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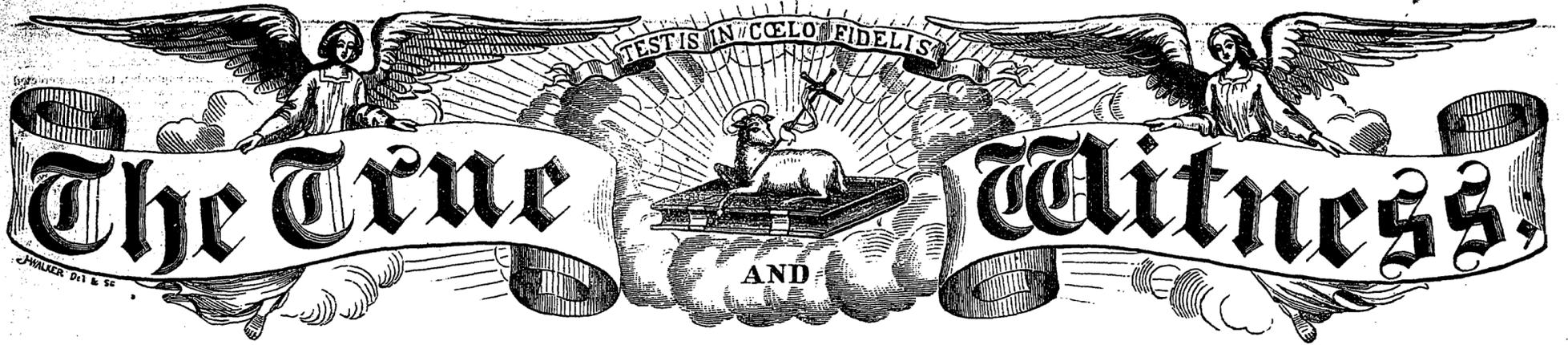
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CATHOLIC CHRONICLE.

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ILLUSTRATIONS OF NATIONAL PROVERBS.

BY SAMUEL LOVER, ESQ., R. H. A.

There is not a people on the face of the earth who possess a more elastic temperament than the Irish: no circumstances, however adverse, can subdue their cheerfulness; no fatigue breaks it down, and even hunger, which, as the proverb says, "breaks through stone walls," even that potent agent, cannot conquer an Irishman's habitual hilarity. There is certainly no people in Europe, and, perhaps, not in the world, so ill provided with the comforts, I might almost say, the necessities of life, as the humbler classes of the Irish, and it is a fact they may be proud of, that they do not repine at the want of such bodily enjoyments as their neighboring countrymen are in the possession of. A peasant, to whom I once spoke on the subject answered me in a proverb - "Sure, Sir," said he, "what the eye never sees the heart never grieves for;" and sure we never see any thing from year's end to year's end but the praties, and well off we are when we have the buttermilk along with them, and though we know that there's more cattle and pigs, and sheep, sent out o' the country than id feed nine times over what's in it; yet, as none of us can afford it, why one isn't better off than another, and so as I said afore, 'what the eye never sees the heart never grieves for,' and we're used to the hard living."

Scott apostrophises the hardihood of the Irish soldier, in the midst of the dangers of war, where even the prospect of death cannot impair the mirthfulness of his nature.

Hark! from yon stately ranks what laughter rings. Mingling wild mirth with war's stern minstrelsy; His jest while each blithe comrade round him flings, And moves to death with military glee.

Boast, Erin, boast them!

A friend of mine mentioned to me that in travelling through Scotland, at a period when there was a great scarcity of provisions in that country, he happened to have seated beside him, as fellow-passenger, outside a stage-coach, an Irishman who seemed to be a dependant on one of the inside passengers, and this Irishman seemed very much surprised at seeing large posting-bills stuck upon every prominent wall, pier, and gable, stating the dreadful hardships the lower orders were suffering, and appealing to the humanity of the public for their relief. The coach-offices and turnpike-gates were studded with these appeals to the charitable, in hopes of inducing travellers to contribute, and at one of these places, the Irishman I have mentioned, had time to read over the contents of this petition. It stated, amongst other grievances, that such was the common distress of the poor, that they were absolutely reduced, in some instances, to two meals a day!

"Two meals a day!" said the Irishman aloud; "faith, an' myself often seen them in Ireland with only one meal a day; and they never put it in pret as a curiosity. Two meals a day—faix an' its many a strappin' fellow is workin' on that same, in poor Ireland. "Arrah then, Sir, do you see that?" said he, turning to my friend; "throth then it's long till they'd put sich a postscript at the beginnin' of a famine in Ireland;—but it's a folly to talk of comparin' with us at all;—augh! sure, there is none of them can stand the starvation with us!"

What a melancholy ground of national triumph!

Some few days ago I saw a group of Irish laborers near Kingstown; they had, evidently, travelled a long way, and were sitting down on a bank, near the harbor, to rest themselves, while awaiting the time for the sailing of the Liverpool steam-boat, for they were all going to England, to look for work at the ensuing harvest, as the reaping-hook slung over the shoulder declared. I entered into conversation with one of these men, and asked him if he had been in England before. He told me he had. I asked him if he liked being there.

"Why then, indeed, your honor, I'm not covituous of goin' there at all, only in the regard of makin' the rint, and keepin' the house over the heads of the wife and the childer."

"Then you do make the rint," said I.

"Oh yis, Sir!" said he, "they give fine wages when the crap is heavy, and the saison onsartin—and maybe a scarcity of hands at the same time—and they know that we'll slave a power to rise the money."

"Then why should you not like to go there?" said I.

"Oh! Sir, sure they despise us, an' look down on us, for laving our own country, and sure how can we help that? when them that ought to stay home wid us, and give us work and pertection, goes away from us, and laves us to the mercy of the wide world?"

"But if you tell the English people that they won't despise but rather pity you?"

"Pity is a covold word, Sir, and it's not behowlden I'd be to any man's pity; moreover, far less a stranger's—and that same a proud stranger."

"But the English have cause to be proud," said I.

"Sure, and that's true, indeed, Sir; but they might take pride out o' themselves without hurtin' another man's feelings; and, indeed, sometimes my blood rises when they go on with their coisait, and throw our poverty in our teeth."

"And are they in the habit of doing that?"

"Throth and they are, but I never let it go wid them without giving them a word or two in exchange, and more, maybe, if they're saucy." And he gripped his stick tight as he spoke, and gave it a knowing jerk.

"One thing, Sir, they're mighty coisaited about is, their fine aitin' and dhrinkin' and God knows but it's a poor thing for a Christian to be proud of, for sure a brute baste is as sensible of good aitin' as a man, and a man ought to know better; but as I was sayin', Sir, they are coisaited about it, and a chap says to me, one day, that I was workin' task-work, just as he was aitin' his dinner in the field, under the shade o' the hedge, and as I raped up to him, when I kem to the end of the ridge, and says he, 'do you know what that is?' says he, 'howldin' up a fine big piece of ham formin' me."

"Isn't it cheese?" says I, "purtendin' not to know, and humbuggin' the fellow."

"No, it aren't cheese," says he—"he said arn't, Sir;—indeed, they all say arn't—not understandin' the jography o' their own language, which is far greater disgrace than poverty." "It are n't cheese," says he, "but a dam fine piece of ham," says he—"Think o' that, Sir, he said dam to the ham! cursin' the mate that was feedin' him."

"And what is that?" says he, "howldin' up a brave big mug of fine yolla ale."

"Indeed and I don't know," says I; "if it be milk," says I, "it's very much tanned with the sun."

"It are n't milk," says he, "you poor ignorant cretter," says he—"he wanted to say cray-daw, but they can't say them soft words at all, but chops them all short like a snarl'n dog." "No it are n't milk," says he, "but dam fine yale." "You must know they say yale instead of ale—they dumma how to converse at all!—And you see he said dam to the dhrink as well as the mate."

"But you harn't no yale in Ireland," says he.

"No," says I, "glory be to God, we've whiskey!" says I.

"And if you harn't ham, nor yale, nor cheese, what do you feed on?" says he. "Pratees," says I. "Is it taytees," says he. "No—its pratees," says I; "don't call them out o' their name and you'll oblige me." "And what do you drink?" says he. "Wather," says I, "when we're no better; but sometimes we relish the pratees with a squib of buttermilk." "Oh, that's what we feeds our pigs on here," says he.

"It's well for the pigs," says I. "And your poor cretters," says he, "harn't you no better than buttermilk to drink to your taytees?" says he. "We think ourselves well off when we get that same," says I. "I wonder then how you can work at all," says he, "on such poor victuals." "Well you see we can," says I.

"But you can't be strong," says he, "on sich rubbishy stuff." "Think o' that, Sir, to call the fine pratees, that God's word makes grow in the earth for his craythurs, and the fine milk, rubbishy stuff!" "Oh! don't talk o' stuff," says I: "we don't use them for stuff," says I; "we only ate to satisfy wholesome hunger, but it is you that stuff yourselves at every hand's turn, making your stomach a most like a panthry, cramm'n' all the mate you can get into it, at all hours." "Aye!" says he, "and look at the fine stout fellows we be," says he—"there be three inches o' fat outside o' your ribs," says he. "Aye, and the same inside o' your head," says I, "and a power o' sinse outside. And are you the stronger in arm, or stouter in heart, for all your cramm'n', says I: "would you cut as much corn in a day?" "I wouldn't make a slave o' myself like you do," says he. "I am a slave, it's thrue," says I; "but if it wasn't God's will that I should be a slave it wouldn't be, so I'm contint," says I.

"But tell me, Paddy," says he, "how you can work with nothing to eat but taytees and buttermilk?" "Then I'll tell you," says I, "whatever we ate, we bless, but you curse what you ate; and so the few pratees we have does us more good than all your meat." "We don't curse what we ate," says he, in a great rage. "Oh! but you," says I; "sure you say damn to every thing—sure it's only a while ago you said it to your ham, and to your ale, while it's only on dhray pratees, without even a grain o' salt, we say, God bless it, and ar course He makes it thrive with us; so you see, Sir, I was down on his taw there."

"Well, I hope," said I, "you will always continue in the same humble spirit of contentment, and submit with cheerfulness to whatever lot providence has been pleased to call you."

"Please God! Sir," said the poor fellow, in the truest spirit of Christian resignation.

"But," said I, "however you may have your temper and forbearance occasionally tried in England, where the comforts of those in the same class of life with yourself are calculated to create comparison likely to make you jealous, yet, in poor Ireland, so many are obliged to submit to the same lot that it makes it the easier for you to bend your back to the burden."

"Thru, for you, Sir."

"Besides when you see no others enjoying the comforts of life, a great cause of jealousy is removed, for 'what the eye never sees the heart never grieves for,' said I, thus making use of what I heard one of his own class say on the subject."

"Indeed, and a good saying that same is, Sir."

"But you seem tired," said I.

"And no wonder," said the poor fellow, "I have walked bether nor forty miles since mornin'."

"That's a long march."

"Well, sure I'll sleep the soundher an the deck o' the steamer."

Just at this moment a blind fiddler made his appearance, groping his way by a blank wall, until he arrived at the porch of a house, that stood nearly opposite to where these travel-tired Irishmen were resting, and having ascertained his position in front of a gentleman's house, he began to rasp his fiddle most furiously, in the hope of making himself heard; but in vain. With a view to conciliate the tastes of the quality he endeavored to scrape acquaintance with some of the most popular modern airs, but finding these unavailing, he dashed out into an Irish jig—one of those imitably joyous compositions that might make a man dance at his own wake, as we say in Ireland. The poor wearied fellow, who had walked forty miles that day, exhibited strong marks of excitement, the moment the fiddle had been played, but as soon as the jig commenced he jumped up, ran over to the porch, where the blind man was playing, and stepping up softly, immediately behind him, began to dance, in true Connaught style, to the characteristic music, and as he capered in the rear of the fiddler, he cast a waggish look behind him at his companions, as much as to say "see all the fine dancing I'm getting for nothing!" Nothing could be more irresistibly comic than the quiescent unconsciousness of Paddy; the example was electric in its effect, for all the reapers got up and began to dance as well as their companion. The blind fiddler never perceived the extensive fraud that was practised upon him, and not having been able to reduce the house he had laid siege to, to a contribution, he decamped.

After having mused in wonder for some time, that any man, of however lively a nature, should dance, from choice, after a walk of forty miles, I addressed my dancing acquaintance, and said, laughingly, I thought he had taken an unhand-some advantage of the fiddler.

"Not at all, Sir," said he, "sure he wasn't playin' for uz at all, but for the quality, that often gives him nothin' I'm thinkin'—and sure, when I seen him standin' over there, with no livin' craythur to hear him, barrin' the door he was playin' formin', myself thought it was a pity so much good music should be goin' to waste, and, by dad, I couldn't keep my heels quiet at all at all."

But you know there's an old saying that— "those who dance should pay the piper."

"Oh! but he's only a fiddler, Sir, and more-over nor that, he's a blind fiddler—and sure your honor towld me, not ten minutes ago, that 'What the eye never sees the heart never grieves for.'"

PROTESTANTISM IN OCEANIA. (Continued from our last.)

We continue our translation from the *Univers* of the doings of the Protestant Missionaries in Oceania.

A French Bishop, a short time ago, who was desirous of visiting the American Consul, at that time residing in a Methodist village in Viti, was repulsed with outrage and violence: the populace, armed with axes and clubs, and headed by the Ministers in person, took post on the shore and drove back the boat. The Bishop caused Thakobau (under whose authority the village was) to come forward, and he was asked why these people acted in this manner. Thakobau, pointing with his hand towards the house of the Wesleyan Minister, said, "They have proved to us that you were come to seize our lands, to abuse our women, and to exercise upon us all sorts of cruelties; and that you belonged to the wicked nation called Frenchmen and Papists, and that we ought to drive you away in order to preserve our goods and our lives. Therefore, do not think that you will be allowed to set your foot on shore in our archipelago."

In the Samoa Islands the same scenes have taken place. The first Priest who made his appearance there in 1845 was twenty days before he could land; he was driven away at all points with threats and violence—the only native who

at last consented to receive him into his house did so weeping, and overwhelmed by the reproaches of his family and the remorse of his own conscience. "Yes," said he, "I have done a great evil—it is a pestilence which I have introduced into the country, but I wish to try it, and we shall at any time be got rid of it." he did try indeed—he harbored the Priest, and was one of the first to embrace the Catholic Religion. To recount all the persecutions fomented in these islands against the French Priests and their neophytes by the Methodists would be too long and fatiguing. For more than twelve years past they have constantly had to struggle against the most scandalous and absurd calumnies against the vexations of every day and almost every moment. To contradict an imputation formally posed, and to prove its untruth, is easy when one is innocent; but to have to meet a deluge of falsehoods renewed and reproduced under all sorts of shapies, and this in a country where the light of civilisation has not yet penetrated, is by no means an easy task: their absurdity, which in a civilised country would render them ridiculous and improbable, has not the same effect in a country still steeped in ignorance—and, again, the continuous repetition of the slanders leaves no leisure for refuting them. Is a calumnious report refuted and exposed? another more malicious is immediately set afloat. It is like the Hydra of the fable—cut off one of its heads, and another springs up in its place. Ask the Protestants of Tonga, of Viti, or of Samoa, if they have any news to tell of the Catholic Missions of Wallis or Futuna: "Those islands," they will tell you, "have the misfortune to be under the domination of the Papists; the inhabitants do not now possess a single inch of ground—everything belongs to the Priests, who have reduced the people into slavery. These same Priests have seized all the women of the country, and keep them shut up in subterraneous places; they murder the children, the fruit of their incontinence, and make horrible repasts of them. The Chiefs have fallen into contempt, and all their power is passed into the hands of the Priests, who have become the tyrants of those islands." Go yourself to Wallis and to Futuna to ascertain the truth of these abominable imputations, what will you find there?—a population truly Christian, Chiefs enjoying full authority, and governing their subjects according to the maxims of the Gospel—some Priests living in a poor manner, without one inch of landed property, and entirely occupied in instructing and directing the Faithful confided to their care. Interrogate the people as to whether any suspicion exists in the country against the Priests, if any infraction of their vows of continence have taken place, you would find nothing that could give rise in this matter to the slightest suspicion. Go back again to the Protestant islands—repeat what you have seen and heard—you will have thrown at you, for the most complete answer, the word *Papist*; and, as an insult you will be told that if those things which have been spoken of have not yet taken place, they will take place at a later time. However, as for that, it matters little; for, for one lie exposed they have ready a hundred others to put forward. Ask for information in one part of the Archipelago what the French Priests are doing in the other, you will meet the same calumnies, the same abuse. In one place they are reported as ripping up the women, in another they have seized all the land—elsewhere they are laying plots to induce their nation to exterminate the natives—in another place they are seeking to have the Methodists, who refuse to be converted, hanged. Everywhere their proselytes are rebels to all authority, who ought to be massacred and annihilated.

Everywhere there is the same system of defamation and calumny; sometimes spread about secretly and underhanded in order to frighten, sometimes expressed loudly by cries or insulting songs—by pamphlets or engravings representing Priests and Bishops in the act of committing sin. There are no persecutions and dangers to which this system has not exposed the French Priests, incessantly occupied as they are in refuting the most odious imputations, or in defending the neophytes from the continual vexations put upon them. What humiliations have they not to suffer—what insults and inquiries have they not to endure! While everything is permitted against them, the slightest act of justice towards them, or in their favour, is considered as a crime. At Lakeba, one of the servants of the French Priests ventured to fire at a goat which was destroying his plantation. He was fully justified in so doing, the authorities of the country having passed a law ordering such animals to be shut up, and allowing the public permission of killing such as should be found straying. The owner of the goat, in the present case, had been informed of the damage done by his animal; but, unfortunately, the owner was the Methodist Minister himself, and he had no idea of attending to the complaint of a *Papist* and a *Frenchman*. The goat was dead, and the Mi-

nister furious, and resolved to exact a fearful revenge. He immediately sent several men to the Priest's servant's house, who dragged him outside and began labouring him with their clubs, and would doubtless have left him for dead had not the Priest, alarmed at the noise, rushed to his assistance and rescued him from his assailants. How many times in this same Island of Lakeba have not the native Catholics been threatened with the axe by the Wesleyan Chiefs, and forced, under pain of death, to renounce, against their conscience, the profession of their religion! To what vexations and insults of all kinds have those whose rank preserved them from the penalty of death been obliged to submit to during the whole existence of the Mission!

The Priests and the neophytes of Tonga have not been better treated during a great number of years. The Catholics have been condemned as rebels for refusing to submit to Methodism. War has been waged against them; they have been treacherously seized, their village has been burnt, the chapel and house of the French Priests have been sacked and pillaged. They have been overwhelmed with insults and injuries, and have been reduced to the last stage of poverty. Whoever has refused to embrace Methodism has been threatened with death, and has been cruelly exiled. Married people have been separated; the father would be sent to one part and the wife to another, and the children have been torn from those who gave them birth. All the Catholics have been dispersed in the most cruel and humiliating manner. The French Governor at Otaheite, hearing of these vexations, has been justly indignant. In 1853 he came himself to avenge the wrongs inflicted on the members of the French Clergy. He was on the point of exacting full expiation from the Methodist population for their unworthy conduct and odious proceedings; the Priests restrained him, and placing themselves as mediators, they gave up all claims to indemnification for the losses they had suffered; they simply asked that a treaty should be concluded between the French Government and King George, which should guarantee that for the future at Tonga it should be perfectly free for any one to profess the Catholic religion. This treaty has been concluded. It is stated in one of the principal articles that the Catholics exiled on account of their religion should be recalled and reinstated in their homes, that they should enjoy the same rights and privileges as the Methodists, that French ships shall be piloted and victualled the same as those of other nations. This article is sufficiently significant, and requires no commentary; it fully indicates the nature of the acts which gave rise to it.

Such, in a few words, are the means which the Wesleyan Missionaries have employed to bring over to their belief the populations of Oceania, and that they still employ to maintain and propagate it. I leave those who pay them so liberally to judge if in this they have carried out their views, and if such means appear to them conformable to the maxims of the Gospel.

Let us now see the results obtained by the Protestant Mission. That the islands of Oceania are at this time more accessible to ships, that trade is beginning to spread and is carried on with more security, is not precisely the effect of religion, but rather the consequence of the great number of vessels frequenting these regions, of the great number of whites of all nations who have taken up their abode in the islands. The natives have comprehend from all this that these white foreigners were numerous, powerful, and rich; that any aggression on their part would be dangerous; and that it was to their advantage to maintain peaceable and commercial relations with them. This effect, would arise independently of religion, as it has been seen in those islands which have not yet been visited by the missionaries, but which have been touched at by numerous vessels.

It would indeed be grossly deceiving oneself to pretend that the aim and end of a religious mission should be the cultivation and development of commerce. The object of a religious mission is to spread the knowledge and the belief of Christian faith, and along with this knowledge and this belief to introduce good faith and good manners, which are the basis of all true civilisation; but in this double view of instruction and morality the Methodist Mission is far from having produced happy results. The only book of instruction which has been put into the hands of the natives, as containing the Christian doctrine, is the Bible; but this sacred book cannot be translated fully in the Polynesian languages, as they do not possess words necessary to express the profound truths which it contains, nor even to relate the greater part of the histories with which it abounds, and which presuppose some slight general knowledge of our state of civilisation, of which these people are profoundly ignorant.—However, the Bible has been translated—the whole has been done in the language of Tonga, and partly in that of Viti. But this sacred book, thus translated, what is it in reality in the hands of a native save a series of words of which he

has no comprehension—from whence he can scarcely gather a few sentences, which are sometimes mis-constructed? The reading of the Bible leaves in his mind no clear and distinct idea of religion, and fills his imagination with a confusion of incoherent and very often ridiculous ideas. Interrogate, not a mere simple believer, but one of the Methodist catechists, about the religion which he professes and teaches; you will be surprised at the gross anachronisms and extravagant statements he will retail to you. He will not be able to tell you anything which could lead you to suppose him to have any fixed idea on the subject. He will make *Jesus Christ* come before *Moses*. He will tell you how the Papists massacred him at the foot of Mount Sinai for having broken the Sabbath-day, and many other things of like nature. Hear him exhorting his people and warning them against the doctrines of the Papists. "What do those Pagans do with their rosaries?" he will say. "Adam and Eve were created by God, and did they recite the rosary! Those idolaters say our religion is much more ancient than yours. Yes, and is it not that which causes it to be so bad? Would you prefer a new coat to an old one?" &c. If I had not myself heard these sorts of discourses, I should never have thought or supposed that a Methodist catechist would dare to expose his ignorance so grossly, and exhibit such notorious bad faith. Such are, however, the great number of the native catechists that the ministers send about to preach the Gospel. Add to this, that these men have been persuaded that they have arrived at a state of perfect justification, and that they are directly inspired by the Holy Ghost, and you may form some idea of them. Pride, combined with ignorance and hypocrisy, could not put on a form more expressive than theirs. Take care how you attempt to instruct or reprove them; your temerity in expressing the slightest doubt of their sanctity, or their Divine science, of which they are so fully convinced, will be instantaneously punished by a torrent of abuse. It is not for such as you, profane man, to reprove these saints; it is for them to lecture you on morality, and to instruct you. Do you live in a Methodist island? you must absolutely submit yourself to the belief of the catechist. If you neglect to frequent the chapel, you will see him on the Sunday, the cane in his hand and the Bible under his arm, marching up to your residence; he will take his seat very gravely, and without asking your permission, he will begin to pour forth a sermon. Do you drive him away as a troublesome fellow? he will go away rejoicing and applauding himself for having suffered persecution for God's sake; but he will come back again the first opportunity. Get him on to the topic of the French and the Papists, and then you will have a specimen of his eloquence, and he will tell you such tales as, with the most imaginative and fruitful mind, you could never have invented.

Such are, however, the men who are well paid and sent amongst all the Protestant tribes, and to whom is confided the religious instruction of the Polynesian race. You may judge of the disciples from the masters. The ministers, it is true, speak sometimes themselves in the localities where they happen to be; they speak even with a vehemence and noise little adapted to the customs of Oceania; but in the fear of losing any portion of their authority, they ordinarily employ thoughts and words unintelligible to the people who listen. However, the minister's sermon is received with shouts of hypocritical tremblings, which they have been taught to execute. The ministers take very little pains to fix any serious or precise idea in the minds of their auditors. Their teachings vary and change according to circumstances—they contradict themselves, and struggle according to the inspiration which at the moment influences them, and the believers have learned by experience not to trouble themselves much about the matter, but to refer to the Bible, which is a very convenient master for them, which they perhaps do not understand at all, or which they may understand as they please.

Every one can obtain a Bible for himself at the minister's house in consideration of a pig or a certain quantity of cocoa-nut oil. With that he becomes a perfect Christian; he is immediately enlightened, and has no need of any master. So much for instruction. It may be said to be absolutely null, if even it is not worse than absolute ignorance. Now, let us see as to morality. I will obtain in this matter from speaking of the Protestant ministers themselves, or of naming them; I desire to defame no one. What take place in these distant countries, however public it may be, is still hidden from the knowledge of the civilised world. The only observation which I will allow myself to make is, that the ministers ought to be more prudent in the calumnies which they invent and spread about against the French Priests—calumnies of which the Polynesians soon find out the falsehood, and which they are clever enough to retort upon their authors, and not without some foundation, for there have been ministers who have been obliged to leave Tonga and Viti in consequence of their scandalous lives, and one of them was found murdered from motives little honourable to his memory. But without entering into the details of these unfortunate facts, which are too public in Oceania, I will only speak generally of the morality of the native population who have followed the teaching of the Methodist ministers, and of their fidelity in accomplishing the duties of Christianity. Among these duties I know of only one which is rigorously observed—that is the cessation of all work on the Sunday, and it is observed with a strictness truly strange. Thus, it is forbidden not only not to work on Sunday, but it is further forbidden to prepare any food on that day, to draw water, to bathe, to drink *kava*, to take a walk, or to engage in any recreation, and not even may a pipe be smoked. Out of the hours of divine service the people are obliged to remain in-doors lying down. This discipline has been maintained since the beginning with the greatest rigour—any infraction has been punished severely by flogging and blows. The carrying out of some other points of morality has also been the subject of very severe laws. Certain sins against decency have been punished by chastise-

ments which are no longer of our epoch. The sinners were tortured, they were lacerated by blows, their hair and their nails were torn out, in order to bring them into sentiments of sorrow and repentance—they were condemned to long and painful works. But these excessive measures did not work well—the offences went on increasing, and as the chiefs and the catechists were themselves guilty of the same sins, it became necessary to let off the delinquents; the string of the bow, stretched too violently, has broken and thus a reaction has taken place. With the exception of the observance of Sunday, which seems to be now the one only duty of religion, Polynesia has gained nothing by the introduction of Methodism. What am I saying? It has lost considerably in a moral point of view; for now it will be found that the natives are full of pride and cunning, and more crafty in their lies and thefts; and, above all, they display a very superior ability in hiding their excesses and saving appearances; that is to say, the effects of Paganism are still existing, they are only disguised under a mask of hypocrisy. What scandalous facts could I not relate if I wished to enter into details! How many schools suspended by the chiefs, and the whole population, because they could only be considered as immoral! how many catechists dismissed for misconduct, or for the intolerable excesses of pride! How often have the natives themselves observed and avowed that their religion was not better than Paganism, and that under its influence they had become worse than they were before! How many captains of ships, having heretofore had dealings with these people, and having seen them in the two successive states of Paganism and Protestantism, have remarked with astonishment that the moral sense of the people had declined, and that roguery, cunning, and theft had become much more frequent among them! How could it be otherwise? What morality can that be which is unsupported by any solid instruction or any sure doctrine? and what may not be found in a Bible badly translated, and unintelligible, by a proud and ignorant mind and a corrupted heart? Methodism, therefore, continues to be in these islands what it was at its first introduction, that is, a political party—an affair of ambition and interest—an hypocrisy imposed by force, and nothing more. The catechist is paid at the expense of the Mission; he is protected by chiefs of the tribe to which he belongs, and of which he is the agent. By that means he exercises a sort of domination, and continues to keep the people among whom he is under the yoke. If you look for other results, you will find with surprise that Methodism has done nothing towards introducing the arts, or promoting industry or the material well-being of the people—it has done nothing towards implanting civilisation or promoting the growth of any one virtue. It seems, on the contrary, to have contributed, by the profanation of religion to which it has given rise, to a development and enrooting of the grossest vices and the most monstrous irregularities. Where are, then, the fruits of the enormous sums annually spent in keeping up these Protestant Missions? What results have all these sacrifices brought about? A great many ministers have enriched themselves and returned to England, but the people have remained the same; and by their own judgment, and by that of those who know them, they have become worse than they were before. Similar to sick persons who have been made to swallow all sorts of medicines, totally unsuitable and badly prepared, they find their state becoming worse and worse, and so being thoroughly and altogether disgusted, they refuse the only remedy which could cure and save them. Polynesia has been treated from the outside, and by violent means; but they have not cured her interiorly, and no movement denotes in her the life of a people awakened to a sense of truth and virtue. Religion, badly taught, far from vivifying, has tended only to its own corruption in her bosom.

This in reality is the result of the Protestant Missions, and of the enormous sums expended in maintaining them. People are ignorant of this in Europe on account of the distance of the localities, and the unreliable accounts which have been given have prevented the real state of things being known. But the time is approaching when these shores, yet but little known, shall become explored, for Europe is spreading out even towards Oceania: then the garbled statements so long paraded will be exposed in all their reality, and the true history of the Methodist Mission will be made known.

IRISH INTELLIGENCE.

TEN MISSIONARY FATHERS IN ROSCOMMON.—These holy men continue their pious labors with unabated zeal, and the number who attend the religious exercises and the teaching of the Missionary Fathers is extraordinary. On Sunday last they numbered not less than 10,000 persons; weary, footsore, and poor, they thronged the approaches to the chapel at early dawn, many from a far distance. If there be not ardent faith and sincere devotion in this, those virtues are not to be found. On that day a procession of 250 little girls, dressed in white, and with wreaths and veils, walked round through the chapel; they carried banners in honor of the Virgin, and the effect was beautiful. At morning, night, and midday lectures are delivered, and thousands crowd to the hearing.—*Athlone Paper*.

THE GOVERNMENT AND THE MAGISTRACY.—The Lord Chancellor's letter to the Marquis of Londonderry has created quite a panic or surprise in the Irish political market. The *Northern Whig*, in whose columns the missive was first made public, maintains that, since 1829, a heavier blow has not been dealt against the ascendancy system in Ireland, adding—"All honor to Lord Carlisle, and to his (it is really necessary to say, Protestant) Lord Chancellor. Government after Government in Ireland have admitted that Orangism was their great difficulty. Lord Carlisle has been the first man to face the fact and grapple with the evil. He has entered upon a serious struggle, and the vigor of the act stamps him as a statesman. Ascendancy Protestantism will be staggered. Hereby that party is distinctly informed that the Viceroy of the British Sovereign are altogether unconscious of the blessings of loyal Orangism; and are strangely persuaded that the love of order and the frenzy for the interests of Great Britain are altogether nuisances, perhaps sentimental, but slightly seditious. Every Orangeman is hereby advertised, by the first officials in Ireland, as a rioter or a promoter of riots—as a bad subject, and consequently a bad Christian. It is an overwhelming

decree. And let not the enthusiastically loyal persons who will immediately begin to roar resistance to the Viceroy console themselves with the hope that they can appeal to the Protestant passions and bigot sympathies of English Toryism. We are most assuredly satisfied that the Whig leaders in the Ministry have seized the opportunity of the Belfast riots to inflict that political retribution long due on the most debased, most artificial, and most mischievous party in Europe—the party of Irish Orangism; and we are not the less sure that the Tory leaders of England will secretly applaud, and publicly, however tacitly, assent to, the just sentence passed by Lord Carlisle and his colleagues on a confederation which has been the curse of our country, which has set man against man, and which has done its pious utmost to rob us of one-half the blessings which Providence has smiled upon our land. Every gentleman who, in future, ambitions the honor of the magistracy must disown all connexion with a disloyal, turbulent, and dangerous body called the Orange Society. That is the prospective rule, which may, by due degrees, secure Ulster an impartial magistracy. But the Lord Chancellor's letter will have a retrospective influence. No man of proper feeling, disagreeing with the Government respecting the character and tendency of the Orange Society, and being an Orangeman, can hold the commission of the peace. The wish of the Government plainly is, that no magistrate should be a member of an Orange Lodge. Will any Orangeman already an Ulster magistrate remain on the bench? We hope not; the moral and political duty of resignation of men like Lord Enniskillen and Lord Danganon is clear.—But we dare say Orange loyalty will reveal itself by disobedience and defiance to the Queen's wishes and the Viceroy's orders. So be it; the country will soon learn to know the difference between the legal magistrates and other magistrates for the administration of the law who are distrusted by the Government. But the blow has been struck. Orangism is declared a vulgarity. The gentry will shun it.—Its day is over. What a comment is the Lord Chancellor's letter on the enthusiastic and eloquent boasts of the Tory journals, that the Riots Commission inquiry had demonstrated that the Roman Catholic mob caused all the ruffianism! Why is it that Lord Carlisle, whose speeches and writings are heartily Protestant, passes by the mobs, both Protestant and Catholic, and puts his finger on the magistracy?"

THE GOVERNMENT AND THE ORANGEMEN.—The effects of the Chancellor's missive to Lord Londonderry are already made manifest by the submission of one of the factions which for some months past had led its aid towards kindling the flame of religious discord in the capital of Ulster. The Belfast gun club has laid down its arms. A meeting of the members was held on Thursday night, when, after some discussion, the following resolution was adopted:—"That inasmuch as this club was established solely for mutual self-defence against the attacks of Orange rioters, and as, on the appeal of the peaceful population of Belfast, an investigation has been held in to the causes of the recent riots which disgraced our town; and as, furthermore, the Government have, through the voice of the Lord Chancellor, pronounced condemnation on the Orange system and its leaders, the cause of these disturbances, as dangerous to the peace of society, we willing to believe that the authorities will afford us henceforth sufficient protection for our lives and properties, do hereby dissolve this self-defensive society, and throw ourselves on the Executive for that protection to which as peaceful citizens we are entitled."

The *Belfast Mercury*, a temperate Protestant journal, referring to the Chancellor's letter, says:—"In our paper of the 29th ult. we noticed Lord Enniskillen's examination before the Government Commission, which fully proved the uselessness and mischievous tendency of the Orange Confederation, even on its new and improved organization. It is, undoubtedly, the duty of the Government to discountenance such a confederation, and the rule now announced by the Lord Chancellor is only the revival of one that was formerly in force. If the heads of the confederation acted sensibly and in accordance with the spirit of the age, they would forthwith dissolve an institution that has outlived all practical utility. It only now tends to perpetuate party animosities and to keep alive bad passions."

The *Freeman's Journal* regards the letter of the Lord Chancellor as at once an indication that the Government has made its election, and an assurance that it will act on that election with firmness and moderation. "If Ribaudism is excluded from the bench, as it ought to be, so should Orangism.—They are essentially similar in character, and the law and the executive must treat them both with the same rigidly inflexible impartiality."

OPEN-AIR PREACHING IN BELFAST.—People at a distance believed that the open-air preaching in Belfast had been discontinued, and that both parties had consented to a temporary truce to hostilities. The *Newsletter*, however, as one of the champions of Hanneiter, shows that the crusade is still being as actively carried on there as it was during the most palmy days of riot and confusion:—"Notwithstanding that some change has lately taken place in the weather, yet, as yesterday was very fine for this season of the year, several ministers of different denominations availed themselves of the opportunity of preaching in the open air to large congregations. The Romish organs of this country endeavored to mislead the public by representing that street preaching has been put down in Belfast, but we are happy to be able to announce that never had we so many open services as since the opposition was shown by the mob of the Pound. We noticed on this day week that seven sermons had been preached in the open air on the previous day, and we have now to state that no less than nine were preached yesterday."

MORE STREET PREACHING IN THE MODERN "THERES."—The Rev. John White preached in Corporation-square on Sunday, at 3 p. m., to a large congregation. At 4 o'clock the Rev. Vance preached in Agnes-street, to about 300 persons. Rev. W. Johnston, of Townsend-street, also preached at Shankill-road, corner of Boundary-street, to a large congregation. There were no interruptions during any of the sermons. The *Ulsterman* informs us that a clerk in a commercial house in the town also held forth to a large audience in Stanfield-street, a most Catholic locality.

THE FRAUDS ON THE BELFAST CUSTOMS.—No trace yet of the ingenious Mr. Moore, but vigorous efforts, it seems, are being made to bring to justice every person connected with the frauds. "On Tuesday, (says the *Whig*) Mr. Gardiner a gentleman holding a high position in connexion with the Customs in Dublin, arrived in Belfast under instructions that he was to leave no matter untouched which could possibly explain the character of the fraud and robbery. This gentleman immediately put himself in communication with some of the local magistracy, and opened a career of examination of the most searching and determined character. Mr. Gardiner held an interview on Tuesday with Mr. Tracy, who, although at present on leave of absence from official duties, takes a deep interest in this case, and also met Dr. McGee. These gentlemen took up the suggestion which we published on Tuesday, and obliged the carman who conveyed Moore to Lisburn to appear before them. This person, we have been given to understand on the best authority, gave some important information. It would be injudicious, at the present stage of the inquiry, to disclose all the facts to which this party testifies. Enough it is to say that he has told some things that at some future day may enlighten the public. Now, the great question is as to the whereabouts of Moore. We have made a very close investigation among persons most likely to be well informed on the subject, and the general impression is that he has not left Great Britain and Ireland. This is the opinion of the ablest members of the police force after having studied the case with

great carefulness, and we have reason to believe that Mr. Gardiner is of the same opinion. This gentleman is conducting the case with singular caution and secrecy, and, at present, the leading point of the investigation is simply this—whether a case can be got up which would justify Mr. Gardiner advising the Customs authorities to direct a detective officer to proceed to the United States in search of Moore. With respect to the whole of the transaction we have heard a mass of statements, the majority of which we cannot rely upon. But we have this before us, unmistakably, that there has been an immense connivance in some leading circles in the transaction.—We have had it confessed to us by one gentleman, that on the Thursday night prior to the information received by the police he met Moore in Bambridge's, and that there he told him, 'By—, if you have touched a chest of my tea I'll make a sacrifice of you!' Whether the chests of tea belonging to this person, so full of commercial morality, were 'dummiel' or not, we have not heard, but his suggestion is full of characteristic import. But, what is this in comparison with Harbison's statement? We must especially direct the attention of Mr. Gardiner to the information that Harbison can supply. The great point of his knowledge is connected with Moore's counting-house books, but there is, as yet, some secrecy maintained in this part of the case.—Mr. Harbison states that in Moore's counting-house books the purchasers of the teas are not specifically named, but that there are certain hieroglyphic characters in them which he could easily reveal, and which afford curious revelations. Here we have at once a clue to the buyers of the teas which Mr. Gardiner must follow up. Strange enough, amid all the excitement which commercial circles have manifested for the apprehension of Moore, no reward has yet been offered for his seizure. The Belfast police issued on Tuesday the following notification:—"For Police Officers only.—Robbery.—Description of John James Moore, late of Belfast, in the county of Antrim, tea merchant, charged with stealing 800 chests of tea from one of her Majesty's bonded stores in this town, and for whose apprehension I hold a warrant.—He is about 35 years old, 5 feet 7½ inches, well-formed, not corpulent, dark hair, slightly bald on the head, thin sandy whiskers, red oval face, hollow cheeks, high cheekbones, large red nose; holds his head down when walking; has rather a jaunty appearance; wore a black frock coat and gray trousers when last seen. Police-officers are requested to search for and apprehend said John James Moore, and communicate with me.—Thomas Lindsay, chief constable, Police-office, Belfast."

There was much feasting and jollification in Belfast on Wednesday. The places of business were shut up. The industrial population had nothing to do. Some, therefore, went to church—a very few—the remainder devoted themselves to the enjoyment of every possible recreation. The amount of fasting in Belfast—among those of the population who could get anything to eat—was nil: the number of persons who got humiliated during the week was very considerable. This was all done because of the disasters which have been endured by the British army in India. Is it not odd that the people of Belfast should indulge in a special day of feasting and jollification, because the British in India are in danger of extinction! Ah, but then it is called 'fasting and humiliation.' That makes all the difference, *more Anglico*. There was much preaching in town, however. The most noted pulpit orator (according to the newspapers) was the 'Rev.' Mr. Ivaline, who is reported to have compared his Catholic fellow-countrymen to the Hindoos, denouncing them as mere heathen and degraded idolaters. He spoke of the divine sacrament of the Eucharist—a sacrament believed in by thousands of the ministers of his own church—a sacrament looked upon by Catholics for eighteen hundred years as the divine treasures of Christianity—in language we shudder to repeat. If the *Whig* report be correct, it was simple and unmitigated blackguardism.—*Ulsterman*.

RECRUITMENT.—We have learned from a most credible informant that the attempts at recruiting for India have been a complete failure in Coochell. The 'ribbon sergeant,' a native of the town, and most becoming in his ways, left after a six weeks' sojourn without procuring a single man to join the British ranks. This is rather gloomy, for Cavan was always considered ultra loyal, and the 'Ash-field blazers' of a type more than 'true blue.'—*Nation*.

It is now known that the Catholic soldiers in India are systematically regarded as a degraded class; that they stand by no means on an equal footing with their fellow soldiers; that their life is a continual struggle to bear the expenses attendant on their religious services and to educate their children in the faith they so much love, and upon which depend all their hopes of Heaven. The Catholic soldiers has to pay for the erection of the church at his station, he has to pay for everything required for the external decency of God's worship, for church servants, for vestments, altar, furniture, for the lighting of the church, &c. &c; besides, he has not fair chance no matter how great his exploits in the field, of obtaining the promotion to which he may have entitled himself; he is thus degraded in the service—his pay is small, his chances of promotion few, and out of this small pay besides subtracting largely for the expenses specified, he must educate his children entirely at his own expense, if he did not consent to have them reared up Protestants, at one or other of the numerous and richly-endowed establishments for proselytism, which abound in every presidency in India. Lastly, should he die in the service of his country, at his dying hour, he has staring him in the face the agonising prospect of little orphans falling into the hands of those proselytisers, who prowl about more fiercely, and with insinuating more fatal and detested than the tigers of Bengal. We put it to any liberal-minded Protestant, and we count many such among our readers, whether their enlightened judgment can approve of a state of things like this? We put it to them, is it wise? is it not folly on the part of the government to deal by its own soldiers after this fashion?—*Month People*.

A Dublin paper makes a statement to the effect that the colonel of a certain Light Dragoon regiment now stationed in Ireland, and which we can name if required, sets his face entirely against Irish recruits. Now, if this be the case, as is proved, in one regiment, it may be, and probably is, the same in several others. Does the Commander-in-Chief know this? or does the Dragoon colonel act according to the orders of our Presbyterian war minister?"

THE MILITIA.—The *Globe* of Wednesday evening announced the immediate embodiment for garrison duty of 14,000 Irish, English, and Scotch militia. Of this number about 3,000, it is stated, will be embodied in this country forthwith. The English and Scotch regiments to be embodied are:—Bedford, 2nd Royal Cheshire, 2nd South Devon, 2nd Gloucestershire, Leicester, Northampton, 1st Surrey, 1st Staffordshire, 1st Tower Hamlets, Worcester, 2nd West York, 1st West Norfolk, Sussex, Stirling, and Aberdeen.—The Irish regiments are not named.

THE IRISH BANKS.—The *Dublin Evening Post*, in the course of some remarks upon the present monetary crisis in the United States and on the continent, takes occasion to congratulate the Irish banks upon their prudent and liberal management, and the soundness of credit among the Irish mercantile community.—"At this moment, when the Bank of England has wisely taken the step of again advancing discounts to the minimum of 6 per cent., and the accounts from America give so distressing an account of the crash among banks and great commercial firms, there is in Ireland complete confidence and general security, although, of course, no one supposes that the terrible derangement abroad will not produce some degree of pressure here."

The *Northern Whig* remarks that the non-issuance of daily papers on the day of humiliation is peculiar to Belfast. "But," explains the *Whig*, "we are so riotous and religious!"

Wednesday the 28th September, the statue erected to the post Tom Moore was "inaugurated" by the Earl of Charlemont, assisted by the Lord Lieutenant, the Lord Mayor, and other corporate and official functionaries, and by a large and respectable assemblage of the gentry and citizens.

The Hon. Mr. Proby is announced as a candidate for the seat vacant in Wicklow by the elevation of Lord Milton to the title of Earl Fitzwilliam, consequent on the death of his father.

It is generally understood in legal circles that immediately after the opening of Michaelmas term, the Chief Baron of the Court of Exchequer in Ireland will resign his judicial seat, and that Mr. J. D. Fitzgerald, the present Attorney-General for Ireland, will be elevated to that distinguished post. Mr. Christian, the Solicitor-General, it is believed, will not accept the office of Attorney-General, never having betokened any attention on politics, and not having a seat in Parliament, in which case it will in all probability be conferred on Mr. Deseay, Q. C., member for the county of Cork.

Mr. Serjeant Berwick, the chairman of the East Riding of the county of Cork, in opening his court on Thursday, delivered an able charge to the grand jury, in the course of which the learned gentleman dilated at some length upon the question of secondary punishments, and the substitution of penal servitude for the old system of transportation to the colonies.—Having touched upon these subjects, he proceeded to speak at some length on the value of reformatories. He said: "I would not have occupied your time with these observations, having on more than one occasion pressed the matter on your consideration, and you yourselves having on one occasion expressed your anxiety that my suggestions should be carried out, if it were not that I can announce to you that there is not only a hope that a reformatory for the juvenile population of the city and county may be established but it is in course of formation under the superintendence of the Society of St. Vincent de Paul; and when such men as these have determined carry it out if assisted, they are sure to succeed. It is a society, you are all aware, which has been established for purposes of charity, and I must say I have more hope for the success of any experiment of this kind when I find zealous persons such as they are—whose whole object has been works of Charity, and who are bound together in the manner that society is—come forward and accept the trust. It will, therefore, be undertaken by Catholics, and will necessarily be a Roman Catholic institution, I must say—and it is not only my own opinion but what I have ascertained from eminent philanthropists in England who have adopted the system of reformatories,—that it would be impossible to conduct the reformatories efficiently if there were a mixture of creeds in the parties instructing the children. Mixed education is a most excellent thing among the ordinary classes of society for the time in which they are engaged for school education; but when you come to deal with the whole period of the children's time from morning to night, particularly when you have to deal with their hearts, it must be done by persons devoted, not merely to their secular, but religious instruction; and it would be therefore impossible to bring persons of different religious persuasions to act harmoniously together in the education of children in one establishment.—Equally anxious as I would be to have the Protestant children cared for and tended as to have the Roman Catholic child converted,—I mean converted from wickedness to honesty and virtue,—still I am quite satisfied the two ought not to be combined. There cannot be in a system of that description anything tending to what is called proselytism, because each will be independent of the other. When I tell you that this society, who have undertaken the establishment of a reformatory, intend to have a number of Protestant patrons, all those charitable individuals belonging to the Protestant religion, it will show you that there can be no injury by its being confined to a society who are devoted to the teaching of Roman Catholic children. I have a return of the number of juvenile convicts who have been in the County Cork Gaol for the last eight months, from the 1st of Jan. to the 30th of September, and in the whole of them there are but two Protestant children. I should, however, be very glad if the different counties in the South of Ireland would join together for the purpose of establishing a Protestant reformatory, and I would give the same assistance and support in every way in my power to the one as to the other."

INDIA.—THE IRISH NATIONAL BOARD OF EDUCATION.—The following letter, appears in the *Madras Christian Herald* of July 29th:—

Sir—For once in my life I confess myself ashamed of my country. My blush has been occasioned by the circumstance on which you dilate in your last issue. It is a fact the Mahomedans, Hindoos, and Parsees of Bombay have sent in a memorial to the government, complaining that the books read in the Elphinstone College are too much filled with Christian instruction, and requesting that other books, perfectly free from every expression of Christian truth, should be substituted in their place. The books complained of are those edited by McCulloch, and those published by Chambers, and the books solicited are those published by the Irish National Board of Education. Sir, has it come to this, that a body of men in Dublin, baptised into the name of Christ, and professing Christian doctrine, have published, for the instruction of the rising generation, a set of books which are professed by the heathen, the Mussulman, and the Fire-worshipper, as being more congenial to their anti-Christian minds than even the Socinian productions of Chambers? Is it the case that the educational works put into the hands of the Irish youth were deemed sufficiently unchristian to be put into the hands of heathen children, without any risk of communicating any idea of Christianity, and without awakening a single apprehension in the mind of the Hindoo parent as to the safety of his child's faith of which he is so jealous?

Confessing myself ashamed of my country's identification with heathen notions of education, I am yours,

HIBERNICUS.

FATAL RAILWAY ACCIDENT.—A telegraphic message in *Stander's Newsletter* of this day says,—"The 7 o'clock up-train from Enniskillen came into collision with a car on the rails near Carrigans, three miles from Derry, which forced it off the line. The fireman fell off the engine and was cut in pieces by the carriages passing over his body. The driver is also killed, but the passengers sustained but few injuries. The line is completely blocked up."

CIRCUMLOCUTION.—An unpretending country paper the *Fermanagh Mail*, very properly calls public attention to another striking sample of the working of the Circumlocution-office. The military authorities are, of course, the most competent judges of such matters as are here touched upon; but to mere civilians the wanderings of Her Majesty's 55th Regiment for the last month or so are a perfect riddle:—"The headquarters of the 55th Regiment, after a stay of eight or nine days here, marched hence, under the command of Lieutenant-Colonel Raubey, on Tuesday, for Dublin. Two companies remained behind to do duty in this garrison. Our readers are aware that we considered the quartering of such a corps here, at the present momentous crisis in India, as most unnecessary and unwarrantable on the part of the authorities. The corps should have gone direct to India from Gibraltar, instead of being brought to this place in the 'out-of-the-way' route via Dover, Cork, and the Curragh. For such a proceeding *cul bon!* may well be asked. The revenue of the country is found to have fallen very considerably short of the expenditure during the last financial year; and can it be wondered at when the fundamental principle of our military administration is one of 'we cannot term it less than, reckless extravagance? What purpose under the sun could it serve to bring a regiment from Gibraltar here for a few days, by a most circuitous route, when all the nation knew that Enniskillen, after being a length of time without anything like a

proper military force, little expected the arrival of a regiment just now. A far greater necessity existed for their transport to Calcutta than to Great Britain when they left Gibraltar in the early part of last month; and in our opinion, it will not be long until their speedy arrival in the East will be desired by the Government.

Under the head of "The Car before the Horse," the *Cork Reporter* prefers another charge against the "circumlocution" system, and a curious one it is truly. The Government authorities conduct their arrangements with an uniform confusion which, besides the disgrace of the blundering, comes home heavily to our pockets in a very tangible shape. The case of any of the preparations for the transmission of our troops might be taken at random to illustrate the fact; but we may particularize the mode in which the Great Britain was delayed and mismanaged. This enormous vessel was chartered by the Government to take two cavalry regiments out to India, of course at a vast cost per diem. Under such circumstances it might be supposed care would be taken that the troops should be in a fit state of preparation to walk on board the minute the ship was under contract.—This would be the common sense course of doing the business, without either loss of time or money. But the "Circumlocution-office" begins at the other end, and first having undertaken the expense, and the transport being ready, it then begins to see if the soldiers are in a condition to embark. This ship entered our harbour and was inspected upon the 26th of October, but not one of the cavalry had the equipments for a horse upon that day to carry with him. The practice is when horse soldiers are to go on distant foreign service, that they transfer their horses with their accoutrements, and take out with them new articles of horse gear, to be used on their arrival. Our provident authorities, when letting the men part with their old saddles, seem to have been forgetful that they would require others in their stead; and accordingly at the eleventh hour orders had to be given for the procurement of nearly a thousand saddles. The demurrage which was incurred by the delay of the vessel, and which, we presume, began to run from the 2d of October, was, we understand, at the rate of £300 a day, and she has been delayed six days behind her time, so that in this one particular a dead loss of £1,800 has been suffered, because the authorities forgot that cavalry soldiers use saddles.—*Bismillah!* It is wonderful!

Government could in a day remove the real obstacles to enlistment in Ireland, by making it clear that the religion of the soldier would be practically safe. Let a loyal "Irish Brigade" be established, and in its constitution let the notorious fact be recognised that the Irish are a Catholic people. We may, no doubt, ignore such facts, but they are apt to revenge themselves. Let the recognised public worship of this force be Catholic; let it be liberally supplied with Catholic Chaplains, liberally paid; let its regimental school be Catholic, and let a distinct pledge be given that the orphans of its Catholic soldiers shall be provided with Catholic orphanages. Into such a brigade Irish recruits would flock. We would have no restriction upon others, whether English or Scotch, Catholic or Protestant. Receive all, but let all who come understand the peculiar nature of the force. The advantage of this is, that it would injure no man. No existing regiment, no existing school, could complain. It takes nothing from any one else, while it immensely benefits the Catholic soldier. How much wiser to try this, than merely to reduce the regulation height of our troops (though that was wisely done), and continue to treat one-half of them with injustice, which a man can sensibly feel without being tall! "The little insect that we tread upon," suffers, says the poet, as much as a giant; and a soldier of five foot four may love his religion as much as the tallest Guardsman. The only possible objection is, that to recognise Ireland as a Catholic nation will be a blow to the Protestant Church Establishment. This miserable institution no doubt meets us at every turn. But, after all, no statesman of any party professes anything more than that, as it exists, we cannot well get rid of it. At least, we never met one, however vehement in Protestantism, who professed to think it a good thing. All they say is, that to abolish it would be a worse evil than to maintain it. It is an anomaly, an exception to our system, to be defended only because it exists, and because there is no easy way of getting rid of it. At least, then treat it as an anomaly, and do not insist on carrying out its theory into all the relations of life. Do not insist that the Irish soldier must be treated as a Protestant only because, though born in a parish which contains no Protestant soul, he and his fathers have paid tithes to a Protestant Incumbent. It is a queer way of reconciling the Irish people to the anomaly of such an Establishment, to tell them that they cannot be justly treated in any other relation of life, because fair and equal treatment of the Catholic soldier, or the Catholic pauper, or the Catholic prisoner, would be inconsistent with the theory of the Protestant Church Establishment.—*Weekly Register.*

GREAT BRITAIN.

Rumours of conversions—in most cases they are nothing more—are still prevalent in the Protestant papers. We must, however, repeat what we last week said, that while the mention of individual names is in most instances incorrect, and at least premature, those rumours rest upon a substratum of facts. To our own knowledge one of the clergymen mentioned has actually submitted to the Catholic Church; and we are also requested to announce the reception into the Church at the Oratory, Brompton, of W. J. Hill, Esq., B.A., Trinity College, Cambridge, and of V. J. Fenwick, Esq., B.A., Caius College, Cambridge, and of the Temple. Other names of recent converts of both Oxford and Cambridge Universities have been forwarded to us, which we deem advisable not to publish for the present.—*Weekly Register.*

The *Saturday Review* continues to urge the permanent and general establishment of volunteer corps. "There would be no difficulty," our contemporary thinks, "and no very embarrassing expense, in keeping such a force embodied for a month in the year, either continuously or from time to time, as the convenience of the members of the corps and the nature of their other occupations might require. In many regiments a whole month's continuous embodiment would probably be very easy. A large proportion, indeed, of the more affluent classes of society greatly enjoy such a variation on the established autumnal holiday, a few weeks' encampment at Aldershot or on Dartmoor would quicken the circulation and toughen the muscles not much less effectually than a Swiss or Scotch tour. The habits of that section of the community from which such a force would be recruited, are anything but effeminate. Indeed we doubt whether they are not to the full as hardy as those of soldiers in barracks. Country gentlemen, the better kind of tenant farmers, and a very large proportion of the younger members of the mercantile and professional classes, would be only too glad to join in such a scheme; and they would do not all doubt, form a force which, though it might not come up to the full standard of military criticism, would oppose a very formidable obstacle to any invader, and on an emergency set the whole of the regular army at liberty for foreign operations."

The Manchester Exhibition of Art Treasures is brought to a close. The Exhibition was in fact a representation of Catholic art. A Protestant gentleman observed in our hearing, while inspecting the wonderful contents of the building during the last week, "Take away the Popery, and there is scarcely anything of value or interest left." It may be added that among the contributors were His Eminence Cardinal Wiseman, the Right Reverend Bishop Gillis, the Catholic Colleges of Stonyhurst, Ushaw, &c., and many of the Catholic nobility and gentry.—*Weekly Register.*

It is quite wonderful what an effect has been produced upon the guilty conscience of the nation by the Pastoral of the Cardinal and the letter of the Apostolic Delegates. It is seldom that any one has such an opportunity of giving such a thrust, such a telling blow, as Dr. Cullen has delivered; and as was to be expected, the sufferers have withstood most heroically and roared most horribly. Not a single living soul has grappled with his Grace's statements. Lord St. Leonard has written an evasive or irrelevant epistle, manfully encountered by the Duke of Norfolk, and his Lordship, thus brought to bay, has expressed his desire that the facts shall be investigated. Meanwhile, the press vents its rage in the most foul-mouthed abuse. They have but one resource, poor men. Like *Captain Absolute's* man-servant *Frog*, they follow their natural instinct when in a difficulty, and they lie. Their misrepresentation may be comprised in two words: they describe Cardinal Wiseman as discouraging all subscriptions, save for the propagation of his creed, and Dr. Cullen as discouraging all subscriptions whatever. Now, as to Cardinal Wiseman, the fact is that his Eminence has recommended a special collection in all churches, for providing the zealous and devoted Priests who have gone out to India to administer the consolations of religion to the soldiers who are dying in the service of the Crown, a special burthen voluntarily undertaken by Catholics, but which the public were equally bound to undertake; next for the general purpose of relieving all the distressed. This is described by libellers as confining the collection to the propagation of a creed. Surely, surely, such open and advised falsehood must produce its effect upon the minds of all enlightened Protestants? Indeed, from the proceedings in Marylebone, reported elsewhere in our columns, we infer that this has been the case. We particularly commend to our readers the speech of Canon O'Neal. They will see in it how plain a tale can put these people down. The case of the Apostolic Delegates is one degree more flagrant, for he is represented as forbidding or preventing the collection, whereas he "rejoices that a movement is to be made for the relief of our fellow-countrymen," and "is most anxious that everything possible should be done to relieve the sufferers in India." But what his Grace insists upon is "some security that the funds collected will not be applied to the foundation of Protestant asylums for the perversion of poor Catholic orphans." Now, there are three questions which every Protestant or Catholic must ask himself before he judges on this question—1st. Is it right that public funds subscribed for the benefit of a whole class, without distinction of religion, should be so applied? 2nd. Is there any doubt that the public funds subscribed during the Russian war were so applied? 3rd. Ought any Catholic to contribute to another fund without security against such misapplication?

THE "WEEKLY REGISTER" ON THE PATRIOTIC FUND.—Our complaint is this, that Catholics subscribed liberally, on the faith of most solemn assurances of perfect fairness and impartiality; and that, not only for the last two years, but at this moment, it is administered most unjustly. It is not denied that nearly half the Crimea sufferers were Catholics; yet, only last spring, the managers of the fund were maintaining more than five hundred children in Protestant orphanages, and only one child in all the Catholic orphanages and asylums of Ireland, England, and Scotland. When attention was called to the subject and Catholics came forward to demand their right, they were not refused avowedly for their religion, but every difficulty was thrown in their way. As a specimen, maintenance in a Catholic asylum was sternly refused to children under seven, on the pretence that such was the invariable rule of the Commissioners, although they were freely supporting children under that age in Protestant institutions. Catholic mothers are ready to swear that, after magnificent promises made on the assumption that their children were to go to Protestant schools, all that changed as soon as they professed themselves Catholics, and they lost what had been actually promised, although, of course, no reason for the change was assigned. They were made to understand well enough that as Catholics they would stand a poor chance, though the persons in authority took good care not expressly to tell them why. The subordinates were under less restraint, and the Clerk, they declare, told them plainly what the Master had as clearly implied. But all this ingenuity is useless, except as proving that these men knew the atrocity of their own conduct. The result is enough. To tell us that, by chance and without management, the Protestant orphanages have some seven hundred children, and the Catholic institutions some eight or ten, is requiring us to believe that the committee throw dice fairly seven hundred times, and the same number always chanced to present itself. Yet such is the result.—And yet, be it observed, this is not the *graveness* of our charge against the Patriotic Fund. It would have been unfair if Catholic widows had been excluded from the benefit of it. But the facts were much worse than that. The grievance is, that relief was freely given them on condition of the Protestant education of their orphan children. Every inducement was held out to them to permit it, and the result is that while the Catholic children in Catholic institutions may be numbered by units, we absolutely know in spite of all efforts at concealment, cases of Catholic children educated at the cost of the Fund in Protestant institutions, and we have reason to believe that the number is very great. We know, for instance, that there are such cases in the Hampstead Soldier's Orphan School, which is not only avowedly Protestant, but ostensibly anti-Catholic. We are not speaking of the past—"Let bygones be bygones."—We complain that now, on this seventeenth day of October, 1857, the money subscribed by Catholics on the most solemn pledges of impartial administration, is actually spent, week by week, in educating Catholic children to revile and blaspheme the faith of their parents. We say also, as a fact not hitherto made public, but within our own knowledge, that when a Catholic mother repeated of allowing this, and demanded that her children should be educated as Catholics, a promise of their being given up without opposition was made to a Catholic nobleman who took up the case in order to secure her success, but whose excess was made for a few days' delay. The time thus gained was used in looking for a pretence for breaking that solemn promise. At length, although the fact of the promise was not denied, the restoration of the children was refused, on the ground that the widow's "family" objected to it. Even so, it would seem strange that the right of a mother to dispose of her own children should depend on the wishes of her "family." On inquiry, however, it turned out that the ambiguous term described her own eldest boy, himself still under age, and apprenticed (as we are informed, at the expense of the Fund) to a Protestant master. What completes this case is, that the authorities at the office so well know that they were acting in violation of law, as well as of honour and justice, that when the nobleman put the matter in the hands of his solicitor, and showed that he did not shrink from the trouble and expense of carrying it out, the restoration of the poor children, refused to the tears of a widowed mother, to the sacred promise of English gentlemen, to the claims of justice, mercy and honour, was reluctantly conceded to the threat of law.

The *Weekly Register* asks:—"What have the Protestant Missionaries been doing in India? We mean especially the Missionaries sent out by the various societies as distinguished from the Chaplains of regiments on stations, though we should think that in a heathen country every Christian Minister must be a Missionary. But the Missionaries *par excellence*, what have they been at? Not converting the natives (though they send their subscribers at home great accounts of conversions), and indeed hardly attempt-

ing it; for it appears that such attempts have been almost prevented and utterly discouraged by the Government—and no one could expect that Protestant Missionaries would go against the Government. That is the most curious feature in the proceedings of the Chester meeting. It appears to have been assumed that the Protestant Missionaries had no alternative but to obey the Government and let the natives alone. The reproaches were all levelled at the Government for discouraging them from following their vocation. The idea of their venturing to follow it in spite of the Government never seems to have occurred to any of the speakers. And, indeed, it would have been rather a delicate and difficult subject for Anglicans to treat upon. For were the Church of England Ministers abroad to be bolder or more independent than those at home? and at home do they not reverence the Royal Supremacy? To have preached to the natives in defiance of the Company would have been to fly in the face of the Queen; for the Queen's Government is blended (mysteriously, it is true) with that of the "Company." How could it be expected, then, that the Church of England Missionaries should do this, or that Protestant Prelates should blame them for not doing it? And as to the other sects, they followed the common instinct of Protestants, which leads all classes to practical subjugation of the spiritual to the temporal. This has been in every age an infallible note of heresy; and the history of Protestant Missions in India is the most striking illustration of it, especially when contrasted with the conduct of Protestant Ministers "of all denominations" in Ireland. There, they all persist in preaching to the natives, "in season and out of season," and their cry is, "Woe to us if we preach not the Gospel." They insist on preaching in their own way, which happens to be a very offensive way—theirs is a controversial Gospel—a polemical Gospel—an anti-papal, anti-Catholic Gospel, which irritates, and exasperates the "natives," who happen to be nearly all Catholics. No matter. They are, at the utmost, only Christians, even if they are so, which is a stretch for Protestant charity. Anyhow, they are not "high" caste; they are very low caste indeed. Catholicism is reckoned below Brahminism or Buddhism in the theology of the "Company," and barely equal to it in that of Exeter Hall. Hence the scruples of the Sepoys have been venerated, while the feelings of Irish Catholics have been trampled upon and outraged. At the risk of civil war, the Protestant Ministers must preach in Ireland—the bare possibility of mutiny has afflicted them from it in India. This shows how different the spirit of Protestantism at home and abroad is from that of the primitive Christians, or of the Church in the ages of Faith. The Dominican Monks, as we mentioned last week, were not deterred by fear of consequences from preaching the Gospel, either to the Indians or the Spaniards in South America. Theirs was a religion Divine in its origin—they felt their mission to be Divine, and were inspired with a courage and charity which elevated them above all earthly considerations. The Protestant Ministers feel that they have only a human mission after all; and if human in its origin, it must be subject to human restrictions and purely earthly considerations. The principle "We must obey God rather than man," asserted by the Apostle St. Peter, has never been upheld by sects in rebellion against the See of St. Peter. It is the nature of Protestantism, like Paganism, to make religion a function of the State; and this explains why, in deference to the Government, the Protestant Missionaries have not preached the Gospel to the heathen, while they have persisted in preaching it to their fellow-Christians. They preached to the Catholics, and they refrained from preaching to the Sepoys, on precisely the same principle—one of human expediency. In Ireland it was thought that the Protestant Government would be strengthened by Protestant preaching; in India it was feared that it would weaken it. Hence the different course pursued in the two countries. Such are the results of a religious system founded by man as contrasted with the one which is of God.

The Protestant "Church Missionary Society" has published a *Minute on the Indian mutiny*. Says—"A single specimen will show how Government gives legal sanction to such public indecency. An Act was passed by the Legislative Council of India (No. 1, 1856) to prevent the sale or exposure of obscene books and pictures. The preamble very properly states, that 'the practice of offering for sale or exposing to public view obscene books and pictures encourages immorality, and it is expedient to make provision for the prevention of such practice.' But it enacts that nothing contained in the Act shall apply to any representation sculptured, engraved, or painted on or in any temple, or on any car used for the conveyance of idols." Yet these temples and cars are the most public and frequented objects of observation to the whole population! The instrument of Divine judgment has been the cherished high-caste Bengal army, from which the first Sepoy Christian [we presume it means Protestant] convert was expelled through caste prejudices, in the year 1819, by order of the Governor-General, after an official inquiry at Meerut, in which the soldier was acquitted of every charge except that of becoming a Christian on conviction. At Meerut the first blood was shed by Sepoys." The society goes on to demand that Government education should comprise the teaching of the Protestant Bible. It is no doubt consistent enough that the book forced upon the Catholic children in regimental schools should be withdrawn out of respect to the religious scruples of Mahomedans and Hindoos. English Protestants are really tolerant enough of all religions except the Catholic. How easily Protestants are content with the desecration of their own Bible, so that it is read with whatever view and in whatever spirit, is curiously shown by this *Minute*. "Let Government education comprise the teaching of the Word of God. A system of grants-in-aid to schools of all denominations having been established, Government has given a general encouragement to education; yet in its own schools it excludes the Bible. The pretence that the Bible will offend prejudices is proved unsound by the fact that Missionary schools educate far larger numbers of heathen and Mahomedan children than Government schools, and heathen Rajahs introduce the Christian Scriptures into their schools as an important part of Western literature."

The Duke of Norfolk having accepted the challenge of Lord St. Leonard's to prove before the Legislature, the partial, and as towards Catholics, the unjust appropriation of the "Patriotic Fund," Lord St. Leonard's now tries to shuffle out the difficulty by means of the subjoined reply to the Duke:—

"Boyle Farm, Oct. 10.
"My Lord,—I have the honor to acknowledge the receipt of your Grace's letter. I believe that the manner in which the sums entrusted to the Commissioners of the Patriotic Fund have been dealt with as far as they have been finally appropriated is already before the public, but the Royal Commissioners will, no doubt, reassemble before the meeting of Parliament, when your Grace's letter to me can be brought under their consideration.
"I have the honor to be, my Lord, your Grace's faithful servant,
"St. Leonard's.
"The Duke of Norfolk."

Lord GANNING.—It is asserted upon good authority, says the *Court Journal*, that the Governor-General of India has been recalled.
The bulk of the Royal Lancashire Militia Artillery, together with nearly all their officers, have volunteered to go to India. The Renfrew Militia have also volunteered to proceed on any service her Majesty may require.
A new edition of Lord Macaulay's "History of England, revised and corrected," will be issued in seven volumes at 6s a volume.

ENGLAND'S DAY OF FAST AND HUMILIATION.
This wretched and disgusting mockery has been exposed and condemned by a large portion of the Press of Ireland, Scotland, and England. We subjoin extracts from a few of the articles which have appeared on the subject.—

(From the *Leader*.)
The day of "solemn fast, humiliation, and prayer," passed exactly as we expected. An additional Sunday was thrown into the middle of the week, with a subject dictated for all the sermons, the congregations being expected to make a collection. There was "prayer," varying in its fashion according to the tenets and color of the congregation, more or less sincere—more or less formal—more or less benefit of any belief in its efficacy. There was "humiliation" with the greatest number for the two hours in which the congregation was in church; a humiliation mingled with no small sense of Sunday finery. But where was the "fast?" Not a single meal was omitted on that day; on the contrary, it was a Sunday dinner instead of a working-day dinner.

(From the *Newcastle Chronicle*.)
That eminently Anglo-Saxon interpretation of the word "fast," according to which it is synonymous with feast, was very generally acted upon last Wednesday. We are a practical, sensible people, and frequently congratulate ourselves that we have done away with all such absurd and superstitious practices as lacerating our bodies, wearing sackcloth and ashes, and abstaining from food on days of humiliation; but, after all, is it not much easier to fast spiritually than practically? Every one can pray upon occasion, but what man in a thousand will voluntarily go without his dinner one day in the year?—The Anglo-Indians, in whose behalf we humbled ourselves, will doubtless derive some benefit from the collections made in the churches; but the amount subscribed would not be very large—for those who are most ready to give their friends their prayers in time of adversity have generally nothing else to give—and, even if it were very great, the money might have been obtained just as well on any Sunday appointed for the purpose. There was no need to take away one day's wages from working men, in order that the respectable classes might have an opportunity of going to church; and our rulers must have known that the day would only have been observed—and that in a very loose way—by but a small portion of the population. The day was wet and dreary, and the laboring classes, the only people who really fasted—not willingly, but because they could not get that day earn their daily bread—wandered disconsolately about the streets, giving vent to exclamations that were exactly the opposite to prayers.

(From the *London Examiner*.)
Were the proper authorities to appoint a second day of humiliation for the country to humble itself before heaven for all the cant and extravagance uttered upon the first, we should not say that it would be ill done. We are not a little disposed, in truth, to be humiliated by our humiliation, and are anything but proud of the simultaneous sermons of last Wednesday, either as the speculations of an intellectual order of men, or as proofs of the prevalence of rational and sound theology among our English clergy. Such a Babel of conflicting opinions, such a wilderness of ill-weaved speculations, such arrogant assumption of intimacy with the plans of Omnipotence, such daring attempts to lift the curtain that Providence has hung between the present and the future, such a rusing in of divines where diviner beings fear to tread—this was our mortification upon mortification, and an aggravation of our national sins and follies. It was surely no necessary part of the solemn occasion that so many rash tongues should have been unloosed. Was all that hubbub from the pulpit indispensable to the prostration of the public heart? Would not silence have been meeter homage, where there was so little mature thought to be clothed in words, and so little discretion to govern their utterance? Is prayer impossible without the sequel of such perilous preaching? Were we to take a leaf out of almost any one of the sermons before us, we should announce the precise measure of Divine wrath incurred by the license of reverend tongues, and so much abuse of faculties and functions. We might even be led to count the presumption of spiritual men, and the vanity of preaching, among the transgressions for which we have been delivered over for a season in India to the tormentors.

(From the *Union*.)
It would appear by the sermons preached by the dissenting ministers on the Fast Day that many of them objected strongly to the arbitrary tone of the royal proclamation. Dr. Brown of Edinburgh said—"It might be becoming for a Government to request the prayers of the Christian Churches within its pale on so awful a crisis; but it is as incongruous for civil functionaries to command them, on the pain of Divine displeasure, to offer up prayers, as it would be for ecclesiastical functionaries to prescribe to them, under the same high penalty, the course they ought to follow to put down the mutiny." Many of the dissenting communities did not observe the day at all.

There has been much animadversion on the preaching of Mr. Spurgeon in the Crystal Palace on the Fast Day, and many papers assail the preacher in unmeasured terms. The *Sunday Times* is particularly severe, declaring the unprecedented popularity of the preacher to be "a reproach in those who confer it;" and his sermon pervaded and percolated with consciousness. The *Saturday Review* contrasts Mr. Spurgeon's Clapham establishment of gardeners, coachmen, and staff of domestics, with John Wesley's return of six-silver tea-spoons to the old Plate assessment, and opines that popular preaching pays.

THE CRISIS IN THE UNITED STATES.—But what most concerns the people of this country is the fact, that they have from eighty to one hundred millions sterling invested in American undertakings and speculation. Now, no small portion of this will be irrecoverably lost, as it must be swallowed up in the monetary convulsion which has taken place. It is therefore, to be hoped, that the lesson which recent events in America have taught the British public, who have money to invest, will not fail to have salutary effects. It is had enough to make ruinous speculations at home, but it is still worse to give away British capital for the purpose of developing the resources of Yankee land. Furthermore, it is impossible for capitalists to have that security for their investments abroad which they have at home. As in America as also, in all other foreign countries, Stock and Share operations are carried on beyond their cognizance or control. Let moneyed men learn from this Yankee bubble, that they can legitimately invest in England or the British Colonies; and let the country at large take warning how they encourage rash and undue speculations.—*Liverpool Northern Times.*

The *Economist* observes that the most important cause of monetary disturbance at the present moment is the condition of things in the United States. It is estimated that in this country American railway and other similar securities are held to an amount of between eighty and one hundred millions sterling. "No doubt these are held chiefly as investments, and beyond the gloom and anxiety which the state of those securities are now in, they will not probably create much effect upon our market here; and as it is probable that the greater portion will revive after the present panic, there may not be much ultimate loss occasioned by them. But it is certain that those who in this country are connected with the trade of the United States will be induced to dispose of securities which they hold in this market, in order to sustain the demand upon them from the other side of the Atlantic, and which will be less or more permanent according as that crisis continues for a shorter or a longer period. It is impossible to look at these three causes of demand upon our financial

resources without feeling that, independent of any temporary causes which may affect the Bank returns, and which may cause a further rise in the rate of Bank discount; there are sufficiently grave considerations of a more permanent character to induce us to apprehend a further pressure in our money market."

UNITED STATES.

SCARCITY OF CURRENCY.—Complaint is made in New York of the scarcity of change, probably occasioned by the hoarding of specie. The Post Office, Union Ferry Co., and the Brooklyn City Railroad, refuse to receive anything for change by specie.

The Chicago papers say that there are thousands now begging in that city.

TROUBLE WITH THE MORMONS.—Files of the *Deseret News* have been received in New York up to the 9th of September, which breathe defiance to the United States authorities, and indicate that the Utah question may be the most notable that will arise during the present administration. The speeches of Elders Taylor, Stuart and Brigham Young, here reported, surpass anything which even the *Deseret News* has before exhibited in the way of fanaticism and insolence. In all of them the Government of the United States and its policy of interference is denounced, and the determination expressed to resist such interference to the last extremity.

If anybody has got a bill of the Rhode Island Central Bank, they will probably have to wait some time before they get the specie for it, if the returns of the bank statement, published in the *Providence Journal*, are correct. According to that, this bank has a circulation of \$386,702, and to meet this the sum of seven dollars and eighty-seven cents in specie.—*Commercial Advertiser.*

All persons suspected of sympathizing with Walker have been expelled from Nicaragua. Martinez has been elected President; extensive preparations are being made to receive the expected filibusters.

Western theatricals are looking up. We clip from an Iowa paper the following notice of the opening of the red barn—First night of the dancing goat, who goes through the intricacies of the cotillon like a fellow-criter. The performance of the goat will be followed by an exhibition of the mathematical attainments of the dog Billy, a quadruped that reckons up figures like a piece of chalk, and works problems in algebra with one leg tied behind him. Admission one shilling. No corn taken at the door.—P. S.—The free list entirely excluded, except the press and minister of the Gospel.

A GLOOMY VISION.—It is now very nearly ten years since the whole of Europe was shaken by a revolutionary earthquake. The laboring classes of the Continent, excited to frenzy by the declamations of philanthropists who loved their race not wisely but too well, and who sympathized with the sorrows without comprehending the nature of mankind, availed themselves of the overthrow of all political forms to attempt a reduction of the social order also, to a primitive chaos, in which right should be the condition of duties. We in America, after battling with a somewhat inconsiderate enthusiasm the first appearances of republican victory in the old world, slunk back with no slight disgust from the subsequent revolutions of the movement. Prosperous ourselves, and surrounded on every side by the evidences of individual activity and of individual success, the cry of the proletariat struck upon our ears with a ghastly and unnatural horror. We refused even the attempt to ascertain how far the excesses of socialistic theory in Europe were truly diseases of the public mind—crises of suffering, and not deliberate depravations of the will and of the character. We believed then, of course, that we should never be exposed to the ordeal through which Paris passed in blood in the days of June, and which London repelled only by a steady front of resolution on the 10th of April. Our "political institutions" were to save us forever from the pressure of the popular passions, and a revolt of the stomach was never to be apprehended on this side of the Atlantic. The voices of the passing hour somewhat sternly recall to us the history of ten years ago and what they should teach us a clearer and more charitable judgment of the European Revolutionists, they warn us while it is yet time to beware lest a like thing overtake ourselves in the midst of our boasted ballot-boxes and of our liberal Legislatures.

Doubtless there are hundreds and thousands of intelligent working men in New York, in Philadelphia, in Baltimore, in all the centres of distress who cannot be stung into the suicidal folly of riot and disorder even by the double spur of the actual anguish of want and of the deceitful hope of relief. But when we remember how large a proportion of our foreign population have come to us inoculated with the insanities of 1848, and how many of our native citizens have been more or less demoralized by the examples and the appeals of just such men as the one to whom the supreme charge of our municipal interests is now confided, would it not be the height of fatuous and stupid indifference for us to suppose that the calamities of the coming Winter can be borne in this country without the frightful aggravations of popular violence and of organized crime, unless the enlightened portions of the community, whether of the mercantile, the mechanic, or the professional classes, set themselves at once about their public duties. If our City Governments shall at once take steps to afford all wise and practicable relief in the emergencies of the moment—and to organize the protective force of the people into proportions and an order which shall make the ignorantly suffering patient, by making the designing and the demagogic hopeless. We may rely upon it that the recollections of the "year of revolutions" will be revived in our minds with all the tremendous reality of experience. Twenty years ago, when the numbers of the suffering poor were much more restricted, and when the habits of the purely American mind held a stronger sway over the working classes of this City, the intolerable pangs of starvation found vent in a storm of senseless violence. The "flour-riots of 1837" have not been forgotten by old Knickerbockers, and there are thousands of men who can remember the miserable appearance of armed Americans marching upon their fellow-citizens to repress disorder which hunger alone had provoked. If such scenes inflamed into ten-fold violence shall disgrace our Municipal history again, the responsibility will rest upon the heads of our citizens themselves, who, being warned in time, are by that warning fully armed.

A HEARTLESS "SON OF A GUN."—A son of Henry S. Gun, of Mississippi, ran off two weeks ago with his father's second wife.

COOL AS ICE.—The *Chicago Tribune* says the officers of one of its financial institutions had forwarded some produce, received by him as collateral, to an Oswego house to sell. The Oswego concern did not come up to time, and the Chicago financier proceeded to that city in person, to demand a response, either in the specific or coin. Entering the counting room of the Oswego financier, the following colloquy ensued:—
Chicago Financier—"Is Mr. H. at home?"
H.—"That's my name, sir. Take a seat."
C. F.—"My name is Mr. —, of Chicago, and I've come for the 15,000 bushels of wheat I sent you the other day."
H.—"Have not got it, sir. It's been sold."
C. F.—"Very well, then I want the money for it."
H.—"I haven't got the money, sir."
C. F.—"What has become of it, sir?"
H.—"I've paid my debts with it."
C. F.—"(In great indignation.)—"You are a scoundrel, sir."
H.—(Refrigeratorily.)—"Very likely, and may be there's a pair of us. I'm sorry that my carriage is not here, as I should like to show you about the city."
There was too much ice in H.'s composition for C. F., and he incontinently "left."

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The True Witness.

MONTREAL, FRIDAY, NOV. 6, 1857.

NEWS OF THE WEEK.

Although two steamers have arrived from Europe since our last, we have nothing new from India to report. The European Continental news is barren of interest. The Governor General who came out by the *Indian*, reached town on Tuesday; it is rumored that he brings the decision of the Imperial authorities on the Seat of Government question; and many of the Upper Canada journals speak confidently of an approaching dissolution, and a reconstruction of the Ministry. On Thursday, the 5th, the Orangemen of the Upper Province turned out in force to commemorate Cecil's *logus* gunpowder plot; but up to the time of going to press we had not heard of any acts of violence committed by the vagabonds. No doubt we shall hear of plenty next week.

BROWNSON'S REVIEW—OCTOBER 1857.

The following are the contents of the number before us:—

- I. The Primacy of Peter.
- II. The Church and the Constitution.
- III. Aspirations of Nature.
- IV. C. J. Cannon's Works.
- V. Le Vert's Souvenirs of Travel.
- VI. British Preponderance.
- VII. Literary Notices and Criticisms.

Interesting as are all the articles of this *Review*, we naturally turn to the VI., that on "British Preponderance," as the views of such a man as Dr. Brownson upon the mutiny in India, and the probable results of the contest in which Great Britain now finds herself involved, are entitled to our respectful consideration at least, even if on one or two points we should happen to dissent from his conclusions.

As a citizen of the United States, it is not to be expected that the *Reviewer* should have any very ardent desire for the success of British arms in the present contest; and we have no doubt that he is quite correct in his assertion that "the real American sentiment"—meaning, we suppose, the sentiment of that portion of America which is known as the United States—"would not be pained to see England lose her Indian Empire, and reduced to a second rate power." But as a Catholic, and as giving the interests of Christianity the first place in his affections, we doubt not that the learned Doctor would be pained to see British rule in India—grossly abused as that rule has often been—overthrown by the agencies now at work against it. The success of the Sepoys might, and no doubt would, give a great impetus to cotton growing in the United States; but as the triumph of Paganism, it would operate most disastrously upon the Church in India, and upon our numerous flourishing Catholic missions, against which the fury of the mutineers is as strongly directed, as against the East India Company.

For it is a remarkable fact that, spite of her hostility to Catholicity, and her unceasing efforts against the Church, British rule has, by the overruling providence of God, been employed as a powerful means of upholding, and for propagating the principles of, the very religion that she hates and persecutes at home. Humanly speaking, it is to British rule that we owe the preservation of the Catholic people of Canada from the contamination of the first French revolution; and it is again in a great measure owing to British influence in Southern Asia, that the Catholic missionary has of late years been able to preach the Gospel unmolested throughout the Indian Peninsula. For this we ask no praise for the British Government, and give no thanks to her statesmen. It is the Lord's doing, and it is marvellous in our eyes; it is the work of Him Who maketh even the wrath of man to praise Him.

And for this reason, if for no other, we as Catholics should look upon the triumph of the Sepoys as an unmitigated disaster. Their openly avowed object is the extermination of, not British influence in particular, but of all European influence in India; and the cause, the only cause that they assign for their appeal to arms is their dread of Christianity. Their success therefore would be followed immediately by the expulsion of the Catholic missionaries, the persecution of the native Catholic population, and the relapse into Paganism of the thousands who have been already brought to the knowledge of the true God. Now there is no true Catholic who should be willing to pay such a price, even for the sake of reducing England to "a second rate power," and of securing to the United States the monopoly of the cotton market.

At the same time, no Catholic, whether a

British subject or a citizen of the United States, will attempt to conceal, or palliate, the evils of British rule in India; nor do we feel inclined to question the substantial accuracy of the *Reviewer's* assertion that "India was wealthier, the land better cultivated, and the people less oppressed under Mahometan than they have been under British rule." The *Reviewer* does not indeed cite his authorities, nor is there much reliance to be placed on the glowing accounts of the historians of the Mogul Empire; but making every allowance for the exaggeration of the latter, there seem to be no reasons to doubt that, since the commencement of the XVII. century, the condition of the people of India, and the productiveness of its soil have very much deteriorated. Indeed, looking at the history of India since the death of Aurungzebe, we see not how it could have been otherwise. For the last hundred and fifty years, India has been one vast battle field; whereon, at first, the Afghans and the Mahrattas in the North, the French and English in the South, contended for mastery.—It has been invaded and ravaged by hostile armies; Nadir Shah alone, is said to have carried off, and from the plunder of Delhi alone, a sum exceeding in value thirty-two millions of our money. During the long anarchy consequent upon the breaking up of the Mogul Empire, and when every chieftain who could rally around his standard a gang of Pindarees, or robbers, proclaimed himself an independent sovereign and waged incessant war upon his weaker neighbors, commerce and agriculture must unavoidably have suffered, as they did in Europe upon the breaking up of the Roman Empire; and under the English, who, taking advantage of that anarchy, extended their dominion over the country, bringing one by one the petty sovereigns amongst whom it had been parcelled out, into precarious subjection, the same causes have been in operation, and, no doubt, with the like results. Even if we had no statistics, no history of India under the Mogul dynasty, we should from these facts conclude that the soil of India was better cultivated, and its people wealthier in the days of Akbar, Shah Jehan, and Aurungzebe, than in those of their effete successors of the XVII. century, or under the rule of a Company of merchants who made war their trade. When we remember however the cruel persecutions to which the Hindoos were subjected by the great Aurungzebe, who in his Moslem zeal for the extirpation of idolatry, destroyed and polluted the most splendid of the pagodas of the conquered race, thereby sowing the seeds of that hostility to the Mogul rule which his successors reaped, we can scarcely admit that "the people were less oppressed under Mahometan than under British rule," bad and oppressive as the latter has undoubtedly often been. The only difference that we can perceive betwixt the effects of Moslem and British rule upon the people of India is this—that the former persecuted the religion, but respected the pockets of its subjects; whilst the other emptied the pockets, but respected the religion of the idolatrous Hindoos. Indeed it would be unjust towards the British Government to refuse to it the credit—such as it is—of having always and everywhere been tolerant of religious error, of heresy, and of all false doctrine. Thus even whilst its statute book was stained with vile edicts prohibiting the worship of the true God, and inflicting cruel penalties upon the Catholic priest who at home should presume to celebrate the sacred mysteries, it was in India extending its powerful protection over the licentious rites of Oriental idolatry. To such an extent was this favor to idolatry carried, that the law against obscene paintings and carvings was expressly relaxed in so far as related to those beastly and licentious objects which the Hindoos employ in their filthy rites; and thus the very Government which, at home, could not endure a representation of Christ on the Cross, or an image of the Blessed Virgin, smiled complacently upon the Lingham and Yoni of its Hindoo subjects.

We think however that the *Reviewer* is in error in attributing the Sepoy outbreak in Bengal, to the extortions practised by the native tax gatherers upon the ryots of the Madras Presidency. We think so, because the men who form the strength of the Bengal army are not drawn from the class that has chiefly suffered by those extortions; and because betwixt the high caste Brahman Sepoy, and the miserable ryot, there is far less sympathy than there is betwixt an ordinary European and the lowest class of animals. The Brahman looks down upon those of an inferior caste as upon beings of another order, whom to touch would be pollution, and to whom it would be almost a crime to give a drink of water—What does the Brahman care for the sufferings of the low caste men, the victims of a barbarous treatment which has existed in India from time immemorial? Besides, in the manifesto put forth by the Sepoys, wherein they enumerate all their grievances, this charge of the cruel treatment of the ryots by the native tax gatherers is not alluded to. The *Reviewer* forgets that, revolting as the use of torture is to the Christian and European, the Hindoo accepts it as a matter of course; and that consequently it does

not excite in the latter the same feelings of horror and indignation as those which every honest man born in a Christian country must experience when he hears of it as practised upon his fellow-creatures. This by no means diminishes the guilt of the British Government in sanctioning, directly or indirectly, the brutal practice; but it is a good reason for believing that the mutiny of the soldiers of the Bengal army, who have suffered no oppression from that Government, is not the result of the barbarous and revolting cruelties inflicted upon another class of the community, with whom they have no sympathy whatsoever.

And it is now also certain that the ryot population—the immediate victims of the tax-gatherers' barbarities—do not entertain any very strong or general feelings of hostility towards the British. On the contrary, they have hitherto manifested a wonderful sympathy with the latter, and in many instances have protected them from the fury of the Sepoys. Numbers of the fugitives from Delhi, and other places, have been secreted and aided in their flight by the ryots, although great rewards were offered by the mutineers for the heads of Europeans, and sanguinary threats held out against any of the native population who should harbour or assist them. These are facts, which cannot be denied, but which, it must be confessed, are not easily reconcilable with the theory that the mutiny is the result of the cruelties practised upon the ryots. The Sepoys who have not suffered from those cruelties, murder all the Europeans they can lay their hands on; the oppressed ryots risk life and property to rescue their oppressors from the hands of the Sepoys. We trust that, should British arms be victorious in India, this fact so honourable to the ryots may be remembered in the hour of victory, and that the lesson of indiscriminate revenge preached by the *Times* may be scouted with abhorrence and disgust by the British soldier.

The *Reviewer* will not suspect us of any design to palliate the cruelties which undoubtedly have been perpetrated upon the ryots by the native officials, or to relieve the East India Company of its share of the infamy which justly attaches to all who wink at such inhuman practices. It was the duty of the Company to put a stop to the use of torture; and though no doubt this would have been a most difficult task—more difficult perhaps than to prevent Hindoo widows from burning themselves—it was its duty to attempt it. Until lately no vigorous efforts seem to have been employed by the British authorities for this purpose; and upon the principle that every one is responsible for the acts of his agent, we hold that they are deserving of all blame for their culpable indifference to the sufferings of the ryot whom it was their duty to protect. It may perhaps be argued that the use of torture, both for police and fiscal purposes, is a national custom of immemorial antiquity, and that the Company did not find itself strong enough to abolish it. This may be true, but in that case it is clear that the government of India should be entrusted to stronger hands.

But we would remind the *Reviewer* that, if all accounts be true, India is not the only country in which torture is employed; and that there is no moral difference betwixt inflicting physical pain upon a ryot because he will not pay his taxes, and flogging a negro because he will not perform a prescribed amount of work. Now the latter mode of torture is, if we are not grossly misinformed, constantly practised by citizens of the United States upon negroes—both male and female—with the sanction of the laws of the land; and should be looked upon by the Christian and the freeman with as much abhorrence as the not more cruel tortures inflicted upon Hindoo ryots by the native tax gatherers. Of course two wrongs do not make a right; but it hardly becomes a citizen of a country which expressly recognises the use of torture as legal, to criticise very severely the negligence and short comings of the British Government, or rather of the East India Company. Torture inflicted upon a negro is as revolting as torture inflicted upon a ryot; to flog a mulatto woman with a cowhide is as brutal and unmanly an act, as is any revealed by the "Madras Torture Commission" as having been inflicted upon females in India, and the Christian freeman should be as prompt to condemn in the one case as in the other. The day must come sooner or later, when the negro races of this Continent will rise up against the whites, and renew in the United States, the horrors of Cawnpore and Delhi. God forbid that any man should anticipate such an uprising with satisfaction; but when it does come, the impartial historian will be compelled to acknowledge that the negroes had far better cause of complaint against their masters, than had the Sepoys of the Bengal army against their officers.

Some other remarks which we had to offer, we must postpone till next week.

Mr. L. Doran, Henderson's Corners, Emily Post Office, is informed that his paper has been regularly posted in the Montreal office, and that its non-arrival is attributable to neglect, bad management, or dishonesty, at some of the intermediate Post Offices.

REPORT ON EDUCATION IN UPPER CANADA FOR THE YEAR 1856.—By the Rev. Mr. Ryerson, Chief Superintendent of Education.

The Reverend Mr. Ryerson, is bound to inflict annually upon the Canadian public his apology for the system of "State-Schoolism" of which he is the main support, and which system in return, supports him. It is his interest, as it is his official duty, to sing the praises of "State-Schoolism," and to decry "Freedom of Education;" and we have therefore no right to expect that he should prefer truth to office, or the claims of justice to his quarter's salary. "There is nothing like leather," argues the dealer in that useful commodity; and upon the same principle your salaried Chief Superintendent of Education maintains that "there is nothing like 'State-Schoolism.'" Every man stands up for his own trade.

But less prudent than the leather-merchant, the Rev. Mr. Ryerson is not content with a bare assertion of the superiority of the commodity in which he deals, but very unwisely attempts to support the claims of "State-Schoolism" by what he calls arguments, but by what to us seems nothing better than vulgar clap-trap. As for instance, in the following exposition of the working of the Upper Canada School Laws:—

"The school system recognises no power in the Legislature to levy a sixpence tax upon the people for school purposes, nor any power in the Government to erect or furnish a single school house, or employ a single teacher, but a simple power in the freeholders and householders of each municipality and school division to provide for the school education of their children in their own way, and to any extent they please."—p. p. 5, 6.

Now, were this true, no one would have the slightest cause for dissatisfaction with the existing school system of Upper Canada. That every one should have the power, and has the natural right, to provide for the school education of his own children in his own way, requires surely no proof; and if the action of the State was limited to the simple recognition of that power and that right, the only objection that could be urged would be, that the State had taken a deal of unnecessary trouble, to recognise that which no sane person ever dreamt of calling in question. If the Upper Canada school system merely recognised a "simple power in A, B, and C, to provide for the education of their own children in their own way, and to any extent they pleased," no Catholic would have a word to say against it.

But our complaint is, that by that system, the State confers upon the aforesaid A, B, and C, the power to tax D and E for the education of the children of the former; and that thereby the State has diminished the power of the latter—D and E—"to provide for the education of their children in their own way," and has therefore defrauded them of their natural rights as parents. It is to this unnatural and iniquitous arrangement, which compels D to pay for a school to which he is conscientiously opposed, and to which in the exercise of his inalienable rights as a parent, he does not see fit to send his children, that we object; it is of the wrong perpetrated upon E, whose means of providing for the education of his own children are diminished in consequence of his being by an unjust and tyrannical law compelled to provide for the education of the children of A, B, and C, that we, as freemen, complain; and no amount of sophistical quibbling by a Chief Superintendent of Education will ever reconcile us to this iniquitous and tyrannical outrage upon our rights as citizens, and our duties as parents, or induce us to cease agitating for the repeal of the arbitrary statutes to which this unnatural and oppressive arrangement owes its being.

And again, we contend that the Chief Superintendent of Education is guilty of something worse than sophistry when he asserts—p. 17—"that the school law places the education of the children in the hands of the people themselves." This is false, for no law is necessary to place the education of the children there where God Himself has placed it—where it was before any school laws were enacted—and where it still would be were all the school laws repealed to-morrow.—What the school law has done is this—It has placed, or endeavored to place, the education of the children in the hands of one portion only of the people—those of the majority—without reference to the wishes, feelings, and conscientious objections of the other portion of the people—i.e., the minority. It has taken the education of the children of D and E out of the hands of D and E, to place it in the hands of A, B, and C; and has thereby robbed the former of their natural, inalienable right—a right which they hold immediately from God Himself, and to Whom alone they are responsible for its exercise.

It is false also to state, as does the Rev. Mr. Ryerson on the same page, "that it"—the school law—"invests the inhabitants of each municipality with powers to provide for the education of all their children." It does no such thing; for, as we have shown above, by compelling D and E, parents of limited means, to provide for the education of the children of A, B, and C, it deprives the former, to the same extent, of the power of providing for the education of their own children. The law therefore

takes the education of the child out of the hands of him to whom it has been committed by God Himself, and limits the power of the parent to provide for the education of his own children "in his own way, and to the extent he pleases." These are the objections which the friend of "Freedom of Education" urges against "State-Schoolism;" and these objections the Rev. Mr. Ryerson has never yet so much as attempted to meet.

No; he contents himself with bragging about what he has done in altogether another line of business, and one which has nothing to do with the main question at issue betwixt the advocate of "Freedom of Education," and the servile supporter of "State-Schoolism." He boasts that he has shown that the claims of the "supporters of separate schools" are:—

"Inconsistent with what is granted to supporters of dissenting schools in Lower Canada, an infringement of the rights and powers guaranteed to municipalities by successive Acts of Parliament, and inconsistent with any national system of public instruction."—p. 26.

Now admitting, for the sake of argument, that the Rev. Mr. Ryerson has done all this—what then? It does not thence follow that the demands of the opponents of "State-Schoolism" are unjust, unless he can also show—that it would be inconsistent with justice to depart from the precedents of the Lower Canada School law—a law for which we have never professed any admiration; that the "rights and powers guaranteed to municipalities by successive Acts of Parliament" are not themselves repugnant to the natural rights of the parent, to whom, and not to the "municipalities," God has entrusted the education of his children; and lastly, that a "system of national" education is, in a mixed community like ours, reconcilable with that respect which is due from the State to the conscientious scruples of the humblest of its citizens. With those who recognise the right and duty of the State to found a system of national education, the arguments of the Rev. Mr. Ryerson may have a certain weight; but to us to all the friends of "Freedom of Education," to all who believe that it is no more the business of the State to establish a "system of national education" than it is to establish a "system of national religion," the reverend gentleman's logic must appear supremely ludicrous.

We must deal with men and things as they are, and not as if they were what we wish them to be. Without therefore discussing the question of the abstract desirableness of a "system of national education," we content ourselves with recognising the impossibility of any such system in a community like ours. This too is now the opinion of the wisest statesmen of the British Empire; of men who have grown grey in the discussion of questions involving the material and intellectual progress of the age; and at this conclusion must every intelligent man, who loves justice, and asserts the equality of all denominations as before the State, ultimately arrive. Lord John Russell now confesses that his views upon the Education question have been much modified; and that he now sees that the religious differences of the people of Great Britain oppose an insurmountable barrier to any system of national education. "This fact," adds the *Times*, "has indeed been clear long enough to a great majority of the thinking men of the country;" and we hope that in time, even the addle-pated old women who do our legislation in Canada, will be able to distinguish it. In the meantime it is the duty of all friends of "Freedom of Education," but of Catholics in particular, to strain every nerve in their opposition to "State-Schoolism," and the insidious attempts of a Methodist Minister, and a handful of bigoted fanatics, to impose upon us a "system of national education." Such a system is utterly incompatible with individual liberty, with the rights of the parent, and freedom of conscience; and we do trust that the people of Canada will never be so vile, so lost to every sentiment of manly independence, as to submit to such an infliction.

With these remarks we dismiss our Chief Superintendent of Education, feeling that we almost owe an apology to our readers for having given so much of our space to the discussion of his platitudes, and the exposure of his miserable artifices. One remark only would we make—and that is, for the purpose of reminding the Rev. Mr. Ryerson that he is a public servant, and has therefore no right to be insolent towards his masters and his betters—to those who pay him, feed and clothe him and his family. It is, we know, the nature of a "Jack-in-office" to be impertinent, and for that reason it is well that "Jack" should be snubbed occasionally, and put in mind of his proper position. There is no creature one feels so strongly tempted to kick as your pampered menial who, presuming upon his gorgeous plush inexpressibles, and embroidered coat, gives himself airs before his superiors.

We therefore tell the Rev. Mr. Ryerson that his comments at p. 28 upon the motives which have induced the Prelates of the Catholic Church to condemn the existing school system of Upper Canada, are as false, as they are unworthy of a gentleman, and unbecoming a Government official, and public servant; and though the objects of his malice are far beyond his reach,

and more in a sphere where his envenomed shafts can do no hurt; we, at least, who without sacrifice of dignity, can meet him in the field of controversy, will not allow such comments upon those whom we love and respect, to pass unnoticed, unrebuked.

Though determined, in so far as we are personally concerned, to take no notice of the misrepresentations of the Toronto *Mirror*, we cannot allow to pass unrebuked his impertinent strictures upon the Pastoral of His Eminence the Cardinal Archbishop of Westminster, lest it should be thought that Catholics, generally, in this Province hold the same mean opinion, as does the Toronto *Mirror*, of one whom the whole Catholic world in Europe delight to honor, and to whom, as the most worthy amongst his brethren of the Episcopacy, the Sovereign Pontiff has confided the glorious task of presiding over the restored Catholic Church of England. Of the TRUE WITNESS and its editor, the Toronto *Mirror* may think and speak as harshly as he pleases, without provoking from us one word in retort; but when he proceeds to endorse the most malignant slanders of the *Times* upon the venerable Cardinal, we cannot be silent; but as Catholics, speaking in the name of all who believe that Christ has appointed Bishops, and not newspaper editors, to preside over His Church, and that the first duty of the layman is humble and implicit submission to the teachings of those divinely appointed Pastors—as Catholics, speaking in the name of all who believe that it is not only indecorous, but subversive of all ecclesiastical discipline, for a layman to impute dishonorable motives to his legitimate ecclesiastical superiors, and to hold them up to contempt before the public, as cowardly time-servers blasphemously taking the name of God in vain, and as more careful to please the enemies of their faith, than to give wholesome admonition to the flocks entrusted to their charge—we cannot but indignantly protest against the insolent, and utterly groundless attack made by our Toronto cotemporary in his issue of the 30th ult., upon the Cardinal Archbishop of Westminster, in the subjoined comments upon the Pastoral which His Eminence has lately addressed to his Diocese, and which we had the honor of laying before our readers in our last issue. Speaking of this beautiful document, so deserving of the respect of every true son of the Church, the Toronto *Mirror* has the impertinence to tell the world that it was—

"Evidently penned in a spirit of prudential and necessary submission to the vengeance cry of the *Times*, and the bigoted and degraded aristocracy of England."

Never in the most rabid "leader" of the *Times* have we met with a viler calumny against the illustrious Cardinal—never in his most savage ravings against Popery, did Mister George Brown of the *Globe* give utterance to a more impudent falsehood—than is contained in the above extract from—we blush as we write it—a professedly Catholic journalist. For mark well what is implied therein. That a Prelate of the Catholic Church, addressing his flock, as one placed over them by the Lord Jesus—speaking to them from the chair of truth, and in the name of the Holy Trinity, of Father, Son, and Holy Ghost—was all the while basely prostituting his spiritual functions to the vilest of secular purposes, that of conciliating a vindictive anti-Catholic press, and of pandering to the prejudices of a "bigoted and degraded aristocracy!" Were the Cardinal Archbishop of Westminster capable of such impudent mockery of God and man, were he the hypocritical, mean-spirited, time-serving wretch, that the Toronto *Mirror* represents him, then, as guilty of the most hideous blasphemy, and the most audacious sacrilege, he would deserve to be held up to the execration of the entire Catholic world. But if, on the other hand, the Cardinal has been maligned and misrepresented—if his Pastoral was "penned" in a spirit of Christian regard for the highest interests of his flock, and for the honour and glory of Him Whose minister he professes to be—what shall we think, how shall we sufficiently express our abhorrence, of him who impudently calling himself a Catholic, has dared so foully to libel the Archbishop of Westminster, so wantonly to outrage one of the highest dignitaries of the Church? Of two things one: either Cardinal Wiseman is a disgrace to his order, and a scandal to religion, or the Toronto *Mirror*—We leave our readers to fill up the blank for themselves.

And as if to render his conduct towards the Cardinal more atrocious, the Toronto *Mirror* instances the difference betwixt the lecture given by His Eminence upon Indian affairs—when the first tidings only of the Sepoy mutiny had arrived in Great Britain—and, as the Cardinal has himself repeatedly pointed out in his correspondence with the *Times*, before the reports of their cruelties, and outrages upon women and children, had reached his ears—and the Pastoral issued by him to his people, pointing out to them their duties, and enjoying solemn prayers for the suppression of the Indian mutiny. Now the cause of this apparent difference, the Cardinal has himself publicly assigned when indignantly repu-

diating the disgraceful accusation brought against him by the *Times*, of sympathising with the filthy Sepoys, and of being indifferent to the sufferings of the victims of their brutality. We cannot therefore suppose that the *Mirror* is not aware of the explanation given by the Cardinal to his calumniators in the London press, whom the *Mirror* faithfully copies; and we cannot therefore acquit our Toronto cotemporary of having wilfully assisted in blackening the reputation of one whom as a Catholic journalist it was his first duty to defend. The explanation given by the Cardinal then, which the *Mirror* suppresses, we will lay before our readers lest they be led astray by our cotemporary's sophistry—and it is this—In his lecture, the Cardinal, speaking of course as a simple citizen, and not as the priest, dwelt chiefly upon the wrongs of England towards the native races of India; because the news of the barbarities of the Sepoys, had not, at the time of his delivering that lecture, reached England; but in his Pastoral, wherein he speaks with a full knowledge of all the circumstances of the case, and, no longer as a citizen, but, as the Ambassador of Christ, and minister of the Most High God—he insists upon the atrocities of the Sepoys, and the dangers to which the cause of humanity, civilisation, morality and religion would be exposed were they to succeed. This simple explanation should suffice to stop the tongues of his calumniators.

What can have prompted the *Mirror* to make such an indecent attack upon one of the brightest ornaments of the Catholic Church, we of course cannot pretend to say. It may perhaps have been done with a view to curry favor with its friends and patrons—our Orange Ministry; and by way of evincing his gratitude for the "Government pap" which it is now plentifully receiving in the shape of "Crown Lands," and other Ministerial advertisements.

Noticing the suppression of Orangeism in Ireland by the Imperial authorities, the *Montreal Herald* remarks that the same policy "is equally applicable to every locality disturbed by the religio-political feuds, which appear to be inseparable from Orangeism wherever it exists." This is, we sincerely believe, the opinion of every honest man of every persuasion. "Why"—it is naturally asked—"why should Orangemen bring their politico-religious feuds into Canada?—why did not they leave them behind them at home, instead of disturbing the peace of this country with their odious war cries? What have we to do with the brawls of Orangemen, or what interest can Canadians have in keeping alive the feuds which for so many generations have retarded the progress, and proved the curse, of an happy Ireland?"

All Canadians then, whether of French or British origin, whether Catholics or Non-Catholics, are alike interested in discouraging Orangeism, Ribbonism, and all secret political organisations on this side of the Atlantic. Wherever these exist—as the *Montreal Herald* remarks—there is the locality disturbed by religio-political feuds—there are peace and harmony banished from the neighborhood—and there are the hands of fellow-citizens arrayed against one another in bitter hate, instead of being grasped in mutual love. And this must needs be the case in an especial manner with Orange Associations, for Orangeism is essentially aggressive, and irreconcilable with "civil and religious liberty."

Its avowed object is "Protestant Ascendancy," and the means it uses to attain this object are—secret combinations, and an extensive organisation. By means of these, Orangeism hopes to make itself master of the polling booths; and thus to control both Legislative and Executive to submit to its imperious demands. But every lover of freedom is the friend of religious equality; now, the "Ascendancy" of any one religious denomination in particular, is incompatible with, because the direct contradictory of, "religious equality." Therefore, if things which are unequal to the same, are also unequal to one another, must Orangeism be the avowed enemy of all "civil and religious liberty"—which is based upon the perfect equality of all religious denominations as before the State, so long as their members comport themselves as loyal citizens.

Now this perfect equality with our Protestant fellow-citizens as before the State, is the utmost that we, as Catholics ask; the very head and front of our offending bath this extent, no more. If we have on certain occasions, such as on the discussion of the "school laws," put forward claims which Protestants have opposed, we have done so as British subjects claiming our simple rights; as freemen—and not as Catholics asking for a special legislation in our behalf. The principles that we have laid down are, in every instance susceptible of universal application, and are as favorable to the civil liberties of the Protestant as of the Catholic; and we may safely defy our opponents to instance a single case in which Catholics have manifested the remotest appearance of a design to establish "Catholic Ascendancy" in either section of the Province, or to withhold from their Protestant fellow-citizens the enjoyment of any right which they claim for themselves.

CAUTION TO FRENCH CANADIAN EMIGRANTS.—The following paragraph is going the round of the papers, and merits the serious attention of our French Canadian population:—

"SENT HOME.—About fifty persons, male and female, French Canadians, were sent home to Canada last week by the authorities of Putnam. The town wisely thought it far cheaper to pay their passage home than to support them during the winter."

Far be it from us to contest the justice or the wisdom of the civic authorities of Putnam, but we may be permitted to express our surprise at the extraordinary infatuation under which those French Canadians labor who deem that they can better themselves, by emigration to the United States. Even in a material point of view the chances are as a hundred to one that the French Canadian will find himself a poorer man in the States, than he was in Canada; whilst morally, it is a certainty that the effect of emigration will be most deleterious. There is not on the face of the earth a more contemptible, a more loathsome object than a Yankeeified French Canadian. In his exterior he is generally filthy, boorish and inexpressibly disgusting, and seems to labor under the impression that to vindicate his newly acquired Yankee liberties, he must make himself as disagreeable and repulsive as possible. Internally the poor creature is still worse; for it generally happens that with the coarse boorish manners of the Yankee, he contracts the latter's dis-regard of all moral and religious obligations, and glories in his infidelity, and profligacy, as proofs of his emancipation from the shackles of priest-craft. Exceptions there may be, but they are rare; so rare, that it would be well for the interests of religion and morality in America if the Yankees were to enact a law prohibiting all emigration from this country to the States—and compelling all French Canadian Catholics to return to their respective parishes within a fortnight. In the meantime, we thank God that the tide has at length turned; and that our Catholic population are coming back to us, disgusted with their treatment in the United States.

Canada is the stronghold of Popery on this Continent, because of all Americans, the Canadians have remained most firm in their allegiance to the Holy See. No doubt that in Spanish America, and amongst the descendants of the Portuguese settlers in the South, there are numbers of excellent Catholics, as there are also in the United States; no doubt that Irish and German immigration has done and is doing much for the propagation of the true faith even in the favored land of Mormonism, Free Loveism, and other new fangled Protestant abominations; but it is on Catholic Canada that we must mainly rely for the conversion of the people of this vast Continent to Catholicity, and for communicating the knowledge of the Gospel to the Dollar-worshippers of the United States. It is therefore above all things needful that French and Irish Canadians should themselves be preserved from the contamination of Yankee principles, in order that they be not disqualified for fulfilling their important mission. They are, not to say it profanely,—the salt of North America; "But if the salt lose its savour, with what shall it be salted?"

WHO ARE THE MOST IGNORANT AND IRRELIGIOUS OF THE EUROPEAN PEASANTRY?—A writer in the *Episcopal Recorder*, quoted approvingly by the *Montreal Witness*, tells us that they are they to whom the Mormon Missionaries penetrate, and who furnish the majority of converts to the sect of "Latter Day Saints." But from the *Times*, we learn that it is exclusively from amongst the Protestant populations of England, Scotland, and Wales that these converts are obtained; and consequently it follows logically, that the Protestant populations of England, Scotland, and Wales, must be the "most ignorant and irreligious of the European peasantry."—Q.E.D.

PREACHING AND PRACTICE.—The *New York Post* says that a worthy clergyman in that city, following the practice of his ministerial brethren, recently preached a very earnest discourse on the hard times, enforcing the duty of retrenchment and economy. Immediately after church the congregation took him at his word by holding a meeting, at which his salary was cut down from \$1000 to \$500.

We should recommend some of our French Canadian Missionary Societies, and other "Swadling" Associations to follow the example of the Yankee congregation, by reducing the salaries of their peddlars, and sub-preachers. The Catholic public would be no losers, and the Protestant contributors would be decided gainers, by the transaction.

We would again caution any of our subscribers against paying any monies on account of TRUE WITNESS to P. H. McCawley, as that person is not authorised to act as our agent, or to collect any of our accounts.

"MAGNUS' PANORAMIC MAP OF INDIA"—an excellent map, giving a good idea of the seat of war. For sale by Messrs. Sadler & Co., Notre Dame Street, Montreal.

SHIP-BUILDING AT QUEBEC.—We (*Montreal Herald*) have much pleasure in giving the following contradiction to the very gloomy statements of an Upper Canadian cotemporary in reference to the staple manufacture of Quebec. The Quebec *Chronicle* on Saturday, say—"Mr. Baldwin, the ship-builder, of this city, is about opening his ship-yard again, for the construction of another large vessel, similar to the 'Storm Queen,' which he launched some time ago. His is a good example, and will, we hope be followed by all others in the same business who have at all the means. We may here contradict the statement published by a Western cotemporary, that 'in Quebec there is not to be a single new vessel put, this winter, upon the stocks.' We are assured, on the contrary, that hard as the 'times' are, the construction of, at least, fifteen vessels, will be proceeded with, and they will be ready for launching next spring.

Physicians recommend Blodgett's "Persian Balm" for all diseases of the skin. It is unequalled in its effects, rendering the skin soft, smooth, and healthy. As a dressing for wounds, especially burns and scalds, its effects are magical.

To the Editor of the True Witness.
DEAR SIR—It is highly gratifying to me to be able to lay before the readers of your Catholic journal a few facts, showing the rapid progress of our holy religion in this long benighted portion of the earth.—Had a prophet or an angel from heaven, but a few years ago assured us that it would soon be our lot to have the pleasure of having a priest, and a church of our own, wherein to celebrate the divine mysteries, hardly would we have believed him. And yet such is actually our lot to-day.

But a short time ago, and we deemed ourselves fortunate, if twice or thrice in the year we were visited by a priest, and had the privilege of assisting at the holy sacrifice of the Mass. We had no church, no decent building wherein to meet, merely a rough unsightly shed; whilst, in fine weather, our temple was the blue canopy of heaven, and beneath the roadside hedges our altar was erected. Such, but a short time ago, was our destitute condition, such the resources to which we were reduced in order to offer acceptable worship to the Lord of Hosts.

But in His mercy He pleased our heavenly Father to place over us as our Chief Pastor, the Rt. Rev. Dr. Bacon, Bishop of Portland, into which See he was duly installed about two years and a half ago. One of our new Bishop's first acts was to procure us the services of a priest regularly once a month; and shortly after he sent us a priest to reside in our midst to watch over the spiritual interests of our rapidly increasing Catholic community. The gentleman selected for this purpose was the Rev. Mr. Bacon, a true servant of Christ, whose whole time has been devoted to our welfare, and the extension of His Master's kingdom upon earth.

Within a short time after his arrival, the Rev. Mr. Bacon set about the construction of a church; and by the blessing of God upon his exertions, and the zeal of our people, our beloved pastor was soon enabled to see the realization of his darling project. Our church is now completed, and with the exception of a debt of about \$1,200 which will be discharged within three years, it has been paid for by the subscriptions of the Catholic population.

On Sunday the 13th of September our new church was solemnly dedicated to the service of Almighty God by the Right Reverend Bishop of this Diocese, Portland, assisted by the Bishop of Boston, and six other priests. A large number of the faithful from other districts, attended by bands of music, assisted at the joyful ceremony. High Mass was sung by the Rev. Mr. Egan, Augustus, M.E., assisted by the Rev. M. M. Lucay and Murphy as Deacon and Subdeacon; and a most eloquent address was delivered by the Bishop of Portland. Vespers with a sermon from the learned Bishop of Boston, and solemn Benediction of the Blessed Sacrament, closed the religious services of a day which will be long held in grateful remembrance by all who had the happiness of being present. Hoping that this brief description of proceedings so interesting to us all, will not prove unacceptable to your readers,

I have the honor to be, Dear Sir,
Yours sincerely,
P. W. B.

Biddesford, Oct. 30, 1857.

Among the items of news by the *Persia* we observe it stated, that a circular had been issued from the Colonial Office, to the Governors of the various British Colonies, calling on them to look to the defences of their Provinces, and not to neglect that a reasonable amount of warlike preparations should everywhere be maintained. This looks ominous, and evidently forebodes trouble.

A VERY GALLANT BOY.—We heard yesterday the particulars of a noble act of courage and presence of mind, on the part of a lad of thirteen years of age, which we think not only merits being placed on record, as an example to others, but, should it be brought under the notice of the Humane Society of London, would surely be rewarded by the bestowal of one of its medals upon the brave youth, whose gallantry we are about to describe. We learn, then, that some ten days ago, in returning from school, the son and daughter, the former thirteen years old and the latter a year or two younger,—of the Rev. Mr. Flanagan of Lachine, did not observe when approaching the Drawbridge across the canal, near the Parsonage House, that the man in its charge was in the act of swinging it; the little girl stepped forward, as she supposed on the draw, but it was too far gone and she was plunged head-long into the water. But for her brother's prompt action she must have been drowned, for the water of the canal is deep and its banks precipitous; he however, gallant little fellow! seeing his sister's danger, without waiting to throw off cap or shoe, or even to disencumber the satchel from his arm, jumped in the water after her. She had risen once and had again sunk, when her brother rose from his plunge and immediately dived, caught her at the bottom, and rose again with her to the surface. By this time, a number of spectators had gathered round, but all apparently paralyzed for no one seemed to be able to render the children any assistance. The boy himself oppressed with the weight of his half-insensible sister called to one of them, a carter, to let down his whip, by which he could support himself in the water. The man did so, and Master Flanagan caught hold of it; but the relief was only momentary, for the lash gave way, and a third time he and his sister went to the bottom. Once more they rose together—the sister in the brother's arms—and at length she was saved; he kept paddling about with her in his arms, until a pipe-pole being thrown to him. He seized it and supported himself with it, until a canoe was shoved to him. He got his sister into it, and both were drawn to the shore. Such promptitude, courage, and perseverance, in so young a boy, is surely worthy of all praise; and Charles Flanagan's parents, while thanking God for the life of their little girl, may well be proud of their brave boy, by whose manliness she was saved.—*Herald of Saturday.*

ACCIDENT IN A THRESHING MILL.—On the 21st ult., a child 11 years old, in the parish of Sherrington, County of Naperville, of the name of Halpenay, had one of his legs caught in the works of the mill; and when withdrawn it was completely crushed. Dr. Lafontaine, the nearest medical man, was called in, but put off amputation till the next day. Unfortunately, but very naturally, when the doctor returned the next day, his patient was dead, having expired during the night in great torture.—*La Patrie.*

ATTEMPT TO DESTROY A WHOLE FAMILY.—Our readers will remember that some time since we published in these columns the particulars of an attack upon the dwelling of a poor colored man, who followed the occupation of barber in the village of Port Stanley. The only motive assigned for this outrage was a desire to prevent a negro from settling in the village. On the occasion in question the colored man promised to leave the village if his life was spared. Not complying immediately with his promise, some miscreants adopted a most fiendish method of gratifying their ignorant and ruffianly prejudices. They procured pieces of firewood from the heap of fuel belonging to the colored man, bored holes in them, and placed a quantity of powder therein, and returned the sticks to the place from whence they took them. Fortunately but one of the pieces was used, and the attempt to cause an explosion in this instance proved a failure. Since this diabolical outrage was committed, the colored man and his family have prudently left town.—No doubt this outrage has been committed under the impression that it could be indulged in with impunity; the local magistrate, Mr. Bostwick, having allowed the previous offence to go unnoticed. Such conduct is really unpardonable, and we trust that the government will lose no time in inquiring into the conduct of Mr. Bostwick, and if these particulars be correct, at once depriving him of the commission of the peace.—*London Prototype.*

The grand jury at Toronto has found a true bill against Cumming for embezzlement.

Mrs. Duffield a widow, has recovered at the Toronto Assizes, £600 damages from the Great Western Railway Company for the death of a son her chief support, by the Desjardins Bridge accident.

A "DODGE," AND FALLER.—The London *Prototype* says—An ineffectual attempt to "do" an insurance company was lately made in Munseytown, and which showed a considerable amount of ingenuity and a great deal of rascality. A storekeeper in the village aforesaid burned a portion of his premises, and represented to the Equitable Company at Toronto that his goods, which were insured with them were also destroyed. He then adduced much circumstantial evidence in proof of his tale. Mr. James Manning, Insurance Inspector of Toronto, having some suspicion of the tale which was told him by the party referred to, caused the fellow to be diligently watched. The upshot was that the goods said to have been destroyed were discovered concealed in a barn contiguous to the burned premises. The fellow it is supposed has fled to the United States. Since the above was put in type, we have been informed that the name of the latter is Ashbury Spohn, and that a man named James Williams, who was accessory to the plot, has been arrested. Much credit is due to Mr. Manning, and also to Sheriff Munroe, of Elgin County, for the shrewd and active means which they took to discover the particulars of this affair, and to frustrate the designs of its perpetrators.

PAINFUL CASE.—The following painful facts were elicited before a coroner's jury, summoned by Dr. Scott, at Archer's Inn, on York street.—A man named James Bailey, a wire worker by trade, with his wife and two children, arrived in Montreal about five weeks ago, from Belfast, Ireland. He was unable to procure any employment, yet could not leave, daily expecting his wife to be confined, which took place about three weeks since, giving birth to a boy. His means being all exhausted, the family were forwarded to Toronto, by the Emigrant Agent, where they arrived about ten days ago. Since then he was able to get but two days' work, from Mr. Rice, on King street, and could earn only 18d a day at the piece-work on which he was employed. Destitute and hungry, they were passing up York street on Tuesday evening last, when they accosted Mrs. Clement, who keeps a small grocery, and on stating their circumstances, she kindly offered them lodgings for the night. Mrs. Bailey was so sick then as to be unable to nurse the infant, which was taken care of by Mrs. Clement. The family all went to bed on Wednesday evening about nine o'clock, and about one in the morning the father put his hands out to feel whether the children were covered. He touched the baby, which felt so cold as to excite his fears. On procuring a light, and returning to the room, he discovered the infant lying on its mother's breast, but dead, and she fast asleep. Bailey stated at the inquest that his wife was so weak and exhausted from want of food that she was unable to afford the child sufficient nourishment. The appearance of the mother indicated a state bordering on starvation; the father also looked much attenuated. The jury rendered a verdict that the child died from exhaustion. A liberal subscription was made by the coroner and jurors in aid of the family. The coroner also gave an order for the burial of the child.—*Toronto Colonist.*

Died.
At Quebec, on the 1st inst, at the residence of her son, Rev. B. Magauran, Pastor of St. Patrick's Church, Mrs. Widow George Magauran, aged 78 years.

At Indian Cove, Quebec, on the 31st Oct, Mary Doran, aged 27 years, niece of the Rev. Thomas Walsh Tyandagua, C. W.

MONTREAL MARKET PRICES.
November 3, 1857.

	s.	d.	s. d.
Flour, per quintal	14	0	15 0
Oatmeal, "	12	6	13 0
Wheat, per minot	5	6	6 0
Oats, "	1	8	1 10
Barley, "	3	4	3 6
Buckwheat, "	2	3	2 6
Peas, "	3	6	3 9
Beans, "	7	6	8 0
Potatoes, per bag	3	6	4 0
Mutton, per qr.	5	0	8 0
Lamb, "	5	0	7 0
Veal, "	5	0	12 0
Beef, per lb.	0	4	0 9
Lard, "	0	10	0 11
Pork, "	0	6	0 7
Butter, Fresh	1	2	1 3
Butter, Salt	0	9	0 10
Eggs, per dozen	0	9	0 9
Fresh Pork, per 100 lbs.	50	0	53 0
Ashes—Pots,	40	0	48 6
Pearls,	37	1	0 39

M. MORLEY,
St. Mary Street, Quebec Suburbs,
(SIGN OF THE GOLDEN FLEECE),
RETURNS his sincere thanks to the Public for the support which he has received for the last twenty-three years; and as he intends to RETIRE from business, he begs to inform them that he is SELLING OFF his large and well assorted STOCK OF DRY GOODS, without Reserve, at Cost price for CASH. Montreal, Nov. 5, 1857.

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

NOTICE.
THE Undersigned have entered into CO-PARTNERSHIP as
Commission Merchants and General Agents,
under the name and firm of FOGARTY & RONAYNE, and will keep constantly on hand a General Assortment of
TEAS, WINES, LIQUORS, and GROCERIES,
Which will be disposed of, to the Retail Trade, on Liberal Terms.
P. J. FOGARTY,
M. RONAYNE.
Nos. 28 St. Nicholas and 21 St. Sacrament Streets.
October 23.

A LUXURY FOR "HOME."
IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Chamooching, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled.
No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet.
Try this great "Home Luxury!"
S. S. BLODGETT & Co., Proprietors,
Ogdensburg, N. Y.
LAMPLAGH & CAMPBELL,
(Wholesale Agents),
Montreal.

FOREIGN INTELLIGENCE

FRANCE.

According to the present French Constitution, the Corps Legislatif must meet within six months of a dissolution. It is, therefore, expected that that Assembly will shortly be convoked, since the six months expire on the 29th of Nov.

The troops from the Camp at Chalons have begun to arrive in Paris. All the soldiers of the French army who have served two years get an unlimited furlough. The Independence, which contains this announcement, states that 50,000 men will, by this means, cease to be a charge, and that the saving effected will be nearly £2,000,000 sterling.

THE FATE OF THE AMERICAN STEAMSHIP PACIFIC.—The maritime prefect of Brest has transmitted to the Minister Secretary of State for the Navy and the Colonies a note, written with a pencil in English, and which was enclosed in a glass bottle, found on the 14th of September, 1857, on the strand of Melon, in the syndicate of Porspoder (department of Finistere.)

Great interest is attached to this note, which appears to have been written by a passenger on board the American steamer Pacific, supposed to be wholly lost, with all hands, in 1856; and we think it therefore our duty to publish the contents verbatim:—

“Steamship Pacific, Eldridge, commander; Smith, passenger. Steamship Pacific run between two icebergs. All hands lost. On the 1st of April, 1856. Just going down, 2 P.M.”

The word “April” is written over a word effaced, for the author of the note had first commenced with a capital M, as if about to write March.—*Moniteur*.

A NOVEL WRITER'S SYMPATHY.—The following anecdote of Eugene Sue, author of the “Mysteries of Paris,” and other popular French novels, is from a Paris correspondent of the Philadelphia Catholic Herald:—

“Not many months since, Sue used to visit, almost daily, one of the most fashionable ladies in Paris, Madame de D—, and hold forth, in her richly furnished boudoir, on the condition of the poor.

“Do you ever relieve their distress?” asked Madame de D—, at the close of one of these harangues.

“To a trifling extent,” answered Sue; “but though my gifts are small, they are always cheerfully bestowed. I give one-fourth of my income in alms.”

“That afternoon, as he left the Cafe de Paris, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed earnestly for charity.

“Go away!” was the stern reply.

“But I am starving; give me a single copper to purchase bread with!”

“I will give you in charge to a police officer, if you thus annoy me.”

“You will!” said the beggar; “and yet, Monsieur Eugene Sue, you are the man who writes about the miseries of the poor; you are the working man's champion; you are!”

AUSTRIA.

The following is from the Times' correspondent's letter, dated the 25th September:—“A report is still current of a contemplated meeting between the French and Austrian Emperors, to take place, it is said, at Munich; and, without affirming it to be well founded, I may observe that it obtains some credit with persons who do not lightly confide in such rumors. If the interview does occur it may be considered to complete the harmonious concert among the great Continental Powers.

PRUSSIA.

BERLIN, OCT. 11.—The last intelligence from Potsdam which is posterior to the last issued official bulletin of the health of the King, is to the effect that, after copious bleeding, a marked improvement had taken place in the health of his Majesty.

A man was recently decapitated in Hanover; as his head fell a number of individuals, subject to epilepsy, rushed to the scaffold to drink the blood, the popular feeling being that it is a cure for epilepsy, and the executioner readily gave it to them.

ITALY.

A letter from Genoa, of the 8th Oct., informs us that on the preceding evening a passenger train on the railway from Alessandria to Aroara ran into another train, which was stopping at the station of Valenza. The shock was extremely violent, and more than forty passengers were wounded. Fortunately none were killed.

The town of Carrara has been declared in a state of siege, in consequence of a murder committed there on the 28th September. The garrison has been reinforced with three hundred men, at the expense of the town.

Since his return to Rome, his Holiness the Pope has given the Sacred College a sketch of what occurred upon his late journey through Central Italy, and the effects thereof, which he communicated in an allocution delivered in private consistory on the 25th of September, and a translation of which was published here yesterday by the Armonia. His Holiness is excessively pleased with the reception he everywhere met with from people, priests, or princes. Speaking of the conduct of the former, he says—

“Nothing could be more gratifying than seeing the devotion of the people themselves and their love for this Apostolic See demonstrated in so many ways; so, in accordance with the charity of our paternal mind, we must speak with the greatest pleasure of all the municipalities especially, of every place and grade, which only expressed some special desires and requests regarding the necessities of their own particular localities and the increase of commercial prosperity, but with that respect and manner fitted to the most faithful and affectionate subjects of this Holy See.”

With the Princes and clergy whom he met in his travels his Holiness was equally contented, but what delighted him most of all was the excessive joy evinced by all classes on his return to the Eternal City.

A letter from Rome, in the Independence of Turin, states that the Pope was to leave on the 12th Oct. for Civita Vecchia, where he would stay at least five days.

For some days past there have been reports of apprehended disturbances in some parts of Italy, and in Piedmont, particularly, it has been said that the authorities were on the qui vive.—Last night's Presse spoke of symptoms of agitation; of arrests made at Bologna, of unusual precautions taken at towns upon the coast, and of movements at Carrara and Vicenza, but in this news there is a probability of exaggeration.—General Goyon, who commands the troops at Rome, and who has lately made a tour in the kingdom of Naples, has written to Paris that in those two countries perfect tranquillity reigned, and that there were no symptoms of its probable disturbance.—Times' Correspondent.

RUSSIA.

A telegraphic despatch announces that Prince Gortschakoff has addressed a confidential circular, relating to the Stuttgart interview, to the Russian Ministers at Foreign Courts. It is said to be extremely pacific, and to recommend the maintenance of existing treaties. The Emperor has presented 3,000 florins to be divided among the poor of Stuttgart.

INDIA.

The following extracts are from a letter of the Times' Bombay correspondent:—

“BOMBAY, SEPT. 17.—I am happy to be able to begin this letter in a spirit more hopeful than that in which I closed my last. I think the violence of the hurricane is spent. It is getting lighter to windward, and ever and again one catches glimpses of the blue as the sand drives overhead; not that our chief anxieties have ceased to oppress us, for we do not yet know that Delhi is taken, or that Lucknow is relieved. But we entertain a feeling of confident assurance in the one case, and in the other, of, as we believe, well-grounded hope that within a few days previous to this on which I am writing each of these earnestly-desired ends has been attained.

The exciting festival of the Mohurrum has passed over without turbulence, not merely in Calcutta and Bombay, but also in Madras, with its ill-affected Mussulman suburb of Triplicane, and in Hyderabad with its Mogul traditions, its fierce, unscrupulous nobles, and its Arab soldiery. Throughout the army of this presidency no further outbreak has taken place, and, though I think we may still have losses in regiments particularly exposed to temptation by their position on the frontier, any general disaffection will, I trust and believe, be prevented by the exhibition of English troops, which we are now, or shall immediately be able to make in quarters where the temper of the Sepoys or of the people may appear unsatisfactory.

“My last letter brought down the history of the force before Delhi to the 12th of August, on the morning of which day Brigadier Showers surprised and captured with the bayonet a battery of the enemy between Metcalfe-house and the Cashmere-gate of the city. It was a very gallant affair, but our loss was not inconsiderable, amounting, as I learn, to 113 killed and wounded—many of the latter, however, very slightly.

“On the 14th Brigadier Nicholson's column—lately, you will recollect, the ‘flying column’ of the Punjab, which destroyed the Soalkote mutineers, and rendered other good services—joined its chief, who had preceded it in the camp. In all, the camp now showed about 9,700 fighting men, of which 4,600 were English. So, at least, I find it stated, and the tale agrees pretty nearly with my own calculations and information. For many days now the enemy attempted nothing further than a few shots at our pickets, and if once or twice they appeared in force outside the walls with an intention to attack the intention was speedily abandoned, and they disappeared again within the city. Never, indeed, more clearly than of late has it been demonstrated that the rebellion has brought forward no native of even average military ability—that the mutinous army has no leader worthy of the name. No Seva-jeo, Hyder, no Chetto, even, has appeared in its ranks. Often, like an undisciplined mob, at best merely an agglomeration of regiments, the rebels have attacked us again and again, and fiercely enough at times, when well under cover, but always with a poverty of conception and want of plan, that betrayed the absence of a master mind. And now that they know that strong reinforcements have joined our army, and that the day of retribution is not far distant, although they make, as we shall see presently, an attempt to intercept the siege train which they know will work their destruction, still by these vacillating and abortive gatherings outside the walls, and by the dissections and desertions that are rife within, we are assured, we learn, that the huge body of the insurrection is still without a vigorous and lion-giving spirit. One party from the city did indeed in these days proceed towards or to Rhotak, on the road to Hansi, probably to join the rebels in that district, but they were followed by Lieutenant Hodson commanding a body of Sikh Horse, brought to action, and broken up with considerable loss. On the 21st there was a momentary display of vigor on the part of the enemy in the erection of a battery on the left or further bank of the Jumna, to annoy the left of our camp and the picket at Metcalfe-house. But, as we hear nothing more of this new battery, I conclude that the great distance has rendered it either silent or innoxious.—On the 25th took place the movement to intercept the siege train to which I have alluded. Such, at least, is supposed to have been the object of the proceeding, though the line of march of the mutineers was to the westward of Delhi, in the direction of Nujughur, for from that point a flank march north-eastward to Sonapat would bring them upon the high road by which the train was advancing and well in our rear. Their force was considerable, and it is said to have included the men of six revolted regiments of infantry and of three of irregular cavalry, with 13 guns. Other accounts say it was mainly composed of the old Neemuch brigade and Kotah contingent. Divining the intention with which this formidable body had left the city, Gen. Wilson sent a brigade under Nicholson in pursuit of them. The Brigadier made all the haste he could to overtake the enemy, but such was the difficulty of getting his guns through the swampy and flooded country that it was 4 o'clock in the afternoon before he came up with them posted at the village of Nujughur. He at once attacked them and with complete success, capturing all their guns—of which nine were English field-pieces, the other four native, the palace guns of former days—their camp equipment, and stores, killing and wounding between 300 and 400, and driving back the rest broken and dispersed to Delhi. His own loss is variously stated, but is no where carried higher than 60, including casualties of all kinds. Lieutenant Lumsden, of

Coke's Rifles, was killed, and Lieutenant Gubbett of the 51st, mortally wounded. On the morning of the following day, the 26th, the mutineers in the city, knowing that Nicholson had not yet returned from the scene of his victory over their comrades, and fancying, as is supposed, that his absence materially weakened our strength, made an attack on our line of posts, the first for more than three weeks. The fighting lasted in a desultory manner throughout the day, with a cost to us of 8 killed and about twice as many wounded. The enemy suffered severely, both in horse and foot, by the fire of grape from our centre battery. For several days after this action—indeed, up to the evening of the 30th, our latest date—the enemy remained quiet, and our force was occupied in clearing ground to our right front, preparatory to the arrival of the heavy artillery. On the night of the 29th a breastwork of the enemy that interfered with these movements, lying between our advanced pickets on the right and the walls, was carried at the point of the bayonet. That done, a trench was carried from the advanced post to a ravine forming a natural parallel.” Our information is scanty here, but it is clear that the engineer officers were availing themselves to the utmost of the natural features of the ground, so as to make up as far as possible for the absence of regular approaches against the place. Batteries, too, are being erected for the heavy guns about 900 yards from the Moree Bastion, and all in camp were in high spirits at the prospect of offensive operations. Meanwhile in the city, if the stories we hear are correct, all was doubt, irresolution, and dismay. Dissensions and recriminations between the unsuccessful leaders, and constant desertions among their cowed followers—such are the conditions under which the rebel army was about to meet the final assault. That assault would, in all probability, take place between the 7th and the 15th of this month. Many letters from the camp speak sanguinely of a date as early as the former of these days, but none postponed it beyond the latter. At one time it appeared likely that General Wilson, even when strengthened by the arrival of the heavy guns, would wait for reinforcements from Havelock in the south. But, as we hoped and anticipated, he soon learnt that that spirited leader had far too much work on his hand to admit of his advancing to the north-west, and he prepared, therefore, to play out the game with his own resources alone. Let him but get his siege guns and mortars into position, he would crush down the enemy's fire by a storm of shot and shell and then whether by breaching or by escalade, he would deliver the assault. Now, the siege train would be in camp by the 2d or 3d instant. It consisted of 32 pieces, I am told, 24-pounder guns and 10-in. mortars and howitzers. It was being escorted by the Belooch Battalion of the Bombay army sent up from Seinde, and I believe by the remaining three companies of the 8th Foot, with contingents of the 52d and 60th, who were halted at Karnal to await its arrival. About the same time would come in the 4th Punjab Infantry, with 200 Pathan horse, the detachment of the 24th Foot and Horse Artillery from Peshawur, and two companies of the 60th Rifles from Meerut, relieved by Sikh Irregulars. Thus the strength of the army would fully reach 11,000 men, which, as I mentioned in my last, was Sir John Lawrence's estimate for the beginning of September. On the whole, then, I cannot doubt that my next letter will convey to you the news that Delhi is at last in our possession. If the enemy make any stand at all, we must expect that our loss will be very considerable; but the slaughter of the mutineers will be terrific, for, as may be supposed the troops are in a high state of exasperation, and it will be found no easy matter to control them when they are let loose upon the vast and populous city.

In the immediate neighborhood of the capital of the revolt things were looking favorable enough. The Meerut district was tranquil, and the road to Delhi as free and open as it was before the 10th of May. The Murrhanna district, with its principal towns of Hansi, Hissar, and Sirsa, was still held by Van Cortlandt's force, which was steadily engaged in pacifying it. The number of the petty chiefs of that part of the country had been thinned by death in the field or upon the gallows. Thus the uncle of the reigning Nawab of Bhitteera, who having been engaged to protect Sirsa, had plundered the town and proclaimed the King of Delhi, was taken, tried, and executed by the general. The Nawab himself, equally faithless, was seized while endeavoring to escape out of the district, and was about to be put on his trial, to meet, no doubt, the same fate as his relative.

In Agra, at our latest dates, all was well. Closely packed as our countrymen and countrywomen must be in the fort, they appear to be in excellent heart, and to be finding amusement for themselves, under difficulties, with a spirit not unworthy of their country. Such, indeed, was at one time the exuberance of their mirth that it was found necessary to promulgate a general order condemnatory of singing and playing of flutes and coroneans.

“Turning back to the Punjab, I find that three or four more mutinies have taken place among the disarmed Bengal regiments. You will not have forgotten what I wrote in my last of the rising of the 36th at Lahore, and their almost instantaneous annihilation. Since then, on the 14th of August, the Subahdar-Major of the regiment, one of its jemidars, two havildars, and eight Sepoys, were executed, completing the tale of destruction. But in another and later instance retribution has been even more swift, though not more deadly. On the 28th of August the disarmed 51st broke out at Peshawur. On the following day General Cotton reported to Lahore that out of 871 men 785 were ‘accounted for,’ and that the remainder were being brought in by twos and threes by the villagers and the police. At Umballah portions of the 5th and 60th broke away, but were pursued, and 130 of them slain. At Ferozepore, of the 10th Light Cavalry, which for so long a period did good service against the mutineers, and when disarmed as a precautionary measure offered no opposition whatever, 100 mutinied on the 19th of August. They murdered Mr. Nelson, their veterinary surgeon, attempted to possess themselves of the guns of Captain Woodcock's battery, seriously wounding a gunner, and had captured and made off with many of the horses before they could be interfered with. But the few men of the 61st left at the station and the Bombay Fusiliers attacked them with savage energy, and their treason was bloodily expiated. Thirteen of those that got away were taken at Ludiana, and hanged on the 28th. At Hazarah we learn, that on the 7th of August 41 of the 55th, including seven commissioned and as many non-commissioned officers, were executed, and that 43 more had arrived, brought in by Gholab Singh's people in Cashmere. Thus, by the instrumentality of his various lieutenants, and throughout the length and breadth of his province, is felt the iron hand of the Chief Commissioner.

But now, leaving these districts, where British supremacy is rapidly regaining the ascendancy, we drop down the Ganges to Cawnpore, and approach the point of our greatest present interest and anxiety—Lucknow, with its imprisoned garrison, and women and children. I have already said that we entertain a hope, which we believe to be well grounded, that the capital of Oude would be reached and relieved by Havelock. Since writing to that effect this morning, I have seen the latest letter received in Bombay from Sir James Outram. It is dated the 1st and 2d inst., being finished at Allahabad on the latter-day, and there posted. In the confident opinion both of Sir James and of General Havelock, with whom at Cawnpore Sir Lucknow was in constant communication by the river, Havelock would be able to hold out till relieved. Writing on the 31st of August, General Havelock reports that his latest accounts represent the beleaguered party as safe and in good spirits. The stories that had been circulated regarding their distress, the applying for terms! (the italics and the note of admiration are the indignant Sir James's

own) were to be regarded as inventions of the enemy. (I should mention that we heard from native runners, who had reached Benares, that the inmates of the besieged fort had been placed on half rations about the middle of August, and could hold out therein for about a month longer.) There would be opposition to the march of the relieving army, wrote Havelock; but all would be well: if we take lots of heavy guns with us. Now Outram, as I have said, got to Allahabad on the 2nd. He would have probably been there sooner, but delays seem to have occurred somewhere—perhaps from the necessity under which he lay of visiting each of the river stations of the Dinapore division endangered by General Lloyd's culpable mismanagement—but partly, also, I believe, from the fact that an advance upon Lucknow by the River Gogra and Fyzabad being at one time contemplated by him, though afterwards abandoned as impracticable. However, on the 9th he expected to reach Cawnpore. He had with him about 1,500 Europeans, consisting of the 5th Fusiliers and the 90th, and a strong company of Royal Artillery. This reinforcement would raise Havelock's force to at least 2,000 Europeans. Of guns, light and heavy, there were abundance; of cavalry, unfortunately, only about 40 men; and the volunteers from the infantry. Havelock had made, or was making, full preparations for crossing the Ganges directly he was reinforced, and for carrying the entrenchment which the enemy were observed to have thrown up on the further bank. I must not omit to mention that Outram had sent word to Havelock that he should accompany him in his civil capacity only (you will remember he was Chief Commissioner of Oude when sent to command the army in Persia, and that the lamented Sir Henry Lawrence was acting for him). Not for an instant could he think of depriving his brother in arms of the glory of relieving the garrison, and of completing the work which he had so nobly begun.

Descending the Ganges to Allahabad, we find that station still held by details of the 64th, 78th, 84th, and 1st Madras Fusiliers, in number about 400. These will be forwarded on to Cawnpore as soon as Captain Peel and his Naval Brigade (does not the conjunction of names sound like ‘two years ago’) from the Shannon and Pearl arrive. At or near Banda, in the Allahabad district, was lately done one of those good deeds which stand out here and there in bright relief upon the dark background of treachery and murder. A subahdar of the 2nd Bombay Grenadiers was staying on leave in his native village, situated in these parts, and had been beating up for recruits at Banda itself, when he was forced to withdraw by the mutiny of the Bengalees at the station. He was an unwilling but a helpless witness of more than one murder or group of murders. But presently a time came when he was able to render something more than a passive sympathy for the hunted English. He heard something which led him to believe that a European was hiding in the neighborhood. He cautiously went about till he found him, relieved his distressed condition, fed and disguised him, and finally succeeded in delivering safely at one of Havelock's outposts Ensign Browne, of the 56th Native Infantry. For this act of loyalty and good faith, executed, be it remembered, by a man of the same kith and kin as the mutineers, and in the very midst, so to speak, of them, the subahdar has already received from this Government a gold watch and 1,000r., and has been recommended for the Order of British India.

“The consequences of the disastrous mutiny at Dinapore, of which I wrote in my last, have been of the kind that I anticipated, but are happily less in degree. That is to say, the various stations on the river have required to be provided with details of European troops, and so far the Cawnpore reinforcements have been weakened. But these details are less numerous and strong than might have been necessary, and that would have been necessary but for the fact that the mutineers and rebels have not attempted anything along the line of the river, but are troubling only the interior districts, where for the present they must be let alone.

“Throughout the Madras Presidency and the dominions of the Nizam all is well. It is wonderful and most satisfactory that the Hyderabad country has remained so quiet. The Saugor and Nerbudda territories also remain undisturbed. The Bundela rable, though ill-affected, being cowed for the most part like curs as they are. Central India, though disquieted and uneasy, is not openly against us.—Scindia's late contingent is we scarce know where, but, at any rate, is not opposed to us in the field. And just now, not unfortunately for us, perhaps, that chieftain has a thorn planted in his side which will tend to turn him rather towards than against us.

“I have omitted to allude to the 8th Madras Cavalry. The Government version of their story is that they showed a disinclination to proceed on service to Bengal unless on the old rates of pay and pension—that they were told that, having shown this feeling, they would not be allowed to go, their offer to serve having been accepted as a free and unconditional one.

THE BRITISH FORCES IN AND EN ROUTE TO INDIA.—In Bengal about the time of the mutiny there were 21,968 Queen's troops; in Madras, 1,312; and in Bombay, 4,250; besides the 16,353 European troops in the service of the Company. Since May there have been sent to Bengal 19,994 troops of all arms; to Madras 2,213 troops, and to Bombay 4,615. While we estimate the troops ordered for service in China and at the Mauritius as ‘in India,’ we have not placed the six regiments expected from the Cape as en route. These may be estimated at about 4,000 men.—*Press*.

The territory in India which owns British sway is about the size of Austria, Prussia, France, and Belgium put together. The Bengal Presidency is about the size of Turkey in Europe, but four times as populous. The Madras Presidency is not much larger than Spain, but contains a population equal to Spain and Portugal combined. Belgium, the most thickly populated country in Europe, contains 337 persons to the square mile; but in some districts of Bengal there are 608 to a square mile. The population to every square mile in England is 304; in Ireland 242; in Scotland 110; and France 168; but that of British India, notwithstanding the vast forests and the thousands of acres still uncultivated, reaches 124 persons to the square mile. In England the taxation per head in 1853 was £1 10s 4d; in France, £1 12s; in Prussia, 19s 3d; whilst in British India it was only 4s 5d per head. The wages of a native laborer are about 1s a month; in England they are 40s; but whilst the price of labor comparatively is as six to one, the taxation is as nine to one.

“A Member of the Church of England” has written to the Bengal Hurkaru, denouncing the treatment of the Catholic soldiers as most unjust, and stating that the Catholic Shepherd of the Flock still gathers them to the fold, and ministers to them without fee or reward. He adds—

“I trust this oversight may soon be rectified, and all arrears paid up to the Clergyman who has thus long cared for the spiritual welfare of soldiers whose countrymen form so large a portion of the British army, whose bravery and headlong gallantry is inferior to none, whose buoyancy of spirit added to elasticity of frame carries them through long and toilsome marches, whose rich and racy stores of jest and song cheer the bleak bivouac, and beguile the long night by the flickering camp fire; and to this his unimpeachable loyalty to his Queen, his heroic devotion to his officers, and his almost superstitious veneration for his colors, and this man I speak of is the Irish soldier. I may add to these traits some still more enduring; I allude to his love for his Church, and his reverence for his Priest. The temptations of a garrison, the duties of a camp, the few opportunities at times afforded him of religious instruction, never obliterate impressions made upon him when an Irish peasant-boy by his parish Priest or the more lowly Coadjutor, and he will face with cheerfulness privations, wounds, death itself, can be assured himself that he will not be deprived of the ministrations of his Church in his dying hour. This surely is but a tri-

fling boon to such a man, a Christian and one worshipping the same God and Trinity that we Protestants do: is his eye less bright than that of a Protestant for glancing along the barrel of an Enfield rifle, his aim less accurate, or the finger which pulls the fatal trigger more nerveless? I should say not. We cannot ignore the claims of the Catholic soldier upon this subject so precious to him: he is one of our defenders, he is not a co-religionist of the obscene worshippers of Vishnu or Siva, neither is he one of the sensual votaries of Mahomed; he is one of ourselves, and as one of ourselves I trust he may be respected through his Clergymen, whose piety, zeal and entire abnegation of self are living enduring examples of what is preached by many, but practised by few.

PAGANISM AND TORTURE IN INDIA.

(From the Union.)

We have already pointed out, in a previous article, the necessity of placing the government of India on a Christian basis, and of suppressing as far as possible the Pagan diableries of the native sects: in the following remarks we aim merely at indicating such subsidiary measures as seem to flow from a Christian policy. The first of these is the manner of dealing with the question of caste. We are far from underrating the difficulty of this problem; but we certainly think it has been somewhat overrated, and that the present time is, at any rate, the most favorable for its solution, in connexion with an honest avowal on the part of the Indian government that Christianity shall henceforth be the dominant religion of the empire. Caste, be it remembered, is the greatest obstacle in the path of the Christian Missioner. It is so surrounded by a halo of mingled superstition and reality that it evades the tests by which shams may usually be detected and exposed. On grounds of expediency, too, its abolition is much to be desired. It has always crippled the efficiency of the Bengal army, since, being fully recognised by the military authorities, the soldiers were altogether exempted from the plea of caste from some of the labors inseparable from a soldier's life. There can be no question that the abolition of caste would excite a vast amount of alarm and prejudice among the native population; but if its extinction be, as we believe it to be, essential to the well-being of the people and to the stability of our rule, we must be prepared to encounter opposition; and no opportunity could be more favorable for the purpose than the moment at which the prestige of our arms should be firmly established by the repression of the spirit of rebellion.

But, above all, let us sweep away for ever that hideous and revolting system of torture which has hitherto disgraced the internal administration of India. We are not going to defile our pages by a description of the system as it has been carried out almost under the eyes of British officials. We have read the enormous blue book in which the tortures employed are detailed with disgusting minuteness; and, if our readers wish to assure themselves that barbarities which can only be paralleled by the atrocities perpetrated by the mutineers have actually been committed under the implied sanction of the British authorities, we must refer them to the practical pages of the book itself. Suffice it to say, that the system by which the taxes are collected, or rather extorted from the native population, is one of unmitigated enormity. Every district has its collector or supervisor of taxes, who is in every instance an European official, exercising an almost despotic sway. His subordinates are invariably native, and to them fall the task of collecting the revenue immediately from the people. In times of poverty, arising from bad harvests or other causes, the work of collecting becomes difficult and the revenue comes in but slowly. But the money must be got in, unless the official is prepared to brave the anger of his superiors. He puts the screw on his subordinate; and they anxious to win his approbation, resort to any means which may procure the payment of the taxes of the district. Tortures, as ingeniously cruel as they are filthy and cat-like in conception, are unblushingly inflicted on the unhappy defaulters until the money is at last wrung from them. But the money is paid: the government approves the diligence of the collector, and he in return applauds the activity of his officials. He is not obliged to know the precise manner in which that activity is displayed; and, as the Indian authorities have not been officially informed of the same, they are, of course, ignorant of what is obvious to all the world beside. Meanwhile, the victims of this atrocious system attribute all their sufferings to the avarice of their European masters, and estimate their Christian profession by their very unchristian practice.

It is a barefaced hypocrisy, a sin before God and an insult to humanity, to talk of Christianising India while these abominations are permitted. The Christian Missioner can never make way while such a stigma can be thrown upon the authorities who recognise and support his office. We must divest ourselves of the attributes of savagery before we commend to them the Gospel of love: and, even in the coming day of retribution, we must teach them, by a wise and discriminating mercy, that the dictates of justice are not incompatible with the indulgence of a Christian and forgiving spirit.

The New York Express says the following is very characteristic of the times in New York city:—

DOMESTIC ECONOMY.

A DRAMATIC SCENE IN OUR ACT.

Mrs. and Mrs. Wiggins at Breakfast.

Mrs. W.—My dear, I do hope the times are getting better.

Mrs. W.—Getting the —. Excuse me, my dear, but I beg you won't say anything about the times; it will take away my appetite and spoil the breakfast.

Mrs. W.—O! I am so sorry. But I—(Hesitating.)

Mrs. W.—But what, Mrs. Wiggins? (Lays down his muffin, and looks at her seriously.)

Mrs. W.—I just thought I would make a proposal to retrench our expenses, if the times were no better.

Mrs. W.—Now that sounds like sense. My dear, you make me feel lighthearted, for to tell you the truth it is the very thing I wanted to propose to you; but I didn't know how to do it. You women have such a way. The fact is, my dear, we must retrench and no mistake about it. (Wiggins snatches his Muffin whole, and empties his coffee cup at a gulp, with immense satisfaction in his countenance.)

Mrs. W.—I knew you would not object to my plan.

Mrs. W.—Object! catch me objecting to anything you propose, my love.

Mrs. W.—Well, my dear, I can save you fifty dollars in one article alone.

Mrs. W.—Good.

Mrs. W.—And, if you can save fifty in something else, we shall be just a hundred dollars richer.

Mrs. W.—My love, you ought to go into Wall Street. But how do you propose saving this sum?

Mrs. W.—Well, you know I must have a new dress this week, and instead of paying for it a hundred and fifty dollars, I propose to take advantage of the times and buy one that will cost but a hundred.

Mrs. W.—Tries to speak; but falling in the attempt rushes from the house without even kissing Mrs. W., as he had always done before.

Mrs. W.—Well, if I ever! What strange creatures these men are! What on earth can have happened to Edgar?

Curtain drops.

Envy.—Envy is as malignant in a waiting wench as in the vainest or most ambitious lady of the court. It is always an infallible mark of the basest nature; and merits in the lowest, as well as in the highest station, must feel the shaft of envy's constant agents—falsehood and slander.

A Negro was brought up before the Mayor of Philadelphia for stealing a chicken. They conclusively proved...

INFORMATION WANTED.

OF MARIA LEARY, who left the City of Limerick, Ireland, about three and a half years ago; when last heard of (by her sister Bridget Leary) she was living with a family named 'M'Indoo' or 'M'Inco'...

OF STEPHEN FERGUSON, a native of Ireland, some time in Canada, when heard from last spring, he was employed at Chateaux Canal, near Ottawa City.

IF this meets the eye of Mr. JOSEPH HARDY, formerly of Nenagh, County Tipperary, Ireland, and late of Cornwall, Upper Canada, he will very much gratify his Sister, by sending his address to No. 115 West 17th Street, New York.



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

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

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857.

In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex.

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

GENERAL REGULATIONS.

The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September.

There will be an extra charge of \$15 for Pupils remaining during the Vacation. Besides the 'Uniform Dress,' which will be black, each Pupil should be provided with six regular changes of Linen, six Table Napkins, two pairs of Blankets, three pairs of Sheets, one Counterpane, &c., one white and one black bobinet Veil, a Spoon and Goblet, Knife and Fork, Work Box, Dressing Box, Combs, Brushes, &c.

WANTED,

IN School District No 3, in the Parish of St. Alphonse, County of Joliette, a FEMALE TEACHER (having a Diploma) competent to teach French and English.

LUKE OORCORAN, Sec. Tre. of School Commissioners. St. Alphonse, 15th August, 1857.

CHEAP READING.

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 D. M'E., in inviting the Patronage of the Public, feels confident of being able to give undoubted satisfaction to such persons as may favor him with their patronage. Having engaged the services of one of the Foremost CUTTERS in the Province,
MR. P. O'BRIEN,
 (For several years in the employ of P. RONAYNE, Esq.,) TO SUPERINTEND AND MANAGE
 THE CUTTING DEPARTMENT, employing the very BEST WORKMEN, and intending to conduct his business in every other respect on the most economical principles—he is enabled to offer inducements to purchasers, such as cannot be exceeded, if even equalled, by any other Establishment in the City, so far as regards

QUALITY OF MATERIAL,
 CHEAPNESS and WORKMANSHIP.
 He has also made such arrangements, that Garments of all descriptions can be MADE to MEASURE on the SHORTEST NOTICE; while, as to FIT, STYLE, and WORKMANSHIP, no effort shall be spared to have them made up in a manner that cannot be surpassed elsewhere.
 Call, and Examine for Yourself.
 Montreal, April 23, 1857.

MONTREAL STEAM DYE-WORKS
JOHN M'CLOSKEY.
 Silk and Woollen Dyer and Scourer.
 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,
 BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last 12 years, 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, Grapes, Woollens, &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.
 N.B. Goods kept subject to the claim of the owner twelve months, and no longer.
 Montreal, June 21, 1855.

To Intending Purchasers of Indian Lands.
 PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal.
 The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map.
 Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans.
 Address,
DENNIS & BOULTON,
 Surveyors & Agents.
 Toronto, August 6, 1856.

PATRICK DOYLE,
 AGENT FOR
"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.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME,
 No. 40 Alexander Street,
 NEAR ST. PATRICK'S CHURCH.
 J. FLYNN has the pleasure to inform his old Subscribers and the Public that he has RE-OPENED his CIRCULATING LIBRARY, in which will be found a choice collection from the best authors of Works on History, Voyages, and Travels, Religion, Biographical Notices, Tales and Novels, to which he will be constantly adding new works (particularly Gerald Griffin's), for which he hopes to merit a share of public patronage.
 June 25.

INFORMATION WANTED
 OF JULIA ANNE WHITE, a native of Ireland, who lately resided with the Rev. Mr. Brethour, a Protestant clergyman in Godmanchester, and suddenly disappeared about the middle of last July, and has not since been heard of. Her children are anxious to find out her place of residence, if she be still in the land of the living, and should this advertisement meet her eye, she is earnestly requested to communicate with them.
 All Christian persons, having the management of public journals, are respectfully requested to copy this notice, as an act of charity.
 September 22nd, 1857.

OF DENIS LENIHAN, who is said to be residing in Upper Canada. He is a native of the Parish of Tulla, county Clare, Ireland. Any tidings respecting him, directed to the office of this paper, will be gratefully received by his nephew,
JAMES LENIHAN.

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



MONTREAL
EYE AND EAR HOSPITAL,
 CONDUCTED BY
DR. HOWARD,
 Oculist and Aurist to St. Patrick's Hospital,
 AND TO THE
MONTREAL EYE AND EAR INSTITUTION.

THIS fine Hospital is for the reception of DR. HOWARD'S PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.
 A careful and experienced Matroness, Nurses and Servants have been engaged, new and appropriate Furniture and Hospital Comforts have been procured; and all the modern improvements requisite for a sanitary establishment have been introduced. HOT and COLD BATHS, &c., &c.
 The Hospital being situated in the same building with DR. HOWARD'S Office and the Montreal Eye and Ear Institution, secures to Patients the advantages of a constant supervision, whilst they enjoy, at the same time, the comforts of a private residence; an arrangement which can only be effected in a Private Hospital.
 For Terms, apply to
DR. HOWARD,
 At the Hospital in Juror Street, between Bleury and George Streets.
 Montreal, Oct. 13, 1857.

FALL 1856.
MORISON, CAMERON & EMPEY
 RECEIVE
NEW GOODS
 BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON.
 OUR ASSORTMENT IS AT ALL TIMES
COMPLETE,
 OUR GOODS ENTIRELY
NEW,
 AND OUR PRICES
REASONABLE.
BUSINESS CONDUCTED ON THE
One Price System.
 Goods Marked in Plain Figures.
 SALES MADE FOR READY-MONEY ONLY.
 As we open no Accounts, we can afford to Sell at a
SMALL ADVANCE ON COST.

UPWARDS OF 150 CASES NEW FALL GOODS
 Just Marked Off,
 EMBRACING ALL THE NEWEST STYLES OF
DRESSES, SHAWLS, CLOAKS,
 AND EVERY VARIETY OF
NEW FANCY & STAPLE DRY GOODS,
 FROM THE MARKETS OF
BRITAIN, FRANCE, AND GERMANY;
 an inspection of which is respectfully solicited by our numerous Customers.
MORISON, CAMERON & EMPEY,
 288 Notre Dame Street.
 Montreal, September 26, 1856.

Will be ready on the 20th of March,
 (NEW AND REVISED EDITION.)
THE LIFE OF ST. ELIZABETH OF HUNGARY,
 by the Count de Montalembert. The Life, translated by Mary Hackett, and the Introduction, by Mrs. Sadler. 12 mo., of 427 pages, with a fine steel engraving. Cloth, 5s; cloth gilt, 7s 6d.
 The first edition of Three Thousand having all been sold, and there being many calls for the work, we have put to press a New Edition. The translation has been read over with the French copy and carefully corrected.
 Of the merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance.
 The Press have been unanimous in praise of the first edition. We give extracts from a few of them:
 "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert.... Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to hallow our earthly pilgrimage."
 —Brownson's Review.
 "The whole introduction shows the hand of a master, and it loses nothing in Mrs. Sadler's rapid and elegant English. It enhances the merit of the work, which, in the Dublin edition, was published without this essential preface. Of the Life itself, we cannot speak too highly. The exquisite character of 'the dear St. Elizabeth,' (as the good Germans have at all times styled her), is brought out with a clearness, a tenderness, and a vigor, which bring tears from the heart. We do not think there is any book of the kind in English, at all to be compared to this 'Life of Saint Elizabeth.'"
 —American Celt.
 "We might say much in praise of the narrative and Life of St. Elizabeth, attending which, from the beginning to the end, is a charm which cannot fail to attract and secure the attention of the reader, did not the well known abilities of this distinguished author render it unnecessary.... We cheerfully recommend the work to our readers."
 —Pittsburg Catholic.
 "This magnificent work of the great French Tribune of true liberty, has at last been translated into English. The name of its Author is a sufficient guarantee for the value of the work. Montalembert is one of the lights of the age—a man who combines rare power of intellect, with unwavering devotion to the cause of liberty and the Church. Let every one who desires to study the spirit of the Middle Ages, read this book."
 —Catholic Telegraph.
D. & J. SADLER & CO.,
 Cor. Notre Dame and St. Francis Xavier Sts.

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

DR. YOUNG,
SURGEON DENTIST,
 WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.
 Teeth in Whole Sets or partial ones, or single teeth of every variety of color, properly manufactured to order.
 Every style of DENTISTRY performed at the shortest notice, in an approved and scientific manner, even to the Plugging, Setting, and Extracting of Teeth without pain, and performs Dental Operations on the lowest possible terms.
 Setting Teeth from 7s 6s to 15s; Plugging do. from 2s 6d to 7s 6d; Extracting do. is 3d.
 Montreal, May 28, 1857.

ST. MARY'S COLLEGE,
 WILMINGTON, DEL.
 THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.
 The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.
 The Scholastic year commences on the 16th of August and ends on the last Thursday of June.
 TERMS:
 The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150.
 For Students not learning Greek or Latin, . . . 125.
 Those who remain at the College during the vacation, will be charged extra . . . 15
 French, Spanish, German, and Drawing, each, per annum, . . . 20
 Music, per annum, . . . 40
 Use of Piano, per annum, . . . 8
 Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.
 No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.
 Rev. P. REILLY, President.

THE GREATEST
MEDICAL
DISCOVERY
OF THE AGE.
MR. KENNEDY, of ROXBURY, has discovered in one of the common pastures weeds a Remedy that cures EVERY KIND OF HUMOR,
 From the worst Scrofula down to a common Pimple.
 He has tried it in over eleven hundred cases, and never failed except in two cases (both tender 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 pimple on the face.
 Two to three bottles will clear the system of boils.
 Two bottles are warranted to cure the worst canker 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 tablespoonful per day. Children over eight years, dessert spoonful; children from five to eight years, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. 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 Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days.
 For Salt Rheum, rub it well in as often as convenient.
 For Scales 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, acid 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 fresh is heir to.
 Price, 2s 6d per Box.
 Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass.
 For Sale by every Druggist in the United States and British Provinces.
 Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—
ST. VINCENT'S ASYLUM,
 Boston, May 26, 1856.
 Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children; of that class of 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,
 Superioress of St. Vincent's Asylum.

AYER'S
CHEMICAL
PECTORAL,
 FOR THE RAPID CURE OF
Colds, Coughs, and
Hoarseness.
 BRIMFIELD, MASS., 20th Dec. 1855.
 Dr. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHEMICAL PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.
 EBEEN ENIGHT, M.D.
 A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your PECTORAL in my family several times since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."
Croup, Whooping Cough, Influenza.
 BRIMFIELD, MASS., Feb. 7, 1856.
 BROTHER AYER: I will cheerfully certify your PECTORAL is the best remedy we possess for the cure of Whooping Cough, Croup, and the various diseases of children. We of your family in the South appreciate your skill, and commend your medicine to our people.
 HIRIAM CONKLIN, M.D.
 AMOS LEE, Esq., MONTREAL, ILL., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your PECTORAL by the advice of our clergyman. The first dose relieved me in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."
Asthma or Phthisis, and Bronchitis.
 WEST MANCHESTER, PA., Feb. 4, 1856.
 Sir: Your CHEMICAL PECTORAL is performing marvellous cures in Asthma, Phthisis, and Bronchitis. It has relieved me of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
 HENRY L. PARKS, Merchant.
 A. A. RAMSEY, M. D., ALBION, MONROE CO., IOWA, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your CHEMICAL PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."
 We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.
Consumption.
 Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the CHEMICAL PECTORAL affords relief and comfort.
 ASTOR HOUSE, NEW YORK CITY, March 5, 1855.
 Doctor AYER, Lowell: I feel it a duty and a pleasure to inform you what your CHEMICAL PECTORAL has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was finally cured by your PECTORAL. We are all very grateful to you for the advice you have given us, and we have come to the conclusion that your medicine is the best of your kind. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet so strong as she used to be, but is free from her cough, and calls herself well.
 Yours, with grateful regards,
 ORLANDO SHELLEY, of SHELLEYVILLE.
 Consumption, do not despair till you have tried AYER'S CHEMICAL PECTORAL. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Philadelphia Ledger.

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 Yours, with grateful regards,
 ORLANDO SHELLEY, of SHELLEYVILLE.
 Consumption, do not despair till you have tried AYER'S CHEMICAL PECTORAL. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Philadelphia Ledger.

Ayer's Cathartic Pills.
 THE sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they will unobtrusively upon the system of all men. They are a safe and powerful cathartic, and will cure. Their penetrating properties stir up the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out of the four humors which breed and grow distempers, such as rheumatism or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of every body, but also formidable and dangerous diseases that have defied the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Their use is recommended by the most eminent Physicians and Nurses of the world, and has been made whole by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my Preparations contribute immensely to the relief of my afflicted, suffering fellow-men.
 The Agent below named is pleased to furnish gratis my American Cathartic Pills, containing full directions for their use, and certificates of their cures of the following complaints:
 Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Inaction of the Bowels, and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Putridous Discharges, and all other ailments of the Bowels, and of King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia, and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.
 Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER'S PILLS, and take nothing else. Note that they give you compares with this in its intrinsic value or curative power. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. AYER,
 Practical and Analytical Chemist, Lowell, Mass.
 Price, 25 Cts. per Box. First Boxes for \$1.
 SOLD BY
 All the Druggists in Montreal and everywhere.
DEAF AND DUMB INSTITUTE,
 COTEAU SAINT LOUIS, MONTREAL.
 THE DEAF AND DUMB SCHOOL, under the patronage of His Lordship the Bishop of Montreal, will be RE-OPENED on the 15th instant, at Coteau St. Louis.
 The Public in general, as well as the Parents and Guardians of those unfortunate Children, will be happy to learn that this Establishment is under the direction of distinguished and qualified Professors.
 The Price for Board, with Instructions, will be from Seven Dollars, and upwards, per month, payable in advance, by two instalments. Should Parents or Guardians prefer it, they can board their children outside of the Institution.
 Editors of French and English papers are requested to insert this advertisement for one month, with editorial notice, in behalf of the unfortunate Deaf and Dumb.
F. A. JACQUES DU HAUT, Ptr., Director.

CHURCH ARTICLES.
 SACRED VASES, CHALICES, VESTMENTS.
 MONTREAL No. 78, NOTRE DAME STREET,
 (BRANCH DEPOT FROM NEW YORK.)
 THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada for the liberal patronage extended to his Establishment of New York and Montreal. Having two assortments to offer to his Patrons, the Subscriber can, at any time, supply their orders either from Montreal, or from New York, at the most reduced prices.
 THE ASSORTMENT AT MONTREAL is composed of many splendid articles not to be found in any other Establishment—viz.:
 VERY RICH ALTAR CANDLESTICKS, (ALL GILT!! OF VARIOUS PATTERNS.)
 Splendid Parochial "Chapelles" in Morocco boxes containing each a Chalice, a Set of Cruets, and a Ciborium, all fire-gilt, with lock and key.
 THE USUAL ASSORTMENT of Holy Water Vases, Sanctuary Lamps, Chalices, Ciboriums, &c., &c.
 READY-MADE VESTMENTS, of various colors, always on hand.
 MATERIALS FOR VESTMENTS, Crosses, Gold Cloth, Damasks, Laces, Fringes, &c. MASS WINES; WAX CANDLES, PATENT SPERM CANDLES, &c., &c.
J. C. ROBILLARD,
 Montreal: No. 78, Notre Dame Street;
 New York: No. 79, Fulton Street.