one in Paris, and one in Munich, where they will have to live on the liberality of foreigners!

TURKEY.

Further disturbances are threatened in the East. A telegram from Marseilles, dated Thursday, states that, in consequence of the fermentation that exists in Syria, threats of death to the Christians have been

made at Tripoli. The Consul of France at Beyrout has energetically demanded that measures shall be taken for the re-establishment of order. We have, at length, a detailed description, in the Times, of the Jeddah bombardment, which states that the Captain of the 'Cyclops' carried out his first instructions in total ignorance of the negotiations between the Porte and the Western Powers. There was no casualty on board the English vessel; but, of course, the bombardment was attended with a loss of life on shore, and considerable destruction to property. Meanwhile, the Sultan seems disposed to set his house in order, and to retrench his expenditure; and, by a Trieste telegram of Thursday, we learn that he has delivered a speech, imposing on every Turkish functionary the observance of equal justice to all the subjects of the Empire, and declaring that he will punish the authors of any abuses in the finances.— This comes, perhaps, too late to save the Ottoman Empire.—Weekly Register.

INDIA.

India is not yet tranquilized. The despatches by the last Overland Mail show very plainly that, although every where successful in combat, our troops are yet quite powerless in annihilating the rebels. As a contemporary remarks, "the Sepoys are the best men in the world for 'evading an enemy and flying before a foe.' The Delhi Gazette states that no less than 66,800 rebels are still in force in Oude. The Gwalior army cannot be met in the field, and the special correspondent of a morning paper, writes that the news from Behar, still bears a gloomy melancholy hue. "Buxar, Ghazepoor, Sarun, Sahabad, and Terhoo are all stated to be in a desperate plight, and completely at the mercy of any rebel who may condescend to patronise them. Their cry is, 'Troops, troops!' but there are none to spare; and, besides, they cannot easily move in that direction just now." So factory after factory is burnt, and the work of years is laid upon the ground in ashes 'ere you can look to see from whence the flame arose." Another account states the English army in Oude to the amount of no less than 100,000, but this we suspect to be an exaggeration. Maun Singh is reported to be besieged by the Queen, and the death of Colonel Campbell, of the Dragoons, is announced, making the fifth Colonel lost within a few weeks.— We shall soon see whether any vigorous measures are to be taken to crush the Insurrection; the longer it is prolonged, the worse it is for India, as well as England.—Weekly Register.

The following is the letter of Times Calcutta correspondent:—

CALCUTTA, JULY 18.—"There is a lull in the campaign which will last, all European regiments hope, till the cold weather. The Commander-in-Chief is actively exerting himself to bring his soldiers under cover, and prohibits all further action, except in Jeypore and Behar. In Jeypore the Gwalior insurgents, after a series of marches to and fro within the State, which it would be difficult to make intelligible without a local map, suddenly invaded Tonk.— On the 9th they had seized the town and commenced the siege of Bhoongur, the Rajah's fortress. They had, however, no guns. The Rajah held out gallantly enough, and the approach of Holmes' Brigade, a body of Cavalry and Horse Artillery, despatched, I think, from Agra, compelled them to raise the siege.— They fled southward, and invested Rampore, a town belonging to Tonk, and which contains 12 guns and some military stores. These they hope to obtain, but Holmes' Brigade, at the latest date to which we have intelligence (July 11) was only 15 miles behind, and these flying corps never stop to think about odds, Colonel Napier, at Govra, attacked 11,000 men with 600 horse, and had their number been quadrupled would have attacked them all the same. A few of the Tonk soldiery have joined the losing side, but unless the garrison of Rampore are traitors the rebels must fly again.— Their course is expected to be southward, as they do not know that Bhow now contains three European and four or five Bombay regiments. They may en passant defend Kotah; but, whatever they do, their career must be but short. They are fairly surrounded by British troops, and have neither leaders, guns, nor ammunition. Unless joined by some local potentate, they can obtain none, and I would not waste so many words on them but for the uneasy feeling, obviously shared by Government, that a momentary success might bring them formidable allies. Central India is a magazine, and nobody can watch the smallest spark in the air without speculating on a possible explosion. If it were ever safe to predict in this campaign, I should say next mail would carry you intelligence of their final dispersion.

"In Bahar matters are still in a most unsatisfactory position. As I mentioned to you, after the withdrawal of the Europeans to Benares and Dinapore, Umur Singh returned to the Judgespore jungle, where his followers began again to concentrate. In a week or two he had 3,000 men, and began collecting revenue. Notwithstanding a check received from Captain Rattray, who at Kusina cut up a band of 400, headed by one of the inferior leaders, Umur Singh kept his position, and detachments from his force entered Chupra, plundered some villages in Tirhoot, and threatened Patna. Their object was chiefly plunder, and after burning a few factories, part went northward to the great rendezvous in Oude, and part fell back into Sahabad. They confine themselves generally to the jungle, sallying out every now and then to plunder a village, murder the native servants of Government, and collect the revenue. The command of the district has been given to Brigadier Douglas, now at Benares, whose object is apparently to circumscribe the war, and render the cold weather campaign final. He is establishing a chain of posts round the jungle to cut off all escape. The affair, I must repeat, though troublesome, is of little political moment. Umur Singh, beaten or victorious, can effect nothing, but his impunity costs us the revenue of one entire country; alarm, distress, and discontent in three more. There has been, of course, a good deal of exaggeration current as to our actual losses. For instance, the collector of Behar reported that Gya, the country town, had been entered by insurgents, the goal broken open, and all the prisoners released. It seems, nevertheless, very doubtful if any enemy has ever been within ten miles of Gya, and whether the whole story was not invented by the gaoi guard, who had themselves released the prisoners. You may imagine from this incident how difficult it is even for the well-informed to discover the truth.

"This difficulty is not lessened by an occasional forgery. The Bombay Gazette recently published a proclamation said to have been issued by the Governor-General in Oude. The style was perfect, and the tenor, containing, as it did, a guarantee of their estates to the Oude landowners, seemed in exact accordance with the speeches of the Tory Ministers.— As the Bombay Gazette is believed to have official intelligence, the proclamation was accepted, and, of course, been sent to England. It is now officially declared by the President in Council to be a 'pure invention without any foundation whatever.' It is not easy to comprehend what motive anybody could have had for so discreditably a forgery, still less how he should have known so accurately as I am told he must have done the tenor of the Governor-General's instructions for Bundelcund, but there the fact remains. The proclamation is a forgery, and if it has reached England from Bombay has probably caused more debate than it is worth.

"The condition of Oude has in no respect changed within the fortnight. A correspondent says that all is quiet. We hold the town and the rebels the country, and town and country maintain till the cold weather an armed truce. The bands which every now and then cross the frontier, and plunder in Goruckpore, retreat at the first symptom of attack, and both parties, as by common consent, reserve their strength for the final contest.

"Some curious facts have recently been published on the position of the Armenians in Bengal, which I

publish because they bear upon the possibility of colonizing the plains. The Armenians settled on the first establishment of British power, three large colonies at Dacca, Madras, and Calcutta. Thrifty, industrious, and keen, they speedily grew rich. On the abolition of the Company's monopoly they threw their savings into trade, and the present race of old Indians can remember the time when if you met an Armenian you presumed him as a matter of course, to be rich.— For the last twenty years, however, their number, wealth, and importance have alike declined. Their capital has seriously diminished, their estates are passing to other hands, and they themselves complain of broken constitutions and want of energy.— Even their external appearance has changed, and the athletic mountaineers have become a sallow, sickly race of weaklings. Their registers show also that the maximum of longevity has declined from 70 years to 50, the Bengalee average. They marry in and in too much, never allying themselves with any but Armenians, and preferring cousins, but the climate has, perhaps, still more to do with the great change. They do not send their children home as the Europeans do."

CHINA.

The following is the letter of the Times' China correspondent, dated Hongkong, July 6:—

"The Russian and United States' Ministers have concluded treaties with the Chinese, and the bearer of the Russian treaty is a passenger by the present steamer. We cannot state positively what concessions have been obtained from the Chinese by these treaties, but it is probable a good deal is left to depend upon the treaties to be obtained by the allies, the Russian and Americans stipulating for the same privileges as granted to other nations.

"It is mentioned that the Americans stipulated for the opening of the new ports of Swartow and Taiwan, in Formosa. As regards the question of compensation for property destroyed at Canton, we do not hear that anything was arranged.

"A blockade of the river at Canton, applicable only to Chinese boats, has been established, and trade must be considered suspended. All the native merchants have left, and the greater portion of the foreign community. It is impossible to conjecture how long the present state of things will continue, and we expect some severe lessons must still be inflicted before the war party around Canton submit peaceably to the presence of foreigners.

"We regret to report an unfortunate occurrence which took place a few days back. Captain Jenkins, of Her Majesty's ship Acteon, with a party of five or six sailors, was reconnoitring a village near Whampoa, when he was fired on from an ambuscade. All the party were wounded, Captain Jenkins severely. We hear he is progressing favorably.

"The latest accounts from Canton mention that a French man-of-war had shelled Shamun, part of the western suburbs of Canton, as a Frenchman had been killed in that neighborhood.

"Since our last, several atrocities have been committed by the Chinese against foreigners."

"The new Governor of Canton, undeterred by the fate which overtook his predecessor, is inclining the people to revolt, and the British consul at Canton has issued a circular containing this ominous passage:—"The allied forces in occupation of the city and river cannot well be considered otherwise than in a state of war with the Provincial Government." The Chinese Governor affects to disbelieve the statement from the North that the Imperial authorities had concluded treaties with us, and he was practising the most horrid barbarities on stray Englishmen and Frenchmen, which have drawn the retribution alluded to in the circular. It is evident from all this that the people of Canton are dead against the English and French, but well inclined towards the Russians and Americans, with whom they have not been at war, and this feeling must prove very antagonistic to the resumption of those friendly relations with the Cantonese which it was hoped would spring from the carrying out of the new treaties. At the same time accounts direct to this country are very meagre, and evidently in arrears of those received by the Russian, and even by the French Governments.

"Of the treaty said to have been concluded with France and Great Britain, the Weekly Register has the following remarks:—

"We cannot be content to look upon this treaty as it affects us as Catholics. We are, besides, British subjects, proud of the honour of our flag, and eager to advance the industrial prosperity of the United Kingdom of Great Britain and Ireland. This treaty, then, is a British triumph, all the more glorious for the bloodless way in which it has been obtained. Nor is it so much a triumph over China—over, as a triumph over barbarian exclusiveness—a triumph of civilization. Now, so far as it promises to extend our commercial relations with China, it has our best wishes for its ever-increasing success. We have no objection to a Protestant propagandism in calico. We glory in the fact that John Bull, as a merchant, beats the world. It is only when he takes to imitating the transgression of Korah, Dathan, and Abiram, that he is confounded before the Christian nations of the earth. John Bull converts, when he happens to make any, are among the social calamities of mankind. They are either drunkards or mercenary hypocrites. They always remind us of the converts made by the Pharisees, divinely described by our Redeemer in the Gospel. However he may pray and preach at home, John Bull abroad can only succeed in trading or fighting. Now China is just the place for the exercise of John's trading ingenuity. What we in England want, is a profitable market for our various manufactures, and a greatly-increased supply of cheaper and finer teas, and other Oriental produce. These advantages are held out to us by this treaty with China; and on that ground we desire to bestow all praise upon the Diplomats who obtained it, not for England only, but for Europe and America."—Weekly Register.

MR. BLIFKIN'S BABY.—The first baby was a great institution. As soon as he came into this 'breathing world,' as the late W. Shakespeare has it, he took command in our house. Everything was subservient to him. The baby was the balance wheel that regulated everything. He regulated the temperature, he regulated the food, he regulated the servants, he regulated me. For the first six months of that precious existence, he had me up an average six times a night. 'Mr. Blifkins,' says my wife, 'bring that here do; the baby looks strangely; I'm afraid it will have a fit!' Of course the lamp was brought, and of course the baby lay sucking his fist like a little white bear as he was. 'Mr. Blifkins,' said my wife, 'I think I feel a draft of air; I wish you would get up and see if the window is not open a little, because baby might get sick.' Nothing was the matter with the window as I knew very well. 'Mr. Blifkins,' says my wife, just as I was going to sleep again, 'that lamp, as you have placed it, shines directly in the baby's eyes—strange that you have no more consideration.' I arranged the light, and went to bed again. Just as I was dropping to sleep again, 'Mr. Blifkins,' says my wife, 'did you think to buy that broom-to-day for the baby?' My dear, said I, 'will you do me the injustice to believe that I could overlook a matter so essential to the comfort of that inestimable child?' She apologised very handsomely, but made her anxiety the scape goat. I forgave her, and without saying a word more to her, I addressed myself to sleep. 'Mr. Blifkins,' said my wife, shaking me, 'you must not snore so, you will wake the baby.' 'Just so—just so,' said I, half asleep, thinking I was Solon Shingle. 'Mr. Blifkins,' said my wife, 'will you get up and hand me the warm gruel from the nurse lamp for baby?'—the dear child, if it was not for its mother, I don't know what he would do. How can you sleep so, Mr. Blifkins? 'I sleep, my dear,' said I, 'that it is because I am tired.' 'Oh, its very well for you men, to talk about being tired,' said my wife; 'I don't know what you would say if you had to toil and drudge like a poor woman and a baby.' I tried to soothe her by telling her that

she had no patience at all, and got up for the post. Having aided in answering the baby's requirements, I stepped into bed again, with the hope of sleeping. Mr. Blifkins said she in a louder key. I said nothing. Oh dear! said that estimable woman in great apparent anguish, how can a man, who has arrived at the honor of a live baby of his own, sleep when he don't know that the dear creature will live till morning? I remained silent, and, after a while, deeming that Mrs. Blifkins had gone to sleep, I stretched my limbs for repose. How long I slept I don't know, but I was awakened by a furious jab on the forehead by some sharp instrument. I started up, and Mrs. Blifkins was sitting up in the bed, adjusting some portion of the baby's dress. She had, in a state of semicomatose, mistaken my head for the pillow, which she customarily used for a nocturnal pin cushion. I protested against such treatment in somewhat round terms, pointing to several perforations in my forehead. She told me I should willingly bear such trifling things for the sake of the baby. I insisted upon it that I didn't think my duty as a parent to that young mortal required the surrender of my head for pin cushion. This was one of the many nights passed in this way. The truth was, that baby was what every man's first baby is, an atrocious—absolute and unlimited. Such was the story of Blifkins, as he related it to us the other day. It is a little exaggerated picture of almost every man's experience.

THE DUTY OF KINDNESS TO DOMESTIC ANIMALS.—While kindness to animals is an acknowledged duty, there are few who do not sometimes, in moments of anger, forget these obligations. If there is anything which will convince us of the folly of so doing, it must be a view of those cases (unhappily not very rare) in which cruelty is the rule, instead of the exception.

An acquaintance of mine, who keeps but one horse has had, within a dozen years, I should think, upwards of half a dozen different horses, each of which has, in turn, become so completely worn out, or so vicious, as to become almost worthless. They have been driven almost constantly, hitched to loads which they could not possibly draw, and then abused because they could not draw them. In this way, spirited horses were soon rendered unmanageable, and those which would yield to such treatment were soon utterly broken down.

Another acquaintance had a very valuable mare which was accidentally injured. By neglect she became poor and weak, and finally was so much reduced that she could not rise upon her feet. In this condition, rather than to have her die in his hands, the owner traded her away, getting scarcely a consideration for her, when, upon being properly cared for, she began immediately to recover.

Now, to say nothing of the cruelty of the thing, it is plain that both of these individuals suffered a pecuniary loss by their unkindness. The former, by good keeping, fair loading, and kind treatment generally, might have performed nearly, perhaps quite as much with one good horse as he did with six—saving the purchase money of five; and the other might, by a little careful nursing, have saved several hundred dollars upon one animal.

Those animals which are treated the most kindly are the most gentle and obedient, and also thrive the best; hence, no one can afford to use them unkindly. By kindness, mingled with firmness, the most ferocious animals are subdued, and it is vain to suppose that the same means would not be efficacious in taming domestic animals. Surely, no one should degrade himself, by continuing a practice which is both unprofitable and inhuman.—*George Farmer.*

NAPOLEON'S THREATENED INVASION OF ENGLAND.—Doubts have frequently been expressed whether Napoleon really intended to invade England in 1804.—A curious incident tends to confirm the impression that he did. He had a die engraved by Donon in anticipation of the event; and from this die a number of medals were struck, with the obvious intention of being issued from London, should the invasion prove successful. On the obverse of the medal is a laurel wreath, encircled by the legend, "Napoleon Emp. et Roi." On the reverse is a spirited design of Hercules conquering Anteus—the features of the Hercules being modelled after the Napoleonic type. The principal inscription on the reverse is "Descensus an Anglioribus." These words are cut in large capitals. In smaller characters, beneath the feet of the group, are the words "Frappe a Londres, en 1804." This inscription settles the question that the invasion was really contemplated, and establishes the curious fact that Napoleon felt so certain of victory as to have a commemorative medal prepared, with a laudatory inscription declaring it to have been struck in the conquered English capital. Of course when the invasion was abandoned these medals were carefully put aside; but some of them were discovered in one of the Government offices after the battle of Waterloo, and a number were presented as curiosities to the English ministry. One of them, an excellent specimen in bronze, is in the possession of a collector at Birmingham.

A STAPLE ARTICLE.

We would call the attention of our friends to the following:—
HAVERHILL, Mass., Feb. 7, 1857.
Dear Sir—Permit me the pleasure of stating to you the gratification I have in vending, and the universal favor, *Hoggen's German Bitters* meet with, by nearly every person who has had occasion to test their virtues in this vicinity. This establishment has had the Agency of your Medicine since 1853, and I can safely say, there has been no remedy placed before the public within the scope of my knowledge that has met so much general favor, and so worthily as the German Bitters. I have no hesitation in recommending them to our customers, suffering with diseases for which they are appropriate, feeling confident from past experience that they will do all, and even more, than is promised of them. In Dyspepsia and Liver Complaint, *I defy an equal.* To Druggists I can recommend them as a safe investment, and to the public as a truly worthy remedy.
Very truly yours,
CHAS. B. EMERSON.

To Dr. C. M. Jackson.
These Bitters can be had of any druggist or dealer in medicines, in the United States, Canada, West Indies, or South America, at 75 cents per bottle.—They are prepared by Dr. C. M. Jackson, 418 Arch Street, Philadelphia, Pa., and every bottle has his signature on the wrapper.
For Sale by all the druggists in Montreal.

CHEAP READING FOR THE MILLIONS.

UPWARDS OF TWO THOUSAND VOLUMES on Religion, History, Biography, Voyages, Travels, Tales, and Novels, by Standard Authors, to which Constant Additions are making at T. FLYNN'S CIRCULATING LIBRARY, NEWSPAPER and REGISTRY OFFICE, No. 105 M'GILL STREET, Four Doors from Corner of Great St. James Street.
Hours of Attendance.—From 9 to 11, A.M.; and from 2 to 4, and from 7 to 9, P.M.
N.B.—Subscribers, whose terms of subscription have expired, are requested to return the books in their possession to the Library, without further notice.
Montreal, September 16, 1858.

SENECAL & RYAN,
ADVOCATES,
No. 23, St. Vincent Street, Montreal.
D. H. SENECAL, PIERCE RYAN.

GALWAY LINE OF STEAMSHIPS.

THE British and Irish Steam-Packet Company's First-Class Powerful Steamer,
LADY EGLINTON,
WILLIAM BISHOP, COMMANDER,
Will SAIL on her Second Voyage from QUEBEC on 16th OCTOBER.
RATES OF PASSAGE:
Cabin, \$50 to \$60, according to accommodation, according to Galway, Dub-Steerage, \$28 per Lin, or Liverpool.
Fare to Glasgow, \$2 additional in the Cabin, and \$1 in the Steerage.
For Freight or Passage, apply to
HENRY CHAPMAN & CO.,
Montreal and Quebec Agents.
September 9.

WANTED IMMEDIATELY,
A SCHOOL TEACHER, who understands Teaching Arithmetic, English Grammar, and Book-Keeping, for District No. 2, St. COLUMBAN, C.E.
Salary \$50 for 10 Scholastic months.
Apply to
JOSEPH RYAN, Sec. Treasurer,
St. Columban, C.E.
St. Columban, Sept. 13th, 1858.

CONVENT OF ST. MARGARET,
(Under the Direction of the Sisters of the Holy Cross,) AT
ALEXANDRIA, GLENGARRY, C.W.

THIS INSTITUTION, situated in a healthy and agreeable locality, is now OPEN for the admission of BOARDERS and DAY-SCHOLARS.
The Course of Education embraces every useful and ornamental branch suitable for young Ladies.
Difference of religion is no obstacle to admission, provided the pupils conform to the general regulations of the House.

TERMS:
Board and Tuition, per Quarter, in advance, £4 10
Instrumental Music, 1 10
French, and Needle-work, taught to Boarders FREE of Charge.

COSTUME:
Dark, or Royal Blue Dress, with Cape or Mantilla of the same; Summer Bonnet, Straw, trimmed with dark blue ribbon; Winter Bonnet, Black, trimmed like the Summer one.
Pupils are permitted to wear any color or manner of Dress during week days.
For further particulars, apply to the Lady Superior, Convent St. Margaret, Alexandria, Glengarry, C.W. The Montreal Transcript, and the Cornwall Freeholder, will please to give each four weekly insertions.
Alexandria, September 4, 1858.

CHAMBLY COLLEGE.

THE SCHOLASTIC TERM for the Students of CHAMBLY COLLEGE, will COMMENCE on TUESDAY, SEPTEMBER 7th, 1858.
Rev. P. M. MIGNAULT,
Chambly, August 25th, 1858.
N.B.—United States papers, please copy.

CONGREGATION CONVENT, SHERBROOKE.

THE Ladies of the CONGREGATION CONVENT, at SHERBROOKE, C. E., will RE-OPEN their CLASSES on the FIRST of SEPTEMBER next.
TERMS:
Board and Tuition Quarterly, (payable in advance), £4 17 6
Music, 1 10 0
For further information apply to the Lady Directress.
August 24th, 1858.

CHAMBLY MODEL SCHOOL.

THE COURSE OF INSTRUCTION will include a Complete CLASSICAL and COMMERCIAL EDUCATION: Mathematics in a Collegiate Course.
T. O. TRÉVOR, Principal.
Chambly, 4th September, 1858.

ENGLISH EDUCATION.

Mr. KEEGAN wishes to inform the Citizens of Montreal that his EVENING SCHOOL (under the Patronage of the Rev. Mr. O'Brien) is NOW OPEN in the Male School-house at ST. ANNE'S CHURCH, GRIFFINTOWN, for Young Men and Mechanics;—where they will receive Instruction in any of the various branches of English Education, for five nights each week.
Hours of attendance—from 7 to 9 o'clock, P.M.
Terms very moderate. Apply to
ANDREW KEEGAN, Teacher.
St. Anne's Male School Griffintown.

REMOVAL.

JOHN PHELAN, GROCER,
HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices.
JOHN PHELAN.

PATRICK DOYLE,

AGENT
BROWNSON'S REVIEW,
AND
"THE METROPOLITAN."
TORONTO.
WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance.
P. D. is also Agent for the TRUE WITNESS.
Toronto, March 26, 1854.

MONTREAL

EYE AND EAR HOSPITAL,
BY
DR. HOWARD,
Oculist and Aurist,
132 CRAIG STREET, AND 39 FORTIFICATION LANE.
Dr. Howard's Private Surgery in the same building.
Hours of consultation Every Day from TEN A.M. to SIX P.M.
Montreal, June 24, 1858.

ROBERT PATTON,

229 Notre Dame Street,
BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same.
R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

TO THE INDEPENDENT ELECTORS

OF THE
DIVISION OF ALMA.
GENTLEMEN—
AS you will soon be called upon to exercise the Elective Franchise, in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support.
Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations. Holding these views, and also in obedience to custom, I have now to lay before you my reasons for asking your suffrages, at the approaching election, to represent you in the Legislative Council.

My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist. It is believed, and I coincide with those who entertain that opinion, that there is a deficiency of practical representation of the above-named interests. We have had a large share of experimentalising legislation, (if I may so term it) bearing upon our sources of material prosperity; and it is much to be regretted that no definite policy has prevailed, as nothing so retards the placement of capital, so necessary to the erection of large manufacturing, and the engagement in large commercial transactions, as uncertainty in regard to the fiscal policy of the country. If the subjects of "Free Trade" and "Protection" were to be fully discussed, not as abstract theories, but as applicable to the circumstances of the country and a definite policy decided upon, there is no doubt that much good would result. I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided. My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as are, or can be, advantageously produced in Canada; such reciprocity of duties, or assimilation of Tariff, will be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy. I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent: of other party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind. There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it certainly is not applicable to our circumstances and political position.

I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious convictions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor in Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view.

I have the honor to be,
Gentlemen,
Your most obedient servant,
ASHLEY HIBBARD.

D. O'GORMON,

BOAT BUILDER,
BARRIEFIELD, NEAR KINGSTON, C. W.

Skills made to Order. Several Skills always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province.
Kingston, June 3, 1858.
N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

WANTED.

A TEACHER who has had four years' experience under the Board of Education, in Ireland, is desirous of obtaining a situation in the above capacity.
Address "G." TRUE WITNESS.

TO THE FREE AND INDEPENDENT ELECTORS

OF THE
DIVISION OF ALMA.
GENTLEMEN—
Having been requested by a great many of you to solicit the mandate of the Electors of the flourishing Electoral Division of Alma, I consider that to decline would be a lack of patriotism on my part, and that it is my duty to try and make myself useful to my countrymen; I therefore demand your suffrages with that confidence which arises from the intimate acquaintance I have of the patriotism which animates a great many among you—confidence which is enhanced by the circumstance that my interests are identical with yours; for besides being a proprietor in the country, I am possessed likewise of extensive property situated at the City in the Wards interested in the contest engaged.
I do not come forward as a party man, but as a man entirely independent. I am altogether free. I do not want to solicit any favor from Government, and have nothing to expect from any administration whatsoever.
I might abstain presently from expounding political principles, as they are known to the majority of you, nevertheless I feel bound to set forth my views on the most important measures.
Being a farmer myself, I shall do all in my power for the improvement and encouragement of agriculture which is the source of the prosperity of this country.
Trade is in a prosperous condition. Owing to the works executed in the Gulf and Lake St. Peter, and those projected at Hochelaga, it cannot fail to attract all the product of the West: such a great cause of prosperity will obtain my attention.
Need I tell you that our national industry will be the object of my assiduous care? I shall endeavor to favour our home manufactures and industrial enterprise; for no one derives more benefit therefrom than the farmer.
The colonisation of our secular forest, colonisation destined to stay the tide of emigration of our youth towards foreign countries, shall not be the least object of my Legislative duties.
To the cause of education I shall devote my constant solicitude. Useless to say that I am opposed and will ever be strongly opposed to the mixed school system.
I shall ever be an indefatigable adversary of Representation based on the respective Population of the two sections of this Province.
Such are, Fellow-Countrymen, my views on those important measures of public interest—questions of considerable moment on the solution of which greatly depends the prosperity of our common country.
I have the honor to be,
Jos. F. ARMAND.
Riviere des Prairies, July 26, 1858.

PROSPECTUS.

ACADEMY OF THE SACRED HEART,
SAULT AU RECOLLET,
NEAR MONTREAL, CANADA EAST.

THIS Institution embraces in its plan of education every means requisite for forming young persons to virtue and to the knowledge of those branches of science becoming their sex. The food is wholesome and abundant. Nothing is neglected that can contribute to the acquisition of habits of neatness, order, politeness, and propriety of deportment.
TERMS:
Board and tuition for the scholastic year, \$100
Paper, pens, books, &c., 10
Music lessons and use of Piano, 40
Drawing and Painting, 24
Italian, 24
(All payable quarterly, in advance.)
Each pupil will pay, on entrance, for use of desk and bed, \$5. Should bedding, &c., be furnished by the Academy, the charge will then be \$10 per annum.
Physicians' fees, postage, &c., are charged to the parents.
Should a pupil be withdrawn before the close of a quarter, unless for some very urgent reasons, no deduction will be made.
Thursday is the only day upon which the pupils will be permitted to receive visits.
The annual vacation is of six weeks. There will be a charge of \$15 for those pupils who remain at the Academy during that time.
Each pupil should be provided with one black and one white uniform dress; one white and one black plain bobbinnet veil; six toilet and six table napkins; one straw bed; one hair mattress, one pillow, three pairs of sheets; knife and fork; a large and small spoon; a gilet; work-box; and dressing-box.

COLLEGE OF REGIOPOLIS,

KINGSTON, C.W.;
Under the Immediate Supervision of the Right Rev. E. J. Moran, Bishop of Kingston.
THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.
A large and well selected Library will be Open to the Pupils.
TERMS:
Board and Tuition, \$100 per Annum (payable half-yearly in Advance.)
Use of Library during stay, \$2.
The Annual Session commences on the 1st September, and ends on the First Thursday of July.
July 21st, 1858.

JUST RECEIVED FROM PARIS

By the Subscribers,
SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c.
BLANK BOOKS, STATIONARY, PRINTS, &c.
15,000 Blank Books, ruled for Ledgers, Journals, Day, Cash, and Letter Books.
500 Reams of Foolscap, Letter, and Note Paper.
50 Gross Drawing and Writing Pencils.
100 Do Slate Pencils.
5 Cases of Hard Wood Slates.
10,000 Religious and Fanby Prints.
280 Gross Steel Pens.
CATHOLIC MUSIC.
The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to, 300 pages, \$2 00
The Catholic Harp, an excellent collection of Masses, Hymns, &c., half bound 28 cents.
We have also, on hand, a good assortment of Pocket Books, Memorandums, Ink Bottles, Pen Holders, &c., &c.
D. & J. SADLIER & Co.,
Cor. Notre Dame & St. Francis Xavier Sts.,
Montreal.
Sept. 16.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures

EVERY KIND OF HUMOR.

From the worst Scrofula down to the common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of pimples on the face.
Two to three bottles will clear the system of boils.
Two bottles are warranted to cure the worst cancer in the mouth and stomach.
Three to five bottles are warranted to cure the worst case of erysipelas.
One to two bottles are warranted to cure all humor in the eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to six bottles are warranted to cure corrupt and running ulcers.
One bottle will cure scaly eruption of the skin.
Two or three bottles are warranted to cure the worst case of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three or four bottles are warranted to cure salt rheum.
Five to eight bottles will cure the worst case of scrofula.

DIRECTIONS FOR USE.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, ten spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula.

KENNEDY'S SALT RHEUM OINTMENT,

TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY.

For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.
For Scaly Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.
For Salt Rheum, rub it well in as often as convenient.

For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.

For Scabs, these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.

For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.

This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to.
Price, 2s 6d per Box.
Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.
For Sale by every Druggist in the United States and British Provinces.

Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—

ST. VINCENT'S ASYLUM,
Boston, May 26, 1856.

Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class so neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors.

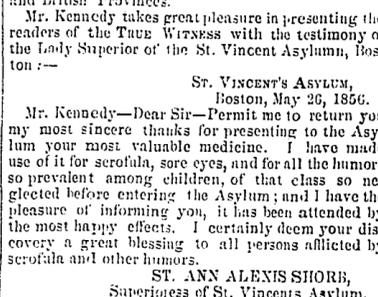
ST. ANN ALEXIS SHORB,
Superior of St. Vincent's Asylum.

WEST TROY BELL FOUNDRY.

[Established in 1826.]
THE Subscribers have constantly for sale BELLS, an assortment of Church, Factory, Steam-BELLS, boat, Locomotive, Plantation, School-BELLS. House and other Bells, mounted in the most BELLS, approved and durable manner. For full BELLS, particulars as to many recent improvements, warrants, diameter of Bells, space BELLS, occupied in Tower, rates of transportation, BELLS, &c., send for a circular. Address
A MENEELY'S SONS, Agents,
West Troy, N. Y.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,
BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVESTONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c.; wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.
N.B.—W. C. manufactures the Montreal stone, if any person prefers that.
A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

AGENTS FOR THE TRUE WITNESS. Alexandria—Rev. J. J. O'Connell. Albany—N. A. Goss. Albany—J. Doyle. Albany—J. Roberts. Albany—Rev. J. Cameron. Albany—Rev. Mr. Gifford. Albany—M. O'Dempsey. Albany—Rev. J. R. Lee. Albany—P. Furlong. Albany—W. M'Namany. Albany—M. M'Kenny. Albany—J. Knowlson. Albany—J. Hackett. Albany—Rev. J. S. O'Connor. Albany—Rev. Mr. Daly. Albany—N. B.—Rev. E. Dunphy. Albany—J. M'Gerrald. Albany—J. Bonfield. Albany—P. Hackett. Albany—Rev. Mr. Parady. Albany—J. Flood. Albany—Rev. J. Rossiter. Albany—P. S. M'Henry. Albany—C. M'Faul. Albany—Rev. R. Keleher. Albany—M. M'Namara. Albany—Rev. E. Bayard. Albany—O. Quigley. Albany—T. Daley. Albany—W. J. Farrelly. Albany—W. H. Harly. Albany—M. Kelly. Albany—P. Maguire. Albany—Rev. Mr. Wardy. Albany—Rev. Mr. Proulx. Albany—Rev. J. Synnott. Albany—J. Ford. Albany—J. Doran. Albany—T. M'Case. Albany—Rev. Mr. Lalor. Albany—M. O'Leary. Albany—Rev. J. Quinn. Albany—Rev. M. Byrne. Albany—J. Campion. Albany—M. Teffy. Albany—A. Donnelly. Albany—T. Griffith. Albany—Rev. J. Graton. Albany—D. M'Donald. Albany—Rev. G. A. Hay. Albany—T. Dunn. Albany—Rev. Mr. Bourratt. Albany—Rev. Mr. Fulvay. Albany—A. M'Donald. Albany—H. M'Gill. Albany—Rev. Mr. Sax. Albany—T. Donegan. Albany—P. Doyle. Albany—J. Hagan. Albany—M. M'Voy. Albany—C. A. M'Intyre. Albany—A. Lamond.



GRAND TRUNK CLOTHING STORE, 87 M'GILL STREET, 87

DONNELLY & O'BRIEN, BEG leave to inform the Public that they have now on hand, and are prepared to offer for Sale, their

Spring and Summer Stock of Clothing and Outfitting.

Being the Largest, Cheapest, and Best ever offered for Sale in this City. Their Stock of Cloths, Doeskins, Cassimeres, Tweeds, Vestings, Water-proof Coats, Scotch Plaids, White, Regatta and Flannel Shirts, Collars, Umbrellas, Mufflers, Scarfs, Ties, Gloves, &c., having been

Carefully Selected in the English Markets, and their Stock of Ready-Made Clothing, consisting of Dress, Frock, Morning, Sack Business and Over-Coats, Pants, Vests, Caps, &c.—Also, a Large Assortment of BOYS' CLOTHING, of every style and quality suitable for the present and coming seasons, having been carefully manufactured under their own inspection, buyers, before making their purchases elsewhere, will find it much to their advantage to give them a call.

The order Department being under the management of experienced Cutters, Customers can rely on having their orders promptly and carefully executed. The Liberal Patronage which they have received since their commencement in business, encourages them in the belief that their Goods have given unqualified satisfaction. Montreal, April 23, 1858.

B. DEVLIN, ADVOCATE. No. 7, Little St. James Street, MONTREAL.

M. DOHERTY, ADVOCATE. No. 59, Little St. James Street, Montreal.

MONTREAL STEAM DYE-WORKS JOHN McCLOSKEY

Silk and Woollen Dyers and Sewers 33, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, and now solicits a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c. Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. K'N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

SADLIER & CO.'S SPRING ANNOUNCEMENTS OF NEW BOOKS.

ROME, ITS RULER AND ITS INSTITUTIONS.—By John Francis Maguire, M.P. Royal 12mo., 480 pages, \$1 25. 16th, 17th, 18th Vols. Popular Library. LIFE AND LABORS OF ST. VINCENT DE PAUL; A New, Complete, and Careful Biography. By H. Bedford, Esq. ALICE SHERWIN; A Historical Tale of the Days of Sir Thomas More. 12mo. LIFE OF ST. FRANCIS DE SALES. By Robert Ormsby, M.A. THE RACCOLTA: A Collection of Indulgent Prayers. By Ambrose St. John, of the Oratory.

NEW BOOKS JUST RECEIVED AT SADLIER'S CHEAP CASH BOOK STORE.

CHRISTIANITY IN CHINA, TARTARY, and THIBET. By M. L'Abbe Hue; 2 Vols., 12mo., Cloth, \$2; Half Mor., \$2.50. THE COMPLETE WORKS AND LIFE OF GERALD GRIFFIN. To be completed in 10 Vols.—Four Volumes New Ready, containing the following Tales:— Vol. 1. The Collegians. A Tale of Garryowen. 2. Card Drawing. A Tale of Clare. The Half Sir. Munster. Suil Dhur. Tipperary. 3. The Rivals. A Tale of Wicklow; and Tracy's Ambition. 4. Holland Tide, The Aylmers of Bally-Aylmer, The Hand and Word, and Barber of Bantry. 5. Tales of the Jury Room: Containing—Sigismund the Story-Teller at Fault, the Knight without Reproach, &c. &c. 6. The Duke of Monmouth. A Tale of the English Insurrection. 7. The Poetical Works and Tragedy of Gysippus. 8. Invasion. A Tale of the Conquest. 9. Life of Gerald Griffin. By his Brother. 10. Tales of Five Senses, and Nights at Sea. Each Volume contains between four and five hundred pages, handsomely bound in Cloth, price only 5s. each.

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

the Collegians, when it was first published, with a pleasure we have never forgotten, and which we have found increased at every repeated perusal. Ireland has produced many geniuses, but rarely one, upon the whole superior to Gerald Griffin."—Brownson's Review.

"We have now before us four volumes, the commencement of a complete edition of Gerald Griffin's works, embracing the 'Collegians' and the first series of his 'Munster Tales.' The nationality of these tales, and the genius of the author in depicting the mingled levity and pathos of Irish character, have rendered them exceedingly popular. The style in which the series is produced is highly creditable to the enterprise of the American publishers, and we are free to say that the volumes are worthy of being placed in our libraries, public or private, alongside of Irving, Cooper, or Scott."—Hunt's Merchant's Magazine.

The Life of Christ; or, Jesus Revealed to Youth. Translated from the French of Abbe La Grange, by Mrs. J. Sadlier. 2 6 The Creator and the Creature; or, The Wonders of Divine Love. By F. W. Faber. 3 9 A Life of the Rt. Rev. Edward Maginn, Co-Adjutor Bishop of Derry; with Selections from his Correspondence. By T. D. M'Geer. 3 9 The Life of St. Elizabeth of Hungary. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition. 5 0 Souvenirs of Travel in Europe. By Madame Le Vert. 2 vols. 10 0 Aspirations of Nature. By Rev. J. T. Hecker. 3 9 The Prophecies of St. Columbkille, Bearcan, Malachy, Alton, &c., &c.; with Literal Translations and Notes. By Nicholas O'Keary. 1 10 Keating's History of Ireland. Translated, with notes, by John O'Mahoney. 12 6 MacGeoghegan's History of Ireland. 10 0 My Trip to France. By Rev. J. P. Denelan. 3 9 Alice Riordan; or the Blind Man's Daughter. (A New Edition, with an additional chapter.) By Mrs. J. Sadlier. 1 10 Fabiola: a Tale of the Catacombs. By Cardinal Wiseman. (New Edition.) 12 mo., cloth. 3 9

STATUES FOR CHURCHES. The Subscribers have on hand some beautiful Statues of ST. PATRICK, the BLESSED VIRGIN, ST. JOSEPH, CHRIST'S AGONY IN THE GARDEN, &c., &c., which will be sold at reduced prices. —ALSO— A large Oil Painting of the CRUCIFIXION. D. & J. SADLIER & Co., Cor. Notre Dame and St. Francis Xavier Sts. Montreal, Sept. 18.

INDIAN ROOT PILLS.

DR. MORSE, the inventor of MORSE'S INDIAN ROOT PILLS, has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa as well as North America—has spent three years among the Indians of our Western country—it was in this way that the Indian Root Pills were first discovered. Dr. Morse was the first man to establish the fact that all diseases arise from IMPURITY OF THE BLOOD—that our strength, health and life depended upon this vital fluid.

When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become thick and cease to act, and thus our light of life will forever be blown out. How important then that we should keep the various passages of the body free and open. And how pleasant to us that we have it in our power to put a medicine in your reach, namely Morse's Indian Root Pills, manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased man. One of the roots from which these Pills are made is a Sclerotic, which opens the pores of the skin, and assists Nature in throwing out the finer parts of the corruption within. The second is a plant which is an Expectant, that opens and unclogs the passage to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm, and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys; thus encourages, they draw large amounts of impurity from the blood, which is then thrown out bountifully by the urinary or water passage, and which could not have been discharged in any other way.—The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels.

From the above, it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely rout out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear.

The reason why people are so distressed when sick and why so many die, is because they do not get a medicine which will pass to the affected parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's PILLS have added to themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames, have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish but they at once go to work at the foundation of the disease, which is the blood. Therefore, it will be shown, especially by those who use these Pills, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

CARTON.—Beware of a counterfeit signed A. B. Moore. All genuine have the name of A. J. WHITE & Co. on each box. Also the signature of A. J. White & Co. All others are spurious.

A. J. WHITE & CO., Sole Proprietors, 80 Leonard Street, New York. Dr. Morse's Indian Root Pills are sold by all dealers in Medicines. Agents wanted in every town, village, and hamlet in the land. Parties desiring the agency will address as above for terms. Price 25 cents per box, five boxes will be sent on receipt of \$1, postage paid.

NEW BOOKS AND NEW EDITIONS, JUST RECEIVED AT

SADLIER'S CHEAP CASH BOOK STORE: Rome, its Ruler, and its Institutions. By John Francis Maguire, M.P. Royal 12mo., 480 pages, \$1 25. 16th, 17th, 18th Vols. Popular Library. Life and Labors of St. Vincent De Paul; a new, complete, and careful Biography. By H. Bedford, Esq. ALICE SHERWIN; A Historical Tale of the Days of Sir Thomas Moore. 12mo.

TALES AND ROMANCES

Of Heudrik Conscience, the Celebrated Belgian Novelist. Just Published in 6 Vols. demi 8vo., embellished with neat Frontispiece, and Vignette Title Pages—cloth, 75c. each: I. The Curse of the Village; the Happiness of being Rich; and Blind Rosa. II. The Lion of Flanders; or, the Battle of the Golden Spurs. III. Count Hugo of Craenhove; Wooden Clara; and the Village Inn Keeper. IV. Veva; or, the War of the Peasants; and the Conscript. V. The Miser; Rickettiekack; and the Poor Gentleman. VI. The Demon of Gold.

The Convert; or, Leaves from my experience. By O. A. Brownson, LL.D. 1,25 The Foot of the Cross; or, the Sorrows of Mary. By Father Faber. 75 The Creator and Creature. By do. 75 Growth in Holiness. By do. 75 The Blessed Sacrament. By do. 75 All for Jesus. By do. 75 The Flower Basket; A Tale. By Canon Schmidt. 38 Brownson's Essays, (new Edition). 1,25 Balmes' Fundamental Philosophy, (Second Edition) 2 vols. 3,50 Blakes and Flanagan's. A Tale of Irish Life in the United States. By Mrs. J. Sadlier. 75 History of the Life and Pontificate of Pius VI. The Hospital Sister. A Tale. 37 1/2 Sylva. A Tale. By the Author of Loranzo. 50 The Boyhood of Great Painters, 2 vols. 75 Do. " " 1 vol. 62 1/2 Traits and Stories of the Irish Peasantry. By William Carleton. 1 vol., royal 18mo., 645 pages, 75 cents, comprising the following Tales:—The Poor Scholar; A Peasant Girl's Love; Talbot and Gwynon, the Irish Pipers; Frank Finegan, the Foster Brother; Tubber Derg; or, the Red Well; Barney Brady's Goose; Tom Gressley, the Irish Senachie; A Legend of the Brown Goat; The White Horse of the Peppers; and Mickey M'Roy, the Irish Fiddler. Valentine M'Clutchy, the Irish Agent. By William Carleton. 12mo., 408 pages, half bound, 50 cents; cloth, 75 cents.

D. & J. SADLIER & Co., Corner Notre Dame and St. Francois Xavier Streets. Montreal, July 8, 1853.

THE MISSION BOOK;

A Manual of Instructions and Prayers Adapted to Preserve the Fruits of the Mission. Drawn chiefly from the Works of St. Alphonsus Liguori. Published under the direction of the FATHERS OF THE CONGREGATION OF THE MOST HOLY REDEEMER.

IT will be seen, by the following Contents, that the Mission Book contains all the necessary Devotions and Instructions for Catholics. It is a most useful Manual, and at least one copy of it should be found in every Catholic family. CONTENTS: Days of Abstinence—Of Absolution—Acts of Faith Hope, and Charity—Acts of Spiritual Communion—Acts of Regret for one unworthy to Receive—Acts Proper to suggest to the Sick and Dying—Acts of Firm Purpose of Amendment—Acts on Devotion to the Angels—Angel Psalter—Prayer to one's Angel Guardian; The Angelus; Aspirations for the Sick; Of the Sacrament of Baptism; Method of Saying Beads; Benediction of the Blessed Sacrament; On Devotion to the Blessed Virgin; The Little Catechism; Duties of Children; Warning to Children; Daily Prayers for Children; Commandments of God; Commandments of the Church; Communion explained in the Catechism; Of the Holy Communion; On preparation for Communion; Prayers before and after Communion; Prayer of St. Ignatius after Communion; Of Spiritual Communion; Of Confession; What is necessary to Confess; Manner of making Confession; How often we ought to make Confession; Devotions preparatory to Confession; Prayer after Confession; General Confession; Confirmation explained; Confession; Contrition explained; Act of Contrition; How to pass the day in a holy manner; Mass for the Dead; Meditation on Death; Death of the Sinner; Delay by Conversion; Disciple of Jesus—Instructions for the Dying—Various temptations of the Dying—Last Sighs of the Dying—Dying recommendation of a Parting Soul—Of the duties of particular States of Life—Examination on those Duties—Spiritual Reading—Meditation on the End of Man—Importance of Securing our End—Meditation on the Eternity of Punishment—Explanation of the Holy Eucharist—On Devotion to the Blessed Eucharist—Evening Devotions—Daily Examination of Conscience—Instruction on the Examination of Conscience—Examination of Conscience for General Confession; Faith of the Catholic; Faith alone not sufficient; Familiar Lessons of Piety for Spiritual Reading; Days of Fasting; Duties of a Father of a Family; Festivals of Obligation; Gloria in Excelsis; Perfection of God; Love of God; Of Good Works; Grace and Sacraments; Hail Mary; Meditation on Hell; Sacraments of Holy Orders; Of the Holy Trinity; A Complete Collection of Hymns; Incarnation and Death of Christ; On Indulgence; Indulgence for the Acts of Faith, Hope, and Charity; Indulgence for the Way of the Cross; Indulgence for saying the Rosary, and Attached to the Scapular; Devotion to St. Joseph; Devout Prayers in honor of St. Joseph; Of the General and Particular Judgment; Meditation on the Last Judgment; Judgment of God; Viaticum, or Last Communion, with Prayers before and after; Litany of Blessed Virgin Mary; Litany of the Saints; Litany for a Good Death; Lord's Prayer; Sacrament of Matrimony; Instructions on Matrimony; Impediments of Marriage; Banns of Marriage; Ceremony of Marriage; Duties of Married Persons; Magnificat; Mass explained; Instruction for Devotion at Mass; Prayers for Mass; Mass for the Dead; Prayers before and after Meals; Instruction for Mental Prayer or Meditation; Meditation for every day in the week; Memorare of St. Bernard in prose and

verse (translated); Misery of Sin; On Morning Devotion; Morning Prayers; Nuptial Blessing; Sacrament of Holy Orders; Duties of Parents and Heads of Families; An Admonition to Parents; Sacrament of Penance; Instructions on Penance; Effects of this Sacrament; Satisfaction on Works of Penance; Penance imposed in Confession; How to Pray; The Ordinary Christian Prayers; Seven Penitential Psalms; Purgatory; Prayer for the Souls in Purgatory; Doctrine of Redemption; Rosary of the Blessed Virgin Mary; Method of saying the Rosary; Another short and easy method of saying the Rosary; On Devotion to the Blessed Sacrament; Seven Sacraments explained; Sacrifice of the Mass explained; On Devotion to the Saints; Salve Regina; On Satisfaction; Instructions on the Scapular; Prayers before and after a Sermon; Duties of Servants; Manual for the Sick and Dying; Instructions for the Sick; Instructions for those who attend the Sick; Motives and Acts for the Sick and dying; Daily Prayers for the Sick; Pious Aspirations for the Sick and Dying; Sin, what and how divided; Stations of the Cross; Steps of Our Saviour's Passion; Steps of Our Saviour's Childhood; Sufferings of this Life; Prayers in time of Temptation; Of the Holy Trinity; Sacrament of Extreme Unction explained, with Prayers before and after; Of Devotions at Vespers; Visits to the Blessed Sacrament; Visits to the Blessed Virgin Mary; Way of the Cross; On Hearing the Word of God; Prayer before Work; Advice to Catholic Young Men; Advice to Catholic Young Women. 24mo., roan, plain, \$0,30 " " gilt sides, 0,30 " " embossed, gilt sides, 0,75 " " " clasp, 0,88 " " imitation, full gilt, 0,88 " " " clasp, 1,00 " " morocco extra, 1,75 " " " clasp, 2,25 " " " beveled, 2,40 " " " clasp, 2,50 Large Edition. 18mo., roan, plain, 0,50 " " full gilt sides, 0,75 " " embossed, gilt, 1,00 " " imitation, full gilt, 1,25 " " " clasp, 1,50 " " morocco extra, 2,25 " " " clasp, 2,75 " " " beveled, 2,75 " " " clasp, 3,25 D. & J. SADLIER & Co., Montreal, July 8, 1858.

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

Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York, AND FOR SALE BY THEM, WHOLESALE AND RETAIL. We would most respectfully invite the attention of the Catholic Community to the following list of our Publications. On examination it will be found that our Books are very popular and saleable; that they are well printed and bound; and that they are cheaper than any books published in this country. The Books of the other Catholic Publishers kept constantly on hand, and sold at their lowest prices. Any of the following Books will be sent by post on receipt of the price. BIBLES AND TESTAMENTS. Catholic Family Bible, with Dr. Challoner's Notes and Sections. Imperial 4to., superfine paper, 25 fine engravings, from \$1 to \$22 Do. do. fine edition, with 17 engravings, from \$5 to \$16 To both of these editions it added Ward's Errata of the Protestant Bible. Do. do. small 4to., from \$2 25 to \$6 Douay Bible, 8vo., from \$1 to \$3 Pocket Bible, \$1 to \$3 Douay Testament, 12mo., 37 cents.

PRAYER BOOKS.

Published with the approbation of Cardinal Wiseman, and Most Rev. John Hughes, D.D., Archbishop of New York. Beautifully illustrated. The Golden Manual; being a guide to Catholic Devotion, Public and Private, 1041 pages, at prices from 75 cents to \$25. This is, without exception, the most complete Prayer Book ever published. The Way to Heaven (a companion to the Golden Manual), a select Manual for daily use. 18mo., 750 pages, at prices from 50 cents to \$20 The Guardian of the Soul, to which is prefixed Bishop England's Explanation of the Mass, 18mo., 600 pages, from 50 cents to \$4 The Key of Heaven, greatly enlarged and improved, from 38 cents to \$3 The Path to Paradise, 32mo., at prices varying from 25 cents to \$8 The Path to Paradise, 49mo., do., from 20 cents to \$3 The Gate of Heaven, with Prayers. Mass illustrated, with 40 plates, at from 25 cents to \$4 Pocket Manual, from 13 cents to 50 cents The Complete Missal, in Latin and English, from \$2 to \$6 Journe du Chretien (a fine French Prayer Book) 634 pages, at from 37 1/2 cents to \$4 Petit Paroissien (a Pocket French Prayer Book), from 13 cents to 50 cents

CATHOLIC TALES.

Fabiola, by Cardinal Wiseman. Cloth, 75 cents; cloth gilt, \$1 1/2 Catholic Legends. Cloth, 50 cents; gilt, 0 75 The Witch of Milton Hill, 50 cents; gilt, 0 75 The Blakes and Flanagan's, by Mrs. Sadlier, 75 cents; gilt, 0 75 Tales and Legends from History, 63 cents; gilt, 0 75 Gallista, by Dr. Newman, 75 cents; gilt, 1 13 Ravellings from the Web of Life, 0 75 Well I Well! by M. A. Wallace, 0 75 New Lights, by Mrs. Sadlier, 0 50 Orphan of Moscow, translated by Mrs. Sadlier, 0 50 Castle of Rossillon, Do. do, 0 50 Benjamin, Do. do, 0 50 Tales of the Boyhood of Great Painters, 2 vols., 0 75 The Miner's Daughter, by Miss Caddell, 0 38 The Young Savoyard, 0 38 Lost Genoveffa, by Miss Caddell, 0 38 One Hundred and Forty Tales, by Oannon Schmidt, 0 38 The Knout, translated by Mrs. Sadlier, 0 50 The Mission of Death, by M. E. Walworth, 0 38 Tales of the Festivals, 0 38 Blanch Leslie and other Tales, 0 50 Sick Calls, from the Diary of a Priest, 0 50 The Poor Scholar, by William Carleton, 0 50 Tubber Derg, and other Tales, Do. 0 38 Art Maguire, Do. Half 0 75 Valentine M'Clutchy, Do. Half bound, 50 cents; cloth, 0 75

HISTORY AND BIOGRAPHY.

Butler's Lives of the Saints, 4 vols., with 29 engravings, from \$9 to \$18 Butler's Lives of the Saints, (Cheap Edition.) 4 vols., \$4 De Ligny's Life of Christ and His Apostles; translated from the French, with 13 engravings, by Mrs. Sadlier, from \$4 to \$13 Orsini's Life of the Blessed Virgin, with the History of the Devotion to Her—to which is added Meditations on the Litany, by Abbe Parthe; translations by Mrs. Sadlier, 4to., with 18 engravings, from \$5 to \$12